

Advocate and Messenger

120th Year AUGUST - SEPTEMBER 1981 No's. 8 & 9

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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All Bible believers should ever remember that the most holy and wise God invariably acts from the purest and most worthy purposes and motives, however unfathomable His actions may appear to us feeble and altogether unworthy creatures.

Elder W. S. Craig—1944

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '82

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '82

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) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '81

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 '82

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 '82

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '81

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '81

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. '81

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. '82

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '82

LITTLE FLOCK—Nine miles southeast of Amelia, Va Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Annual meeting 5th Sun. in October or November and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '81

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '82

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.

120th Year

AUGUST - SEPTEMBER 1981

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AUGUST AND SEPTEMBER ISSUES COMBINED

Due to financial considerations we are forced to combine the August and September issues of the paper. We hope the readers will understand and bear with us. It has been six years since the subscription rate has been raised and I am sure all of you are keenly aware of the dramatic rate of inflation during that period. However it is our desire to avoid raising the rates again as long as we possibly can. The Lord willing we will continue publication on a monthly basis, as usual, with the October issue. We beg a continued interest in your prayers.

EDITOR

LESSONS FROM THE PRAYERS OF CHRIST

(Part Twenty-Three)

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24).

Here our Lord returns in His petition to the whole body of His elect and gives us to understand that in addition to the other blessings He had asked in their behalf it is His will that they *also* be with Him where He is. And since His own will and that of the Father are never at variance or at odds with one another, and He consequently never asked anything inconsistent with the purpose and will of the other two persons in the Godhead, His petitions either have been, or eventually will be, granted. Therefore, that all the elect will one day be

with Him where He is, is as certain as any of God's other purposes and decrees; as certain as God Himself.

"I will that they . . . be with me," etc. All a child of God needs to make him happy is to feel a sacred nearness to Jesus; to view Him by faith and to experience fresh manifestations of His love and mercy. But in Heaven there will be no need of faith for we shall see Jesus as He is and there will be no hidings of His face, and therefore no need for *fresh* or renewed tokens of His grace and compassion. All it will take to make Heaven a happy abode for the saints is for Jesus to be there. How unspeakably delightful it will be to look upon Him continually face to face! to bask in His glorious light and love; to behold His glory and beauty without the slightest fear of ever losing sight of Him! All this and more is embraced in *being with Him where He is* in the sense of His petition.

David, in speaking of these glorious prospects, says, "This is all my salvation, and all my desire" (II Sam. 23:5). And the apostle Paul said that for him to depart and *be with Christ* is *far better* than remaining in this world, though for the sake of the churches it was more needful that he abide a-while longer in the flesh. Thus the very essence of Heaven will consist of *being where Jesus is* and realizing the fullness of His glory.

Some, who are strangers to experimental religion, have thought that one might eventually become bored with the pleasures of Heaven. But such reasonings are solely the product of carnal thinking. Boredom is a thing of time and sense; it is a characteristic of a sinful nature. But in Heaven there will be no sin and therefore there can be no boredom.

"I will that they also, whom thou hast given me, be with me where I am." That is, "When I am ascended back to Thee, and when time is no more, I will that all my people be with me where I am *so that they may behold* the honor and dignity with which I shall be clothed when Thou hast exalted me to Thy right hand." The word "behold" in the Greek, is used here more in the sense of *partaking of* or *experiencing*, and

therefore means much more than just *observing* the glory of Christ.

"For thou lovest me before the foundation of the world." This is one of the great reasons for all the glory the Father bestowed upon Christ as man and Mediator. It was because of this great love that He would not leave the soul of His beloved in hell but raised Him from the dead and highly exalted Him, and gave Him a name which is above every name (Acts 2:31 & Philipians 2:9). Also the love of the Father for Him, even before the foundation of the world, was one of the reasons He expected His petitions to be granted, and why He could say, as recorded in John 11:42, that He knew the Father always heard Him. How glorious that we have such a Mediator ever pleading our cause before the mercy seat; whose petitions are always granted by the Father, and who has asked, and continues to ask, such wonderful things in our behalf.

EDITOR

THE STRANGER AT THE WELL

An interesting and instructive lesson to all who seek the truth taught by the words and deeds of Jesus is found recorded in the fourth chapter of John's gospel. A woman of Samaria came to Jacob's well to fill her water pot and a stranger was sitting on the well whom she recognized was a Jew. Her first surprise was that he spoke to her for the Jews had no dealings with the Samaritans. The stranger was Jesus and He asked her to give Him a drink, saying also, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." Her next surprise was (not knowing Jesus meant the living water of the Holy Spirit) that He could give her a drink for He had nothing with which to draw and the well was deep. Jesus said to her that water He would give would be in her a well of water springing up into everlasting life. She then asked to be given that water that she thirst not again, neither

come to the well again to draw.

Jesus then said, "Go, call thy husband, and come hither." The woman replied she had no husband. What consternation must have seized her very soul when Jesus said, "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband." The woman replied that Jesus must be a prophet and the discussion turned to the worship of God. Jesus told her first what God is and then how He is worshiped and that He is worshiped everywhere. Jesus also said to her, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." The woman replied that she knew the Messiah cometh, who is called Christ, and when He is come He will tell us all things. Jesus then confessed, saying, "I that speak unto thee am he."

Jesus' disciples now returned (for they had gone into the city to buy meat) and marvelled that Jesus talked with the woman. Thus ended this conversation, no doubt to the disappointment of the woman, who, leaving her waterpot, returned to the village, saying to the men, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Many believed on Jesus for the saying of the woman, "He told me all that ever I did," which she must have considered the stronger of the two witnesses Jesus gave her. This is in harmony with human nature, for "with the heart man believeth unto righteousness." That which appeals to one's heart is stronger than that which is heard by the ear. The work of God's grace is always applied to the heart, although it may come by the way of the ear, such as the gospel which Paul says is revealed from faith to faith.

Does the reader remember the occasion, whether at a well or elsewhere, in your youth or at a later age, when something that was strange to you told you all things that you had

done by recalling to your memory all your past sins? What a blot they are to your now-aroused soul? In due time through sincere pleadings you were given by an unseen hand of that living water which is life in the Eternal Spirit. Joy replaced your mourning as peace and rest engulfed your soul; faith in Jesus was sealed to your heart and hope anchored you to heaven.

Daily thoughts, anxieties, frustrations and questions fill our minds in our daily warfare of flesh against Spirit. A glimpse of our salvation from our Saviour's viewpoint is given in Isaiah 65:1, to wit: "I am sought of them that asked not for me; I am found of them that sought me not." A type of God's way of calling His sheep is vividly recorded in the narrative of the woman of Samaria meeting the Stranger at Jacob's well.

ELDER GALE F. HANOVER

THOUGHTS UPON CASTING OUT DEVILS

"John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us" (Luke 9:49-50).

While we think upon the connections and relationship between spirits and the human bodies of mankind we understand scripture to teach that our bodies are houses or palaces and spirits the occupants of some of these dwellings. This is not to be confused with the natural spirit of man (1 Cor. 2: 11) which gives all men and women knowledge to exist upon earth. This was bestowed upon us by our Creator to till the soil, etc.

In addition to the natural spirit of man, evil spirits sometimes move in, and so abiding, hold the individual person in darkness to say the least, or cause them to do violence and many base things at the worst. This can and does happen, we believe, even to some people whom God chose in Christ before the world began. This magnifies, in our view, our need for a deliverer and a Saviour, for we as men and women are

powerless to deliver ourselves from such powers.

Now the reader may think this conflicts with the text above; I do not believe it does. The apostles told Jesus they saw one casting out devils, and not only this, he was doing it in Jesus' name. Now the only way we can tell that a devil is cast out is by the behavior of the individual as being less violent or mean, and we do not assume that this is something which transpired only in apostolic times but is still going on. When a group of people in darkness hear a sermon in Jesus' name involving threats and intimidations of eternal fire and brimstone if they do not repent, is it not enough to scare the devil out of them? As a result these people are better citizens and it is not my business to forbid this but even applaud any power or influence which causes people to do better.

But, may I say here, it may not be so hard for man to cast out devils in Jesus' name but it is impossible for man to keep them out. Please read Luke 11:24-26. This brings us to the perfect work of Christ as recorded in Luke 11:14-22, and although He suffered abuse, being accused of casting out devils because He was Beelzebub, the chief of the devils, His defense was unshakable. "If Satan also be divided against himself, how shall his kingdom stand?" Instead He taught, not only that He cast out devils by the finger of God, but when He does this work He does something not included in the text above; He installs power to resist Satan's return to rule: "No doubt the kingdom of God is come upon you."

We can look at the life of Saul of Tarsus who was perfectly content with his self-righteousness as a religious Pharisee and feeling no need of a Saviour until that moment on the Damascus Road and we see that after Christ established His kingdom in his heart he had the knowledge and vision to cry, "Who (God) hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13).

"Greater is he that is in you than he that is in the world." When we are told to "resist the devil" this instruction is for

and to people who are born of the Spirit of God. To the child of God is also given the instruction to "put ye on the Lord Jesus Christ," we being the only ones desiring such righteous clothing and fine raiment and despising the "filthy rags" of the flesh.

The one John refers to "followed not with us". Why don't all good people follow the Primitive Baptists? We have the Bible doctrine as given in the King James Translation. We believe what it teaches on foreknowledge, predestination, original sin, election in Christ, and effectual calling by the Spirit. We believe in "good works" to show forth praise to God who hath called us out of darkness into His marvelous light. These good works are not to obtain eternal life but because we already have it in the birth of God's Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23).

It seems unlikely that we will ever see all of God's living children in the dear old church but some, thank the Lord, do as Zechariah says, "take hold of the skirt of him that is a Jew saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

ELDER A. J. HYLTON

CROWN

Dear precious children of the Lord, you do have a crown to wear while you live here in the Lord's kingdom and it is in sweet harmony with the cross we bear. As the song expresses it: "Must Jesus bear the cross alone, and all the world go free? No there's a cross for everyone, and there's a cross for me." Now there is a crown for you to enjoy as you bear the cross and it is a precious crown to live with and it certainly will be a glorious crown in eternal heaven.

A crown is generally thought of as a headdress or cap that denotes a mark of honor that shows beauty, splendor, humility, and the high state of quality that belongs to the

person who has the authority to wear the crown, There are worldly crowns that become, and are, corrupted, but I want you to know and feel the honor of a different crown, one that is spiritual and real to the uplifting of your soul and to the honor and glory of God.

There are crowns of sorrow that we must bear in our daily walk as we turn our back to the world and follow Jesus. But the Lord has promised grace and strength sufficient for the steps of the way, with ability to wait on the Lord, knowing that all things work together for good to them that are called of the Lord for He will supply every need. Yes, we have a cross to bear and a crown to wear as we serve the Lord. We have this cross while we live here in this world because we are the chosen of the Lord, the called-out of the world, the redeemed of the Lord, the ones that are bought with a price to show forth His praise by walking in His humble ways. Therefore you have a twofold nature and hence the warfare between the flesh and the spirit as we bear our cross and wear the crown of righteousness the Lord has prepared for them that love Him. This is a daily obligation and privilege, that the crown we wear shows that we are bearing our cross.

James 1:12 says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." The one that endures afflictions or temptations as a good soldier of the cross so as to bear up under them, not murmuring or complaining but patiently and humbly bearing the cross in harmony with the Lord's will, being steadfast in the truth without wavering; this one being tried and found faithful shall receive the crown of life which the Lord has promised, and it is to them that love Him. This crown of life is not a crown that is merited by any work of righteousness which we have done, nor is our love to Him any cause for the crown of life, for it is the unmerited, free gift of God to His children and is in His hands, safe and secure. The promise was made before the world was and we love Him because He first loved

us. This crown of life is not only the eternal crown of life but it is also the joys of this crown right here when we resist the evil of the world and endure the burden of the cross as a good and faithful soldier of the Master's cause.

We are to hold fast the doctrines and ordinances of the church with the word of patience, as was told the church of Philadelphia in Revelation, that no man take thy crown. Now there is no one that can take away the crown of eternal life the Lord has promised to His children. But the glorious things of the church in it's sincerity, purity, faithfulness and the blessings thereof can be lost if we do not hold fast to what the Lord has commanded. So we are to be careful, diligent and watchful that the church does not lose its honor and crown the Lord has blessed it with. Jesus has appointed unto us a kingdom as His Father hath appointed unto Him, and in this kingdom is the blessed joy of this crown as we eat and drink at the table of the Lord. We are warned of the evil effect of the crown of pride for a woe is pronounced upon such a crown, and all other evils in the church.

Let us now go to a crown of suffering that Jesus bore in His own body and the agony of His soul as he prayed to the Father that, "if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." This certainly must be the cup of intense suffering; even a crown of thorns was placed upon His head. This crown of thorns is representing the suffering of Jesus on the cross for everyone the Father gave Him in the covenant of His eternal purpose before the world was, and His agony of this crown was of such a degree that he cried out, "My God, my God, why hast thou forsaken me?" He was despised and rejected of men, a man of sorrows and acquainted with grief and yet we esteemed Him not. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." This is the crown he bore, a crown of thorns and afflictions indeed, that we behold Him in a crown of glory.

John was filled with the Spirit in the Isle of Patmos as is recorded in Revelation, and he saw heaven opened and behold a white horse with one that was called Faithful and True, and judging in righteousness with eyes as a flame of fire, and on his head were many crowns. This surely must represent Jesus' absolute authority and sovereign power and ability to do the Father's will in all matters as head over all things to the church. He has many victories in all things so He is the only one able to wear many crowns. A crown of victory is His to wear with all honor and glory to the Father, and a crown of glory and praise will be yours to honor His name for the victory obtained. There surely is a crown of rejoicing both here in the church kingdom and in the eternal glory of heaven with Jesus our Saviour, for we shall behold the fulness of His glory then.

Paul realized the end of his journey here and was ready to be offered up. He had kept the faith in being a good soldier of the cross, as he declared, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." So there is a crown of righteousness laid up for all of the redeemed of the Lord. It is only through the righteous judge that we have this crown and it surely is the crown of all praise and honor that we shall wear when He comes again the second time, to crown His bride in victory.

Peter has declared that, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The Chief Shepherd is Christ since He is the second person of the Trinity, being equal with God the Father and submissive to His will. He has faithfully accomplished all the work of a chief Shepherd, even the Shepherd and Bishop of the souls of men. He is supreme above all others, and David declared, "The Lord is my Shepherd, I shall not want." Christ is the Chief Shepherd in the qualifications and dignity of His person, having all power, grace, and wisdom, to protect His flock, supply their needs, and guide and direct them in paths of righteous-

ness for His name's sake. When He appears in all His glory, and He will, then ye, the sheep of His fold shall receive a crown of glory that fadeth not away. A glorious crown that will never fade or corrupt, but will always shine in the full lustre and praise of eternal glory. Praise His holy name.

The crowns of this world will fade, tarnish, and become corrupt, but not so with the crown of glory that is yours to share. You have a crown of righteousness, a crown of rejoicing, a crown of love, a crown of praise, a crown of victory, a crown of glory that will never tarnish or fade, for Jesus paid it all, and body, soul and spirit shall be incorruptible, a spiritual body, qualified to have this crown of glory. May God bless you with a crown to rejoice in His kingdom here below, for the wonderful praise of a crown of glory in the sweet by and by. In loving humility.

ELDER DAILY HITE

EVIDENCES OF THE NEW BIRTH

I suppose one of the things God's people desire more than anything else is an evidence of the new birth in their own lives. Then when we have such evidence many times we do not recognize it and want more. When we look at ourselves we see what wretched sinners we are, doubts and fears begin to creep in, and Satan is ever on the job to discourage us, and our flesh is weak. The hymn "Conflict" (# 119 in the Daily Book, # 263 in Old School Hymnal) seems to express the feelings of most of us. Verse four is typical:

"It's seldom I can ever see,
Myself as I would wish to be,
What I desire, I can't attain;
From what I hate, I can't refrain."

All eight verses (only 4 in O.S.H.) expresses the feelings of most of us. The fact that there is a conflict in our lives is good evidence of the indwelling Spirit because the natural man does not receive the things of the Spirit of God for they are foolishness unto him; neither can he know them because

they are spiritually discerned. That which is born of the flesh is flesh and that which is born of the Spirit is spirit, and these are contrary one to the other. There is no conflict in those who are not born of the Spirit. Such are satisfied with themselves as they are.

The Pharisees, those unbelieving Jews who followed the letter of the law and had no use for the doctrine of Jesus and the apostles, continually asked Jesus for a sign, when in reality they had seen sign after sign in the miracles which He performed. In spite of the fact they had seen these miracles, yet they did not believe He was the promised Saviour and accused Him of having a devil, of being born of fornication, and of casting out devils by Beelzebub, the prince of the devils. Thomas, the apostle, believed after he had seen the nailprints in the Saviour's hands. Jesus said to him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." We have not seen Jesus with our natural eyes as Thomas and those Pharisees did, yet, if we believe, Jesus says we are in a blessed condition. This is good evidence of the indwelling Spirit. Jesus told the unbelieving Jews, "Ye believe not, because ye are not of my sheep."

Read the first four verses of Isaiah 61. Do you find yourself described there? I feel that most of us do. What wonderful promises! Now turn to Luke 4:16-21 and see these promises fulfilled.

We call your attention to the following positive statements concerning evidence of the Spirit in our lives. Read John 5:24; I John 3:14 and 5:1; I Cor. 12:3; Matt. 16:17. These five statements are so plain that it seems to me they need no comment.

Many times some seemingly small experience in our lives gives us evidence, and yet perhaps we do not realize at the time the true significance of it. I believe many things are brought to pass rather than just happening by chance. A few years ago while on our way to Virginia to fill some appointments our car overheated. While stopped along the road a car

stopped and the driver asked if we needed help. We told him our trouble, and he said, I have two gallon jugs of water that I will give you, and perhaps that will get you to where you can get repairs. We had two or three minor repairs made but that did not completely solve the trouble, but by keeping those two jugs filled with cold water every time we came to a filling station, and using the water as the car got hot we were able to get to Wheeling, West Virginia where we had permanent repair made to the radiator.

The thing that impressed me was this: how many times in this day and age, when there is so much robbery and viciousness around us, would a car stop and offer help? And of those cars that did stop how many of them would have just what I needed; two gallon jugs of water? The driver of that car said the people of Ohio had been good to him and he wanted to repay them by being good to somebody else. Suppose that car had been one minute ahead of me, instead of a few minutes behind me? Many things do not just happen but are brought to pass by the unlimited power of almighty God.

So perhaps if we will but think about some of our experiences in life we will be able to see the mighty hand of God working for our benefit, and we can take it as evidence of the Spirit of God in our lives.

ELDER T. EVERETT BEAVERS

ARE WE FREE MORAL AGENTS BEFORE GOD?

Recently a lady asked me to tell her the differences between her church and the Primitive Baptists, a question that was prompted by her own reference to herself as a "hardshell Baptist". It was difficult, because she knew so little about what her own church believed that she could not seem to understand me. However, one of the many differences was that she believed we are free moral agents, that salvation was by Grace but men had to accept it in order to be saved. I did not argue with her for I much dislike religious quarrels, but I de-

cided that I would like our own people to see the differences. Grace that must be accepted is not grace at all.

What is wrong with the expression "free moral agency"? Does not man have the intelligence, as well as the ability, to worship sensibly? Primitive Baptists answer negatively, and point to the absolute necessity of a christian experience. The rest of the world seems to answer in the affirmative and make great efforts to convert the unbelieving to Christ while there is yet time. What is there about the expression that Primitive Baptists do not like? And what does the Bible say about it?

First of all the expression contains an obvious contradiction. No man can be an agent and still be free. An agent is a person under contract to work for another party, and as such he must follow the requirements of the employer. Secondly, God does not go about hiring agents to do His work for Him. Thirdly, men are not free. And fourth, neither are men in nature moral characters as God sees them. This belief, though adopted by the majority of supposedly Christian bodies, is contrary to the Bible, to the experience of saints, and also to reason.

Are we free? Perhaps Adam and Eve were, until they ate of the forbidden fruit. But after that, instead of "taking the first step toward God", they ran and hid themselves out of fear. As little children, we were subject to our parents, to teachers, to our own physical requirements of life; *we are not free*. As adults, we are laboring under responsibilities to our families and our work, to our communities and our nation; *we are not free*. In nature, we came into this world subject to hunger, fear, prejudice, human emotions and carnal desires. In a sense we were Satan's playthings. In our best state, far from being able to make good choices, religious or otherwise, we were mainly moved by our human desires, right or wrong. Spiritually, of course, we are Christ's; "ye are not your own, ye are bought with a price."

I used to think, as a little boy, how nice it would be to get big and be able to do as I pleased, come and go when I

pleased, have a car, a home, a family. Little did I know that when I finally got a car I would have to work so hard to pay for it that sometimes it would almost seem like that car owned me, instead. Little did I know the great responsibilities that must fall upon people who would have a home, a job, or raise a family. When Paul looked back over his first years, those in which he was free to choose many things, he always described those years as time spent in the darkest kind of bondage; seeing the terrible crimes into which his blind zeal had led him, he never considered himself free, but rather as a slave to sin, death, and the Law.

Israel in Egypt was a slave to Pharaoh, but that was a light thing compared to the slavery that is imposed upon self. If Paul was willing, with all his religious training, to kill people or to cast innocent men and women into prison, in the name of worshiping God, we do not appear to have much ground to stand on. I challenge any man to watch TV for an hour, or pay a visit to the newsstand, or to examine the crime rates of this nation, or to ponder the problems of our nation on moral issues, and still say that human beings are by nature moral. We are living at the close of about a 150 year-long period when men have been trying to "take the world for Christ" by sending missionaries, building schools, and spending millions of dollars. I ask you to consider honestly whether or not there has been any success in that movement. In my way of thinking, those men have only deceived themselves and countless others. The Ten Commandments, which are the basis for the moral law, set forth the requirements of a holy God; but they vividly demonstrate man's inability to help himself, and for this reason even Moses feared and trembled at the sound of the words. The Jews asked Jesus what they might do to work the works of God, and his answer told them that they should believe on Him and on Jesus Christ whom He had sent. They have failed miserably for the past 35 centuries to accomplish that work.

However, if men were to be found moral, would that

suffice? Many persons in the world are moral, by our judgment, though they be Buddhists, Mohammedans, or even atheists. It does not avail anything with God. Morality is a cloak of behavior which can be seen by other men; with God who judges the hearts of men, only spirituality counts. God is a Spirit, and seeketh such to worship Him as do worship in spirit and in truth. Heaven is a totally spiritual place, and the church is a spiritual kingdom. Only spiritual people belong there. We note that the church, even though she has been sanctified by the Spirit of God, makes no more boasts of her morality than did the poor Publican in the temple. Morality is a good thing, much to be desired, but it only covers the exterior of a person, and without the Spirit within, it is dead. (Concluded in October, D.V.)

ELDER RAYMOND WEBB
Carthage, Illinois

EXPERIENCE OF EDMUND DENNISON

Indeed my forty-six years' camp-life have been but one incessant scene of war without and within, but thanks be to God who always causeth me to triumph in Christ Jesus my Lord, by His grace I yet live, yet not I, but Christ the hope of glory liveth in me. I have been studiously pursued by the enemy; sometimes in his rage and malice, sometimes in his transformed robe. Ever since I deserted him he has been close on my heels. If ever I join in battle with him in my own strength I lose the battle, which is often the case, for he is stronger than I; but diffidence in myself and faith in Christ always insures the victory. To this day my mountain stands strong and my rock firm, and by the favor of God I yet remain Christ's freeman. Seeing we have such hope we use great plainness of speech.

When faith, hope and love are at work, I thank my Lord I have never yet been captured, though the enemy has often pursued me, (for I always run from him when my Jesus is out

of sight) and hemmed me in many dark, dangerous places, which makes me fear and cry mightily to God, Save, Lord, or I perish! In my greatest extremities I have always found relief from the helping hand of my strong Deliverer.

During the forty-six years of my soldier life I have often been wounded, but thank God, not mortally, sometimes in my head and sometimes in my heart, by the darts or suggestions of Satan, and then taken from the field to the hospital (the Sacred Scriptures) sometimes so badly wounded I went halting and could scarcely move for many days without my staff, (Hope), though, by skillful, tender treatment, in the administration of spiritual medicine by the kind steward, (the Comforter), by order of the Great Physician, (Jesus Christ), was healed again and fit for duty, and so on alternately. I often feel the force of the words of the apostle, "Cast down, but not destroyed."

Satan often insinuates all your services are hypocritical; you are but a dissembler at best; your preaching is but a chattering noise, a sounding brass, a tinkling cymbol; your prayers are feigned; your daily conduct is the cause of what you call trials and temptations; you are but a hypocrite, deceived in yourself; you will at last fall into my hands, and I will pay you for your disloyalty. He would fain make me believe there is no future existence—no such a place as Heaven. Then why all this ado about it? Thousands of times has he troubled me with such evil thoughts. I often try to say, Satan, get thee behind me, but he will not obey until my Jesus commands him. I too often listen to his lies; misgivings begin to trouble me; then, I say, if I should yet be deceived it will be an awful mistake. I often think Satan has more to do with me than with any other person, or they are ashamed to acknowledge it. It is rarely with me that I fall in with one of the veterans of the cross, true yoke-fellows, and sit down and recount our warfare steps, and the many dangers, narrow escapes and perils incident to a spiritual soldier's life. So many seem to be strangers to it, I fear they never have been in the front of the battle.

I have written a brief sketch of the passing incidents connected with my life of warfare. My experience during that time if written in detail, would fill volumes, that few would believe, and which, probably, would not be very edifying or encouraging to the Lord's little family. There are a few more things I wish to append to the foregoing.

While in this military school I have learned many lessons, but there is one I never have learned, and I don't believe I ever shall while in the flesh, that is, to be content in every condition. Experience has taught me to suffer hunger, thirst and nakedness, how to be full and abound, and to know the love of Christ and the want of it; to rejoice in the presence of the Lord and to mourn His absence; to walk by the light of His countenance and to grope in darkness. I know what it is to weep and mourn, and what it is to rejoice; what it is to trust and to fear, and with Paul, I know what it is to be chastened and not killed; to have nothing and possess all things. (To be continued, D.V.)

From *Zion's Advocate*, 1876

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WHY I JOINED THE PRIMITIVE BAPTIST CHURCH

I have been asked if I would have been a Primitive Baptist if I had not been raised by Primitive Baptist parents. My father and mother never encouraged me during my childhood to unite with the church. As I was growing up I heard them talk about the word of God and heard the Elders preach, but is that the reason I united with the church? I will say it was not.

In my twenties I began to want to know the truth. There were so many ideas taught in the world, so I began to search the Bible to arrive at the truth. In my meditations I said, I want the truth and I will join the church that is teaching the truth, but I was in hopes I would be satisfied to find the truth somewhere else other than the Primitive Baptists.

I had some idea as to what they preached and knew that they were very unpopular in general. They had no Sunday Schools, no mission boards or musical instruments and were considered "old fogey". There was nothing enticing about them to encourage or satisfy from a carnal standpoint. But in my search for the truth I never found any of these things used by the apostles during the days of Christ, but that they were added by men over the years, which I could prove by history. I found many points of doctrine taught in the Bible, election, predestination, together with many other points. I am not going to write on these subjects in this article, but if unconditional election is not taught in the Bible why were the terms that embrace that thought used so many times.

We all know that teaching or bringing up your children and establishing them in certain doctrines has much to do with their lives. People who are taught by the most wicked people, religiously or otherwise, many times will die for their leader, which shows there is great power in teaching. You can read about that in the Old Testament. Children were sacrificed unto idols. Look what Jones did, (Jim Jones, founder of The People's Temple, Ed.) and how many people submitted unto

death at his command.

Much teaching is done to the effect that if you will do certain things heaven will be your home as a result. There is a great difference between our teaching and that of many others. We do not teach that you have to follow such things in order to be a child of God, for it does not come by anything we do. The gospel makes its own application; "*If ye love me keep my commandments.*" The Bible teaches that those who love God are already born again. Their love is not the *reason* they are saved but rather the *evidence* of being saved.

Can it be proved by the Bible that people always join the church because of the teaching of their parents? I don't think so. However if children have received the proper teaching it will be of great benefit to them whether they join the church or not.

Saul, afterwards called Paul, was very zealous and, touching the law, blameless. History shows that over the years the most severe persecutions were promoted by those who were very zealous concerning their religion. Paul was one of those kind, binding both men and women and putting them in prison. But when God appeared unto him he began to want to know what the Lord would have him do. We can prove by several witnesses that Paul was a saved man by reason of what the Lord did for him. Note this statement, "Go thy way: for he is a chosen vessel unto me." This proves the doctrine of election which Paul taught in many places in his Epistles.

Regeneration, or being born again, is the primary cause of a person being interested in spiritual things. Following this great work of God in the hearts of His people they should follow the Lord in obedience to the teachings of the Bible. Some claim that people in a state of nature can hear the gospel and if they will obey it they will be saved. In 1st John, Chapter 4, you will find this, "They are of the world: therefore speak they of the world, and the world heareth them. 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.”

We appeal to the Lord's people in the manner the gospel directs. The Spirit leads in the way of truth, and we should not quench the Spirit. There are many ideas taught in the world and they have many followers, but that had nothing to do with me uniting with the Primitive Baptists. Paul did not join the church because he was taught and believed as he did before the Lord appeared unto him. The way you were raised is not always the reason you join a certain church.

ELDER A. D. WOOD

SELF-RIGHTEOUSNESS

I know that self-righteousness was born in our bone and that it will come out in our flesh, and even that man in whom its reigning power is kept down will still feel it sometimes rising up. When he has preached a sermon and has got on pretty well, the devil will come up the pulpit stairs and say, “Well done.” When he has prayed in public and has had unusual fluency, he will have to be careful lest there should be a whisper behind—“What a good and gifted man you are.” Aye, and even in his hallowed moments, when he is on the top of the mountain with his Lord, he will have to watch even there, lest self-congratulation should suggest—“Oh, man, greatly beloved, there must surely be something in thee, or else God would not have done thus unto thee.”

Brethren, when you are thinking of your sanctification, if you are tempted to look away from Christ—away with it; and if when you are repenting of sin you cannot still have one eye on Christ, recollect it will be a repentance that will need to be repented of, for there is nothing in ourselves that can be offered to God. There is a stench and putridity in everything that is done of the creature, and we can never come before God save through Christ Jesus, who is made of God unto us, wisdom, and righteousness, and sanctification, and redemption.

C. H. SPURGEON

THE LORD WAS ABOVE THEM

"Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them" (Exodus 18:11).

The Scriptures abound with illustrations declaring that the Lord God omnipotent reigneth. Our God is mightier than all the waves of the sea; mightier than Satan; mightier than our sins, than death, than hell and the grave! Though sin hath enslaved us, and hath dealt proudly, God is above. He hath gloriously triumphed in the person of His only begotten Son. Christ Jesus spoiled principalities and powers; He made a show of them, openly triumphing over them in Himself, (Col. 2:15). He made an end of sin, vanquished Satan, abolished death, and hath brought life and immortality to light.

Herod and Pontius Pilate, with the Gentiles and the people of Israel, may imagine a vain thing; they may rage and behave themselves proudly against the Anointed One, but God is above them. He sitteth in the heavens and saith, "Yet have I set my King upon my holy hill of Zion" (Psalm 2; Acts 4:27). The dragon in his pride may send his stream out of his mouth (Rev. 12:15); Anti-Christ deceivers, damnable heresies, yea, the very gates of hell may deal proudly against God's elect, but our God sitteth upon the circle of the earth (Isa. 40:22), infinitely above all. He maketh wars to cease, and breaketh the battle bow in sunder (Psalm 46:9). The king of the forest may roar, seeking whom he may devour, but he shall not devour one of the blood-bought flock of Christ.

God is above, and when He wills it not even a dog can wag his tongue against those who have the token of the blood of the Passover Lamb (Exo. 11:7). Christ, our Passover, is sacrificed for us. There is no condemnation! O, the blessedness of the doctrine to a poor, sinful worm like me! Whatever our lot, whatever our trials, whatever our afflictions, no matter how dark and rugged the way, or how tempestuous the sea, our gracious God is above all! His kingdom ruleth over all, and we shall be more than conquerors through Him that loved

us.

When we have walked proudly (Neh. 9:29) our God was above us still, and in due time, in His tender mercy, He abased us and brought us as humble suppliants at His feet. He is able to bring down high looks, and by His marvelous and abounding grace cause us to walk even as Jesus walked (1 John 2:6), in meekness and lowliness of heart (Matt. 11:29). Our God is the high and lofty One that inhabiteth eternity, whose name is Holy (Isa. 57:15).

Then, though our enemies, our sins, though Satan, though afflictions as proud waters (Psalm 124:5) would come in like a flood (Isa. 59:19), in the things wherein they deal proudly against us God is above them. The proud waters shall be stayed (Job 38:11). Our God shall lift up a standard against the enemy. He is our salvation; and if God can be for us, who can be against us? O sin! O death! O, Satan! "Talk no more so exceeding proudly; let not arrogancy come out of your mouth" (1 Sam. 2:3). Christ, our new-covenant Head, has died; yea, rather, is risen again, who is even at the right hand of God, who also maketh intercession for us. He reigns on high, our Saviour God. "Alleluia, the Lord God omnipotent reigneth" (Rev. 19:6).

ELDER FREDERICK W. KEENE
The Gospel Messenger—1893

To prevent Ezekiel from being self-exalted through the abundance of sublime revelations, he is called the *son of man* about ninety times. —Elder John Leland

When we petition the Lord for favors it should always be for "good things" for we have no promise of receiving anything else (Matt. 7:11). We should ask for things which will be to our good and God's glory.—R.E.H.

CORRESPONDENCE AND NEWS NOTES

From Elder and Sister Lloyd Clapp, Champaign, Illinois:

Dear Editor: At our last conference meeting we were asked to mail this history to be published in your paper. We had good preaching by Elder Raymond Webb and good attendance.

All the Presbytery are deceased since we organized 40 years ago. The remaining charter members were given corsages and boutonnieres.

A BRIEF HISTORY OF NEW LIBERTY CHURCH

"New Liberty" church of Champaign, Illinois, was constituted June 28, 1941 as an arm of "Liberty" church of Alma, Illinois. There were fifteen charter members who agreed to abide by the articles of faith and rules of decorum set forth by the ordained Elders and Deacons at the organization proceedings. These fifteen members were:

Elder N. F. Graves	Clara Graves
Deacon Otis Pile	Betty Graves (Wible)
Deacon Olad Allen	Pearl Graves (Eagan)
Licentiate Lloyd Clapp	Helen Hayes (Pile)
Ben Graves	Nova Fox
Bernice Allen	Nona Higgins
Norma Clapp	Mary Graves (Henegar)
Martha Pile	

The ordained help forming the Presbytery were: Elders O. L. Weatherford, C. H. Cayce, W. E. Wright, A. D. Brumfield, D. H. Knight; Deacons Thomas B. Clapp, Fred B. Williams, J. D. Allen, Charles Walker.

The charter members were grateful for the help of one of their own, Helen Hayes Pile, for her assistance in obtaining the land on which the church building was erected.

After the fifteen members were banded together in one body, they elected Elder N. F. Graves as their pastor and Sister Martha Pile as church clerk. Elder Graves served as pastor until his death, May 7, 1944. Three other charter members have since passed away. They are Clara Graves, Pearl Graves (Eagan), and Nova Fox. Of the eleven remaining charter members still living, one member, Sister Nona Higgins has been a member of the church for 76 years. Four members, Brother Olad Allen, Sisters Bernice Allen, Norma Clapp and Martha Pile, have been members for 50 years. Brother Ben Graves and Sister Mary Graves Henegar have been members for 49 years.

Since the constitution of the church three Elders have been ordained. Elder Lloyd Clapp, October 1943; Elder Roscoe Williams, September 1963; and Elder Ben Graves, July 1968. Also two deacons have been ordained in that period. Brother Lilburn Davis, July 1968 and Brother Dan Aders, July 1978.

After the death of Elder N. F. Graves, Elder Lloyd Clapp was elected pastor and moderator in July 1944, and has served faithfully since that time. Elder Roscoe Williams served as Assistant Pastor until his death. Elder Ben Graves was elected Assistant Pastor in July 1974 and has served in that capacity since then. Including the 15 charter members "New Liberty" has continued to progress and has had a total of 63 members having had membership with her.

The 39 members of "New Liberty" on this 40th anniversary of her constitution are grateful to God for what we have felt and the joy we have received over the years. We wish to give God the praise and glory for His mercies and kindnesses to us throughout the last forty years.

July 1981

AN APPEAL IN BEHALF OF ELDER PRESSLEY

Some time ago Elder Raymond Pressley of Brightwood, Virginia underwent Bladder surgery, and soon afterward had to have another operation, this time for varicose veins. On May the 24th he developed a blood clot which settled on his brain and which caused temporary impairment of speech and some paralysis. He is doing some better at present but still has a swelling on his neck which seems to be a blood clot which will require further surgery.

Brother Pressley has good hospitalization coverage but he is an independent building contractor and his only income is from jobs he bids on and carries out on a lump sum or fixed price basis. He has no one working for him who can estimate and bid on jobs to come. Therefore, with the exception of a few small jobs he had going at the time he was taken ill, his source of income has about dried up and it is not known how long it may be until he can begin contracting again. So you can see his predicament. I am sure his churches are already doing what they can, but I know there are others who will want to help him during this time of adversity, convalescence, and, we hope and pray, a speedy and full recovery.

Any donations anyone would like to make toward this dear brother's present financial needs may be sent directly to him at the following address: Elder Raymond Pressley - P.O. Box 54 - Brightwood, Virginia 22715.

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA, WEST VIRGINIA AND PENNSYLVANIA

BETHEL—First Sunday, September 6, 1981, and Saturday before. All day both days.—Elder Gary Utz, Pastor.

BATTLE RUN—Second Sunday, September 13, 1981, and Saturday before. All day both days.—Elder E. S. Skeen, Pastor.

THORNTON'S GAP—Third Sunday, September 20, 1981, and Saturday before. All day both days.—Elder E. S. Skeen, Pastor.

MT. BETHEL—Third Sunday, September 20, 1981, all day Sunday only.—Elder Douglas Heare, Pastor.

ENON—Third Sunday, September, 1981. All day Sunday and Saturday night before.—Elder Tolliver Utz, Pastor.

TONOLOWAY—Fourth Sunday, September 27, 1981, all day Sunday only.—Elder Douglas Heare, Pastor.

UPPERVILLE—Fourth Sunday, September 27, 1981, and Saturday before. All day both days.—Elder E. S. Skeen, Pastor.

GREENWOOD—First Sunday, October 4, 1981. All day Sunday only.—Elder Hollie Redmon, Pastor.

SIDELING HILL—Third Sunday, October 18, 1981. All day Sunday, and Saturday night before at Needmore Meeting House.—Elder Raymond Pressley, Pastor.

MT. CARMEL—Fourth Sunday, October 25, 1981, and Saturday before. All day both days.—Elder A. J. Hylton, Pastor.

EBENEZER ASSOCIATION

Ebenezer Primitive Baptist Association will be entertained this year on Friday, Saturday and Sunday, August 7, 8 and 9, 1981 by Hawksbill Church, and will be held in the Hawksbill Meeting House.

KETOCTON ASSOCIATION

Ketocoton Primitive Baptist Association will be entertained this year on Friday, Saturday and Sunday, August 14, 15 and 16, 1981, by Union Church, and will be held in the Fauquier County School, Warrenton, Virginia, where it was held last year.

(Editor's Note: These two Associational notices should have appeared in the July issue. I am sorry for this oversight.)

BOOKS AVAILABLE

The Third Volume of Elder T. S. Dalton's writings (36 pages) is now available. Also I have compiled a 40 page booklet on the subject of Primitive Baptist Associations, which is a retrospective examination of the harm caused by an improper use of these organizations, as well as the advantages of their proper use. Both these booklets may be obtained upon request. I make no charge for them but if anyone wishes to help with printing expense it will be gratefully received.

EDITOR

Obituary

SISTER ANNA McVEY BRADLEY

Sister Bradley, age 88 of 2775 Maysville Pike, Zanesville, Ohio, passed away at 4:00 a.m. Sunday, May 10, 1981 at her residence following a short illness. She was a member of "Beulah" Primitive Baptist church and American Legion 584 at Marion. She lived most of her life in Muskingum County. She was born March 4, 1893 in Nicholas County, Kentucky, a daughter of Perrin Milton and Pamela Mace McVey.

Her husband, Felix A. Bradley, died in 1946. Surviving are five sons: Edward Wilbur Bradley and Roscoe Milton Bradley of Zanesville, Ohio, Felix Avery Bradley of White Cottage, Zane Bradley of Frazeyburg, Ohio, and Harold Lloyd Bradley of Marion, Ohio; two daughters, Julia F. Noll of Zanesville and Lovell Watts of Reynoldsburg, Ohio; 10 grandchildren, 14 great-grandchildren and 1 great-great-grandson; one brother, Bertie McVey of Plummers Landing, Kentucky. (One son and one daughter deceased).

Services were held May 13, 1981 at 2:00 p.m. at Bryan Funeral Home with Elder Clarence Boyd officiating. Elder and Sister Boyd sang two hymns. Burial was in Williams Cemetery on Jersey Ridge Road beside her husband. We all miss Sister Bradley but feel she is at rest, awaiting the resurrection.—Submitted by Sister Margaret Bibler.

BROTHER JOHN ALEX WELLS

Brother Alex was born October 14, 1900 to the late James Thomas and Hannah Malinda Brock Wells. He passed away May 5, 1981 in the Nursing Home at Graceville, Florida, after an extended illness. He was a life-long resident of Washington County, Florida. On August 9, 1920 he was married to Arleva Cook. To this union was born seven sons and five daughters.

Brother Wells was received into the fellowship of "Bethel" Primitive Baptist Church near Bonifay, Florida, August 21, 1926. He was ordained to the office of deacon September 7, 1947, in which office he served until the last few months of his life when failing health prevented him from active service. In years past he was very active in the church and was widely known and loved among the Primitive Baptists. He taught his large family by example to love one another, and though his home was poor in this world's goods it was rich in the things this world's riches cannot purchase, and this influence is still clearly manifest among his children. He was very devoted to his loving companion, who was also a member of the Old Baptist church, and after her death on November 9, 1979 he felt that a

great part of himself was gone and from thenceforward his chief desire seemed to be to join her in the sweet presence of Jesus.

He is survived by his seven sons, Lee and John Alex, Jr., of Pensacola, Fla., Rufus, of Ocala, Fla., Harold, of Phenix City, Ala., Parker, Carlton and Joel, of Bonifay, Fla.; five daughters, Arkie Revell and Annie Lou Richards, of Phenix City, Ala., Mary Perdue, of Pensacola, Fla., Wilma Stubbs, of Vernon, Fla., and Ima Jean Birge, of Bonifay, Fla.; two brothers, Josh, of Vernon, Fla., and Hugh, of Bonifay, Fla.; two sisters, Lela Harris of Caryville, Fla., and Jennie Hinson, of Vernon, Fla. Also surviving are 26 grandchildren and nine great-grandchildren.

Funeral services were held Thursday, May 7, at "Bethel" Primitive Baptist Church with his pastor, Elder C. W. Todd, and Elder H. E. Harris officiating. Burial was in the "Bethel" Church Cemetery with Peel Funeral Home directing.

Brother Alex is greatly missed by the church, his family and friends, but we rejoice in our assurance that he is with Christ and in our hope that we will one day be reunited with him and all the other saints of God in that world of pure delight.—Elder Ralph E. Harris.

RESOLUTION OF RESPECT FOR BROTHER VERN V. LUCAS

The members of Little Flock Primitive Baptist church bow in humble submission to God's will. We wish to extend our sympathy to the family and friends of Brother Lucas, who was born September 28, 1897 and passed away on May 19, 1981.

Brother Vern joined Little Flock church on May 28, 1966 and remained a faithful member until his passing. Brother Vern will be sadly missed by all who loved him. We believe our earthly loss is Brother Vern's heavenly gain.

Be it further resolved that a copy of these resolutions be sent to Sister Lola Perkins, to the Comforter and to the Advocate and Messenger, and a copy be placed on our church records.

Done by the order of Little Flock Primitive Baptist church at our regular conference meeting, May 23, 1981.

DONATIONS TO THE ADVOCATE AND MESSENGER

Garland Lyon, Texas, \$5.00; Mrs. Elmo Long, New York, \$5.00; Faith Foraker, Ohio, \$1.00; Elder Everett Beavers, Indiana, \$5.00; Walter Pile, Illinois, \$5.00; Aubrey Utz, Virginia, \$5.00; Kent and Pam Stokes, Missouri, \$10.00; Virginia V. Farmer, Virginia, \$10.00; Mrs. Nannie M. Hisle, Kentucky, \$5.00; Mrs. Verta Haning, West Virginia, \$5.00; C. J. Patterson, Michigan, \$5.00; Katherine Strickler, Maryland, \$5.00; James D. Howell, Georgia, \$3.00; Marvin Pitney, Ohio, \$5.00; Elder Clarence Davis, Ohio, \$5.00; Alber B. Peterman, Indiana, \$5.00; Mrs. Luna M. Koontz, Maryland, \$5.00; Mr. and Mrs. Earl Spencer, Missouri, \$10.00; Elder Ralph, Florida, \$10.00; C. Y. Hall, Virginia, \$15.00; W. W. Woodward, Virginia, \$5.00; Roy Motsinger, Indiana, \$5.00; Ruby Ferrell, Virginia, \$5.00; Tommy Rich, Tennessee, \$5.00.

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, Amissville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel. 267-7356. March '82

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va 22132. May '82

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 J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '82

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. '82

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '81

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372. July '81

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '82

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625. April '82

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. '82

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675. Aug. '81

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 '81

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 '82

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. '82

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 '82

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. '82

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 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '82

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '82

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 '82

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 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '82

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets 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. '82

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. '81

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. '82

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyn, (703) 373-5134 Mar. '83