

# Advocate and Messenger

120th Year                      OCTOBER 1981                      No. 10

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**Advocate**  
and  
**Messenger**

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

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The election of the Saints to  
Glory is based upon God's purpose  
(Rom. 9:11), not upon foreseen  
merit; "not of works, but of him  
that calleth." Is there, then, un-  
righteousness with God? God for-  
bid.

(Rom. 9: 14)

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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, I-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

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by the Old School or Primitive Baptists in all ages.

120th Year

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## LESSONS FROM THE PRAYERS OF CHRIST

(Part Twenty-Four)

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:25, 26).

In this verse we find the last of the six times in this prayer that our Lord refers to God as His Father, or that He addresses the Deity. Observe, *only six times* does Jesus address the Father by *any* title in the entire 26 verses of this petition, unless we count the reference to His nature in verse three. May we learn from thence that it is not necessary in our prayers to begin each sentence with a fresh or repetitive address of the Deity. Some men's prayers could be shortened by several minutes if they just left off the greater part of their superfluous repetitions of the titles and descriptions of the Deity. I am convinced that this constitutes at least a considerable part of those "vain repetitions" of which our Lord speaks in Matthew 6:7.

Christ addresses God as "Holy Father" in verse 11, and here He speaks of Him as "righteous Father". Righteousness and holiness are essential attributes of God, and are inseparably connected with all His other attributes or qualities. His *faithfulness*, to which Christ appeals in this petition, is dependent upon His *holiness* and *righteousness*. If He were not *holy* and *righteous* then He would not be *faithful* and *true*. But since He is both *holy and righteous* we may expect the unailing realization of all those supplications which our Lord

has made, for as God is incapable of wickedness and cannot commit an unrighteous deed, we may rest assured of His faithfulness in granting the petitions of our Saviour in behalf of His people.

*"The world hath not known thee . . ."* This is that same world for whom Christ said He did not pray; the world of unbelievers as distinct from His true followers. These have not, and never will, know the Father in a spiritual sense. They know nothing of His righteousness, holiness, faithfulness, etc. They will never experience a felt sense of His love nor enjoy any evidence of a covenant relationship with Him. They will never know anything of His pardoning mercy, nor can they, in their carnal state, even *desire* such gracious cordials.

*"But, says our Lord, 'I have known thee . . .'"* He, as God, was one with the Father and therefore had perfect knowledge of Him. He never did, said, nor asked, anything contrary to the will and purpose of the Father because He had a full and unlimited knowledge of His Father's mind and will.

*"And these have known that thou hast sent me."* Those that the Father had given Him knew from whence He was. The reason they knew this has already been shown in verses 6-8: namely because Christ had manifested the Father's name unto them, had given them His words, and they had received them. That is, they had believed and embraced them as unimpeachable truth.

*"And I have declared unto them thy name, and will declare it."* In one sense God is *manifest* or revealed unto His people in regeneration, but perhaps it is more proper to say He is *declared* unto them through the gospel. Christ *manifested* the Father's name to them. (verse 6) that is, the perfections of His nature, His will, etc., but He has also *declared* it unto them in a more particular and detailed manner through the instructions He gave them as He talked with them and preached His own everlasting gospel. Christ is the representa-

tive of God in the sense that He, in His person, word, and works, represents to us, as nearly as we are presently capable of knowing it, what God is. The method chosen of God to provide this representation of Himself to us is worthy of our greatest admiration and praise. And that Christ would take this work upon Himself deserves our everlasting devotion. And that He is yet carrying on this gracious declaration of the Father's name to His people continues to be the means of much joy to our souls.

*"That the love wherewith thou hast loved me may be in them, and I in them."* The declaration of the Father's name unto them is the means of their being blessed experimentally with a feeling sense of that love wherewith the Father loves Christ, and also of their being blessed to enjoy fresh assurances that their Lord lives in them and they in Him. How great is this "earnest of our inheritance"! How sweet the evidence! "We have indeed perpetual reason of thankfulness that our gracious Redeemer spake these words in the world, and recalled them thus exactly to the memory of His beloved disciples so many years after, that we in the most distant ages of His church might, by reviewing them, have His joy fulfilled in us." — Doddridge.

Perhaps we could close out our remarks upon this prayer with no more appropriate words than those of Thomas Scott, who more than one hundred years ago said, "After all endeavors to explain this chapter we must allow, that our thoughts are swallowed up in those depths of wisdom and love, and in those mysteries of the Godhead, with which it is replete; and that the light of heaven alone can fully clear it up to us." May the Lord mercifully add His blessings.

EDITOR

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#### THE VINE AND ITS BRANCHES

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1-2).

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It seems a little strange that Jesus would use that life God gave in the vegetable kingdom to illustrate the working of life in the spiritual kingdom, but He often did, and the simile used here is striking in a two-fold sense. (a) All the nutrient that enables the branch to grow and produce fruit must come from the vine. In Jesus' kingdom one's deeds by work or words must be prompted and performed by faith in Christ. Jesus said, "Without me ye can do nothing." (b) The fruit produced by the branch is not for its own use but for food for hungry creatures. Likewise, the fruit borne by a believer in Jesus in the vineyard of God's grace can never be used for the promotion of one's self. Jesus said to His disciples, "Ye cannot serve God *and* mammon." Whom he will serve is a matter every heaven-born believer must and will decide. The measure of grace in the new birth enables and prompts him to serve and glorify God. It cannot be used for anything else and receive God's blessing.

Trying to serve and follow the world *and self* after one has been raised to know and believe in Christ Jesus by faith will bring misery to the child of God and a serious dampening of his hope, given in his first love for Jesus and His disciples. The warfare he will feel raging within him is because God will not, yea, He cannot, deny Himself. A disobedient believer will be chastised by a condemned conscience, heart trials, and godly sorrows until soul-repentance is felt and confessed before God, (hopefully while in active life, and, if not before, certainly in his hour of death).

The most faithful of Jesus' disciples must continually be purged for their ever-recurring sins, as was Peter in the garden and with James and John on the mount, and as Paul with a thorn in his side.

Kind reader, have you in faith seen and felt Jesus suffering in the garden and on the cross for sinners like you realize you are? The communion service is a table set within the church to remind us of our eternal debt to God the Father and Jesus Christ His Son for that spark of Divinity called

hope, sealed in our hearts by faith, ready to be exchanged for reality when our body submits to heaven's call.

ELDER GALE F. HANOVER

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### SPEAK

Dear ones; may I speak to you in writing, rather than by oral voice of conversation? To speak is to utter words as to express opinions and convey sentiments or ideas; to declare and to make mention of and to make known, and this can be accomplished in other ways beside speaking with an oral voice. There are those who cannot speak at all and yet they are able to make their thoughts known in other ways such as sign language or writing and motions.

When John the Baptist was born the angel Gabriel had told Zacharias that he should be dumb and not able to speak until these things be performed because he believed not the words of the Lord by the mouth of the angel. The people waited at the temple and marvelled because Zacharias tarried so long and when he came out he was speechless for he could not speak, so he beckoned unto them as they perceived he had seen a vision. When the child was born and they asked by making signs to Zacharias as to how he would have him called, he asked for a writing table, and he wrote, saying, "His name is John". Immediately his tongue loosed and he spake and praised God, and they all marvelled and fear came upon all as they beheld such a witness of the power of God in the naming of this child. Although man, at times, does not and is not able to speak with certainty or exactness, yet God does speak with certainty and very minute exactness and so it was with the naming of John.

The Lord always speaks with exact assurance of it being fulfilled, just as He said, "Let there be light: and there was light." This power is manifest not only in creation but also in the salvation of sinners for it was spoken by the prophet that, "A virgin shall be with child, and shall bring forth a son, and

they shall call his name Emmanuel, which being interpreted is, God with us." The angel said unto Joseph in a dream, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." The Lord speaks in a very real way whether in a dream or very real and personal to you in day or night, for with God nothing is impossible. He speaks and it is done, he commands and it stands fast. What a wonderful voice you hear even as the prophet heard the speaking of a still small voice. To hear the Lord speak is a very assuring and comforting feeling to the individual spoken to. Blessed are your ears that hear the Lord in all His ways.

When the Lord called Samuel he thought it was Eli calling him, but not so, and Eli said, "I called not, my son; lie down again." Yet as this happened the third time Eli perceived that the Lord was speaking to Samuel. So Eli told the child to lie down and if the Lord called again he was to say, "Speak, Lord; for thy servant heareth." Samuel went and lay down in his place and the Lord came and stood, and called as at other times, Samuel, Samuel. So Samuel answered, "Speak; for thy servant heareth." Yes, the Lord was speaking to a child to tell and make known all the message of the prophecy against Eli and his sons. The child told all, and he grew and the Lord was with him, for he said, "It is the Lord: let him do what seemeth him good." Surely the Lord does speak and we need to be reconciled in all things, for He will do what seemeth good to Him and His judgment is always true and right. Samuel's experience surely was in harmony with our Lord's teaching when He said, "What I tell you in darkness, that speak ye in light." Jesus has plainly said, "The words that I speak unto you, they are spirit, and they are life." His speaking surely teaches us that the flesh profiteth nothing and it is the Spirit that quickens to even give a hearing ear and a heart to understand.

We also need to speak as Paul did, for as he preached the truth in declaring there is one God, and one Mediator be-



tween God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time, he said, "I speak the truth in Christ, I lie not." We are told to "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." This we are to speak; this we are to do,—even to declare the Lord's woe to a rebellious children that say, "Speak unto us smooth things," things that are pleasing to the ear of the carnal mind rather than the law of the Lord. For the Lord has said of this people that they take counsel, but not of me; and that cover with a covering, but not of my Spirit. Oh for grace to speak as a servant of the Lord that fears God and keeps His commandments. "If any man speak, let him speak as the oracles of God." This we can do by the grace of God. The Lord spake to Paul in the night by a vision, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee."

On the day of Pentecost the multitude were confounded because every man heard in his own language the wonderful works of God so that they were all amazed. Then Peter, standing up in defense of God's wonderful work and truth, preached a wonderful sermon, asking the men and brethren to let him freely speak of the patriarch David, that he being both dead and buried and him being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne. Yes, he did speak freely and abundantly wonderful of the crucified and risen Lord, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. This is a sure comfort to speak of even today.

Paul spoke of the great union in marriage as a mystery, yet as the union that Christ also loved the church, His bride, that He gave Himself for it. So he affirms, "I speak concerning Christ and the church." This should be our foremost aim;

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to speak of this great union.

Paul even stressed the need of prayer not only for all saints but also for himself that utterance be given him, to speak boldly, as he ought to speak. Not with idle words or such a low tone that it will not be heard, neither with the screaming of our voice; but with humility and love as we speak of the goodness of God. "For though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Surely then we ought to speak with charity for it never fails. Yes Paul even affirmed that in the church, "I had rather speak five words with my understanding, that by my voice (speaking) I might teach others also, than ten thousand words in an unknown tongue." This is not only true in the church but also in everyday life.

Precious brethren, "Let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God." We are to be slow to speak out of the evil of man and the wrath thereof, yet warn against all evil. But be ready to give (speak) an answer of any man that asks of you the reason of your hope with fear and trembling. So let us speak and be ready to hear that we may continue to speak the things that become sound doctrine. Speak of the goodness of God to His honor and glory and behold His righteousness now and in all His way. Speak as becometh the children of the Heavenly King. Submitted in love.

ELDER DAILY HITE

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### WITHOUT FORM AND VOID

These are some of the words of Moses used to describe the earth God had made. He also said, "darkness was upon the face of the deep" (Gen. 1:1-3). If there had been a man present, which there wasn't yet, he may have looked, but would have seen nothing. In like manner, we are sure, men in their natural state may look upon the Church of the Lord

Jesus Christ and see nothing of beauty there. Some may see those joining the church and attending the services and wonder why they are wasting their time for nothing. We may, as children, have attended church services with devout parents, and out of our love and respect for them have been sure that they saw something and were receiving benefit by being there, but our eyes saw none of it and our thoughts were possibly miles away while preaching was going on. It is surely God's all-wise design that His Church holds no attraction for the children of men. All is without form and void to them. This seems to be proven by reference in God's word to the "little flock" and the "remnant".

But Scripture and sad experience has taught us that some creep in unawares who exalt themselves, suppose that gain is godliness, and lead away disciples after them. Such must be of the baser sort who show no love for the precious vessels but seek their own advantage.

Before there could be any observation of the scene of God's wonderful creation the Spirit of God had to move upon the face of the waters and God had to say, "Let there be light". It was to this giving of light from God that Paul gave credit for his ministry. He wrote in 2 Cor. 4:3-4; "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The people who are blinded in this way are more to be pitied than blamed, for without the mercy of God our eyes would not be open either. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (Ver. 6). Our thoughts run back to the blessedness we knew when first we saw the Lord, and still precious is the memory of our first love, which could be related in the words of Charles Wesley:

"I then rode on the sky, freely justified I,

Nor envied Elijah his seat;

My glad soul mounted higher, on a chariot of fire,  
And the World was put under my feet."

Many miles are now behind us in the Master's service, and the rich joys of that time have leveled out into satisfying labor among God's obedient children, and heartaches, worry and sleepless nights over the disobedient ones. In this and at all times I thank God for vision through His perfect revelation which has caused my eyes to see and my heart to hope; that I might know the truth and the truth make me free so that I know where the Church of God is and will not attempt to build another with Sunday Schools, foreign missions or such means to get the gospel to those in darkness, knowing all too well that God is not far from any of us for in Him we live and move and have our being, and in His good time, if it is His holy will, He will say, "Let there be light". Then, and only then, will He give beauty for ashes, the oil of gladness for mourning, and the garment of praise for the spirit of heaviness. These things are not "without form and void".

ELDER A. J. HYLTON

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### ARE WE FREE MORAL AGENTS BEFORE GOD?

(Concluded From Last Month)

As we have said, God does not hire agents. Paul considered himself to be a prisoner of the Lord, a man whom God had arrested. Observe how Peter went to the home of the Roman centurion, not willingly, but under God's direct orders. Like Abraham's servant, who took an oath to perform what Abraham commanded, the people of God find themselves under a lifetime vow to be obedient to their Maker. God does not bargain, He commands! We could also speak of the experience of Isaiah, of Jeremiah, or of Daniel, for none of these men entered into bargains with the Lord.

But, some men would argue, are not preachers God's representatives? It is commonly believed by Catholic folks, as it was by the Jews, that priests stand in the place of God,

to accept offerings and hear confessions and to forgive sins, or even to make laws. Not so, said Paul. "Every high priest taken from among men is ordained for men in things pertaining to God." Priests are man's representatives, not God's. Pride has lifted some men up and made them assume places they have no right to assume.

The idea that man has a will of his own, free and unencumbered, able to turn to God whenever he chooses—indeed, that God cannot save him until man has taken the first step toward God—has been believed by millions. Many have pursued a course of worldly living, thinking that when they get old they will accept the Lord's offer, but in the meantime they want to have a good time. Thousands of people have been frightened into being baptized by men who preach of terrible things to come if they don't repent before it is too late. What a terrible picture of the true state of things was given in the trial and death of Jesus: where were the men with the vaunted good will toward God then? If anyone who might happen to read this be tempted to believe in such an idea, may I ask a question? Tell me: if you were rich and I were poor, how long do I have to be good, or just how good do I have to be, in order to inherit your wealth? "Why," you would say, "Your goodness has nothing to do with it. I will leave my estate to my own children." Yet, millions believe they can obligate God to accept them as His heirs by doing something of a religious nature.

In conclusion, however, I wish to explain that while we are not "free moral agents" in nature, we are most certainly obligated to God in grace. We are not without law, but are under the perfect law of liberty. I had an uncle, now dead, who was a firm believer in the free will of man, and who died in that belief. As long as he lived, he kept on trying to convert my mother, whom he believed to be eternally lost because she believed in grace only. On the other hand, my mother was made to trust in Christ more than 60 years ago, and lost her fear of damnation not only for herself but also for her

brother. Now I ask you, which of the two is free and which is in bondage? The child of grace who is given an understanding of the true gospel is freed from much error, from useless labors, from fellowship with an ungodly world, and from much of the fear of death. They are free to enter boldly into the fellowship of saints, to approach the very throne of God with their petitions, and to live under the comfort of God's promises. And, they live in expectation of the day when even their mortal bodies shall be perfectly free, when they shall be truly like Jesus, and shall be able to meet before the throne of God, and with clear minds and hearts, be able to thank Him face to face as they ought. This will be perfect freedom.

ELDER RAYMOND WEBB

Carthage, Illinois

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### EXPERIENCE OF EDMUND DENNISON

The indissoluble union that makes Christ and His people one, the love of Jesus infused into their soul like a three-fold cord never to be severed, draws them and they run after Him. Absorbed in love, they not only believe on His name, but are willing to suffer for His sake. They take up the cross and follow Him to the fiery furnace, to the lion's den, the stake and faggot, where millions have been sacrificed for the testimony of Jesus, and died in the triumphs of faith, and in my understanding of the Scriptures, many more must be killed in like manner.

But my warfare is nearly ended. My time to leave this world of sin and corruption and go to the invisible world is at hand. My days of mourning are about numbered. This earthly tabernacle is almost worn out. As I have before said, I am standing between two worlds, sometimes hardly able to make a choice whether to go or stay; trying to say with Paul, I have fought a good fight, but can only faintly utter the words. When faith is at work with me I can say I have fought a good fight, but a weak one. My faith assures me there is a crown of

righteousness laid up in heaven for me. I believe I can say in verity I have kept the faith by the help of God. If I am not deceived, there has never been the smallest change in my mind in regard to the faith once delivered to the saints—that is, salvation by grace alone through the merits of the blood and righteousness of our Lord Jesus Christ, the same yesterday, today and forever.

I must soon step out of this world into the next to receive my crown of victory and join the heavenly choir, no more to complain, “O wretched man that I am! who shall deliver me from the body of this death?” But when my vile body shall rise and be fashioned like His glorious body, when death itself is dead, swallowed up in victory, then will I sing triumphantly, O death, where is thy sting? O grave, where is thy victory? My praising power shall never tire while I, in the highest strains, glorify God for the victory through my Lord Jesus Christ. The war is ended, the victory won, and God is glorified.

As to the world to come, we have never realized it. We can say no more about it than what is revealed to faith. It is called Heaven, the dwelling place of the Most High, the home of the blessed. As to duration it is eternity, infinity its boundary or immensity. We cannot comprehend it. We learn from revelation that it is a world of perfect peace and happiness. It is a world of perfect light—there is no night there. It is immortal—no death there. It is a spirit world where holy angels dwell and spirits of just men made perfect. John gives a very beautiful account of it after the resurrection, after the destruction of this old world, its sweet and pleasant verdure, its waters, its fruits, an ample supply for all its inhabitants throughout eternity. Peace and perfect love and harmony is the order of that heavenly country. Its inhabitants are all righteous, and the nations of them that are saved shall walk in the light of it. It is the permanent home of the ransomed of the Lord.

In that world His servants shall see His face—the glory of God. He will dwell with them and wipe all tears from their eyes. There shall be no more death, neither sorrow nor crying; no more sickness nor pain, for the former things are passed away. John calls it a *new heaven* and a *new earth*. What more can be said to make the next world desirable? Well, it is said nothing can enter to mar the peace of the Lord's family in heaven, so secure is the saints' rest. There is no tempting Devil there, neither dogs, sorcerers, no anything that worketh abomination or maketh a lie.

The Lord of that world says to His faithful soldiers, He that overcometh shall inherit heaven and all that appertains to it, and I will be his God and he shall be my son. I am the Alpha and Omega—the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. I hope, by the power of God, to be raised from my sleeping dust and come forth immortal, leaving all that is mortal in the grave, and rise triumphant to join the church of the first-born at their permanent settlement in the New Jerusalem, to rest in endless felicity, to drink the waters of life and eat the fruits of Paradise. Wait patiently, for God will hasten it in His time. For the present, farewell. I hope I shall see you again in the presence of our Lord Jesus Christ. Your brother in affliction and tribulation.

EDMUND DENNISON  
From Zion's Advocate, 1876

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### INABILITY OF MAN IN NATURE TO EMBRACE TRUE RELIGION

Dear Brother Clark: I wish to submit to you a few thoughts of my own on the ability of man to reject or embrace the religion of Jesus Christ, showing some reasons why man cannot choose the right way.

It is impossible for the same man to both love and hate the same object, principle or being at the same time. So as



long as man is in love with sin and his heart enmity to God it is impossible for him of his natural mind or will to turn about and hate sin and love God with the same disposition. Could this be possible, what reason could we have for thinking that the most outbreaking, wicked man by practice, and the most pious and devoted man to the cause of Christ did not possess the same disposition and principle? They are both alike to begin with, both in possession of the same mind, nature and spirit, but one is very wicked and corrupt in his practice, while the other in possession of the same inclinations in every particular, is a very pious, orderly walking man, wholly devoted to the religion of Christ.

If the two are in possession of the same disposition, may we not, according to that rule, even conclude that God and the Devil are in possession of the same disposition, but different in their works and ways? If men are not disposed alike and were both alike at first, are we not inevitably driven to the conclusion that there has been a change in one of them? If a change in one of them was necessary to make the difference in their practice, was it not necessary for the change to take place before there was a difference in the practice?

If one of them could begin to work righteousness while he was yet in a state of nature, could he not keep it up? If he could keep it up for a lifetime, would he be any better prepared for the Paradise of God than he was at the start? If he would not, then his own works have failed to save him, and leave him nothing more than he was to begin with—a natural man. If he would, then the necessity of the working or operation of the Spirit of God is done away with, and also the necessity of regeneration.

The law of nature is, that every seed shall bring forth fruit after his own kind (Gen. 1:11), and, if natural agencies produce spiritual men, the law is violated. Nature cannot get above herself, consequently all nature combined could no more make one spiritual man than a seed of one kind of vege-

tation can produce fruit of another kind. These things being true, we conclude that man in nature cannot come to the Saviour acceptably by his own will and power.

The Saviour says to such, "Ye will not come to me that ye might have life" (John 5:40). The will of man is contrary to the will of God. If one man in nature has a will to come to the Saviour, and another has no will to come, then the human family do not all stand on the same footing. If they do not and the Lord offers salvation to all that come, and condemns all that will not come, we would ask if He gives all an equal chance? The chance would be alike to all if they all had the will to come, or if none of them had the will to come. If none of them had the will to come, and the Lord offered salvation on the condition that they would come, then there would be none saved, for they would not, could not, comply with the conditions.

The Scriptures always represent man as corrupt and sinful before the Lord. He is natural, and the natural man receiveth not the things of the Spirit of God. He is without strength, and a man can do nothing without strength. He is the servant of sin, and must be released from one master before he can serve another. Hence the language of the Saviour, "No man can come unto me except the Father which hath sent me draw him."

ELDER LEMUEL POTTER  
*Zion's Advocate, 1872*

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### SPIRITUAL NOURISHMENT FOR HEAVEN-BORN SOULS

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1).

This blessed scripture is not a call, invitation or offer of salvation to anybody, much less to those who are in a spiritually dead state. It is so very plainly and positively addressed

to thirsty souls. And the dead do not hunger nor thirst. So this very comforting and soul-cheering text must be applied to those who have been quickened and made alive, and that in a spiritual sense *thirst* after pardon and forgiving mercy.

The spiritually dead do not thirst after anything of this kind. While they lust after the things of the flesh, they do not thirst after the free grace and forgiving mercy of God. And these thirsty characters are represented as having "no money," which well describes the poverty of spirit of a regenerated soul, who has no money (worth or merits) and knows it quite sensibly. The "wine and milk" represent the spiritual food contained in the gospel, which is so delightful to heaven-born souls.

This text very plainly belongs to the gospel, for the gospel contains precious invitations, not to anybody and everybody to come and get life and salvation, but *is expressly limited to those who have spiritual life*, to most freely partake of gospel food and feast their hungry souls on the wonderful love and gracious redemption of Jesus Christ. It is always the poverty-stricken, in a spiritual sense, who are thus invited to this gospel feast. "The poor have the gospel preached to them" (Matt. 11:5).

ELDER W. S. CRAIG, 1924

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### AN EARNEST APPEAL FOR PEACE

What shall we *do* and *say* for peace? How shall we *act* for peace? These are questions we should think about and write about. First, let me say: Paul says, "Take heed to thyself," etc. We should not harbor malice in our hearts against anyone, and especially our brethren. I am glad that I hold no malice against *anyone*. Next, we should be forgiving. We should be ready to forgive those who have done us wrong. I thank God that He has given me a forgiving spirit.

It is wrong for us to allow the world, the flesh, and the Devil to dictate the things that we shall say and do. We are all human, and the battle between the flesh and the spirit is almost constantly raging within us. I feel day by day the need of God's grace to keep me. I have learned long ago that I cannot keep myself. I must depend upon God to keep me. We should bear all that we can. And we should be forbearing; we should hold ourselves in check. Paul says, "I keep my body under, and bring it into subjection, lest when I have preached to others I myself should become a castaway." I don't want to do anything that will bring reproach upon the dear Old Baptist Church. If I do, my brethren will cast me away from their companionship and fellowship. Oh! what would I do without the companionship and fellowship of the dear Old Baptists? I feel that I cannot live without you.

I am perfectly willing to sacrifice anything that I might hold to of a worldly nature, however dear it may be to me, for peace among the children of God. I *cannot* and, by the help of God, I *will not sacrifice* the principles of our doctrine and practice that have ever been dear to the hearts of God's dear children in all ages; *no, not even for peace*. This is strong language, but I feel that it is right. Thousands of God's dear children have fought the battle for the doctrine and practice of our people who are far more worthy than myself, and have gone home to glory; and oh! may I be found following in the same well-beaten path—that "strait and narrow path".

Paul says, "If eating meat make my brother to offend, I will eat no meat while the world stands." Therefore, if we are holding to anything of a worldly nature or to some worldly institution that is offensive to our brethren, let us, for the sake of peace and for the good of the dear Old Baptist cause, separate ourselves from it, whatever it may be. Oh! shall we have peace at *any* cost? *No, a thousand times, no!* for peace cannot be had only when *principle* is the *foundation stone*.

There is no compromise to be made with error in any

form; neither let us try to make peace by killing our brother. Let us not destroy each other, supposing that it will make peace. Supposed peace, devoid of *principle*, is like a fire buried under a heap of rubbish, which will lie smoldering perhaps for years, but after a while will break forth in its fury and devour those who come near it.

We cannot have peace in our churches with all the institutions of the world, the flesh, and the Devil in it. The Church will have to lower her *standard* of truth to keep them, and when she does so she stoops from the high and lofty position where she was placed by her Husband and Lawgiver. So, then, let us lay aside those worldly institutions and the innovations of man, and be satisfied with the dear Old Church just as she was at the beginning, and we will then have peace that is peace *indeed*—peace that will *stand the test*.

ELDER E. B. BARTLETT  
*The Gospel Messenger*, April 1916

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### GOD'S WORK IS PERFECT

"Thy righteousness is an everlasting righteousness, and thy law is the truth" (Psalm 119:142). This righteousness cannot be attributed to any other than the Lord. He has never sinned nor come short in any manner. He is without sin and no guile was found in His mouth. He was spoken of as being separate from sinners.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works" (Rom. 4:6). Here is the only *real* righteousness man has;—*imputed* righteousness *without works*. God's work being perfect, the man unto whom this righteousness is imputed will stand forever and finally live with God, because of what God has done for him.

Now another witness concerning the righteousness of God imputed to His people: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). Five things are mentioned here which are of God and have to do with what He is made unto us. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4). God is not only perfect, but His *work* also is perfect.

Not only does He impute righteousness unto His people, but their sins were nailed to the cross, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." What do we have in this?—sins nailed to the cross, taken out of the way, and eternal redemption obtained for His people. Inasmuch as God's work is perfect, not one of this number will ever be lost.

Yes, Christ was made to be sin for us that we might be made the righteousness of God in him (2 Cor. 5:21). "Being confident of this very thing, that he which hath begun a good

work in you will perform it until the day of Jesus Christ" (Phil. 1:6). There can be no failure in this good work. All these works I have mentioned are the works of God and since they are as perfect as God Himself the salvation of His people from sin, and their deliverance from this present evil world, is certain, because the work of God cannot be added to nor taken from.

ELDER A. D. WOOD

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THE ROCK

Built on Christ, the Rock of Ages,  
 God's Church is safe and secure.  
 The wiles of Satan can't harm her,  
 'Til Jesus returns, she'll endure.

When the tempest rages around me;  
 When for salvation I cry;  
 Lead me to that Rock of Ages;  
 The Rock that is higher than I.

There in the Cleft wilt Thou hide me?  
 On the "Rock of thy strength" let me stand.  
 Secure in Thy love and mercy,  
 Lord, cover me there with Thy hand.

Sister Violet M. Hiatt  
 April, 1981

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CORRESPONDENCE AND NEWS NOTES

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From Sister Jo Ann Cayce, Thornton, Arkansas:

Dear Elder Harris: Tis hard for me to do this . . . the tears have begun already. I know many people are indebted to you; indeed to God first, then you! I have known many years I was indebted to Christ but of late I became aware of my (yea, *our*) indebtedness to you.

I will try to make this brief, realizing good articles need space, but several issues back you published a notice and excerpts from "The Primitive Baptist" stating the condition of our dear little 25 year-old daughter, Joannie Cayce Sledge, who was found to have massive cancer in her chest and heart. She is a registered nurse and has cared for the sick and dying in the cancer ward at the University hospital in Little Rock,

Arkansas. After you wrote the notice of how bad her needs were financially and that the church of her membership, "Cane Creek" of the South Arkansas Association, had established a fund for her, some letters were sent to our deacon, **Wayne Meece, 1203 Morton St., Fordyce, Ark. 71742.**

I cannot tell you what these letters and donations have meant to her and her husband and to us. But I wanted to tell you what one meant to us. Our drooping spirits were renewed. Again we realized that if God be for us . . . whom do we have to fear?

Three weeks ago Joannie developed terrible pain in her ribs and back and it was feared her disease had spread. We carried her to kidney specialists who found nothing to worry about, then to bone doctors who also said they felt the back was clear. She took her Chemotherapy that she takes each month but still she was in dire pain. They started blocking her back and ribs to help her bear the pain. It became evident we had to take action so we decided to carry her to the main surgeon who was on the team that operated on her four months ago. This surgeon has moved to another state. Joannie was worried about the cost . . . even said at first she would not go. The morning we were to leave I went by Brother Meece's home. Of course they expressed their love and gave us a check to give Joannie from the church funds collected. We left their home to make the 78 mile trip to Little Rock to Joannie's home.

Later Sister Meece said she had a feeling all morning something good was going to happen and she said it seemed to her that it would be through the mail. She said when the mail came she opened several letters and the last one she opened was from a brother who had enclosed a money order. She said she looked at it and could not believe it was made out for five hundred dollars. She said upon examining closer she realized there were two money orders and each one was for \$500. He instructed them to put it in the fund for Joannie Cayce Sledge. At once she called Joannie's house to tell us



about the money. She said she called because she knew we were about to make the trip and that Joannie was so worried about where the money would come from.

God often moves in ways that almost causes us to disbelieve! No wonder the child of God has doubts about Heaven and all the glories thereof! If we can't believe a gift of \$1,000 how can we believe Heaven and *never doubt*? Lord, help Thou our unbelief.

I cannot tell this dear man what he did for a precious little bald-headed, unselfish girl in Arkansas. She says every day she is not worried about bills, cancer, doctors, her house payments, etc. She says God is in charge of her finances and He has power to "keep up". She speaks so simply of His being her Great Physician and of her trust in Him.

Elder Harris, this is growing long and I want you to feel free to cut out what you deem best. I just wanted you to know that God has the power to touch a man thousands of miles away who never had heard of little Joannie. God touched him to the tune of \$1,000.00 and we feel this was a gift straight from God's own pocket. Thank you Elder Harris because we feel God whispered to your heart to put the notice in your paper and this started the ball rolling. Others who read your notice contributed, and some felt the sacrifice greatly we feel, though the amount they sent might be considered by the world small. Her medical bills are over \$30,000.00. If you've never been at the foot of a mountain like cancer we will tell you the only way you can look is up! . . . P.S. We would indeed love to have you at our Association Third weekend in September.

(Editor's Note: *The following is my reply to Sister Cayce's letter. Her letter was Postmarked August 8, and mine August 19.*

Dear Sister JoAnn and Family; It was good to hear from you and I much appreciate your taking the time to write for I know your time is valuable.

It brought much joy to my heart to learn of the response to my notice in the Advocate and Messenger, and especially to learn that one was so very generous. I hope and trust that many others will find it in their heart to help. I am enclosing another little mite to be used wherever it is needed most. You may be sure that if I were able I would duplicate or even surpass Joannie's most generous gift. I pray that if we are not asking amiss the Lord will bless her to recover fully and that the Lord will give each of you a strong and unyielding faith throughout this and all your future adversities and trials.

With regard to your feeling indebted to me, it occurred to me when I read your letter that this was one of those instances in which I should apply the language of Luke 17:10 to myself and say I have only done that which was my duty to do, and that in and of myself I am yet an unprofitable servant.

Thanks again for your good letter, which I will be glad to publish in the A&M as soon as possible. Love and best wishes. . . P.S. *It would be very good to get to attend your Association but I am reasonably sure now that I could not arrange it. Thanks for inviting me anyway.)*

#### TEMPORARY CHANGE OF MEETING PLACE BENTONVILLE PRIMITIVE BAPTIST CHURCH

For the months of December, 1981; January, February and March, 1982, Bentonville church will hold their regular First Sunday meetings in the Warren County Volunteer Fire Department Building, just north of Bentonville on Rte. 340, about 10 miles south of Front Royal, Virginia. Beginning in April 1982, meetings will be resumed in the usual location.—Sister Evelyn R. Mellon, Clerk, —Elder Tolliver Utz, Pastor.

#### ORDINATION OF DEACON AT MILL CREEK

Mill Creek Primitive Baptist Church issues a call for ordained help in forming a Presbytery for the ordination of Brother Irvin Redmon to the office of deacon. This church is located just off Highway No. 211, a few miles west of Luray, on the turnoff opposite the Parkhurst Motel, in the old settlement of Hamburg. The ordination service will be held beginning at 2:30 p.m., November 8, 1981.

and will be preceded by the regularly scheduled morning service. Lunch will be served before the ordination. All orderly Primitive Baptists are cordially invited to attend. Brother Irvin is the brother of Elder Hollie Redmon.—Elder Hollie Redmon, Pastor,—Brother Gary Bausserman, Clerk.

#### CIRCULAR LETTER – KETOCTON ASSOCIATION – 215th SESSION

To the churches composing the Ketocton Association of Primitive Baptists meeting with Union Church, Friday, Saturday and Sunday, August 14-16, 1981.

Dearly beloved in the Lord: By appointment, it has fallen on this poor unworthy one to write the Circular Letter for this session of the Ketocton Association. In trying to assemble together a few thoughts, my mind seems to dwell on the 40th chapter of Isaiah, verses 1 and 2. Verse 1 reads as follows: "Comfort ye, comfort ye, my people, saith your God." It appears to me if this were the only commandment we were instructed to follow, it would be a life-time job. I have often heard that the Primitive Baptists are members of a "Do-nothing" religion. But, if we are what we profess to be, followers of Jesus Christ, walking in a manner that is pleasing to God, trying to obey His commandments with all the strength that has been given us, then there is no time to sit around and "do nothing".

Verse 2 goes on to tell us how His people are to be comforted. "Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." How comforting these words can be to a little babe in Christ, that is stumbling around out in the wilderness, to learn that the warfare is accomplished and that her sins are forgiven! In many of the so-called religions of the world today, we are taught to believe just the opposite; that the Lord has done all He can do and now our salvation is left in our hands. It seems to me the ministers have changed this scripture to read, "Scare ye, scare ye, my people, saith your God." I can find no comfort in this kind of teaching. Is it any wonder the little child of God is often confused?

I understand the weakness of the flesh, recognize my shortcomings, and realize I have been stumbling. It is not my intention to confuse any of the little children, and I pray that God will add His blessings to these few feeble remarks and that you remember me in your prayers. May we ever be found trying to comfort His people in any little way we can. Humbly submitted.

BROTHER L. E. FARLEY

Approved: Elders J. E. Alderton, Raymond Pressley and W. G. Fletcher.

#### NOTE OF GRATITUDE

Through the A&M is the only way to reach all of you to show my appreciation for the hundreds of cards and letters you have sent to us. Dear beloved brethren in Christ, I drop these few lines in love to thank you for remembering us; for your prayers, your cards, letters, yes, and flowers you sent us for our 50 golden years of marriage, with many sweet memories of associating with you.

God, in His grace, called my companion, Alice, to a better home above

where there are no more trials, pain, suffering and sorrow; in heaven and immortal glory where Jesus is the light.

Again, I thank you for your remembrance of us. Sister Alice loved every one of you. May God's grace abound more and more in your hearts that you may grow more in His love.

Brother Edwin K. Kingery  
Tipp City, Ohio

#### AN APPEAL IN BEHALF OF DARITY GRANDCHILDREN

Dear Kindred in Christ: Two of Elder and Mrs. C. E. Darity's grandchildren, Mrs. Lyn Lewis and Scott Sutton, have muscular degeneration of the retina of the eyes and they will go blind. There is no cure for this disease. Mrs. Lewis is a young married woman and she has a young baby. Mrs. Lewis has already lost sight of one of her eyes and the other eye is failing. Mrs. Lewis' mother, Elder and Mrs. Darity's daughter, is having to give up her job to take care of the baby. These unfortunate conditions will put an extra financial strain on the entire Darity family. Due to these circumstances the friends of these good people have started a fund to help support the grandchildren and the great-grandchild.

If you or your church want to help with this fund please send your contribution to Elder C. E. Darity, Trustee, 1551 Greenwich Place, Macon, Ga. 31206.

If you contribute by check please mark at the bottom of check, Lyn Lewis, Acct. #03-8307385 and Scott Sutton, Acct. #03-8307286.

All contributions will be highly appreciated. This letter and request is not solicited by any member of the Darity family. Yours in Christian love.

ELDER GEORGE R. HUNT  
Kathleen, Ga. 31047

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## Obituary

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#### SISTER LORA T. GOOD

Sister Lora Good, of 27 S. Cameron Street, Winchester, Virginia, was born in Greensboro, North Carolina, July 28, 1901. She died at the Welcome Haven Nursing Home in Winchester, June 29, 1981, making her stay in this life 79 years, 11 months and one day. She was the foster daughter of Tobias and Ida Fry Good.

Sister Lora united with "Cedar Creek" Primitive Baptist Church on May 9, 1924, where she remained a faithful member to the end, regularly attending the services there and in the Sister Churches when the opportunity was afforded. In her later years she had to depend on her brethren, sisters and friends for transportation. She received much loyalty, which we want to acknowledge with deep gratitude, and to thank everyone for their loving kindness.

Sister Good loved her church and enjoyed so much being with God's dear

children, singing praises unto His great name. We will all miss her very much and will treasure the love and sweet fellowship we enjoyed together with precious memories.

She is survived by one sister, Mrs. Sarah H. Otis of Seabrook, Maryland, and two foster nephews, John P. Good of Winchester, and Charles M. Good of Bridgeport, Connecticut. A funeral service was conducted July 1, 1981 at the Omps Funeral Home in Winchester by Elder Ernest M. Long, assisted by Elder Russell Sutphin. Burial was in St. John Cemetery at Mt. William near Winchester. Written in humble submission to our Lord's righteous will, by her pastor—Elder Ernest M. Long.

#### SISTER DOROTHEA ROSE LUNSFORD

Sister Lunsford was born May 1, 1910 and passed from this life August 14, 1981, making her age 71 years, 2 months and 14 days. She is survived by her husband, Brother Crilly M. Lunsford, Marshall, Virginia; a son, Charles C. Faulkner of Hunlock, Maryland; two sisters, Christine Coppage of Winter Park, Florida, and Arline Sisson of Hague, Virginia; three grandchildren and one great-grandchild. The funeral was held on Monday, August 17, 1981 at "Thumb Run" church, conducted by the writer with congregational singing. Burial was in Marshall, Virginia Cemetery.

Both Brother and Sister Lunsford joined "Happy Creek" Primitive Baptist Church, September 8, 1957, and were baptized in the Shenandoah River. On December 16, 1967 they moved their membership by letter to "Thumb Run" where they have been good members. Sister Dorothea was loved by the church people and many friends who are saddened by her decease, but rejoice in hope that it is better farther on. We will miss her here below but her sweet spirit is now rejoicing with our Saviour and will be until the time of the resurrection of our bodies when our souls and bodies are reunited.

By faith we view that heavenly region, where mortality will be swallowed up of life, for neither flesh and blood, nor sin, can inherit that kingdom. By her pastor—Elder A. J. Hylton.

#### SISTER EFFIE PAYNE DEMORY

Sister Payne, born April 26, 1899, passed away at her home on the morning of May 22, 1981. She was baptized into the "North Fork" Primitive Baptist Church September 12, 1976, and was faithful to the church until her death.

Her husband, W. W. Demory, preceded her in death. She had two sons; one, Norman, preceded her in death. The other, Brisco, address unknown. One brother, Marvin Payne, Rockville, Maryland, nieces, nephews, two granddaughters and three great-grandchildren.

Services were held at Hall's Funeral Home, Purcellville, Virginia, May, 1981, with Elder W. G. Fletcher officiating, assisted by W. Russell Sutphin. Burial was in Hillsboro Cemetery. Humbly submitted—Elder W. Russell Sutphin.

### CAMPBELL POWER HEARE

Campbell was born December 3, 1916 in Hampshire County, West Virginia, the son of Robert N. and Ella Shank Heare, and passed away August 8, 1981, being 64 years of age. He married Elizabeth Shanholtzer. One son was born to them. He was a carpenter by trade.

Survivors are, his wife, three grandchildren, three sisters; Mrs. Mary Swisher, Augusta, West Virginia, Mrs. Ruby Barthlowe, Hagerstown, Maryland, Mrs. Lois Heatwole, Cumberland, Maryland; three brothers, Douglas Heare, Romney, West Virginia, Robert Heare, Hagerstown, Maryland, and Loy Heare, Joppa, Maryland.

Campbell never joined any church, but he loved to attend Primitive Baptist services. I really believe he was a true believer in God. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

His funeral was held Tuesday, August 11, at the Miller Funeral Home in Romney, West Virginia by Elder W. Russell Sutphin. His body was laid to rest in the Salem church cemetery near Slanesville, West Virginia. We mourn the loss of this dear one, but are thankful he didn't have to suffer longer. May God abundantly bless all his folks with His reconciling grace. With love and prayers, his brother, Douglas.

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Ivan Koontz, Virginia, \$5.00; Mrs. Leora Manifold, Indiana, \$5.00; Mrs. James Swing, Virginia, \$5.00; Sam Baggaly, Virginia, \$5.00; Mrs. Nellie M. Elmore, Indiana, \$5.00; Orion Hitt, Virginia, \$5.00; Elder Lawrence Motsinger, Indiana, \$5.00; A Friend, Virginia, \$100.00; George Rothgeb, Virginia, \$5.00; Lewis M. Rudacille, Virginia, \$5.00; Ben Baldwin, Virginia, \$5.00; Martha Reynolds, Virginia, \$5.00; John Wayland, Virginia, \$5.00; T. C. Moyer, Virginia, \$5.00; Betty Corbin, Virginia, \$5.00; Viola Soper, Virginia, \$2.00; Karl Bobzien, Virginia, \$5.00; Elder Ernest Long, Virginia, \$10.00; C. F. Taylor, Ohio, \$5.00; Julian Bly, Virginia, \$5.00; Frank Coppedge, Virginia, \$5.00; A Friend, Illinois, \$5.00; Dorothy Barnes, Florida, \$15.00; Nellis Lawler, Virginia, \$5.00; Edith Payne, Virginia, \$20.00; Janet Yates, Virginia, \$5.00; Lessie Frazier, Virginia, \$5.00; Mrs. W. C. Wynham, Virginia, \$5.00; Minni Dupont, Virginia, \$5.00; William R. Metzinger, Colorado, \$5.00; Mrs. Lois Rountree, Georgia, \$3.00; Mr. and Mrs. John Fewell, Indiana, \$5.00; Pilgrims Rest Primitive Baptist Church, Ohio, \$10.00; Jesse Motsinger, Indiana, \$5.00; Ina P. Ford, California, \$1.00; Nettie Holton, Georgia, \$5.00; Olive Mae Thompson, Virginia, \$5.00; Glen Reeves, Texas, \$5.00; Mrs. Ashton V. Smith, Virginia, \$2.00; Warren Wilson, Virginia, \$5.00; Edith McClure, Tennessee, \$3.00; Lucy M. Goodnough, Virginia, \$5.00; M. J. Perkins, Georgia, \$2.00; Ruth D. Utz, Virginia, \$5.00; Hassell Peck, Ohio, \$5.00; Elder Harry Booth, Michigan, \$5.00; Gerald Fox, Ohio, \$5.00; Olga Arnold, West Virginia, \$5.00; Mrs. T. E. Alderton, Maryland, \$5.00; E. Irene West, Indiana, \$5.00; Estelle F. Ellis, Virginia, \$2.00; Rebecca S. Donaldson, Maryland, \$20.00; Mrs. Virginia Page Cassidy, Florida, \$5.00; Elder Daily Hite, Ohio, \$50.00; Tom Pitney, Ohio, \$10.00; Sister Lorena Lee, Virginia, \$20.00; Mattie A. Martin, Virginia, \$10.00; Sadie Kerlin, Virginia, \$3.00; Harold Hodges, Georgia, \$5.00; Sister Clyda Harrison, Alabama, \$5.00; Bro. Edwin Kingery, Ohio, \$5.00; Elder Cecil Easterling, Mississippi, \$5.00; Elder and Mrs. E. S. Skeen, Virginia, \$10.00; Jewel H. Bender, West Virginia, \$5.00; Lois A. Frazier, Virginia, \$1.00; Loretta Lilly, Ohio, \$2.00; Anderson Ashby, Florida, \$5.00; Duane R. Prior, Iowa, \$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 '82

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 87-1, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Ast. Clerk, Paw Paw, W. Va, 25434, Tel. (301) 395-5253 Aug. '82

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, 505 Grand Ave., Front Royal, Va 22630, Tel. (703) 635-8863. 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. Galyen, (703) 373-5134 Mar. '83