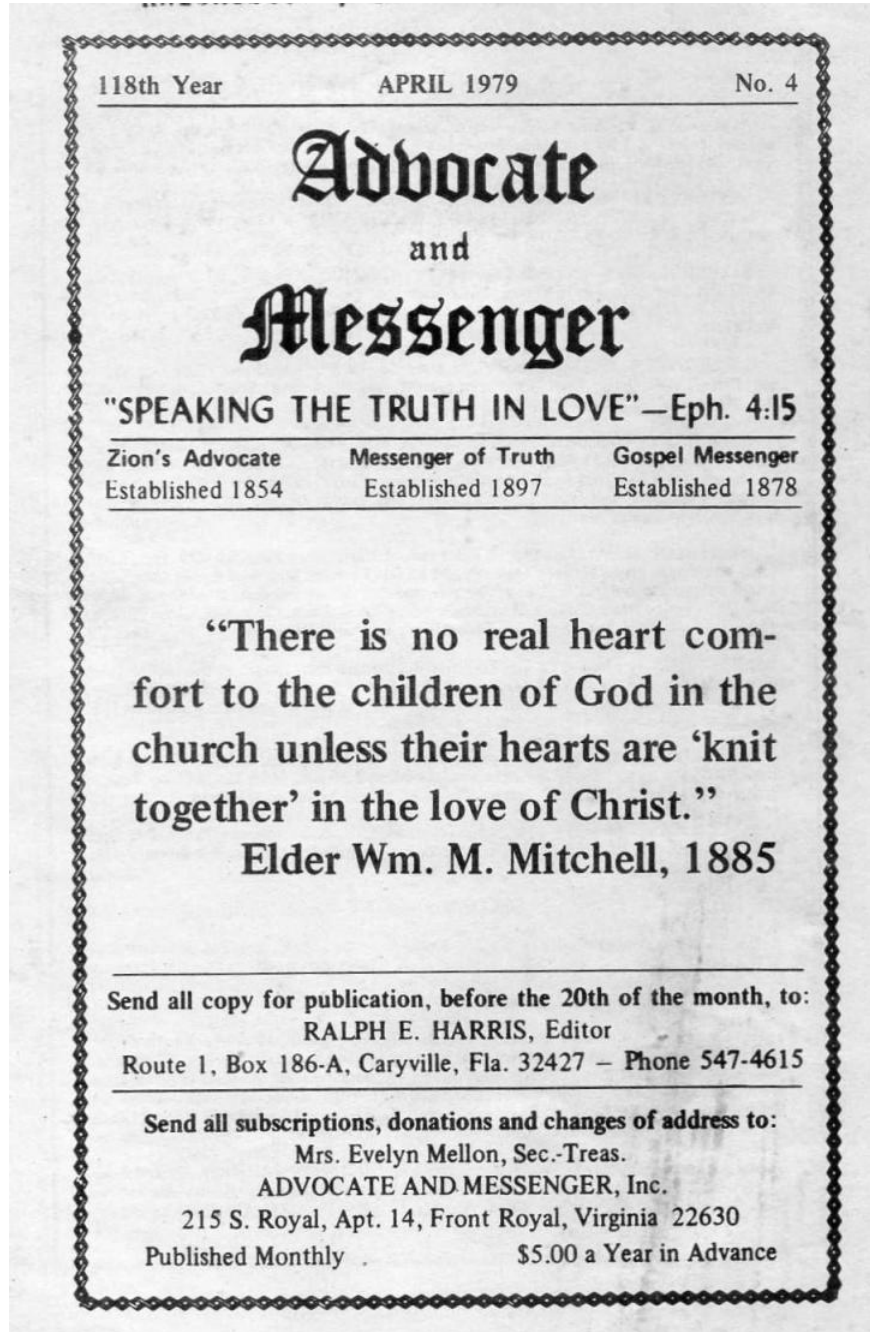


Advocate and Messenger



“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net

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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 '79

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 '80

BETHEL—7 miles west of Falls Church, Va Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '79

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 '79

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, 1-B, Woodbridge, Va 22192 April '79

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. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019, Tel. (614) 694-6488 Dec. '79

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, Blooming Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '79

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '79

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. '80

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) 364-1352 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 '79

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 '79

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PRESUMPTUOUS SINS

“Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and shall be innocent from the great transgression” (Psalm 19:13).

To me one of the most beautiful of all christian graces is humility. The brother or sister who is clothed therewith shall be given more grace and in due time they shall be exalted in a manner which will be both gratifying to themselves, beneficial to the Church, and honoring to God. Humility is not necessarily reflected in the tones of a person's voice nor in the expressions on their face but it will be reflected, at

least to some extent, in their overall conduct, the general course of their lives, the degree of their dependence upon God, the devotion with which they adhere to His precepts, and in the words with which they express themselves. It is to this last verbal aspect of these reflections that I desire to mainly address myself here, and even that I desire to confine to a very limited scope.

Among the myriads of so-called christian churches today the sins of presumption are too numerous to mention. This is reflected in a long list of everyday-expressions and clichés such as, "*We are going to have our revival* on such and such a date;" or, "Come out to such and such a service, for *we know the Lord is going to bless* in a wonderful way." This is not quite in the same category with the language of Paul when he said, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" But some of these *great* preachers *presume* to have found out those wondrous ways and to now be capable of telling us exactly what the mind and will of the Lord is under almost any circumstance or condition.

Recently I received a communication from a religious movement in California in which they stated the Lord had directed them to purchase a very expensive portable TV camera so they could go out and interview such people as Susan Atkins, who is serving a life sentence in prison for her involvement in the murders committed by the Charles Manson family, and George Foreman, the former world heavy-weight boxing champion. They concluded by saying they were *utterly convinced* that this remarkable camera, expensive as it was, *was going to hit many home runs for Jesus*. Hardly the language of the apostles or of any of the other humble servants of Christ is it?

But what concerns me most is my own case and that of the Primitive Baptists in particular. We, of all people, should be most careful not to use such irreverent and pre-

sumptuous language, We ministers also need to diligently avoid falling into this deceptive pit. I have heard some remarks from Old Baptist pulpits which to me constituted presumptuous sins. I have heard sermons approached with the attitude that if the people had been behaving themselves as they should they were really going to hear some outstanding preaching. First of all, I never feel that I have been so good that I *deserve* the Lord's mercies, or that He is almost *obligated* to bless me, and secondly, I do not know what the mind of the Lord may be at any given time. It is much more becoming of us to have the attitude, "Thy will be done, O Lord."

I do not feel that it reflects a proper degree of humility on the part of a minister when he arises to preach and makes the statement that the Lord has given him a text. To me it would be much more becoming of such poor sinners as we to say, "I *trust* that the text I desire to speak upon is of the Lord."

I grew up hearing our ministers approach their subjects in this humble way and I believe it was because they labored under a deep sense of their own ignorance and their susceptibility to being deceived in their feelings. In my own case, were I to make the flat assertion that the Lord had given me a text or that the Lord had told me to preach on such and such a text it would be presumption on my part. No matter how much assurance I felt that my subject was an impression from God I still would not be able to say without question that it was given me by the Holy Spirit.

When we take a text and try to expound upon it events will show whether it was of God or not, for if the Lord has impressed us with the subject and we have studied as we should we will usually be blessed to edify and instruct the flock. But if our text is nothing more than the choice of the flesh, or if we approach it relying upon nothing more than a head-knowledge of our subject, the season will most likely be dry and dull, regardless of our store of factual information. Mere statement of fact is not preaching.

If not deceived these thoughts are written with a view to the glory of God and the welfare of Zion. I trust they will be received charitably. It is not my desire to be overly critical of others for I think I realize that I have a very large task just keeping a watch on my old sinful self. May the Lord's rich mercies be bestowed upon each of you.

THE EDITOR

CONDITIONAL OR UNCONDITIONAL?

(A followup on January & February Articles)

To properly understand the difference between conditional and unconditional scriptures we need to also understand that there are two phases of salvation. The eternal phase pertains to life beyond the grave and is wholly and completely in the hands of God. Thus it is unconditional on man's part. The time, gospel, or experimental phase pertains to our life here in this world and is conditional on our knowledge of Christ and our behavior and conduct. I feel also that perhaps there is a difference between eternal life and everlasting life. Eternal life being beyond the grave. Everlasting life being here in this world.

God chose a people in Christ before the foundation of the world and predestinated that they should be adopted as His children. The preaching of the gospel has nothing whatever to do with this choice on the part of God. Yet there is salvation in the preaching of the gospel. Not eternal but timely. The preaching brings life and immortality *to light*. Paul says we trusted in Christ after that we heard the gospel of our salvation, (Eph. 1:13). To turn from the beggarly elements of the law and trust in Christ surely is salvation. To still look to the law for salvation, after we have heard of salvation by grace, is to still be in bondage to the law. This is not timely salvation. Paul says this trusting is the earnest (or assurance) of our inheritance until the redemption of the

purchased possession, (Eph. 1:14).

Isaiah says, "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured of the sword: for the mouth of the Lord hath spoken it." Here are two conditional statements, one pertaining to blessings in obedience and the other to chastisement in disobedience. Neither pertain to heaven above, but to life here in this world.

One scripture which is often misunderstood and which some take to pertain to eternal salvation is found in 1st Cor. 15:1,2: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Notice the conditions imposed here: "If ye keep in memory what I preached unto you." The salvation here is conditional on keeping in memory what has been preached and taught. This is time salvation. There is no benefit to hearing the gospel preached if we promptly forget it.

The Ethiopian eunuch was a believer in God, but he knew only the law and the prophets. When Philip preached Jesus to him he believed what was preached, was baptized, and went on his way rejoicing. He received experimental, gospel salvation by the preaching. He was already a subject of heaven above, but now he entered into the joy of his salvation. The same holds true for Cornelius and his household, after Peter had preached unto them. We hope we have not confused you, but perhaps have enlightened you concerning conditional and unconditional salvation.

ELDER T. EVERETT BEAVERS

A high reputation is hard to build and easy to lose. The sincere man will, therefore, build carefully and protect his reputation with utmost care.

MEASURE

Precious saints of the Lord; I do not come to measure you in any way or deed, for I feel so often to not be able to measure up to what I should be, and I certainly fall short in so many ways. Nevertheless I would like to write a few thoughts about this term (measure) hoping to apply it in the truth of God's word rather than in the wisdom of man.

The term embraces many ways of measuring, as we have liquid and dry measure, measure of light, sound, distance, speed and even quality as well as quantity. These are all compared to a standard so as to determine the result, being all regulated by a true, uniform standard. We should all be freely willing to be adjusted and regulated by God's standard, for His way is right and never has He used an unjust measure or measured wrongly in any way. Men will very often give a scant measure but not so with the Lord. Let us hear the Saviour's teaching; "With what measure ye mete, it shall be measured to you again."

Man will boast of his ability to do good of his own free will, but what does the Lord say about it? "For there is not a just man upon earth, that doeth good, and sinneth not." The measuring of God's hand is, they have all sinned and come short of the glory of God; there is none that doeth good, no, not one. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God; but God's measure has declared; "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Are we going to say the Lord made a mistake or used the wrong measure? No.

So it was with Belshazzar when Daniel was able to tell the truth of the handwriting on the wall, "Thou art weighed in the balances, and art found wanting." I believe this is the true measure of all humanity, we are all found wanting. The Lord does the weighing. He uses the right balances, and the measure says we are found wanting. Thanks be to His Holy Name, there is a way provided whereby we are able to be jus-

tified to appear before the throne of the Lord's eternal glory according to the measure of His Son being the only Sacrifice for sin and iniquity, and raised for our justification. Our being found wanting will be taken away by the measure of the Lord's mercy and grace through Christ Jesus our living Saviour. The Lord is able and just to measure us and we are found wanting; and the Lord also measures us justly through what Jesus accomplished.

"Canst thou by searching find out God and his ways or the measure thereof; it is as high as heaven itself and lower than the depths of the deep. The measure thereof is longer than the earth, and broader than the sea. For who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Certainly a lot of measuring done and "behold the nations are as a drop of a bucket, and are counted as the small dust of the balance and less than nothing." David could feel such feelings, even the end of his days, when he spoke to the Lord, "Make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Surely the Lord teaches us how frail we are, and the measure of our days.

I know we feel so unworthy and unfit, when measured by the Lord's rule, to come into the house of the Lord, but don't let that hinder you from setting your heart upon it and filling your place in the Kingdom. Jesus has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Dear ones, isn't this the measure to go by? and the promise is that the yoke is easy and the burden light. Doing so you can be a vessel unto honor although it may be a vessel of gold, silver, or wood and we are commanded to purge ourselves from the iniquity of the world; then we shall be vessels unto honor, sanctified, and

meet for the master's use, and prepared unto every good work. Surely this is a true guide and measure by which to be ruled.

We are to shun and put away profane and vain babblings, as well as unsound doctrines. "Ye are the circumcision (of the heart) which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." This is the true rule to be measured with today. Your worthiness is in Jesus, for the Father hath made you meet to be partakers of the Kingdom of heaven in this world as well as the inheritance of the saints in light. This is the measure wherewith you are measured, yet this does not in any way sanction sin or evil, for God's wrath and judgment is upon all evil and iniquity.

Paul confessed to doing wrong; even *beyond measure* he persecuted the church of God and wasted it. He made havock of the church, entering every house and hailing men and women, committing them to prison. Yet he was blessed with abundance of revelation, so, lest he be exalted above measure, there was given him a thorn in the flesh, the messenger of Satan to buffet him so that he would not be exalted *above measure*. Surely this is a just measure. Don't be exalted above it.

Unto everyone of the Lord's children is given grace according to the measure of the gift of Christ; yet God giveth not the Spirit by measure unto Jesus. The Lord knows all that is needful for sinners, so He is able to give the measure of grace needed in everyone's case in giving sufficient pardoning and adopting grace according to the measure of true quality and quantity that will supply all their needs; it is the gift of Christ's justifying grace.

The prophet Zechariah lifted up his eyes and beheld a man with a measuring line in his hand. This man was an angel and when asked, "Whither goest thou?" he replied, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." This is to be the rule to measure the temple with even today. John on the Isle of Patmos for the

word of God and for the testimony of Jesus Christ, beheld an angel with the little book which he took and ate. Then he was given a reed and told to measure the temple of God, and the Altar, and them that worship therein. What a measuring that has taken place! and surely we that worship in the temple of God are to see that we comply with the measurement of God and be not conformed to the world, for even the altar is to conform to the true measure of the Lord.

Then John later talked to another angel that had a golden reed to measure the holy city. The city lieth four-square, the measure shows the breadth, the length and the height of it to be all equal, and they which are written in the Lamb's book of life shall enter therein. There shall be no night there, and the city hath no need of the sun or moon, for the glory of God did lighten it, and the Lamb is the light thereof. This surely must be the fulfilling of all the Lord's children coming unto a perfect man and unto the measure of the stature of the fulness of Christ. Bless the Lord, O my soul, for being one to come unto this measure, even the fulness of Christ's stature and the glory thereof.

May we be able to comprehend the breadth, the length, the depth and the height of the measure of the love of Christ and be filled with all the fulness of God, for He is going to present His bride to Himself a glorious Church, not having spot, or wrinkle, or any such thing. What a measure!

ELDER DAILY HITE

OUR GUIDE BOOK

The Gospels, recording the life of Christ, contain much spoken by the great teacher upon the duty of His disciples. The Acts of the apostles is a brief history bearing upon the joys, sorrows, toils and sufferings of our Lord's disciples in the primitive church. The Letters of Paul, Peter, James and John were all written either to individual members or collections of God's people, usually called churches, and are replete

with exhortation, reproof, and instruction in righteousness, and a portion of the last books reveals certain errors the churches had fallen into during the first century after Christ.

Thus the word of God is our Guide Book. It not only records the *one* and *only* plan of salvation from sin, but marks out the right road to travel in life, with encouragement for those who walk therein and warnings for those who do not. This Guide Book, like the sign on the road, does not undertake to tell us *all the wrong ways*, but plainly tells *the right way*. The logical conclusion is that the wrong ways one may go are so numerous that it would be too difficult and tedious to mention them all, and by following the way marked out the traveler will not go astray.

Besides, the devil is continually inventing some new variety of sin and the reader of God's word *should not conclude if "so-and-so" is not mentioned in the Bible it is not wrong*. To follow or practice, anything that is not specifically condemned will lead to error. The *safe plan* is to *follow in the plainly-marked road*. No one ever got lost on a straight road. No minister has ever preached heresy when proclaiming the plain doctrine of the Bible. No church has ever gone wrong when following in practice the apostolic way of worship, and no church member will make a mistake in doing the duties clearly taught to the New Testament churches . . .

We must maintain the plain doctrine and simple practice of church worship taught in the New Testament to deserve the name *Primitive* or *Old School Baptists*. To be *real* Primitive Baptists our preaching and practices must be like the Baptists in the days of Christ and His *first* disciples.

And while we are careful about these general duties let us not neglect what may be termed the lesser duties of church members. There are so many of them. They come in our everyday life. They make up our character and by them we are judged. And *Love* is the moving cause of our proper Christian deportment. "By this all men shall know that ye are my disciples," says Christ, "if ye have love one to another."

ELDER R. H. PITTMAN
Zion's Advocate, September 1919

WHOSE WILL IN SALVATION?

Throughout the history of man, we can readily observe many outstanding examples of men of achievement among salesmen, athletes, politicians, etc. These overcomers agree that the first, essential, and greatest element of their success formula rests, not upon their talent, but upon their desire or *will*.

The will of man is so much applauded in the natural realm, that it is no wonder that religions of paganism and so-called Christianity make a common error when trying to apply the will of *man* in eternal salvation. Satan finds his greatest delight to deceive by taking a good thing and then twisting it. He loves for his ministers to present a good lesson and then misapply it.

Theologians have misapplied the many glowing success stories to teach that a man by natural generation, who is yet alien to God, can by an act of *will* attain divinity. Is man the master of his own destiny? If you hold the position that man is master, free or sovereign by an act of will to attain godhood, you are in the largest theological brotherhood in the world today.

The truthfulness and comforts of such a universal communion becomes less attractive when we realize two concepts: First, never forget that Satan is the prince and god of this world and is most religious (John 12:31; 14:30; 16:11; II Cor. 4:4; Rev. 3:9; Gal. 1:6-9; II Cor. 11:13-15). Second, as the god of this world, he has majored in controlling the world's concepts of God and how and who He favors with mercy. An opposite thought is that the knowledge of *how* the true God actually favors his own with mercy has been proclaimed and defended by relatively few in every generation. For some examples consider: the eight souls among a drowning world, the Israelites among the nations of the world, the four (Moses, Aaron, Joshua, and Caleb) against 2,600,000 rebellious Israelites, 120 among thousands at Jerusalem, the little flock among the religions of the world (Gen. 7:21-23; Deut. 7:7; Nu. 14;

Acts 1:15; Lk. 12:23; Matt. 7:14). Both of these concepts should alert us to the probable source of the doctrine that says *man's* will is sovereign (free) in eternal salvation.

May I emphasize that all religions who build upon the same foundation of the *human* will are of the *same* theological brotherhood. Gen. 11:1-9 gives a classic example of the will-works system and how it is categorically identified by God as "confusion" (Babel). It was their *will* for their heavenly goal by their brick and slime in their city for their tower unto their great name that their communion (common union) be secured. Never forget the five great "I wills" of Lucifer (Isa. 14:13-14). He begins, "I will ascend into heaven." No matter how many shapes the free-will theological structure may take as it rises from its *common foundation* every religious denomination has as a common union that humanity by an *act* of *will* can attain divinity. For examples of the variety of denominational structures as to what the sacred *act* of will must be in order to attain divinity, we notice: sacred animals, objects, officials, sacraments, temple rites, prayers, confessions, belief, ordinances (as baptism) etc.

Since eternal salvation is not of works, according to works or by works, (Rom. 9:11; II Tim. 1:9; Tit. 3:5) the question arises whether or not the use of will, desire, reason, belief, etc. are works. One of the basic definitions of work is "exertion of strength or faculty (hearing, seeing, reasoning, etc.) to accomplish something." The mind is a faculty of reason. It is there that God identifies sin or righteousness (Matt. 12:33-35; 5:28; Prov. 24:9; 16:23). Christ provides an excellent example of just how great a work that His divine will accomplished when at the grave of Lazarus. Here He makes it clear that it was *not* necessary to speak to the dead but only to *will* Lazarus' resurrection (Lk. 11:41-43). The workings of the will whether good or evil originates in the heart and are there identified as such by Christ (Matt. 15:16-20; Prov. 23:7).

There are three basic doctrines held with regard to man's

will (his authority, responsibility and accountability) in relation to the fall of Adam in the Garden of Eden. These three positions are the free-will position, the fatalist position and the Bible position. Since this is such a vast subject, we will only look at the conclusion. Free-will doctrine concludes that man had a free will before the fall and after the fall as well. The fatalist teaches that man had no will before the fall nor after the fall. The third position is that man had a will before the fall but by disobedience he fell and thus man has no spiritual will (apart from the life-giving voice of the Son of God. John 5:25). Since the doctrine of free-will reflects no change in man's will in the fall, we look at fatalism only to notice the same absence of any change in man's will. If a *fall* reflects a change of position and neither of the first two doctrines reflect any change we conclude that their positions do not agree with the Bible doctrine of the *FALL*. The final doctrine, which is the Bible doctrine, reflects an awful change (fall) of position. Man is not simply injured in the fall, he is spiritually *dead* in trespasses and in sin. (Carefully read: Gen. 2:17; Rom. 5:12, 14, 15, 17; II Cor. 5:14; Eph. 2:1-5).

Man who is under the law of sin and *death* has no spiritual will if he has no spiritual life (Rom. 8:2). Job 11:12 describes man's will toward God as that of a wild ass. "For vain man would be wise, though man be born like a wild ass's colt." In this proud condition will man seek God? "The wicked, through the pride of his countenance, *will not seek* after God: God is not in all his thoughts" (Psa. 10:4). Some may say, "Oh, surely there's a little good in everyone." But, "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God." He said, "They are *all* gone aside, they have *all* together become filthy: there is none that doeth good, no, *not one*" (Psa. 14:1-3; Rom. 3:9-20). (Together means: "collectively considered; at the same time or place." All the children of men are together "at the same time and place considered collectively" to be in their fallen representative, Adam. Rom.

5:12-19; I Cor. 15:20-22; in principle Heb. 7:9-10).

Christ spoke to some who had not the love of God in them, and declared, "Ye *will not come* to me, that ye might have life . . . if another shall come in his own name, him ye will receive" (John 5:40-43). To the same class He said, "Ye are of your father the devil, and the lusts of your father ye will do . . . he that is of God heareth God's words: ye therefore hear them not, *because ye are not of God*" (John 8:44, 47). Yet some loudly proclaim, as did the rich man in hell, that a message from hell by a resurrected man will persuade them to repent. But Abraham replied, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Lk. 16:29-31). "*So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*" (Rom. 9:16; John 1:13). The will of *man* is shown to be in opposition to the will of a merciful *God*.

The will that results in the eternal salvation of God's family began in a covenant which was established before the world began (Eph. 1:4; II Tim. 1:9; Heb. 13:20; Tit. 1:2, I Pet. 1:2). The Father, by merciful choice, willed the salvation of a *great host* of fallen humanity and gave them to His Son (Rev. 5:41). The Son arose for their justification just as the Spirit uniformly quickens them into divine life (Rom. 8:28-30). This will is equally binding on each Person in the Godhead which mean's that the final glorification of *all* the sheep is certain. This covenant will of the Father is exactly what Christ referred to in John 6:37-39, "*All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me, and this is the will of Him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*" Without the life-giving voice of the Son of God, man not only *will not* come to God, He *cannot* come to God (John 6:44; 8:43; I Cor. 2:14; Rom. 8:8). With the life-giving voice the sinner is given a new and righteous will

(Rom. 2:15; Heb. 8:10). Surely the Psalmist stated correctly in 110:3, "Thy people shall be willing in the day of thy power."

Christ told his very weary disciples who could not watch with him that the flesh is weak (Matt. 26:41). But he did not leave it there, we are glad to report that . . . "the spirit indeed is willing." If you find a burning desire (will) to deny the lust of the flesh and to love the Lord thy God with all thine heart, and with all thy soul and with all thy might, you have the most blessed evidence of being born, not "of the will of man, but of God" (John 1:13). Those who are bearing precious fruit in the garden of salvation as they walk in fear and trembling before God, may rejoice with joy unspeakable and full of glory at the words of our beloved Apostle Paul, "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

To the many *children of God* who are in the brotherhood based on the will of man, we report that the Lord has a true, visible bride or church that puts her hand out to the oppressed and thirsty soul. *Come* where the water of the gospel of grace flows in all its purity and abundance. "And the Spirit and the bride say, *come*. And let him that heareth say, *come*. And let him that is athirst *come*. And whosoever will let him *take* of the water of life freely (Rev. 22:17). "*Come* out of her, *my people*, that ye be not partakers of her sins and that ye receive not of her plagues" (Rev. 18:4).

ELDER LARRY WOLFE

Do we fear the name of the Lord? Do we reverence the living God, and walk in His ways?" Then for us the night must be short; and when the morning comes all the sickness and sorrow of our soul will be over forever. Light, warmth, joy, and clearness of vision will come, and healing of every disease and distress will follow after.

Selected

SECOND SIGHT

Our society places a premium on physical beauty. Therefore, a sighted person unconsciously puts labels on people based on their appearances: they are pretty, ugly, fat, handsome. These initial judgments are powerful and can color the whole relationship. But a blind person, says Charlotte (Sanford), obviously cannot be swayed by appearances and must use other standards of judgment. "I didn't see what people looked like," she says, "and so appearances didn't affect or distort my image of them. I got to know them from the inside, where beauty truly lives. Now, to me, appearance is meaningless. I don't really 'see' the outside of a person at all; all my concentration is within. In a way, I can thank God for my blindness because I learned to see correctly." (O that we too might learn to see correctly. R.H.)

By Lester David

Ladies Home Journal, July, 1977

THE BLOOD OF THE SAINTS

Part One

When the saints of God were placed upon the earth of old they were in enemy territory. It is no different now. All of God's spiritual creatures are made subject to dangers and to vanity. All who are created in Christ Jesus unto good works are told to fear not those who have power to kill the body but cannot harm the soul. So the saints are taught by their Maker to fear only Him who is able to cast their souls into a terrible, miserable torment in this world without a comforting thought to console.

We must conclude then that the only harm the powers of darkness, through evil men can inflict is the natural death of the body, or by lies and character assassination, resulting in infamy to cast them out of the synagogue or church, as the case may be. To lose, in this way, one's standing in the visible church is equal to the death of the body, and the dying just as painful.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it” (John 8:44). A murderer from the beginning indeed, as disclosed when the first two children born to man made sacrifice to God. Abel offered unto God a more excellent sacrifice than Cain (who was of that wicked one) by which he obtained witness that he was righteous. The offering did not make him righteous but he offered it by faith, signifying his heart purified by the righteousness of God. The same way that Christ Jesus is made unto us wisdom, righteous, sanctification and redemption.

In a rage of jealousy, Cain slew his brother and there was not a man to witness and testify, but the eyes and ears of the all-wise God gathered the evidence when Abel's blood cried out from the ground and “. . . he being dead yet speaketh.” History has proven, in the thousands of years since Abel's death that all attempts to silence the advocates of truth and righteousness, have gone down a dead end street. When faithful men hear their Saviour say, “Flesh and blood hath not revealed this unto thee, but my Father which is in heaven;” and, “I will never leave nor forsake thee;” and, “Fear none of those things which thou shalt suffer;” shouts of victory and praise proceed from their mortal tongues.

Some said to Jesus, “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets.” Now we may think it strange that the children are held responsible for what their fathers had done. But we must remember what God said to Moses, Exo. 20:5, 6, “For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me and keep my commandments.”

“But he that hateth his brother is in darkness” (I John 2:11) “. . . and a murderer” (3:15) “. . . He that loveth not his brother is not of God but of the devil” (3:10). Anyone can call us brother but he that is motivated by spiritual love is truthful about it. So God’s visiting the iniquity of the fathers upon the children is connected to hatred. His showing mercy is then connected with love, and “. . . We love him because he first loved us.”

Jesus was that faithful witness to the Jewish nation and justified the heavenly Father for all the suffering and destruction that was to come upon them. Though he came unto his own, which were the seed of Abraham, the children of the flesh were not the children of God (Rom. 9:8), so they received Him not. And in Paul’s words, “They both killed the Lord Jesus and their own prophets and the wrath is come upon them to the uttermost.” Jesus further said, “Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation” (Matt. 23:34-36).

The church needed all the wise men and prophets it pleased God to give her both then and now, and what befell the Jews is well known. This should have been ample warning to all Gentiles who, as wild olive branches, were grafted into the root and stock of the Israel of God. There is increasing evidence some did not heed the warning.

ELDER A. J. HYLTON
Willis, Virginia

The valley of your discouragements shall be the door and inlet unto all your rest and comfort.

—William Bridge

THE WORKS OF THE FLESH AND SPIRIT

There is no principle of purity, soundness nor holiness in the flesh of the very best of the human race. David says that "man at his best estate is altogether vanity"; and Isaiah, in his first chapter, declares, in substance, the same—no soundness, but "wounds, and bruises, and putrefying sores." Paul declared that in his flesh there dwelt no good thing, and describes the works of the flesh as altogether evil and corrupt. (Rom. 1:29, 30, 31; Gal. 5:19-21). Therefore the Almighty Father of spirits owns not the children of the flesh as His children (Rom. 9:8); for our Saviour taught that, in order to be an heir of heaven and immortal life, the sinner must be born again.

It is a source of unspeakable comfort to my heart that the children of God are not in the flesh, but in the Spirit; for if it were not thus, they could not please God, neither would the blessed Saviour own them as His (Rom. 8:8, 9). "For to be carnally minded is death; but to be spiritually minded is life and peace."

But while it is a blessed truth that God's children are not in the flesh, and yet the Spirit of God dwells in them and they have the Spirit of Christ in them, still this does not constitute the human body a child of God, nor exempt it from mortal death; but the body is dead because of sin; the body is sentenced to death, and must, therefore, pass through the gloom of death to be immortalized by the power of the resurrection. The earthen vessel truly receives the divine treasure, as the Apostle says: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us"; and yet the body is a subject of salvation; "for the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This heavenly treasure is the spirit of adoption, whereby we cry, Abba, Father. (Rom. 8:15-23). The full adoption, will be accomplished when "this mortal shall have put on immortality, and this corruption shall have put on incorruption." (I Cor. 15:53).

So we gather from the above inspired testimony that, although the body of flesh is dead because of sin, the Spirit is life, because of righteousness; that by the imputed righteousness of Jesus Christ the sinner is justified from sin, and justified to life eternal. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord; that the sovereign grace of God abounds, and reigns through righteousness by Jesus Christ our Lord"; that death shall be conquered and the saints of the Most High shall be raised to life immortal and eternal. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

ELDER J. E. W. HENDERSON
The Gospel Messenger, October 1908

SOME QUALIFICATIONS OF MINISTERS

One qualification of an Elder is, "not selfwilled." This means to be governed by ones own will; obstinate. I would pity a man who would not stand for anything that was right, or for the principles of truth, but to be obstinate, without consideration of the feelings or views of others is condemned. Certainly the minister should guard against an attitude of having his own way in everything that might come up. He should always keep in mind that he is just human and could be wrong.

To manifest a feeling that we know we are right on everything, giving no consideration of others, does not go well with people. I know that we should declare the truths of God in the spirit and love of the Master. We can do that and not be obstinate or selfwilled.

Another qualification is this, "not soon angry." If we are going to get angry because of some differences, we are headed for trouble. Paul says, "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." If there is a person in the world who should exercise patience it is the minister, in serv-

ice unto God and His people. All of this demands patience, "By honour and dishonour, by evil report and good report: As deceivers, and yet true." Ministers do not appreciate evil reports going out, things that will wound the feelings of not only the minister himself but others who are concerned. But the evil reports go out. Patience and longsuffering are very necessary in the life of a servant of God.

God's servants should be able to live different from a man of the world. Notice what Peter has to say; "But chiefly them that walk after the flesh in the lust of uncleanness, and dispise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities." For the pastor to be selfwilled, to be demanding in his ways, is being like the unjust that Peter was talking about. It is God-honoring to exercise patience. "Let patience have her perfect work" is God's way for the Elder.

I have failed at times to exercise patience as it should have been done. I suppose most of us have missed the mark down through life. The older I get the more able I am to see how important it is to be patient and not soon angry.

ELDER A. D. WOOD
Glen Rose, Texas

THE LORD'S MERCIES NEW EVERY MORNING

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning . . . (Lamentations 3:22,23)

One morning last week in my prayer of praise and thanksgiving unto God I found myself using this expression, *His mercies are new every morning*. I was already rejoicing in His sweet and delightful felt-presence and then even more as I arose and began to think of the fact that the mercies I was receiving at that moment were by no means those I had received the day before, no, not even a *short time* before, but they were *new*; never had been mine before.

I was fully aware of the fact that all His past mercies had been consumed and yet they had been many indeed. In fact, so many I was unable to even begin to imagine how many mercies had been mine in the past; the past year, the past month, or even the last twenty four hours. Yes indeed, that it was by His *wonderful* mercies that I was alive; that I was able to see and to behold what a *wonderful Saviour* He is *now*, saving me right this very moment from having doubts and fears; from feeling sorry for myself; from various diseases and sufferings; from fear of going to an eternal place of torment after this life, but instead with a *most beautiful, bright and sweet hope* that some sweet day I will live with Him in the glory world. There will be bliss so great it is utterly impossible for a poor sinner like me, while yet in this old flesh, to fully imagine, but only *through a glass darkly* can I imagine how great He is; what the *depth, height and width* of His mercies are.

I wanted to see if such an expression was in His Holy Word. I felt it was and soon found it was written as given in the beginning of this article. I rejoiced in so great a measure as I considered more and more the *great and mighty* riches that were my very own. Just to know God and to know that He knows all about me; that He owns me, for He tells me in His word that I am not my own; that I have been bought with a price. (See I Cor. 6:20) Then His being pleased to pay such a great price for a poor sinner like me, that I might not only live with Him in glory but that I might even be permitted by His most marvelous grace to have His sweet fellowship here in this life; to walk with Him; to talk with Him; to commune with Him and to rejoice in His gracious mercies daily.

I never have a sigh nor sorrow that is hid from His all-seeing eye. I never have an ache or pain that He does not know about. I do not have a friend or foe that is hid from Him. When I am out walking, seeing after this or that, He is then with me each step, and I, by His mighty *grace*, am enabled to commune with Him as I walk along, making up new

songs as I feel them deep down in my poor heart, realizing how great it is just to be alive and to behold all His mighty handywork around me and to be able to see a bit better now at my age than ever before. Yes, to behold how it has so pleased Him to spare my life for reason known only to Him thus far, and to give me such wonderful health.

At this moment I feel so happy in Him that I would like very much to raise my voice in shouting praises unto Him as loud as I can cry out. Yes, as I was saying, I had so many sweet and precious thoughts that I can pen only a few of them here. Now, as I was saying He had knowledge of me and all His precious children and what a gracious love He has for them with such knowledge! I also rejoiced in knowing that He has all power both in heaven and in earth and can at His own good pleasure bestow all He pleases upon each one of His at any moment. Is not that a great truth indeed?

Then I ask myself from time to time, why are we not happier more of the time with such glorious blessings? Many answers come rolling back to me. I remember among the many gracious promises the one in James 4:8, "Draw nigh unto God, and he will draw nigh unto you." Now dear fellow-pilgrim, as you think upon these things please do not forget this great and glorious promise. This one alone should be sufficient for now. Just think upon it, over and over. "But Brother Dave, how do I draw nigh unto Him?" someone might ask. By considering all He has done for you all the days you have lived upon the earth; that which is yours this very moment to rejoice in, and remember you have absolutely nothing that you have not received from Him by His mercies, for of a truth it is by the *grace of God I am what I am*. There are many angles of his marvelous grace, such as *compassion, favor, kindness, love, lovingkindness, mercy, etc.* Oh! how wonderful to behold Him by an eye of faith! Now why are we not happy like this more often? The answer has to be, because we have failed to draw nigh unto Him. May we confess unto him our many sins; our great need of His sweet felt presence; beg Him

to direct us in all things that are pleasing in His sight, knowing when He does it will more than likely be very displeasing in our sight to perform many of them, such as confessing unto our companion, our parents, our children, our dear brethren, or to anyone to whom we feel to have said or done anything that is displeasing in the sight of our dear Redeemer. But we must do these things if we want His sweet felt presence; if we want to continue in His fellowship.

We might mention many things here that He might direct us to do and when we have done it in His *sweet name* He will smile upon us in such a glorious manner that we will perhaps rejoice in a measure greater than we have in a long, long time. I might write more and more on how to feel our richness in Him and to rejoice in so great a way, but perhaps from what I have said you have gotten the thought. If so I feel my poor little effort has not been altogether in vain. Let's all strive harder from this good hour to serve Him better than ever before for we do not know how few days we may have left in our old houses of clay to be able to do so. Yours to serve with all my ability.

ELDER DAVID P. BRIDGMAN
Montgomery, Alabama

ONE MORE NEW DAY

Another dawn! One more new day, In which no man has trod, His daily path, his weary way, Nor has communed with God.	One more new day, Oh grant me Lord, More faith along the way, More strength to see, and make amends, For wrongs of yesterday.
One more new day, another chance, To serve our living Lord, By serving e'en the least of His, And trusting in His word.	One more new day, what will it bring? Whatever, peace, or war, Oh! may it bring us closer to Him, Than e'er we've been before.

One more new day! No tear has dimmed,
Nor death has brought decay.
Oh! Let us ever thank our God,
For one more brand-new day.

Sister Violet M. Hiatt
September 8, 1978

CORRESPONDENCE AND NEWS NOTES

**ANNUAL OR UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES
IN NORTHERN VIRGINIA AND SOUTHERN MARYLAND**

HOPEWELL AND SALEM CHURCHES COMBINED - Fifth Sunday, April 29, 1979, all day Sunday, and beginning 2 p.m. Saturday before. To be held in **Richmond Church Building**, 36th and Maury Streets. **Elder Hollie Redmon, Pastor.**

BENTONVILLE CHURCH - First Sunday, May 6, 1979. All day Sunday only. **Elder Tolliver Utz, Pastor.**

MILL CREEK CHURCH - Second Sunday, May 13, 1979. All day Sunday only. **Elder Hollie Redmon, Pastor.**

HAWKSBILL CHURCH - Third Sunday, May 20, 1979, and Saturday before. All day both days. **Elder Ernest Long, Pastor.**

THUMB RUN CHURCH - Third Sunday, May 20, 1979, and Saturday before. All day both days. **Elder A. J. Hylton, Pastor.**

SIDELING HILL CHURCH - Third Sunday, May 20, 1979, all day Sunday, and Saturday night before at Needmore Meeting House. **Elder Raymond Pressley, Pastor.**

HAPPY CREEK CHURCH - Fourth Sunday, May 27, 1979, and Saturday before. All day both days. **Elder Gary Utz, Pastor.**

ROBINSON RIVER CHURCH - No annual meeting this year due to church entertaining Ebenezer Association, August 10, 11 and 12, 1979. Regular meeting Fourth Sunday, May 27, 1979, and 2:00 p.m. Saturday before. **Elder Walter Lewis, Pastor.**

TONOLOWAY CHURCH - Fourth Sunday, May 27, 1979. All day Sunday only. Two miles north of Pittman's Market in Hancock, Maryland. **Elder Douglas Heare, Pastor.**

CORRECTION

On page 67 of the March A & M in the last full paragraph on line 9, the word *of* should have been "or". This did change Elder Wolfe's meaning somewhat and we are sorry for the error. -Editor.

Obituary

SISTER ANNIE HUBBARD

Sister Annie R. Hubbard of Route 2, Powhatan County, Virginia, died March 1, 1979 in Chippenham Hospital, Richmond, Virginia. She was born January 31, 1890 making her 89 years of age. She was a loyal, devoted member of Salem Primitive Baptist Church for a long time. She leaves to mourn, nine children; five daughters, Mrs. Irene Heath, Mrs. Alene Lawson of Powhatan, Virginia, Mrs. Lorene Olmstead of Orlando, Florida, Mrs. Estelle Powell of Virginia Beach, Mrs. Annie Mae Jeter of Richmond. Four sons; Raymond L., Warren E., and James Hubbard, all of Richmond; Chester D. Hubbard of San Antonio, Texas. Twenty-eight grandchildren and thirty-three great-grandchildren.

A funeral service was conducted for her in the Joseph W. Blilly Funeral Home's Chippenham Chapel, Saturday, March 3, by her pastor, Elder Hollie Redmon and Elder Raymond Pressley. She will be missed by the ones who have long loved her and especially by our church. "Blessed are the dead that die in the Lord."

Elder Hollie Redmon

BROTHER FLOYD GORDON

Brother Floyd E. Gordon was born June 3, 1885 and lived in the Wakarusa area his entire life. On January 19, 1979 he passed away in the Elkhart General Hospital just one day after being admitted, making his stay on this earth ninety-three years and seven months.

He was a retired farmer and also worked in businesses in the Nappanee-Wakarusa area. On September 4, 1909 he was united in marriage to Stella M. Truex who preceded him in death in June, 1970. To this union was born one daughter, Laura Fern Sarber, who also preceded him in death in December, 1962. He also leaves in passing, three grandchildren, Kenneth Sarber and Shirley Pitney of Nappanee and Elder Tom Sarber of Danville, Georgia, and six great-grandchildren.

Brother Gordon received a sweet hope in Jesus and united with the Providence Church in 1924. He was chosen clerk in the following year which office he faithfully served for 51 years. His funeral was conducted January 21, 1979 by his pastor, Elder Mitchell (Junior) Dobson at Providence Church in Elkhart County, Indiana. His body was laid to rest in the South Union Cemetery to await the coming of the Lord. Submitted in love.

Elder Elias Sarber

P.S. It might be of some personal interest to you to know the Providence Church is the oldest church of our faith in the Northern-most part of Indiana. It was organized in the year 1850 and meeting was held in a log building just in front of the present building. The present building was built when all timbers were hewn by hand. It is pinned together with wooden pins and the rafters are poles flattened by the use of a broad-ax. The Providence Church is the only Charter member still in existence when constituting the Mt. Salem Association.

SISTER BOSSIE BYRD

Sister Bossie Cowart Byrd was born in Emanuel County, Georgia, to Zack and Mollie Overstreet Cowart, September 28, 1891, and departed this life December 2, 1978. She was the youngest member of a family of four brothers and four sisters. She was united in marriage to Elder P. H. (Pat) Byrd of Twin City, Georgia, September 12, 1944. She joined Old Canoochee Church after services of a called meeting at her old country home (date unknown) and was a faithful and devoted member during her many years in the church.

She was a school teacher and addressed as "Miss Bossie" by so many she had taught and loved, and as "Sister Bossie" by a countless number of Old Baptists. She was happiest when entertaining Elders and others from far and near at her and Elder Byrd's home. She exercised her gift willingly during song service at Old Canoochee Church, pitching the songs for many years and served as a very faithful and efficient clerk of Old Canoochee from November, 1963 until December, 1972.

Until the last few years of her life, she was blessed from above with good health and the keen desire to visit with other churches which required her driving many thousands of miles with Elder Byrd. She left for us pleasant memories of her modest, clean, "walk by faith" life. She is survived by a number of nieces and nephews.

Funeral services were held at Old Canoochee Church Building, with her pastor Elder Manning Temples and Elder Samuel Bryant officiating. Burial was in the church cemetery. Submitted in love.

Sisters Lois Rountree and Ida Johnson
and Brother Ray Rountree

SISTER GEORGIA GOSNELL

Sister Georgia R. Fleming Gosnell passed from this life on January 22, 1979 after a short illness at Prince William Hospital in Manassas, Virginia. She was born in Carroll County, Maryland, July 10, 1891. Services were held for her at Old Carroll Primitive Baptist Church at Mt. Airy, Maryland, with burial in Taylorsville Cemetery, Taylorsville, Maryland, on January 24, 1979. Elder Troy Edwards and Elder Wesley Johnson conducted the services.

Sister Gosnell attended Key-Mar College in Hagerstown, Maryland, and was the last of her class. On January 6, 1914 she married George W. Gosnell of Mt. Airy, Maryland. She was a member of Old Carroll Primitive Church for 54 years. She was Clerk part of that time. Her late husband was a deacon for some years before his death.

She is survived by one son, George Arnold Gosnell of Altamonte, Florida; two grandchildren and four great-grandchildren, and her sister, Sister Frances Cooper Ellicott of Manassas, Virginia, with whom she made her home the last few years. Sister Gosnell was a constant reader of the Bible and lived a deeply spiritual life in her quiet way. May she have attained her goal in the Great Kingdom.

Sister Lila B. Hull

OLIVER HERMAN ALDERTON

Brother Herman Alderton passed away of a heart attack on February 27, 1979. He would have been 78 on April 3rd.

He was born the son of Kirk and Dora Wooster Alderton at Lay Hill, Maryland on April 3rd, 1901. He was the second of three sons born to this father and mother. He grew up on a farm and continued to be connected with farming activity until about the year 1953 when he returned to Spencerville, Maryland, where he continued to reside until about one month before he passed away. He was, with his wife--Mary, residing at the home of his youngest son--Vernon--near Boonsboro, Maryland, where he died.

On April 15, 1924 he was married to Mary Emily Brumback of near McLean, Virginia, by the late Elder T. S. Dalton. To this union four children were born--one daughter, Eva Marie, born in 1933 and deceased February 16, 1936, and three sons--LeRoy, Robert and Vernon.

Two brothers predeceased Brother Herman. They were Frank Alderton, who passed away July 21, 1948, and Elder Charles William Alderton, who deceased on May 20th, 1978.

Brother Herman is survived by his widow, Mary Emily Brumback Alderton of the home, three sons, LeRoy Alderton, Robert Alderton and Vernon Alderton, all of the state of Maryland, seven grandchildren, many brothers and sisters-in-law and a large number of nieces and nephews, with a host of cousins, friends and church brethren and sisters. He will be missed by his family and friends.

He united with Columbia Primitive Baptist Church of Burtonsville, Maryland, August of 1918 and was a faithful member for more than 60 years. He was ordained to the office of deacon on July 15, 1934. He was also faithful in his service as a deacon. He lived all of his life as an attendant of church services at Columbia.

A funeral service was held for Brother Alderton in the Barber Funeral Home of Laytonsville, Maryland, on March 2, 1979 by Elders J. L. Compton, Troy Edwards and J. E. Alderton. Interment was in Union Cemetery near Burtonsville, Maryland, there to await the call of our Lord in the resurrection of his body to meet the Lord in the air to forever be with the Lord, singing perfect praises to God the Father around His throne in the Heaven of heavens.

A precious one has laid down his burdens and is at rest. Sleep on, Brother Herman, we hope to meet you on that glorious day when all trials and troubles are at an end and we will be blessed with sweet peace and joy and will dwell in the presence of God and our Saviour in eternity. Submitted in love.

Elder W. G. Fletcher

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Orville Dusthimer, Ohio, \$3.00; Isaac Reams, Florida, \$2.00; Friend, Ohio, \$10.00; Mrs. J. A. Hinson, Florida, \$5.00; Elder Elias Sarber, Indiana \$2.00; J. E. Cunningham, Florida, \$5.00; Everett Mikel, Indiana, \$5.00; R. R. Varnes, Florida, \$5.00; Elder Fred Griffith, Alabama, \$2.00; Irvin Utz, Maryland, \$5.00; Mr. Danny Spears, Florida, \$1.00.

MARTINSBURG—Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518, Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W.Va 25401, Tel. 267-7356. Mar. '80

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 '80

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 Walter Lewis, Pastor, Rt. 1, Box 25, Keeling, Va 24566. Aubrey E. Utz, Clerk, Madison, Va Dec. '79

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. '79

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. '79

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601 May '79

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 Mar. '79

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va Meets each 3rd Sun. 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906, Tel. (301) 946-9526. Clerk, Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va 22201, Tel. (703) 524-2590 April '79

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 '80

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. '79

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675 Aug. '79

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 '79

SOUTH RIVER—Browtown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Parlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '79

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. '80

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

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th 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. '79

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370 Aug. '79

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, Rt. 5, Box 540, Madison Va 22727. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434 June '79

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sundays 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewel, Franklin, In (4th) Elder William Shockley, Kokomo, In (2nd). Clerk, Alma Rogers, 412 Ohio Ave., Troy, Ohio 45373; Tel. (513) 339-7715. May '79

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. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '80

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. and Sat. before at 2:00 p.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reed Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '79

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) 338-7523 Dec. '79

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. '80

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. '79