

Advocate and Messenger

120th Year FEBRUARY 1981 No. 2

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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**"Thine, O Lord, is the greatness,
and the power, and the glory, and the
victory, and the majesty: for all that
is in the heaven and in the earth is
thine; thine is the kingdom, O Lord,
and thou are exalted as head above
all."**

I Chron. 29:11

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '81

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 '81

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 1:30 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 '81

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '81

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. '80

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. '81

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. Mar. '81

LITTLE FLOCK—Nine miles southeast of Amelia, Va Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Annual meeting 5th Sun. in October or November and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '80

MILL CREEK—Hamburg, Va on Hwy. 211 about 2 miles west of Luray, Va 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '81

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

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TEMPTED TO QUESTION SONSHIP

After our Lord was baptized and a voice from heaven had said of Him, "This is my beloved Son, in whom I am well pleased," we observe that He was immediately led by the Spirit into the wilderness to be tempted of the devil. And after our Saviour had fasted forty days and forty nights the first thing Satan tempted Him to do was to question His Sonship; "*If thou be the Son of God*, command that these stones be made bread." Satan of course had no success with his evil suggestions and his vile insinuations against *Christ*, but all too often he *has* been, and still *is*, successful in his attempts to lead the *children of God* into those things which dishonor their heavenly Father.

Have we not also been subjected to our share of Satan's "ifs"? For instance, has he not come to us when we were keenly aware of our own inward corruption and depravity and asserted, or at the least suggested, that sinners so vile as we could not possibly be sons of God? Perhaps he has suggested such thoughts to us as the following: "*If you are truly a child of God*, why do you spend so much of your time involved in worldly pursuits? *If you are a son*, why are you so often out of communion with Him?" Whether suggested by Satan or not I have often wondered why, if I was really a child of God, I was so plagued with worldly mindedness, pride, unbelief, self-righteousness and many other evils too numerous to mention. It has seemed to me many times that if I was indeed a

son of God I would display a greater trust in Him; that I would spend more time praising Him and rejoicing in His love and mercy, supplicating His blessings and thanking Him for His goodness toward me and toward others; that I would spend more time reading, studying and meditating upon His precious word, and many other such things.

But if the very Son of God Himself was tempted and tried concerning *His* Sonship, should *we* think it a strange thing if we are likewise tempted and tested? I think not. He, as man, was tempted in all those points in which His people are tempted, yet without sin. But if He was tried and tested in the matter of His standing with God the Father, was it not because He foresaw that this would be one of those temptations with which Satan would distress the saints, and did He not suffer Himself to be thus tempted in order that He might be able, experimentally, to sympathize with His brethren in *any* and *all* temptations through which they might pass? (Heb. 2:17, 18 and 4:15).

It appears to me that many of those who are *not* children of God are tempted (successfully) by Satan to believe they *are* children of God, and many of those who *are* children of God are tempted (likewise successfully at times in their experience) to believe they are *not*. I have observed for some years now that it is those who profess to have *no doubts whatsoever* as to whether they are children of God, who maintain, contrary to the Scriptures, that *all* men are God's children.

I should think it only stands to reason that Satan would tempt no one to doubt or to question their sonship except *those who are sons*. If therefore you are troubled with doubts as to whether or not you are a member of God's spiritual family it is a strong evidence that you *are* a part of that family. However the absence, or at least the lack, of such temptations should not necessarily be taken as an evidence that one is *not* a child of God. Some experience greater doubts along that line than others. And let it be remembered that doubts are ulti-

mately the product of unbelief, and though they may, under some circumstances, be considered an evidence of a gracious state, they should by no means be therefore nurtured or prized as though they were an admirable trait.

In the early years of my christian experience, if I may claim such, no temptation seemed to be hurled more strongly at me than that of doubting or questioning my sonship. I had been convinced, perhaps in large part, by reading religious literature which was not well suited for one so new and so poorly established in the faith, that if I did not experience a great amount of doubt and fear with regard to my salvation, and if I did not almost constantly tread the deep and dark valleys of trial and adversity, then the evidence was quite conclusive that I was not a child of God. When I did *not* have doubts, I *tried* to doubt. I was *troubled* because I did not have more *trouble*.

Such thoughts, I must confess, still bother me to some degree from time to time, and I think these are some of the things which will more or less mark God's feeble and contrite people all along their pilgrimage here in this world, but I am not as much troubled by such things as I used to be, and I have hopes that by trying to express myself on the subject I may be of help to others who are perhaps vexed with such disquieting concerns.

The troubles and fears with regard to my salvation continued to burden me for a good while. Probably it would be more accurate to say—a number of years, and during that time I was much in prayer concerning the matter, begging the Lord to make my case plain. At times it seemed that my prayers were answered and that I surely would never doubt again, but those seasons were short-lived and I would find myself right back in the same state of uncertainty and distress as before.

But one day the thought came to me that, if I was not a child of God, then no amount of fretting, nor doubting, nor fearing, nor any other thoughts or activities, could change the matter. I knew that according to the Scriptures God fore-

knew, elected, and predestinated His people in Christ before the foundation of the world (Eph. 1:4-12; Rom. 8:29-39; II Tim. 1:9, etc.), and that, therefore, I was either one of God's chosen family or else I was not and no amount of wondering or worrying over the matter could possibly change that fact. I consequently resolved that it was not wise to spend so much time reviewing the evidence against my being a child of God, time which would be far better spent in praise to the One who gave me my being and who had blessed me to such an extent that I would be forever indebted to Him for His goodness regardless of my destination.

I also knew that there is no indication *anywhere* in the Bible that those who have neither part nor lot in those covenant blessings in Christ ever have any true, spiritually based interest whatsoever in having a part in them. Therefore the very fact that I desired to be where Jesus is and loved the company of His humble saints militated much *against* my being a child of the devil.

Thenceforward I began to answer Satan's arguments against my being a son of God more in the manner in which our *Lord* dealt with *that* and other temptations—a manner which Satan hates more than any other, namely, confronting him with the Scriptures, for he knows they are true, though some *men* will not acknowledge as much as *Satan* in this instance. I recalled that Christ quoted from Deut. 6:13 when contending with Satan (Matt. 4:10) and I found I also had use for that Scripture, for I reasoned thus; "Even if I am not a child of God by covenant mercy, *I am yet* a creature of God and He has never done me any harm and He has done me much good, and this, if nothing else brings me under obligation to worship *Him* and *Him only*." I also found that I had use for Job 13:15, which says in part, "Though he slay me yet will I trust in him." I felt that I preferred death at the hands of a merciful God a thousand times to death at the hands of a fiendish demon whose cruelty exceeds description. And, even if God should slay me, yet I would breathe out my

last breath shouting His praises and declaring Him to be altogether just and holy in my condemnation. I found great relief in these thoughts and I discovered that Satan flees away from such reasoning.

Contrary to what Satan has told me, I have learned by sad experience that the only reward I receive from serving *him* is misery, regret, and distress of soul. Reason tells me that even if I were *not* a child of God it would still make much more sense to keep God's moral laws and escape many of the heartaches and sorrows connected with a life of sin and then end up in Hell than to *disobey* those laws and live in misery *both in this life and in the hereafter* also.

I feel that it is expedient that I draw these thoughts to a close for it is now more lengthy than I had intended, but I hope what I have said will be understood in the light in which I desired to convey it and that something I have said here will be of some use to the reader. In closing, I am reminded of what I heard a brother say many years ago. In speaking of his doubts with regard to his salvation he said, "One thing is sure, If I am not a child of God then I sure have stolen a lot of some poor saint's blessings." This is much my own feeling about the matter.

EDITOR

THE BUSH BURNED WITH FIRE

The above caption (found in Exodus 3:2) is one of the most profound clauses in the entirety of the Bible related to the lack of earthly esteem for the church. It further shows the fiery persecutions that have forever been hurled at her (the church) through the ages and will continue to be in the future. Notice how accurately this expression describes the sufferings of the church in all her travels. This bush stood as a figure and depicted the trials that lay in store for National Israel and God's spiritual kingdom of believers.

To properly understand the impact of this great event we should observe the characteristics of the object used, coupled with its environment. According to the definition of a bush as we know it, it is a woody plant having many stems branching out low instead of one main stem or trunk. This typifies the true church so beautifully, because we do not just observe that it is made up of many members but the apostle Paul specifies that fact in I Cor. 12:20, "But now are they many members, yet but one body." The bush had only one body but many members. Furthermore, by being in the Arabian desert it was in a dry and desolate area. And, David, when he was in the wilderness of Judah, expressed his feelings in Psalm 63, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary."

Paul describes the body as having many members and David alludes to the fact that the Lord's people find themselves in a dry and thirsty land as he relates his own condition of internal thirst. The burning bush is a vivid type of the true church.

This should be of great encouragement to God's humble poor when they are down-trodden and experience fiery persecutions hurled their way by Satan. The Lord's faithful saints often hear the true Bible doctrines of election, predestination, effectual calling, justification and glorification criticized by the modern day religious organizations. True Bible followers also feel heat from the flames of the social world because of their stand on abortion, divorce, adultery and other forms of ungodliness. As the church continues her stand for true Bible doctrine and practice she finds herself engulfed in the flames of persecutions just as the bush in the desert was engulfed in literal flames. In all the fiery trials that we may face just remember that God spoke to Moses out of the bush. The bush was not of great height so as to be noticed by the world, nevertheless God was in it, and that is the most important thing.

Furthermore, it was not consumed.

The Church of our Saviour does not hold any attraction for the worldly minded individual who looks upon it as just another bush in the desert. It does not stand out as the sturdy oaks of the forest to gain man's attention, neither does it resemble the mighty cedars of Lebanon; just a bush in the desert.

The natural man with all his pride and arrogance will not stoop to ally himself with those of low estate, represented by the bush in the desert. Rather, he looks for the high institutions of men that are appealing to the proud as they seek refuge under the sprawling protection of their mighty branches (the oaks and cedars).

It is comforting to know that the Lord dwells with the faithful saints even though, numerically speaking, they may be in a minority. Elijah was also in the minority but God had a reserve force of seven thousand and I am confident He is still maintaining a strong reserve today.

ELDER DENNIS H. JONES

PAUL'S ADDRESS TO THE THESSALONIANS

In the first four verses of I Thessalonians Paul, in his salutation to those brethren, commends them for their Christian virtues. His approval of their deportment should be of interest to every believer in our Lord Jesus Christ. Lest the reader does not have the patience or sufficient interest in our comments to refer to his Bible, we quote verses 3 and 4; "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God."

The Holy Scriptures are addressed to people of a certain description for identification. Those addressed in the above salutation are spiritual brethren of Paul, beloved by him. Also they are elected of God. He recognizes their virtues of faith, love and hope as being *in Christ*. Their spiritual virtues are

wrought because they are laboring in and with Christ. All service that is accepted by the Father must be rendered by faith in Jesus Christ, for "without faith it is impossible to please God." Paul, elsewhere, leaves the teaching that each believer in Christ is given a measure of grace in regeneration that enables him to deny himself, mortify the deeds of his body and keep Satan behind him. In so doing he is then able to labor with Jesus and walk humbly with God.

We call the reader's attention to the Scriptural Levitical priesthood which was abolished for every believer when Jesus became the High Priest forever, for all who come unto God by faith in Jesus Christ. In the covenant of grace every believer becomes a king to rule over his flesh and a priest to offer his own prayers, sacrifices and labors before Heaven's throne. This (spiritual) priesthood, to which he is now elevated is, by his faith in Christ Jesus.

For those who feel poor in spirit and tremble before God because of their sins, we observe, the prayers of such will pray for forgiveness and mercy, thanking God for favors received, while the form of supplication of one lacking faith and hope will express confidence in works to further a security for their soul. But, "Blessed is the man that trusteth in Thee!"

Paul also recalls in the scripture quoted above, those works of virtue were *done in the sight of God*. True, God sees all things both good and evil, that are done in all the earth. It seems implied that Paul is here saying these works were approved by God. All things done and words said in faith are accepted at Heaven's throne, and the doer is blest in his deeds. He is also observing (without repeating) their work of faith, labor of love and patience of hope is conclusive evidence (to themselves as well as their friends) they are the *elect of God*. Elsewhere they are called an holy nation, a royal priesthood, a peculiar people, the salt of the earth, the habitation of the Spirit, the bride of Christ, and the Lamb's wife. Is it any wonder a soul in one's first love still cannot forget his agonies of yet indwelling sin, yet loves the Lord, His truth, His people

and His church with a burning as of a fire within his bosom, yet reluctant to confess the thoughts of his heart to his friends (for such they are) because of a trembling fear of polluting their (to him) spotless garment. My heart goes out to, and my prayers are for, such as can receive this little message, so feebly conveyed.

There is a *rest that remaineth* for the believer in Christ (See Heb. ch. 4). He has already found a rest from the law of works which was not given as a pathway to eternal life. He already knows salvation from Adamic sins can never be attained by creature works. "He who knew no sin became sin for us that we might be made the righteousness of God in him." Our belief in Jesus, coming (only) from God has cleansed our heart and thus bequeathed rest in our soul. While Jesus bore the penalty for the believer's sins it becomes the duty, and in a fuller sense, the *life* of each believer, to bear his cross of obedience to the Spirit of Christ imparted to his soul. Jesus cleansed and gave rest to the soul of every believer while the cross of obedience becomes the believer's cross to bear before that promised rest can be attained and one's body be also brought to walk in that narrow way that leads unto life.

Except the believer works out his own salvation by keeping his body under and bringing it into submission to that law of life in Christ planted in his bosom in his spiritual birth, he is burying his talents of love (charity), faith and hope. By keeping these spiritual gifts hidden they will be of little benefit to him and thus his life of less than full benefit to others. He thus will "spoil the treasure of all pleasant vessels" (Hosea 13:15). He is counting the blood of Christ an unholy thing and denies the Lord who died for him.

ELDER GALE F. HANOVER

GOD'S PEOPLE

We will now examine some scriptures to show that God has a people. Exodus 15:16 says: "Fear and dread shall fall

upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased." This is part of the song which Moses and the Israelites sang after their marvelous deliverance from the Egyptians, by passing dry shod through the Red Sea. Notice two things: Moses calls them "thy people" and "the people—which thou hast purchased."

"And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26). This is part of the admonition given to the Israelites through Moses. God had severed them from other peoples in order that they should be His. So He must have a people that are separate from other people.

"And I will walk among you, and will be your God, and ye shall be my people" (Lev. 26:12). These were the words of God to the Israelites. "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead" (Deut. 14:1). "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments" (Deut. 26:18). "For the Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. 32:9). See also, Deut. 32:36, 32:43, Ruth 1:6, I Sam. 12:22, Psalm 77:15, 81:8, 125:2, 149:4, Isa. 40:1.

We have presented these brief scriptures from the Old Testament without comment, none being necessary to prove that God has a people. We will now call forth some scriptures from the New Testament testifying to the fact that God has a people: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people" (Luke 1:68). "And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people" (Luke 7:16).

In John 10:14 Jesus is comparing Himself to a shepherd and his sheep; "I am the good shepherd, and know my sheep, and am known of mine." See also, John 10:16 and 10:27. In

John 21 Jesus commanded Peter three times to "Feed my lambs and my sheep."

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10). Notice in the above that doing righteousness is not the cause of one being a child of God. Doing righteousness only *manifests that he is one*. "By this we know that we love the children of God, when we love God, and keep his commandments" (I John 5:2).

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). Notice that God took *out of* the Gentiles a people for His name. For further references to the children of God see Rom. 8:16, 8:21, 11:1-2, Heb. 2:13, 4:9, 8:10, 10:30.

We have now shown twenty eight occasions in which the possessive pronouns *my*, *mine*, *thy*, and *His* have been used in connection with God's people, besides eleven other references showing that God has a people where the possessive pronoun is not used. There are many, many more such scriptures but we feel that this random sampling is enough to prove the point that God has a particular people in the world, and that all His creation are not necessarily all His people.

ELDER T. EVERETT BEAVERS

OBTAIN

Dear kindred in the Lord: to obtain is to gain possession of, to attain, to procure, to prevail, succeed, or to arrive at the object of one's goal or purpose. So we see there are several applications of the term *obtain*; however I would like to keep in mind the Bible truth more particular with the latter thought in view. May the Lord bless us to behold some of the beauty to obtain in so doing.

In the last part of Proverbs 8, we read, "For whoso find-

eth me findeth life, and shall obtain favor of the Lord." Whoever has found Christ as their personal Saviour and His wisdom has found life to the fullest as the comfort to one's soul. This finding did not and does not come about by our own works of righteousness but by the effectual calling of almighty God by His grace and by His merciful wisdom we live a life of faith and communion with Him, being made manifest by the Spirit of the Lord. Such finding of spiritual, eternal life, is food to our soul and spiritual clothing which makes life pleasant and delightful and we find rest in Him. Such wisdom that is from above is a great blessing to one that finds Christ as their life; their all in all. Now there certainly is a sense in which one finds life in the wisdom received in the preaching of the gospel by God's called servants, in obeying the wisdom taught therein, but I leave it for you to meditate upon at this time. It is the more abundant life here below. Now such as findeth this spiritual, eternal life; shall obtain favor of the Lord. Not favor among men nor temporal blessings, although these are of the Lord's grace and mercy, but spiritual blessings of a source of the Lord's grace for every step of the way, of faith to walk acceptably in the Master's kingdom before God. He is the fountain of all blessings and one that finds the life before described shall obtain favor or blessings from this fountain of life. This one shall obtain this not by his own free-will or any interest of his own that he is able to do or procure, but by the free and sovereign grace and mercy of almighty God through His only Son doing the Father's will and being made manifest or known by the Spirit. The prophet Isaiah also refers to a harmonious truth in like manner in two different places as he describes, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This they shall obtain according to the purpose and will of God.

"So run, that ye may obtain." That is we are to "run with patience the race that is set before us, looking unto Je-

sus, the author and finisher of our faith." Paul instructed us to observe as he did, to be careful to consider how we run and whom we trust in, lest we run in vain. To the weak became he weak that he might gain the weak, so Paul was made all things to all men that he might by all means save some, that is from the pitfalls of worldly racing. He says they, those that run with a worldly motive in mind, do it to obtain a corruptible crown, but we an incorruptible. We are to so run, that is, put our foremost effort in going forth from one degree of grace to another, pressing forward toward the mark for the prize. This requires spiritual strength from the Lord and daily renewal of it that we may be ready to run as the Lord's children should. Not just ministers only but all believers in Christ Jesus.

Let us who are of the day of spiritual light, be sober, putting on the breastplate of righteousness and for an helmet, the hope of salvation, and thus to run; "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." We do have a Great High Priest, Jesus the Son of God, so let us hold fast our profession without wavering, for we have one that knows the feeling of our infirmities," for He was in all points tempted as we are, yet without sin." Therefore we are to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

When Jesus had by Himself purged our sins, He "sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Although Jesus was made in the likeness of men He humbled Himself and became obedient unto the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name in earth, under earth or in heaven. Jesus having obtained a more excellent name than even the angels, surely this same excellent name is yours by the manifest token of the righteous judgment of God, that ye be counted

worthy of the kingdom of God. Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. So eternal redemption is obtained solely by the blood of Jesus, He being obedient unto the death of the cross.

Man tries to obtain, but sometimes he fails to accomplish the desired end. Even with the wisdom and power the Lord has blessed man with, if he is able to obtain or accomplish anything it must be by and with the help of God. Although the Jews caught Paul in the temple and went about to kill him, he thus declares that having obtained help of God he continued witnessing both to small and great concerning the things spoken of by the prophets that Christ should suffer. So all our help must come from Him.

“In whom also we have obtained an inheritance.” Surely we have obtained by being made partakers of His Divine nature; in Christ Jesus we have obtained that that the world cannot attain to or even offer for it is an inheritance that is incorruptible and undefiled and fadeth not away. The Spirit bears witness that we are children and if children, then heirs, heirs of God and joint-heirs with Christ; no other way to obtain such a great blessing. “Israel hath not obtained that which he seeketh for, but the election hath obtained it”, so it must be according to God’s electing grace. Dear ones, you are a chosen generation, a royal Priesthood, an holy nation and are now the people of God which had not obtained mercy but now have obtained mercy. The Lord will have mercy on whom He will have mercy, so then it is not of him that willeth according to man, nor of him that runneth, but of God that showeth mercy.

Simon Peter addresses his epistle to “them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ” (II Peter 1:1). Here we are told of having obtained a like precious faith. How precious

is your faith! and how did you receive it? Faith is the gift of God, it is the fruit of the Spirit. So you must have the Spirit in order to obtain faith, and it is, "with us". Aren't you able to rejoice that it is "with us" and not without us, or else we would be left out. "Faith is the substance of things hoped for; the evidence of things not seen," "for by it the elders obtained a good report" in their exercise of their God-given faith, believing in God and His ability to sustain them in every trial.

May we walk and use our faith so as to obtain a good report in the service of God. I trust these few lines may be to the glory of Jesus' name and a little help along the way. In grace to obtain.

ELDER DAILY HITE

THE GOSPEL MINISTRY

(First of Two Parts)

It is my purpose and intention in these articles to place the church and the gospel ministry in their proper perspective and to show how dependent each is upon the other if I may have grace and blessing from heaven to do so.

To begin, we look in on a conversation between John the Baptist on his disciples, the disciples speaking: "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him." They were speaking of Jesus, as John had borne witness of Him as the Lamb of God. However, Jesus did not do the baptizing but authorized the ordinance ministered by the hand of His disciples whom He had called and ordained.

Next we listen to John's answer: "A man can receive nothing, except it be given him from heaven." This of course has reference to the gifts of the ministry which was ushered in by the Apostle and High Priest of our profession, Christ Jesus, by all that He began both to do and teach. Later, Jesus said to Peter: "And I say unto thee, That thou art Peter,

and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). This was a follow-up of what Jesus had said at their first meeting when Andrew (one of John's disciples) had heard John say when he saw Jesus walking, "Behold the Lamb of God." So Andrew followed Jesus and went and found his brother, Peter, and said we have found the Messiah. So he brought Peter to Jesus who said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone" (John 1:42).

The apostle Paul had been preaching three years when he went up to Jerusalem to see Peter and abode with him fifteen days (Gal. 1:18) but nothing is recorded about what was said. Then fourteen years later he became worried that he may have run in vain and the churches he had organized would not be recognized by those of reputation which were the Jewish apostles who had been with Jesus and whose hands had handled Him. Going up privately lest he should run, or had run in vain, he communicated unto them that gospel that he preached among the Gentiles (Gal. 2). He went up by revelation for the Lord had revealed to him that the right thing to do was to talk to the first apostles.

Jesus Christ, the builder of the church, was carrying out his all-wise design in the construction of it.

In Gal. 2:9, it is said of James, Cephas and John that they "seemed to be pillars". Now a pillar, a rock, and a stone are the same thing, and the church is founded upon the apostles and prophets, Jesus Christ Himself being the chief corner stone; a Stone that was rejected by those building by the works of the law, but which became the head of the corner of the gospel church.

What shall we say then? Is the Church founded upon men? Yes, holy men, as Peter, who was called with a high calling away from an occupation as fisherman; who had been with Jesus and Jesus had taught him and made him a sound, solid minister of the gospel. There was good reason for Paul's anx-

iety for without the sanction of Simon Peter there would have been no Gentile churches. But when James, Cephas and John, "perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship." Now these men did not do this by habit or because someone else might do it. It was because they knew the grace of God when they saw it and they saw it in Paul and Barnabas.

ELDER A. J. HYLTON

(Editor's Note: *I am sure that a number of our readers will not view some of the points Elder Hylton makes in this article in the same light in which he views them, and neither do I, but I do not feel any of the points to which I refer are of a vital or fundamental nature. Though he states that the Church was founded upon holy men of God, yet he makes it clear that he believes Jesus Christ is the foundation Stone upon which the whole structure rests and without which it could not stand. Upon this I think we are all agreed. Please do not think I am being critical of Brother Andy, or that he is the only one with whom I would disagree on certain things. I often use articles which contain some points with which I do not exactly agree, but they are points upon which I feel one brother is as entitled to his view as I am to mine. I try not to ever publish anything however which is contrary to the basic principles upon which we as a people stand united.*)

THE SOUL AND THE BODY

Inspiration, in giving an account of the journey of Jacob from Bethel, speaks of Rachel's death thus: "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni" etc. (Gen. 35:18). Her soul was in departing, it was going away; for to depart is to leave. We do not presume that anyone would think for a moment that her body was in departing; for doubtless it remained here, even after she was dead.

It may be urged that the soul in this case was the breath of life; but we would have to admit then that God did breathe a soul into man; for He breathed into his nostrils the breath of life, and that is called the soul in Rachel's case. If it was not the breath of life, nor yet the body, what was it? If there is no distinction between soul and body, it does seem to us to be a mystery hard to be comprehended. No doubt that in the Bible there are instances where soul is simply the man; but we think not in this case.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). If the soul here means the same that it does in the case of Rachel, it is that which departs when the body dies. If not, then the term soul does not mean the same thing every time it occurs, and therefore does not always mean simply the man. In both cases it is something possessed.

Also, in the case of Elijah at the house of the widow Zarephath; "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again" (1 Kings 17:21). What did he stretch himself upon? Was it the soul? or was it the body? The text says it was the child. Had the child gone out of itself? If *soul* in this case means the same that it does in Leviticus, already quoted, it needed atoning for. The 22nd verse says: "And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." It seems, from this reading, that the same soul that had been in the child, and had gone out, returned and came into it again.

As we will not have space to give all the texts of scripture upon which we rely for the proof of a distinction of soul and body, we will only give one more, which we find on record in Matt. 10:28. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." If soul and body are the same, whoever killed the body would have killed the soul, it

seems to us; but there is such a thing as the body being killed and the soul not killed, or we are at a dreadful loss to know the meaning of words. We suppose, too, that when they that are not able to kill the soul *do* kill the body, the soul departs, as in Rachel's case.

Now, while we think the foregoing quotations prove a distinction between soul and body, we also claim that it is not a part of God; but it is human,—not divine. We do not endorse the idea that it is the breath of God, or animal life. The brute creation have the breath of life and animation as well as man. Neither do we concur with those who hold it to be intelligence; for some of the human family have no intelligence, and if the soul of man were the intellect, then those individuals would have no souls.

But this is not all; if the intellect were the soul, it would be destroyed when the body was killed; it would not only go out of the man, but, in our judgment, it would be annihilated. We further believe that it died when man transgressed God's law; that it was as much contaminated by the fall as the body. To believe otherwise would be to deny the total depravity of man; for if the soul is not depraved, then man is not totally depraved.

ELDER LEMUEL POTTER

From "The Church Advocate" 1874

TEMPTATIONS, SEARCHINGS, SIFTINGS AND CHASTENINGS

My Dear Brother: I believe every true believer has such an acquaintance with the depravity and deceitfulness of his heart, that he can never be searched and sifted too much. Among the many things which he dreads, that of being left to the will and workings of a depraved nature he most of all fears, because he has learned two things—1. That when the Lord withholds or withdraws His presence and power, there is nothing that can at all preserve him, humble him, or cause

him to overcome. 2. He has found the Lord's reproofs, searchings, siftings and chastenings, to be among the most precious privileges his soul can be favored with—because, though grievous and painful to the old nature, yet they *produce*, or result in bringing into the soul, the peaceful fruits of righteousness.

I have said to myself, within the last few days, "How is it that you really do love experimental preaching, and are sometimes favored with apparent clear views of many branches of deep Christian experience, *seeing* that you are yourself (feelingly) destitute of grace?" This question, my brother, has puzzled me because while there are seasons when my poor spirit strives to cry unto God, and would fain wrestle with, and so by faith take hold of Him as to make peace with Him; although I can solemnly declare that I have not an atom of comfort in anything that is connected with this lower world, yet I cannot find a spiritual, scriptural warrant to believe that I shall obtain deliverance—it is therefore a mystery that I have not run into open rebellion, and a greater mystery that now and then a vein of godly experience appears to be opened up in my mind. How is this?

The secret answer I received was this—it is possible not only to have a clear and consistent creed, but also, a *theoretical* understanding of the way and work of the Holy Spirit in the soul of a vessel of mercy.

I cannot here fully define and distinguish between an experience in theory, and an experience that proceeds from the personal, powerful and positive presence of the blessed Spirit in the soul. But there are two very simple things which I believe would be found to separate the genuine from the counterfeit experience. 1. *Genuine* experience simply says this—The smallest discovery and application of the love of God to my soul seems to me to unfit me for the duties and relations of this life, that is, so long as I am under the influence of such *manifested love*; but *sanctified tribulation*, sanctified corrections and reproofs, bring me down to resignation and sub-

mission; so that I feel and exclaim with the defeated persecuting Saul, "Lord, *what wilt thou have me to do?*" And instead of murmuring, when grace reigns, I feel a little what that great man expressed, when he said, I have learned in whatsoever state I am, therewith to be content.

A counterfeit experience, great as may be its (apparent) light, never brings about *secret* communion and friendship, fellowship and holy familiarity with God, it only puffeth up the flesh, and desires to be seen of men; but a vital experience raises the soul up to cry unto God, to thirst for the application of atoning and purifying blood.

I love the description Paul gives of it. Every word seems exceedingly sweet, and wonderfully to fit in with the experience of a deeply exercised soul. He says, *charity*, or the love of Christ, the humbling Spirit of Christ, a sanctified possession of divine truth in the believer's soul—this blessed compound called—(and rightly called—for I believe the good translators had this comprehensive view of it)—*Charity*, suffereth long, and is kind; envieth not, vaunteth not itself, is not puffed up nor easily provoked: *beareth* all things, believeth all things (which the Holy Ghost teacheth) hopeth (*in* and *under*) all things; endureth all things, and never faileth.

And that *sanctified tribulation* best fits the believer for *this* life, its trials and difficulties, and that it is the most profitable school and course of training, is evident from Paul's most wonderful declaration, "Most gladly, therefore, will I rather *glory in my infirmities*, that the power of Christ may be upon me."

Sometimes would I believe that there is "hope of this tree cut down." But then again such a flood of corruption, such barrenness, such an apparent destitution of all spiritual life appears, that I sink. Oh! my brother, do you know the awfulness of that state, when a man finds that he has a greater enemy, a more deadly foe, a most awfully wicked antagonist within, and which he cannot get at to soften it, to humble it, to purge it or control it? It seems to sit on the

throne within, and to exercise a dreadful dominion over every faculty and principle belonging to human nature.

Talk of the devil, of fallen spirits, of the world, and of false professors and teachers!—why, I must confess, that not *one*, nor all of these put together, appear one quarter so fearful and so fatal an enemy as that which I carry within! Depend on it, I have no hope in the free-will agency of man, to do spiritual works acceptable to God.

But, my brother, there is one most mysterious feature in vital experience, to which for one moment, I wish to speak to you. Mark well what I write. I write here no preconceived or studied theory but simply what I feel a great, mysterious truth. Perhaps I shall not be able to convey my mind in words, but I try. Look at them, think on them, and if you have a conviction that what I now write flows from an Antinomian spirit, and is a *perversion* of truth, I think you will honestly declare the same.

The feature of experience to which I refer has been discovered through dreadful temptations. Now for upwards of twelve months I have been the subject of two secret but most powerful principles; one appears to prepare every member of the carnal system to the temptations from without, so that it has sometimes appeared as though nothing could prevent my falling victim to them. Under the influence of these I have sat down and concluded that all was over with me, that I was given over to a reprobate mind, and that all prayer or reading, or hearing was useless.

Well, it certainly has appeared wonderful, that instead of this, I have been compelled to go on my knees, and there, of an awful necessity, I have cried to the Lord Jesus, for the stretching out of His holy arm to rescue and recover, to cleanse, to cure and to save such a guilty wretch.

And O! how precious in such seasons, when the very filth and film of sin threatened to swamp and swallow up the soul, appears that blood which cleanses from all sin. I call this a mystery, because when one would think that the flesh and

sin, if they have not broken out in open acts, have so united in temptation and determination, as to leave no hope, then a secret power has drawn out the soul and enabled her faintly to cry, "Yet will I look again toward thy holy temple." There is something in me that longs for God and a revelation of His dear Son in my soul, that loves truth, and hates every appearance of evil. If it be nothing more than a natural and enlightened judgment, approving things that are excellent, I would that it should cease. But if it be grace, O Lord! let grace *reign*—subdue iniquity—crucify the flesh, and destroy me to everything but thy blessed self. O! holy, holy Saviour! by Thy precious blood enter into this flinty rock, this wicked heart. Smite, break, correct and cleanse it. If the flesh must remain unholy, let it be in *entire* subjection to the sovereign reign and rule and power of the Holy Ghost.

A Selected Letter, signed, C. W.
Zion's Advocate, 1855

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MARY AND MARTHA

The Marthas' spend much time in serving,
 And the duties they oft'times meet;
 The Marys' find time to join with the saints,
 And sit at the Master's feet.

The Marthas' miss much of the Christian's joy,
 Cumbered with cares of the day;
 But the Marys' have "chosen the better part,
 Which shall not be taken away."

Sister Violet M. Hiatt (7-80)

CORRESPONDENCE AND NEWS NOTES

TEMPORARY CHANGES IN MEETINGS

BATTLE RUN—For the month of February 1981, the Saturday services will be dropped. The Second Sunday services will be held as usual, the Lord willing.

BENTONVILLE—For the month of February 1981, services will be held in the Volunteer Fire Department building in South Warren County, one half mile North of Bentonville on Route 340.

**DISCONTINUANCE OF
 GRACE PRIMITIVE BAPTIST CHURCH**

"Grace" Church, Arlington, Virginia, held its last service on the Third Sunday, January 18, 1981. Elder J. E. Alderton has been the pastor for the past several years. The church was constituted in 1935; the first pastor was Elder A. J. Garland. During its entire existence services were held in the Lyon Park Community Center, located at the corner of Fillmore Street and Pershing Drive, Arlington, Virginia. For the past several years the active membership had dwindled, and with the death of Brother C. Dulaney Hall several months ago the one remaining member was his widow, Sister Helen H. Hall, Church Clerk. Under the circumstances it was not deemed practical to continue it as a church. It was therefore formally dissolved on Sunday, January 18, 1981.

START OF THIRD SUNDAY MEETINGS BY BETHEL CHURCH

Beginning in February 1981, "Bethel" Primitive Baptist Church will, the Lord willing, have Third Sunday meetings. This, in addition to the present services held on First Sunday and Saturday afternoon before, which will be continued. "Bethel" is located about 2 miles West of Tyson's Corner, Fairfax County, Virginia, on Route No. 7. The first such Third Sunday service will be held on February 15, 1981. The pastor is Elder Gary Utz, son of Elder Tolliver Utz.

The Church Directory of the *Advocate and Messenger* will be changed to reflect both the above announcements.

REQUEST FOR CORRESPONDENCE

We have been asked, in behalf of Elder Edwin Fowlkes of Arkansas, to encourage our readers to write to him. He is 87 years old and in really bad health and is bed-ridden. He wishes to receive letters and cards from anyone who might have a mind to write. I am personally acquainted with Elder Fowlkes and know him to be a very dear brother in Christ. I am sure he would be delighted to hear from any of you. Elder Fowlkes has also written a book, "The House of Cornelius", which I have read and which is very interesting. His address is: Elder Edwin E. Fowlkes, 1031 Watkins St., Conway, Arkansas 72032.

BICENTENNIAL MEETING IN MISSISSIPPI

If the pioneer Primitive Baptists who held their first worship service in Mississippi 200 years ago could have visited the denomination's Bicentennial Meeting last week (Thanksgiving day and the Friday after) at Natchez, they would have felt perfectly at home. That first service in 1780 was a simple one of a cappella singing, prayer, and preaching; the service two centuries later was the same, for practice and doctrine have not changed in the State's oldest non-Catholic church.

About 700 persons observed this anniversary meeting with four worship services and one session devoted to the history of the Primitive Baptists. This historic account was given by Brother Gordon Cotton who is a deacon and the clerk of the Shiloh Primitive Baptist church in Vicksburg, Miss. Brother Cotton is also director of the Old Courthouse Museum in Vicksburg and the author of a book entitled "Of Primitive Faith and Order" which is a history of the Mississippi Primitive Baptist Church—1780-1974.

Speakers at the meeting were Elders Joseph R. Holder, of Corona, California, and Sonny Pyles, of Graham, Texas, who admonished the Primitive Baptists to continue to "seek the old paths" and to renew their zeal for the faith of their forefathers. Letters and telegrams of congratulations were also read to the assembly from every member of the State's congressional delegation and from Governor William F. Winter.

Known to many as the "foot-washing" Baptists because of the washing of one another's feet as part of the communion service, the Primitive Baptists came to Mississippi from the Pee Dee River Valley of South Carolina and settled in Jefferson County on Coles Creek near Natchez.

Services were held privately in the homes of church members because it was illegal to have public worship under Spanish rule; but in 1791 the members organized themselves into Salem church under the leadership of Elder Richard Curtis, Jr. Curtis and two of the members were jailed but later released with a stern warning not to resume public preaching.

The Spanish were again stirred to wrath, however, when two of their citizens were baptized by Curtis and he also performed a marriage for his niece. Orders for the minister's arrest were learned, and with the assistance of a half-Indian member of the Salem congregation, Mrs. Chole Holt who supplied him a horse and extra clothing at the risk of imprisonment, Curtis fled to South Carolina, returning to Mississippi when the U. S. acquired the territory in the late 1700's. With the influx of American settlers, the church grew rapidly and congregations were begun in every area that was open to the new Mississippians.

A major division in the State in the 1830's brought about a separation of the Baptists in both practice and doctrine. The "Old Baptists" withdrew fellowship from those who wished to add Sunday Schools, instrumental music, and a salaried ministry and who began to teach a "general atonement" doctrine rather than one of predestinarian thought. To distinguish themselves from the new order, they adopted the name *Primitive*, meaning *original*.

Though small in number the influence of the Primitive Baptists has been great on American History. A Primitive Baptist minister, Elder John Leland, used his influence with two close friends, James Madison and Thomas Jefferson, to ensure the adoption of the first amendment to the Constitution and two American presidents, Abraham Lincoln and Jefferson Davis, though not members of the faith, grew up in Primitive Baptist homes. In recent years Speaker of the House of Representatives, Sam Rayburn, from Texas, was a Primitive Baptist.

Only one governor of Mississippi, Harmon G. Runnels, has been a Primitive Baptist, but his administration was an outstanding one. During his tenure the Choctaw lands were opened to settlement and Runnels personally loaned the State \$10,000 to begin foundation work on the Old Capitol. He later was co-founder of the city of Grenada, President of the Union Bank, and then served in the Texas Legislature.

Primitive Baptists claim a number of firsts: they had the first Baptist church in America in 1638, organized in Rhode Island by a medical doctor and minister, Dr. John Clark; they have the oldest non-Catholic churches in a number of States including Alabama, Texas, Ohio, Illinois, and Mississippi and the second-oldest in Delaware, Arkansas, and North Carolina.

Churches in Mississippi number about 120 with a membership of around 4,000. There is no central headquarters, no church hierarchy, no official publishing house or seminary as each congregation is autonomous, bound only through practice and doctrine to one another.

Salem, the State's first Primitive Baptist church is descended from Rydillium Church in Wales, one of the seven that authored the London Confession of Faith in the 1600's. From the Rydillium congregation emerged Welsh Tract Church in Delaware, in 1701, and from it the Welsh Neck Church in South Carolina in 1738, and from it Salem in 1780. All but the South Carolina congregation are still of the Primitive faith and order. In addition to Mississippians, Primitive Baptists from Indiana, Kentucky, Tennessee, Georgia, Alabama and Louisiana attended the Natchez meeting.

Submitted to A & M by Elder G. C. McGuire

HANKS' HISTORY SOUGHT BY ELDER SPEIR

Elder E. D. Speir, Sr., of Conley, Ga., would like to obtain a copy of the church history compiled by Elder Lee Hanks entitled "The Church of God". If anyone has a copy of this book they are willing to part with will they please contact Elder Speir and let him know how much they want for it? His address and phone is: **Elder E. D. Speir, Sr.—3310 Grant Road—Conley, Georgia 30027. Phone: (404) 363-2311.**

Obituary

SISTER ELLA VIRGINIA HOUSDEN

Sister Housden, who resided at Stanley, Virginia, passed away January 7, 1981 at University Hospital, Charlottesville, Virginia, at the age of 73. She was born July 25, 1907 in Page County, the daughter of the late David Henry and Dessie Painter Wilson.

Sister Housden's first husband, John W. Owlmon, died January 29, 1966. She was married to Leonard W. Housden December 2, 1969. She is survived by her husband; one sister, Mrs. May Good of Stanley, Virginia, and others. She had been a member of Alma Primitive Baptist Church for several years and loved the Lord's people. She was faithful to the church to the very end. She bore her suffering very patiently, being afflicted with the dreaded disease, leukemia.

Funeral services were conducted at Alma church by Elders Elmer S. Skeen and Ernest Long, assisted by (Rev.) Eric Mochring. The body was laid to rest in the Lutheran church Cemetery nearby. May the Lord bless all her nice family with

reconciling grace. May her kindred in Christ realize that our loss is Heaven's gain. Surely she is resting in the precious Saviour's love. Humbly submitted—Elder E. S. Skeen.

BROTHER SILES HAYES

Brother Hayes died Thursday, January 1, 1981 in his home at Aylett, Virginia at the age of 84. He was a devoted member of Salem Primitive Baptist Church, Richmond, Virginia. He is survived by his wife, Mable Hayes; one daughter, Mrs. Jerry Richards; two step-sons, Edward Adams and H. W. Adams; ten grandchildren, and one step-child.

Funeral services were held at 3:30 p.m., Sunday, January 4 at Tappahannock, Virginia, in Marks Funeral Home. Burial was in the Essex Cemetery where Brother Hayes' body will await the coming of our Lord Jesus Christ and the resurrection of the dead. Written by his pastor—Elder Hollie Redmon.

SISTER MARY S. JACOBS

Sister Jacobs died on Monday, January 12, 1981 in John Randolph Hospital after a period of declining health. She was the widow of McKinley Jacobs and made her home with her niece, Mrs. Francis Jones in Hopewell, where she has lived since 1917. Her age was 88 years.

Sister Jacobs was a devoted member of the Primitive Baptist church of Hopewell, Virginia. Survivors are: one sister, Sister Alma McCraw; one brother, Walter S. Shelton; several nieces and nephews, and many friends. Funeral services were held for her in the chapel of the Gould Funeral Home, Thursday, January 15. Burial was in Appomattox Cemetery to await the coming of our Lord.—By her pastor, Elder Hollie Redmon.

DONATIONS TO THE ADVOCATE AND MESSENGER

John Wayland, Virginia, \$5.00; Mrs. Hilda C. Brown, Virginia, \$5.00; Mrs. E. G. Higgins, Arizona, \$5.00; Mrs. Frank M. McKeever, Pennsylvania, \$2.00; Leola Fleming, Illinois, \$5.00; Clarence Moyer, Virginia, \$15.00; Elder G. J. Davis, Georgia, \$5.00; Archie Beard, Illinois, \$1.00; Brother Bille Richardson, Virginia, \$10.00; A Friend, Ohio, \$5.00; R. R. Varnes, Florida, \$5.00; Elder Douglas Heare, West Virginia, \$3.00; Mrs. Herbert W. Rees, Ohio, \$2.00; Mrs. Evelyn Yates, Virginia, \$5.00; Edna D. Salyer, Ohio, \$5.00; Cecil S. Hayes, Illinois, \$5.00; Sister Jean Cassell, Virginia, \$5.00; Clyde Cooke, Virginia, \$5.00; Mrs. Ruth Hammett, Texas, \$5.00; Elder and Mrs. Wayne Fuson, Ohio, \$5.00; Emily Harrison Kibler, Virginia, \$5.00; Mrs. Jessie B. Ramming, Illinois, \$5.00; Noah Jennings, Virginia, \$5.00; Mrs. H. E. Harris, Florida, \$1.00; Elder Dale Greathouse, Nebraska, \$20.00; Violet Hiatt, West Virginia, \$5.00; Katherin D. Payne, Maryland, \$5.00; Irene West, Indiana, \$5.00; Anna Pearl Ford, Illinois, \$5.00; Earl and Georgia Spencer, Missouri, \$5.00; John D. and Alice Hawkins, Virginia, \$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 '81

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomey 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. Dec. '80

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. '81

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. '80

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. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370. Aug. '81

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. '81

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, 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 '80

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 '81

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. '80

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 '81

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 '81

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. '81

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. Galyen, (703) 373-5134 Mar. '81