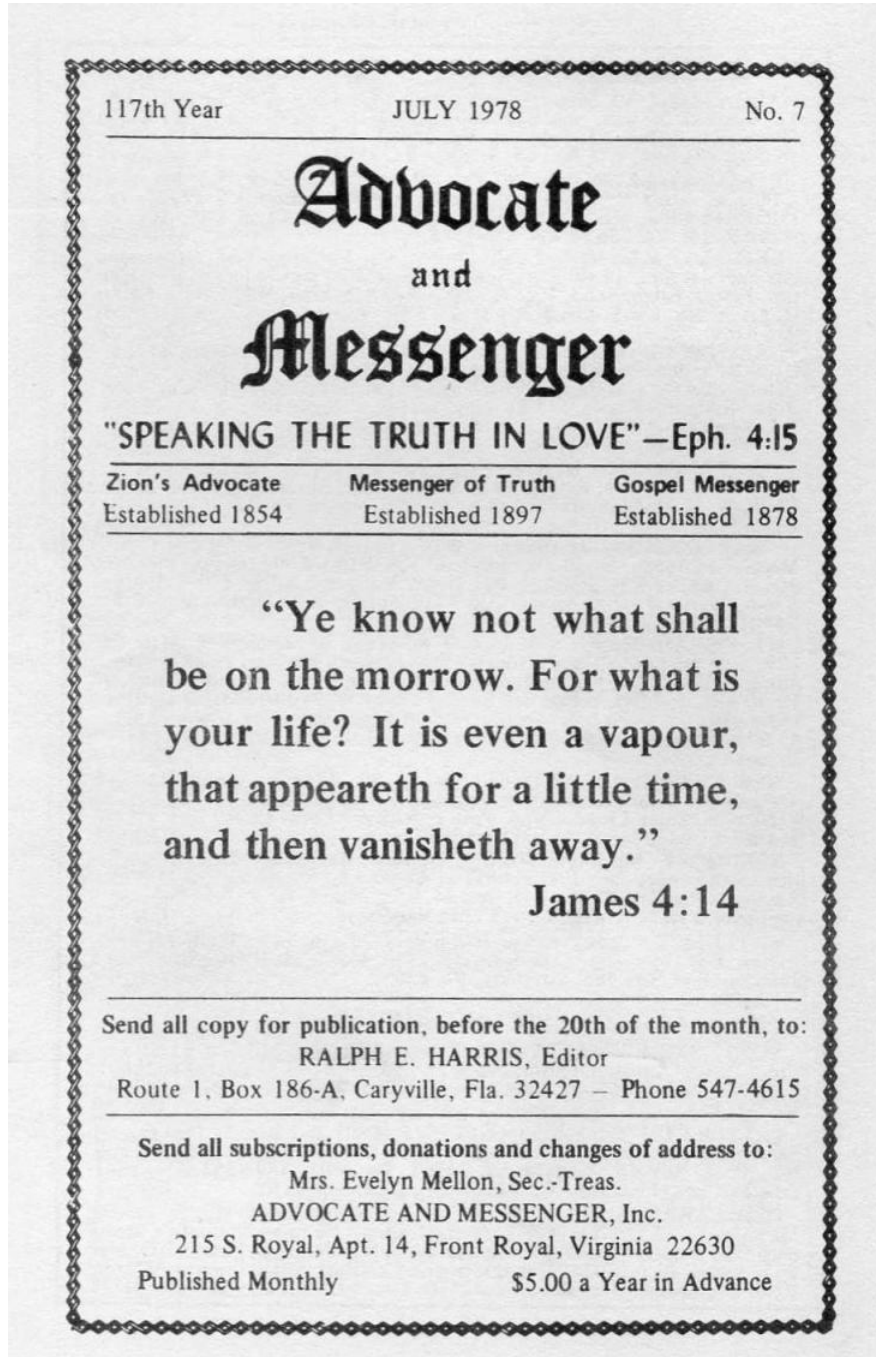


Advocate and Messenger



“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. Pastor, Elder Elmer Skeen, Rt. 2, Box 65, Palmyra, Va. 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va. 22851. April '79

BENTONVILLE-Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va. 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va. 22630. Tel. 635-3548. April '79

BETHEL-7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m.; Elder C. W. Alderton, Pastor, Brightwood, Va., Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '78

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

GOOSE CREEK-Near Markham, Va. on Hwy. 55; 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va. 22186. Tel. (703) 347-4889. June '79

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

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

NEW LIBERTY CHURCH-Champaign, Ill., 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor, Richard Corn, Clerk, Box 17, St. Joseph, Ill. 61873. Tel. 352-2287 or 469-7634. Oct. '78

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

WATERLICK-Waterlick, Va. 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va., Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va. 22657. Feb. '79

SECOND SUNDAY

NORTH FORK-Six miles south of Purcellville, Va., 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloemery Route 74, Winchester, Va. 22601. Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '80

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

OLD CARROLL, Md.-Take Rt. 27 out of Damascus, Md. by-passing Mt. Airy to Watersville Rd. Turn right about 1¼ miles to church. Meets each 2nd Sunday Morning 10:30 a.m. Elder Wes Johnson, Pastor; P.O. Box 267, Enola, Pa., 17025. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. 22110. Tel. (703) 368-2592. April '79

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SHOULD CHILDREN BE BAPTIZED?

We are in receipt of a new publication entitled *Primitive Baptist Messenger*, edited by Elder W. B. Smith of Crossville, Tennessee. In the second issue, April 1978, appears an article in which Elder Smith opposes the baptism of children. The article allows for *no exceptions* to this rule: all children are to be forbidden membership in the Church for there are to be no baptisms of *youth* under any circumstances.

Elder Smith classifies child baptism as an Armenian doctrine. He says that in the three places where Christ exhorted

his disciples to "Suffer little children, and forbid them not, to come unto me." *only infants* are under consideration.

Now if this article had appeared in any publication *not* claiming affiliation with Primitive Baptists I would ignore it, but since it has been sent forth among the people as representing Primitive Baptist doctrine I feel compelled, in the interest of the cause I love more than life, to confute this error, for *it most assuredly does not represent the view of the main body of the Old Baptists. Neither does it correspond with christian experience and the general tenor of the scriptures.*

Elder Smith states that one of the purposes for his beginning his publication is to raise a standard against the onslaught of false and perverted ideas that seem to have saturated this entire nation. This is a noble aim, and insofar as he adheres to that policy we wish him well, but if the above mentioned article is a fair indication of the manner in which his paper is going to "attack" error then I fear it is going to *promote* it instead of tearing it down.

First we will attempt to show the reader the "proof" the brother used to try to establish his *no child baptisms* doctrine. Then we will show our reasons for feeling that these "proofs" are either weightless or totally without foundation.

First, he says he can find nowhere in the Bible where a child was baptized. *Second*, he says it would be confusion for a child to try to obey his or her parents and also obey the Church, particularly when these parents were unbelievers. *Third*, he says Christ is our example, and though He was qualified for baptism when but a child yet He waited until He was about thirty years old before He was baptized. *Fourth*, he refers to Acts 8:12 which says, "They were baptized both *men* and *women*", and points out that it does not say "children". *Fifth*, he refers to I Cor. 13:11 where Paul says, "When I became a man, I put away childish things." He comments on this verse as follows: "Paul was a grown man before he was converted and baptized, though he was separated from his mother's womb to this work." *Sixth*, he refers to Hassell's Church

History, page 386 and gives the following quote: "In the year 370 the emperor Valens sent for Basil to baptize his dying son Galetes; the ground of the request was the illness of the youth. Basil refused to do it, and it was eventually done by an Arian Bishop." Elder Smith ends the quote here without telling the reader and says this finally digressed to the point of darkness concerning christian principles. to start baptizing infants. *Seventh*, he says Matt. 19:14, Mk. 10:14, and Luke 18:15 specifies *only* infants and there is no indication of baptism in these scriptures. *Eighth and last*, he says, "By putting children into church membership they are to be given all the duties and responsibilities of the church, also the right to set in judgment on exclusions, in cases of adultery, and fornication, in separations of a man and his wife, and all sorts of decisions which a child cannot possibly understand. Neither *should* they understand, because they are a child."

Now it is upon the grounds of these eight arguments that Elder Smith would have us reject *all* children and forbid them membership in the dear old Church. If he had urged the churches to exercise *caution* in taking in children who have not manifested sufficient evidence of faith then his point would have been well taken, for such admonition is quite appropriate, but to maintain that simply because one is a *child* he is unequivocally and without exception to be automatically denied membership in the Church is a notion we cannot abide for a moment.

Let us now examine our brother's reasonings and see if he has given us sufficiently concrete grounds for turning *all* children away from a home in the Church.

We will notice his *third* argument first for this is the *only* indication we are given in the entire article as to when a person *quits* being a child and *becomes* an adult. And, indeed, if the brother's position is to be sustained he *must* provide us with an accurate method of discerning when we are no longer to consider a person a child so that we will be sure not to *reject* one whom we ought to *take in* and vice-versa.

The clear implication of Elder Smith's argument here is that since Christ waited until he was about thirty years of age to be baptized, and since He is our *example*, then we *also* should wait until we are about thirty years old before being baptized. The logical conclusion to this argument is that no one is under obligation to join the Church until he is about thirty years old regardless of the age at which he is shown the beauty of the Church and given a desire to unite with it.

And, of course, those who are called after the age of thirty could not possibly follow the example of Christ in joining at about the same age at which Christ joined. Can we not begin to see what kind of dilemma such erroneous reasoning gets us into?

Brother Smith's argument here also assumes that *everything Christ did* as Prophet, Priest and King was an *example* for us to follow. And, of course, this would be impossible for us to do. Christ *was not* setting us an example as to the age at which *we* should be baptized when he waited until about thirty to be baptized, but rather He was fulfilling just another aspect of the ceremonial law which required that a Priest not enter upon that work until he was *thirty* years of age. Christ complied with every precept of the law to a jot and a tittle.

Why, in the name of reason, would God call so many young people and give them a love for the church and a desire to unite with it if they must then wait until they are about thirty years old before they have that privilege? Why does He call so many boys who are yet in High School and burden them with the ministry if they must wait until they are about thirty years old to be baptized and enter upon that work?

My own dear mother says she cannot remember when she did not love the Church and desire a home in it. Both my children began to speak of their love for the Church and a desire to unite with it from the time they were five years old. But according to Elder Smith the God who gave them that love also denies them a right to the Church until they are about

thirty years old.

I was twenty-one years old when I united with the Church and was ordained to the ministry when only twenty-three. I know of several young men who were ably proclaiming the gospel while yet in their teens. I had the pleasure of hearing one ten-year-old preach the gospel, in power, shedding tears as he preached. Paul said of Timothy, "That from a *child* thou hast *known* the holy scriptures, *which are able to make thee wise unto salvation.*" (Emphasis mine). But according to Elder Smith none of us *should* have understood these things because we were *children*.

Naturally we do not expect children to possess the degree of judgment we would hope to see in the older members, but what better place for a child to grow in grace and in the knowledge of the truth than under the watchcare and instruction of the Church? Joseph Grigg, who wrote that wonderful old hymn, "Jesus, And Shall It Ever Be" was only 10 years old at the time he penned those weighty words. Shall we say *he* was so without understanding that he should have been kept out of the Church? We think not. I have seen nine and ten-year-olds come before the Church in a flood of tears, confessing their unworthiness of a home there. Perhaps Elder Smith could have turned them away with a clear conscience, but I could not.

Elder Smith's *first* argument has little weight, because we do not find anywhere in the Bible where children are *forbidden* membership in the Church either, except that *anyone* is forbidden, *adult or child*, who does not possess the proper qualifications.

As for argument *two* I would only say that the same God who can qualify a child for membership in the Church can also give him courage and wisdom to be obedient to the *laws* of the Church, even when it is contrary to parental instructions and demands. Such conflict, under the providential leadings of God, may even serve to make a much stronger christian of the young member.

With regard to Acts 8:12, we have no way of knowing that all age groups were not merely classified by their gender in this passage. And besides, what occurred on this occasion would not necessarily *always* be the case. John baptized those who "brought forth fruits meet for repentance". If they didn't bear such fruits he would not baptize them. *That* should be *our* rule today; *not* the *age* of the individual offering his or herself for baptism.

With regard to the *fifth* argument what we have already said is sufficient. Giving an example of one man, or several men, being converted and baptized after reaching manhood does not establish that it would *never* be otherwise.

Now we notice the *seventh* argument. The first two references speak of "young children" or "little children". The last reference says there were "*also* infants" brought to Christ. Putting the three accounts together it is obvious that there were some young children brought to Christ, and *also* some infants. But neither class was brought to Him for *baptism*, but that He should "put his hands on them, and pray." But Elder Smith says, *only infants* were involved in this. However when Christ said, "Suffer little children to come unto me," we know He was not speaking of *infants* because they could not have *come* unto Him. They could be *brought* but they could not come unto Him.

"Of such (young children) is the kingdom of God." We believe this is the *Church* kingdom for we do not believe eternal heaven is conditional upon our receiving it as a little child, or upon any *other* condition on our part. Neither do we believe that infants and young children will still be infants and young children in the glorified state for we believe they will have mature bodies just like the saints who die in adulthood. They will be *like* Christ. So if we maintain that *no children* are to be admitted into the Church then we must also maintain that there will be young children in heaven, still in their immature bodies, for Christ says, "Of such in the kingdom of God."

The *eighth* argument we have already covered. And now finally, we ask the reader, if he has Hassell's History, to look up the reference our brother refers to. Why did he not quote the entire paragraph? The reference *is not* advocating *no child baptisms*. Even a *casual* reading will reveal this. But rather it is showing the origin of the baptism of children who do not show the proper qualifications. In the *same* paragraph from which Elder Smith quotes we find these words: "And either about 256 A.D. in Africa or 370 A.D. in Rome, is where youth's and children's baptism, *without faith*, came from; not from Christ or His Apostles." The key word here is *without faith*. The baptism of youth, *without faith*. This we would object to just as strongly as Elder Smith.

Brethren, there are some things concerning which we can allow freedom of opinion between ourselves, but this is not one of them. To embrace this error would be to turn away untold numbers of the Lord's little children who ought to be taken into the Church. Turning away qualified applicants from the Church is a practice severely resented by our Lord. "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in" Matt. 23:13.

I hope our readers will realize that our warfare is not with flesh and blood but with principalities and powers and spiritual wickedness in high places. I apologize if this rebuttal has been too sharp but I ask your forbearance due to the gravity and seriousness of the proposition before us. We feel that it demands clarity and firmness, both of which might have been lost in more flowery language.

I am also sorry that we had to be so lengthy but a proper defence of the truth seemed to demand it. We have no desire to hurt anyone, but the cause has already been hurt by the public advocacy of this grave error, and to fail to raise our voice and pen against it would be to condone it, which would be even more hurtful in the long run. I exhort each of you to

study God's word constantly and watch and pray continually that you might not be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." May the Lord deliver us from all error and give us courage to fight the good fight of faith.

THE EDITOR

SWEET LETTER FROM THE ALDERTONS

Dearest Kindred In Christ; We wish to say thank you to all who have shown so much concern for us in our great loss (Referring to the death of Elder Charles Alderton, Ed.) Oh! we loved him so much; we just don't understand, but we know Charles loved His Lord and Saviour above us all. We feel he is at rest; something he longed to be, "Asleep in Jesus, Blessed Jesus." Our loss but his eternal gain.

We feel he knew something was at hand because he told us lately he would not be here for his 70th birthday, July 4th. Our Anniversary (20th) was May 11. I had planned for Brother Raymond and Sister Margie Pressley and Brother Frank and Sister Kitty Coppedge to go out to dinner, but he wanted only the two of us to go and it worked out so that just us two went. Just a couple weeks ago he had a long talk with Retha and John telling them to help me and be sure to tell Mom how much you love and need her.

Our only regret is we didn't tell him how much he meant to us more often. So you husbands and wives and children be sure to tell each other everyday you love each other, not only in deeds but in words.

We surely need your prayers. Retha will be graduating June 9th. She was very close to her daddy. I hope she will remember how much the church meant to her father and will ask for God our Father to guide her as she goes out into this old world.

John is planning to work for the summer in Maryland. My Uncle has offered him a good job in the electrical and plumbing business. John loves this kind of work. I know he will be kept in good company there.

Most of all we want to hold steadfast to the good old way and give our Heavenly Father all the praise and honor. We say thank you again and pray for us. Humbly in love and hope,

SISTER SUE, SISTER RETHA AND
BROTHER JOHN ALDERTON

THE CHURCH OF MY YOUTH

My Old School Church of years gone by,
I was carried sometime between 1908-09;
Then by means of horse-drawn carriage,
Together, my Mother and Father and Brothers.

They were good old days and full of love.
We were poor farmers and rich in Grace.
Dr. Charles Waters was our pastor then;
As a small boy I loved him so much.

It was a pleasure to go to church on Sunday,
Also part of our life being with the Brethren;
Yet there seemed to be so much sadness there,
But I did not know then that it was their joy.

Remembering, my interest then was in the man;
He was tall, stately and with eyes of love.
With Mother's handkerchief I would gently wipe,
This Elder's shoes, and he seemed to be so serene.

Without interruption in his firm delivery,
He let Mother know that it was alright;
As he continued to declare the truths of God,
And at that time, of course, I did not understand.

As the years passed on and I grew to love more,
 Other ministers came, and finally one day,
 The dear old servants seemed to preach better.
 To me, there seemed to be such a change in them.

At last, while yet in my teens, I heard so sweetly
 The voice of my Saviour and I was made to cry,
 "O how vile and wretched can a sinner like me be."
 Surely I was the worst and all others so sweet.

Having no strength of fight to save myself,
 I offered myself to the Old Church for mercy,
 Feeling surely the brethren would cast me out,
 But lo, they all received me amid much tears of joy.

Then came forth my brother and wife to join,
 Such joys in heart I had never known.
 Precious memories now flood my soul,
 As I look back on the forty-nine years ago.

Today the Church of my younger days,
 Is the Church of my older days;
 The God of the olden times is our God still,
 For the Church of Jesus Christ shall never change.

Thank God for the rest, heaven here below,
 And the assembly of His children so dear.
 We sing, we pray, and preach His Holy Word,
 Looking for the second coming of our Dear Lord.

When all trials and troubles will be unknown,
 And death tolls shall never ring out again.
 We long to hear the voice of the Archangel shout,
 Come on Home to eternal rest on yonder shore.

Blest be the tie that binds our hearts in christian love.

ELDER CHARLES W. ALDERTON

(EDITOR'S NOTE) This was among the last batch of material I received from Brother Charles before his death. Surely he was standing on the brink of death's river, looking over into the promised land. He has realized the desire expressed above.

SEAL

Dear ones: I want to write a little unto you not in the thought of it being sealed up in understanding so that it is of no benefit to anyone and dishonoring to God, but that it may be in the spirit of truth and understanding to the glory of God with the seal of the Spirit. We think of a seal as that of a signature of authority that makes legal the deed or act; to fasten securely and make sure; a stamp of legal authority in approval so as to make it one of indisputable question. So many things are made legal today that are questionable, yet there is a seal that is unquestionable for it is the seal of the Spirit of the living God that changes not and never makes a mistake.

Job confesses the wisdom and strength of God in all things in creation as well as otherwise for He doeth great things past finding out, and wonders without number. The Lord God, "commandeth the sun, and it riseth not; and sealeth up the stars." So we are able to understand that the Lord has sealing power and He has sealed the stars to appear at His will and at His command. Surely the mighty sealing power of the Lord is no less in sealing salvation and redemption through our Lord Jesus to all that the Father giveth Him. We are sure in this work being sealed with power from heaven. There are many civil contracts sealed with seals of authority, but dear ones, what does it mean to you to have your salvation sealed by the blood of Christ. Yes, here is a sure seal, a solid foundation, one that cannot be broken or altered. We even see material evidence of the Lord's sealing power when we see the rainbow. For He said, "I do set my bow in the cloud and will remember my covenant that I will no more destroy the living off the earth by water." This surely displays the sealing power of the Lord.

Paul has declared that circumcision was a seal of the righteousness of faith (Rom. 4:11). This was a seal of the righteousness he had although he was yet uncircumcised. This was

a seal of validity, an assurance on God's part both to Abraham and his spiritual seed, that he would give them Christ, the promised Seed, out of the loins of Abraham and in Him would be the pardon of their sins, cleansing from all corruption and this was a seal that cannot be altered. The circumcision was a seal of confirmation of the covenant of grace through the righteousness promised in Christ Jesus our Saviour, the promised Seed.

To the believing Ephesian brethren and to individuals today they were sealed with the Holy Spirit of promise. They were sealed in Christ as their head and representative and assured of an interest in the heavenly inheritance of being joint heirs with Christ and His glory. This assurance is sealed with the Holy Spirit revealing this in your souls. It is a seal that is indeed sure. Now he that hath received His testimony hath set to His seal that God is true. God is true and will make good every promise, and he that receives this testimony, he seals or ratifies it and confirms it in his soul by embracing the testimony of Christ that he hath done all things well in revealing this to our soul. Who hath also sealed us, and given the earnest of the Spirit in our hearts. Such a seal is wonderful indeed and cannot be broken.

During the apostles time there was some that taught that the resurrection was past already and there are certainly a lot of theories today advocated by the world that do not have the proper seal or authority. But take courage dear ones, for "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Thank the Lord for a sure foundation, one that is sealed with a proper seal, a seal of authority, a seal of knowledge supreme, a seal that will last through all ages, and a seal that is sure and steadfast. This seal very definitely shows forth the decree of God's choice in His electing grace that He chooses whom He will and is an unchangeable choice based upon a sure foundation with a seal set thereto that the Lord knows who His people are. The salvation of any and all that will ever be with Jesus in glory de-

pend upon a sure foundation with a sealed knowledge known unto the Lord. Bless the Lord Oh my soul for the sealing power of God's electing grace. It is the principle of holiness which God has laid in the hearts of the elect to be a foundation, for eternal life, and it remains immovable, having this seal of confirmation and security, that God discerns His people from others and will take care of them unto the end and preserve them to eternal life in a way that will be without spot or wrinkle or any such things. A sure and lasting seal for the Lord knoweth them that are His.

Man is able to seal and make sure some things, but not as the Lord does. When Jesus was crucified and laid in a sepulchre or grave, Pilate told the soldiers to "make it as sure as ye can." So they went and made the sepulchre sure, sealing the stone, and setting a watch. They undoubtedly made it as sure as they could. A great stone was rolled to the door or entrance and undoubtedly sealed with Pilate's public seal as was placed at the mouth of the lion's den, in which Daniel was put, so there would be no change. So the stone at Christ's grave was sealed that it could not be moved, but this seal was not good enough to retain our Saviour. That seal was broken because it was an earthly seal. It was broken by an eternal seal of God that Jesus must come forth and because He lives, ye shall live also.

The great sealing power of the Lord seals as it pleases Him. He seals by restraining Satan and his works to go so far and no farther, He seals by locking up from creatures and unknown to others, for He shuts and none can open and the Lord opens and none can shut. Bless the Lord for the seal of the living God as John on the Isle of Patmos had wept much when no man in heaven, nor in earth, nor under the earth was found worthy to open the book that was sealed with seven seals or to read and neither to look thereon. But the Lord said, by the mouth of the elder or messenger, "Weep not, behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals there-

of." This book was sealed with seven seals and there stood in the midst of them a Lamb as it had been slain having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. When the Lamb had taken the book they sung a new song saying, "Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Surely we are able to rejoice in this seal saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Him hath God the Father sealed. With a seal of christian love and fellowship to the household of faith, I beg to remain sealed, a sinner saved by grace.

ELDER DAILY HITE

THE SPIRIT OF RECONCILIATION

The Spirit of the Lord is an essential element of every phase of salvation. We know there are many persons who do not feel that it is essential to have the Spirit within, for they believe man possesses a will of his own which is sufficient; and others only hold out the promise of the Spirit at the end of the journey, for those who have been *good enough long enough*. Nevertheless, the Bible plainly teaches, and so does experience, that when we attempt to serve God we must have His Spirit to direct us. How can one worship God if He is not there? How can one render spiritual services without the Spirit being present? All acceptable service is spiritual, for God is a spirit, and seeketh such to worship Him in spirit and in truth. Therefore, whether we sing, pray, preach or read, it is the Spirit which gives us understanding, and uplifts, inspires, and strengthens our souls in these matters. Most of the services we render are at least part of the time so contrary to our hu-

man feelings that we cannot even *desire* the things of the Kingdom without divine help.

Not long ago, as I traveled along a highway on my way to an appointment, I heard a radio preacher speaking of the joys of gospel preaching. Interspersed among his remarks were "Hallelujahs" and other expressions, clearly calculated to teach that any religion that does not make a person overflow with joy is just not of the Lord. After I switched off the radio (I should have done so sooner), I fell to pondering whether or not my own religion was of the Lord, for there have been so many seasons of trouble along the way. The more I reflected on the Bible examples of Jesus' preaching, and the apostles, the more I came to realize that there are no examples of Jesus ever laughing or shouting or joking in order to appeal to people.

There are many expressions that depict Him as a man of sorrows and acquainted with grief. So also with the apostles; they seemed determined not to show any spirit of levity or use any methods to attract men by the powers of speech. Instead, they constantly exposed their own weaknesses and troubles to the people, as Paul once said, "that your faith should not stand in the wisdom of men but in the power of God."

While it is true that joy and peace are a part of our religious experience, those emotions are the fruit of the Spirit of God within the soul, and are the result of the accomplished work of God in whom we rest, and are in no way designed to stir up the people to shouting or to unreasonable acts in order to "get the spirit". Those shouts that preacher was making were in no way designed to help reconcile God's people in affliction, and they were plainly calculated to paint a false picture of the christian faith; men just won't accept the christian way unless it is made pleasant and easy for them.

Several years ago, I knelt while a presbytery laid their hands on me in an ordination service. It seemed that their hands were so heavy they almost pushed me through the

floor, and the burden they placed on me was such a load I knew I couldn't bear it. It seemed to be so unnecessary and so foolish. I knew so little of the Bible, and could not explain any of it to my own satisfaction, and was too shy to speak loudly enough to be heard beyond the front row of seats. We had little of this world's goods, and the old car I was driving would not have been safe to take five miles from home. There were already two other preachers there, and others available. So even while the church and presbytery did their work, I was in a turmoil inwardly. Why did I ever permit it? Was it because I lacked courage to argue with them? Was it because I knew they would not willingly make, so I must trust their judgment being better than mine? Was it because the dangers of the recent war had been great, and the Lord had protected me, so I owed Him too much to allow me to refuse? It was so hard to be reconciled!

In 1946, the little church at Friendship asked me to come speak for them each fourth Sunday. This was the year prior to my ordination. How they ever talked me into it, I will never know, for I had scarcely led a hymn at song service before, and had only introduced the services a few times, and this was not well done either, in my eyes. Yet when I began speaking, the brethren (especially two of the deacons) were of great help to me, as were the other members who did all they could to encourage and help me.

A few experiences proved to me that if we trusted in the Lord, He could take an empty mind and fill it. I think today that I dared to go ahead more for the reason that I felt the Lord would help me, if it were right, and would show us all by not helping me if it were wrong, than for any other reason. If this is not the spirit of reconciliation then I must confess I don't know what it is. —*Concluded in the August issue, the Lord willing; Editor.*

ELDER RAYMOND WEBB
Carthage, Illinois

BE YE HOLY; FOR I AM HOLY

Kind reader, do not become excited at the title of the article. Please study it carefully before you say what you might be thinking. It is part of I Peter 1:16.

We will begin our lesson with verse 14; however, we would prefer writing about several verses above but realize that would make this too lengthy, so we quote verse 13: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Now he begins this verse with, "Wherefore"; simply meaning because of all that God has done for you as He has been telling you in verses above. We are to give great consideration in many ways.

Verse 14: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." This is actually what all this lesson by Peter to us is about. That is; teaching us to be obedient children. Of course if we know anything about the truth we know full well our obedience has nothing whatsoever to do with making us God's child, but it has much indeed to do with our happiness or our unhappiness in this present world. Before we became obedient children we were fashioning ourselves according to the former lusts in our ignorance. Until God brings us down and causes us to see what a great sinner we really are we are not likely to stop and consider Him a great deal, even though we might have been born into the family of God.

But let us notice verse 15: "But as he which hath called you is holy, so be ye holy in all manner of conversation." I understand that He not only calls His people from a state of death in sin to a state of life in Christ but He also calls many of them as He is here speaking, which I understand to mean to serve Him here in their bodies and their spirits which are His. We see many people daily who give us many evidences that they have been born again but not that they have been called with a gospel calling, or chosen as He does those such

as we read of in John 15 and 16, where he tells His apostles what they are chosen for, which might be pointed out in many other places should we take the time to do so, but we feel we should go on with the lesson.

Let us quote further verse 16: "Because it is written, *Be ye holy; for I am holy.*" This is first written in Lev. 11: 44-46. Now we know very well that no mortal being can ever be holy in the sense of having an *attribute* of God, that is, *without sin*, even as He is *without sin*. They cannot have His qualities as such. But we also know that each one that is born again do partake of the Divine nature even though they also keep their Adamic nature. And with the nature of God they can now obey God. They can be obedient. But never before can they be obedient, until they have been born again and possess the nature of God. They can now sanctify themselves, or set themselves apart for the purpose of serving God. They can fight the good fight of faith if so be they have been called to be soldiers of the cross of Christ.

If they have been given a vocation (see Eph. 4:1) they can follow that vocation. But I fear most do not or will not do this according to the ability God gives them. We see God tells them in Lev. 11, "For I am the Lord your God; ye shall therefore sanctify yourselves, and *ye shall be holy, for I am holy.*" They were told here not to eat such and such and again, to eat such and such. They knew what they were told to do and not to do and they had the ability to obey and, of course, they could also disobey.

While this was natural food we are also taught what to eat spiritually; not to be partakers of many things that is called the truth today; and many disobey by mixing with the world and its religion, etc., and eating thereof. But some will not do so. We are also told what to eat or to partake of and when we do so it requires great effort on our part. But when we do what He teaches us in His word, for Christ's sake, we are obeying our Father.

We cannot know nor do that which we do not have the *ability* to know and do. As in the lesson Christ teaches us in Matt. 25:14-30 concerning the talents: "And unto one he gave five talents, to another two, and to another one, to every man according to his *several ability*. Now we can readily see that the one to whom he gave five talents had *greater ability* than the one to whom He gave the one talent. It was according to their *several ability*. He gives us various abilities. Much could be said about this. We are always able to use what ability we have but no more than we have the ability to do. God gives the ability and He certainly knows what we can do. And when we have done whatever He has given us the ability to do He is always well pleased and He certainly does not require of those who have *lesser ability* what He requires of those who have *greater ability*.

Christ was required to give His all, even His very life, in order to obey His Father in everything. And from a standpoint of obeying His Father He was Holy and so are you and I when we obey Him according to our ability. We should not tell ourselves we cannot do what He requires of us, for we might so deceive others, or even our own selves, but we can never deceive Christ or our God, for He gives the ability and He makes the requirement, and He is the One we are to please above all others. We should care what others think about us so long as such thinking is righteousness thinking, but we must not care what others think about us *above* what Christ *knows* about us. He doesn't just *think*, but He alone knows. That is a great difference.

So let us not be afraid of whatever we are taught in His Holy Writ. So often I will not know what the real lesson is, but I know it is never impossible for me to do whatever He requires of me. Yours to ever serve to the best of my ability.

ELDER DAVID P. BRIDGMAN

Montgomery, Alabama

THE PREACHING OF THE CROSS

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (1 Cor. 1:18). Indeed, precious children, to preach unto the dead sinner who knows not God, that the Lord of Glory died on the cross for His people, is foolishness. They are dead to all spiritual things and Christ’s death means nothing to them. But if we rightly divide the word of truth, I believe we will find that the apostle Paul did not even have the unregenerated person in mind.

First, let us note that this Epistle is addressed to “the church of God” (1 Cor. 1:2), which is the body of God’s *obedient* people. We know that, in order to be obedient, we have a *cross* we must bear, and I believe it is the preaching of *this* cross which is “the power of God” unto us which are saved.

The cross that was so heavy for our Lord to bear was not a cross of wood, but rather was the sins of all His people. These sins were a cross to Him because they were contrary to His very nature. He, who was God made manifest in the flesh and had never committed any sin, took upon Himself our sins and died in our room and stead. Just as His cross was something contrary to His nature, so is the cross that we bear contrary to our nature.

We were born with sin condemned in our flesh, and we are sinners by our very nature. Yet, when we are born of the Spirit and come into gospel understanding, we hate sin and desire to be free of it. So, we who are by nature sinners bear a desire completely opposite of our nature; the desire that we should not sin.

When the gospel is preached unto us in power and demonstration of God’s Spirit, we are taught how to behave ourselves as we live here and that we must crucify the flesh in order to do this. The gospel then is the preaching of this cross

of obedience.

The preaching of obedience as it is taught in the scripture is foolishness to many of God's people. To those that believe in obedience as the means of *eternal* salvation, the *true* reason for obedience seems silly and is subject to ridicule. They will not hear you when you tell them that they bear their cross as a manifestation of their love for God and the brethren here in this world and not to gain immortal glory for themselves. Hence, God's children in this state of *disobedience* perish to many things in this life. They perish to gospel understanding, to a true understanding of God's almighty power (for they say, "He saves if you *let* Him"), to true peace and contentment in the spiritual realm, and to God's *manifest* presence in this life.

But now, unto us (the church) which are saved in this time world to the knowledge that Christ is our only means of eternal salvation, it is the power of God. We are saved *to* this knowledge because we are saved *from* believing that our obedience, which we are taught by the gospel, gives us a home in heaven and immortal glory. We are saved *from* man's vanity, from being overcome by worldly things, and from the turmoil of wondering, "Have I done enough good things to gain eternal salvation?" We are saved *to* unfeigned love of the brethren (1 Peter 1:22), fellowship with God in this world, understanding of some of God's glorious truths, and to the ability to look at our infirmities and see that God's grace is sufficient to help us overcome these things instead of being overcome by them.

Surely the preaching of this cross of obedience is to them that perish to gospel understanding foolishness. But to us, the obedient church of God, which are saved to His service here below and the understanding thereof, it is the power of God. Submitted in humble love.

ELDER MICHAEL E. McGRADY
Montgomery, Alabama

WE OUGHT TO WALK IN THE OLD PATHS

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein” (Jeremiah 6:16).

We are taught in this to *stand* in the *ways*, not *walk* in them, but rather to ask for *the old paths* and walk in *them*. This will require an effort on our part to be able to *see* and *ask for* the old paths. We are to consider the *ways*; make some study to be able to know where the old paths are and walk therein. Our walking is to be in the old paths wherein is the good way. In doing this God's people have the promise that they will find rest to their souls. Isaiah 2:2 says, “And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” The house of the Lord is recognized as the place to be taught of His ways and walk in His paths, for out of this place shall go forth His laws.

Jeremiah in presenting the old paths as being the place to walk, got this reply; they said, “We will not walk therein.” In Isaiah it says, “And we will walk in his paths.” This is true today; some want to walk in the old paths, others are saying, “We will not walk therein.”

Many who know something about the old paths, have become so worldly-minded that the old paths are forsaken and a more popular worldly way is followed instead of God's way. The old paths embrace discipline of those who walk disorderly and ungodly in this present evil world. It is not enough to preach the doctrine of grace, though it is a great truth, but it is also necessary to preach on discipline as taught in the Bible and put it into practice.

Our people are the only ones I know anything about

that even *try* to discipline their members, and some perhaps are more slack than they should be many times. A church that leaves off teaching discipline and applying it in their lives, has departed that far from *the old paths*. Anything *taken from* the word of God is a departure from the old paths, and anything *added to it* is also a forsaking of the ways of the Lord. Is it not true that all the churches of the world as we sometimes call them, have left off discipline regardless of how their members live? This is worldly and is a departure from the old paths.

ELDER A. D. WOOD
Glen Rose, Texas

EXPERIENCES

One night after retiring and meditating on the Kingdom of God, in a vision I was walking, and I came to a plot of ground with a fence around it. Inside this fence was all kinds of fruits and vegetables. I stopped and was admiring them, and thought it would be nice to have some of them.

I looked for a gate, that I might enter into this garden, but found there was no gate. When I came out of the trance, and was meditating upon what I saw, this song came to me:

There's a garden where Jesus is waiting,
And He bids you to come meet him there.
There my Saviour awaits, and He opens the gate,
To the beautiful garden of prayer.

Jesus is the gate (door) to this garden, and only through Him and prayer can I enter in.

It is through little experiences of this kind that I keep hoping.

SISTER BETTY HUTTON
Cayuga, Indiana

MY THORN

I knelt in earnest prayer to God,
 Before His royal throne,
 And begged Him for one priceless gift,
 For me to call my own.

I took the gift from His great hand,
 But as I would depart,
 I cried, "But Lord, this is a thorn,
 And it has pierced my heart!

This is a strange and hurtful gift,
 Which Thou hast given me!"
 He said, "I love to give good gifts;
 I gave the best for thee."

I took it home and thought at first,
 The cruel thorn hurt sore.
 As long years passed, I grew at last,
 To love its blessing more.

I learned He never gives a Thorn,
 Without His added grace.
 He takes the thorn to pin aside,
 The veil which hides His face.

Sister Ethyl Tyner

MEDITATIONS

What a pleasure it is to worship Thee,
 And the sweet faces of Thy saints to see!

What a marvelous sight it is to behold!
 It strengthens and heals a hungry soul.

The fellowship we all hold so dear,
 Brings thoughts of our Dear Saviour near;

To hear Thy Holy Word so sweet,
 With friends and fellowmen to meet.

Just to hear Thy word once more;
 To think upon the great shining shore.

My love for Thee doth grow each day,
 Until I reach that peaceful Home to stay.

Sister Lena M. Johnson

CORRESPONDENCE AND NEWS NOTES

From Elder E. S. Skeen, Palmyra, Virginia:

Dear Elder Harris: I am sending you a poem to be printed in the A & M if you feel it is all right. It is composed by Sister Ethyl Tyner of Thornton Gap Church. When I read it I was very much impressed by the thought it expresses.

You have perhaps already heard of our great loss up here by the death of our beloved Elder Charles Alderton. He was killed instantly in an automobile crash Saturday evening, May 20th. We attended the Sunday session of the Hawksbill Union Meeting the next day and it was sure a sad occasion. The meeting was sweet but the loss showed so much among all in attendance. This dear servant of God has walked in the low valleys with us, and climbed the mountain top with us too. There are sweet memories that have and will continue to affect the lives of us all.

Pray for us, and come to see us. With love.

From Elder S. W. Etheredge, Ozark, Alabama:

Dear Elder Harris: Am sorry to be late in mailing my renewal to the A & M. I know I am supposed to mail this to the office, but wanted to say a word to you so am sending it to you . . . I sincerely commend you in your work. I greatly enjoy your articles, not only because I know you and love you dearly, but they are able and timely. The one on the aged was so very timely. Thanks to you for your thoughtfulness of us that have reached that age, and as I stand, so to speak, at the end of the journey I feel inclined to say to you and other younger ones, the fight is a good one if we fight for the truth of the Bible and against error. In other words, stay put; never strike back at those who persecute. If we strike back we stoop to the same level with them and both are wrong.

Now I commend you to the word of His rich grace and may He make His Face to shine on you. Come to see us. In tribulation, yet in hope.

From Sister Loretta Lilly, Akron, Ohio:

Dear Brother Harris: I'm enjoying the Advocate and Messenger. In the June issue the writing "Making His Paths Straight" is very enjoyable. I like to re-read the papers from time to time. That's a good thing about the papers. I pass most of them to others.

So sorry to hear about the tragedy of Brother Charles Alderton. The articles he wrote were very enjoyable. We can be thankful for good memories and his good life here in this time world. May our Lord be with you all. He will see us through. Romans 8:37 is encouraging. Sincerely.

**LEBANON CHURCH
OBSERVES 150TH ANNIVERSARY**

Lebanon Primitive Baptist Church, Mt. Summit, Indiana, observed its 150th anniversary on June 9, 10 and 11, with

services on Friday evening, Saturday and Sunday. The Church was constituted on May 10, 1828 when nine men and women met at the home of Elder Jesse Mellet, a crude log cabin on the banks of Blue River in Henry County, in east central Indiana.

In 1835 their first meeting house was completed. One and one-half acres of ground had been obtained from Elder Mellet to be used as a city for the dead as well as a location for the simple log cabin that was located at the eastern end of the lot. This was and is known as Lebanon Cemetery, and here rest the bodies of most, if not all, of those first nine members. In 1860 a second meeting house was completed, one mile west of the first house, at the cross roads. Here the Church met and fourished until 1914 when it was deemed advisable to relocate in Mt. Summit as a more central location. The late E. T. Ice, though not a Baptist, had offered a lot free of charge on which to build, and which the Church accepted, so that we are now in our third building. This building was dedicated in 1915 with the late John R. Daily as pastor. In 1928 we observed our 100th anniversary, with the late C. W. Radcliff as pastor. In 1954, when our little town of Mt. Summit was celebrating its 100th anniversary, Lebanon Church was observing its 126th, with Elder Gordon L. Watson as pastor, and still pastor at present.

The anniversary services were well attended with 13 ministers present and 14 or 15 churches represented from Ohio, Illinois, Kentucky, and of course, our own Indiana. We take this opportunity to thank all who came to share our happiness and gratitude to our Heavenly Father for His many blessings bestowed upon us this century and a half. We feel that we have tried with the guidance of the Holy Spirit, to contend for the faith once delivered to the saints. We hope and pray that by the grace of God Lebanon Church will continue to prosper for the sake of those who follow after us.

ELDER EVERETT BEAVERS

ORDINATION OF AN ELDER

Pursuant to a call by Cedar Creek Primitive Baptist Church, Frederick County, Virginia, for ordained help for the purpose of ordaining Brother W. Russell Sutphin to the office of Elder, the following Elders were assembled and formed into a presbytery for that purpose on Saturday, June 17, 1978: Elders W. G. Fletcher, W. Dwayne Fletcher, Hollie Redmon, Tolliver Utz, Phillip Johnson, J. E. Alderton, E. S. Skeen, Douglas Heare and A. J. Hylton.

The following deacons were also present: Frank Coppedge, J. F. McEl-downey, B. D. White, Ernest Long, Lester Yates, Ben Baldwin, John Moore, Aubrey Utz, Cletus Brumback, W. C. Maddox, L. E. Farley, George Rothgeb, Robert Dindlebeck, Herbert Steadman, Lewis Rudacille, Carlton Priest, Waldo Rudacille, John Power, Lewis Judd, Henry Brumback, Warren Wilson, Kenneth Glascock, John Whelan, Emory Clifton, Ross Payne, and Karl F. Bobzien.

Elder W. G. Fletcher was chosen as Moderator and Brother Karl F. Bobzien as Clerk. Brother Henry Brumback was named as spokesman for Cedar Creek Church; Elder E. S. Skeen to question the church; Elder Dwayne Fletcher to question the subject as to his belief and understanding of the scriptures; Elder J. E. Alderton to voice the ordination prayer; Elder Phillip Johnson to deliver the charge.

The church, in the person of the spokesman, delivered the subject before the presbytery. The church, through the spokesman, was examined in regard to their confidence in the subject and their belief in the subject's qualifications for office. The subject was examined as to his understanding of, and belief in, the doctrines of the Bible. These examinations being satisfactory to the presbytery, the ordination prayer was offered and the hands of the presbytery were laid on the subject. Sister Ruth Sutphin was requested to sit by her husband during delivery of the charge; and was escorted to her seat by the church spokesman. The charge was delivered by Elder Johnson, using II Tim. 4:1-5 as a text. Additional and beautifully instructive remarks were added to the charge by Elder A. J. Hylton.

The church spokesman was asked if the church was satisfied with the work of the presbytery. Upon receiving an affirmative answer, the presbytery extended to the ordained subject the right hand of fellowship and encouragement, and by seconded motion he was delivered back to the church as a duly ordained minister of the gospel. By motion the minutes of the presbytery were read, approved, and the presbytery was dissolved. Elder W. G. Fletcher, *Moderator*; Brother Karl F. Bobzien, *Clerk*.

(Elder W. Russell Sutphin, having been delivered back to the church, the deacons and the entire congregation also extended the right hand of fellowship and encouragement to him and his dear wife. After a farewell hymn the meeting was dismissed with prayer by Brother Gary Utz.)

MUSKINGUM ASSOCIATION

Dear Brother Harris: Would you please put a little notice in the A & M about the time and place of meeting of the Muskingum Primitive Baptist Association?

The Muskingum Regular Predestinarian Baptist Association will meet July 28, 29 and 30, 1978, with the Harmony Church entertaining, at the School house in Alexandria, Ohio, Licking County. This is a small town but is on Ohio road maps and the school building can be easily found. We wish to welcome all lovers of the truth who desire to worship with us. Meeting to begin at 10:00 a.m.

We sincerely want to thank you for this and hope that you may continue to have God's blessings in your labors in the Gospel.

BROTHER CHARLES H. FUNK

EBENEZER ASSOCIATION

The 150th session of the Ebenezer Association of Virginia will convene, the Lord willing, with Mill Creek Church on August 12, 13 and 14, 1978 with the services being held in the Hawksbill Church building. It is located about five miles South of Luray, Virginia, one mile East of State Route 340.

KETOCTON ASSOCIATION

The 212th annual session will meet with Martinsburg Church on August 18, 19 and 20, 1978. Place of meeting, with directions, will be published in the August issue of this paper.

UNION MEETINGS

WHITE OAK PRIMITIVE BAPTIST CHURCH - (Correction of listing which was printed in June 1978 issue of ADVOCATE AND MESSENGER). Fourth Sunday, July 23, 1978; all day Sunday; Saturday before 2:30 p.m.; Supper; Saturday night. Elder J. E. Alderton, Pastor.

SOUTH RIVER PRIMITIVE BAPTIST CHURCH - Browntown, Virginia, First Sunday, August 6, 1978, all day Sunday only. Elder Phillip Johnson, Pastor.

LIBERATION OF BROTHER GARY UTZ

Robinson River Primitive Baptist Church, Brightwood, Virginia, at their regular conference on Saturday, June 10, 1978, liberated Brother Gary Utz to preach the gospel of our Lord and Master in orderly Primitive Baptist Churches wherever, and whenever, appropriate. The church thereby recognizes the evidence of a preaching gift in Brother Gary which is becoming increasingly evident to all who hear him. Robinson River Church, together with Hawksbill and Bethel, have been greatly saddened and bereaved by the recent accidental death of their dear and beloved pastor, Elder Charles W. Alderton.

ELDER BROOKLYN WILLARD DIES

We were deeply saddened to learn of the death of Elder Brooklyn Willard of Winston Salem, North Carolina. I have known and loved him since I was a child. He was an able minister and will be greatly missed by his brethren and sisters over the country. An obituary will follow, the Lord willing.

Obituary

ELDER CHARLES W. ALDERTON

This is in memory of our beloved pastor and dear brother servant in the ministry, Elder Charles W. Alderton, who died Saturday, May 20, 1978 at age 69, in an automobile accident near Luray Virginia. He was born July 4, 1908, the son of Kirk and Dora Alderton.

He was married June 20, 1929 to Virginia Soper. They had two children, Charles, Jr., and Virginia May Alderton. Sister Virginia died December 27, 1957 and he later married Retha Sue Caudill. They had two children, John W., and Retha Alice Alderton.

Brother Charles was ordained into the ministry on July 19, 1952 and for twenty six years he faithfully fulfilled that office, serving several different churches during that period.

He leaves to mourn his passing his wife, Retha Sue; two sons, Charles, of Coral Springs, Florida, and John, still at home; two daughters, Virginia May Butler of Rockville, Maryland, and Retha Alice, also still at home; one brother, O. Herman Alderton of Spencerville, Maryland; eight grandchildren and a host of friends and loved ones.

Funeral services for Elder Alderton were held in Robinson River Church, Brightwood, Virginia, May 23, 1978. Conducting the service was Elder Raymond Pressley, assisted by Elders Karl W. Yeagher, Tolliver Utz, and Lic. Frank Copledge.

—Submitted in love.



ELDER RAYMOND PRESSLEY

(EDITOR'S NOTE) We understand that the Robinson River Church building was jammed to the uttermost and that there were probably more people standing outside than were seated inside. We were sorry we could not attend the service. Brother Charles' death is a great loss to the Baptists of Virginia; not merely his family and the three churches he pastored.

In addition to the above mentioned Elders the following were in attendance: Elders Everett Beavers, Paul Mann, Ralph Culy, Hollie Redmon, Melvin McGrady, J. Emory Alderton, W. G. Fletcher, W. D. Fletcher, A. J. Hylton, Paul Trautner, C. E. Brezendine, Phillip Johnson, W. T. Daily, Leonard Corns, Walter Lewis, E. S. Skeen, Douglas Heare, Charles Rucker. Licentiates J. F. McEldowney, Roger Frazier, Russell Sutphin and B. D. White.

BROTHER CLARKE BRUMBACK

Clarke M. Brumback, age 66, departed this life on Monday, April 10, 1978. He died at the Commonwealth Doctors Hospital in Fairfax, Virginia, after several weeks of illness as result of lung cancer. He and his wife, Sister Ethel, had lived several years at Chantilly, Virginia, near Route 50 West. He was born in McLean, Virginia, and lived in the area all his life. He served in the masonry department of the Fairfax County School Board until his retirement. He served in the U. S. Navy in World War II, in the Atlantic theater.

He was a faithful deacon at the Bethel Primitive Baptist Church, 9101 Leesburg Pike, Virginia. He was a faithful soldier of the cross, a devoted husband, father, brother and loving friend to all. Our loss is his eternal gain. The Lord has given and the Lord has taken. Blessed be the name of the Lord.



Surviving are his wife, Ethel; a son, Clinton; a daughter, Grace Hurst, of Dublin, Virginia; six grandchildren; one brother, Cletus H., of Vienna, Virginia; seven sisters, Mabel Sparks of Arlington, Virginia, Eva Cato of Dumfries, Virginia, Mary Alderton, of Spencerville, Maryland, Blanche Cornwell of Culpeper, Virginia, Neta Young of Ocala, Florida, Edith Payne of Arlington, Virginia, and Edna Young of Elmore City, Oklahoma; three stepsons; Robert Watson of Chantilly, Virginia, Joe Watson of Manassas, Virginia, and Ralph Creed of Manassas, Virginia; two stepdaughters; Betty Stevens of Reston, Virginia, and Doris Safrit of Conover, North Carolina; Sixteen step-grandchildren, and many nieces and nephews.

Funeral services were conducted at Bethel Primitive Baptist Church on April 12, 1978 at 2:00 p.m., by Elders Charles W. Alderton and James Emory Alderton. Bural was at the Andrews Chapel Cemetery.

Much could be said about his good name and the interest in others' welfare. He is greatly missed by his loving wife, family, pastor, church and so many Friends. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold (Prov. 22:1). Humbly submitted.

ELDER CHARLES W. ALDERTON

RESOLUTION OF RESPECT**IN MEMORY OF ELDER CHARLES WILLIAM ALDERTON**

Whereas, It has pleased our Heavenly Father in His infinite wisdom to call our beloved Pastor Elder Charles home to be with him in Glory. He served us faithfully for fifteen and one-half years.

Whereas, Though he had many afflictions, he never faltered from his duty in the services of God and his children. He stood by us in sickness and health; in times of sorrow he always was able to speak comforting words. Many times we have shed tears together, rejoicing in our Saviour's love. These will always be precious memories.

Whereas, Though his untimely death came as a thief in the night, a tragedy which left a host of friends, relatives, and loved ones in a state of shock and despair,

Be it resolved,

In our great loss we are reconciled and submissive to God's righteous will and desire to thank our Dear Saviour for the privilege of knowing and being associated with one who dedicated his life to services of God and his kingdom here below. He was truly an under shepherd to the flock.

Weeping may endure for a night, but joy cometh in the morning.

He fought a good fight; he has finished his course; he has kept the faith.

The Apostle Paul so sweetly mentioned on one occasion, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always so now also Christ shall be magnified in my body, whether it be by life or by death.

For to me to live is Christ, and to die is gain. Phillippians 1:20-21.

Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Precious in the sight of the Lord is the death of his saints. The above verses of scripture are very edifying to this unworthy writer because they bring out the thoughts and hopes Brother Charles prayed for.

We feel that our loss is his eternal gain.

Be it resolved,

That a copy be sent to the Advocate and Messenger and The Gospel Appeal for publication. Also, a copy be sent to Sister Sue Alderton and family, and a copy be recorded in the church records.

Done by order of Hawksbill Primitive Baptist Church at its regular conference meeting June 17, 1978.

Submitted in humility and love,
Ernest M. Long

MEMORIAL

To our dear deacon Brother Marshall Payne,
Who departed this life in the year of 1969;
Leaving His name-sake a dear son Wayne,
Also a darling daughter Doris.

His precious wife, Edith, always at his side,
Married young, and happy for thirty-eight years;
There was never a more devoted two to abide,
The storms and afflictions through many tears.

She is still a devoted member of Bethel Church,
Helping others with cheer and comforting words;
Many for truth and comfort do they search,
Advising the disappointed to have faith with works.

Encouraging all:

"When the Lord bids us walk in the valley of woe, We would falter and fall by the way; Were it not for our faith ever strong to press on, 'Till we get to the brightness of Day. If the pathway be rough as we journey along, Then our faith makes us look far ahead, For the light that e'er shines on a road that is smooth, Where our foot-steps forever may tread. Now our faith is an anchor to which we may cling, all secure till the tempest is done: Walk by faith and not sight in obedience to God, For 'tis thus that our Victory is won."

Sister Edith is framing the remainder of her days around such a faith and giving proof by her works.

She is Owner and Director of the Library of Primitive Baptist History and Records, 3201 5th Street N., Arlington, Virginia 22201. She would be glad to receive by purchase or gifts any old or new History, Records and Minutes of the Primitive Baptists. -Written by her pastor.

ELDER CHARLES W. ALDERTON

(FOOT NOTE): Brother Harris, this is one of the last things Charles wrote before his death. -Sister Sue.

BROTHER ROBERT BRADLEY

Brother Robert Jennings Bradley of Monrovia, Indiana was called from this earth Tuesday morning, May 16, 1978 after a hospital stay of eleven days. He was born December 27, 1896 and, orphaned at age four, was taken into a Primitive Baptist home. On August 29, 1919, he married Gertrude Salsman, who survives.

In October 1915 he asked for a home in the Mt. Moriah Primitive Baptist Church and was baptized by Elder John R. Daily. He served as church clerk from 1918 to 1960 and was ordained as deacon in June 1921. Brother and Sister Bradley have entertained eighty-nine ministers in their home since 1919.

Surviving, besides his precious companion, are two sons, Cecil E. Bradley of Monrovia, and Robert Bradley, Jr., of Clayton, Indiana; two grandchildren, Larry Bradley of Monrovia, and Karen Bradley Edwards of Edison, Ohio. The funeral service was conducted in the Weaver Funeral Home, Coatesville, Indiana, on Friday, May 19, 1978 at 2:00 p.m., by his pastor, Elder Mervin Drake. Burial was in the Stilesville Cemetery. Brother Bradley will be greatly missed by his relatives, brethren and friends. -Written by his granddaughter.

SISTER KAREN EDWARDS

DONATIONS TO THE ADVOCATE AND MESSENGER

Elder Wayne Thacker, Indiana, \$5.00; Harold Anderson, Nebraska, \$1.00; Mrs. Katherine Strickler, Maryland, \$5.00; Mr. E. M. Oliver, Alabama, \$5.00; Ruby Ferrell, Virginia, \$5.00; Tommy G. Rich, Tennessee, \$10.00; Mrs. Edith Green, Ohio, \$5.00; Mr. Donald Loveday, Indiana, \$5.00; Everett Mikel, Indiana, \$3.00; Mrs. Harriet H. Armentrout, Virginia, \$5.00; Virginia Alexander, Virginia, \$5.00; Sarah Dallas, Virginia, \$1.00; Karl Bobzien, Virginia, \$5.00; George Rothgeb, Virginia, \$5.00; Aubrey Utz, Virginia, \$5.00.

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

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sunday at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '79

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

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

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W.G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloomery Route, Box 74, Winchester, Va. 22601. May '79

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

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

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

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

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

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

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

FOURTH SUNDAY

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

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

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

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewell, Franklin, Ind. (4th) Elder Harvey Greene, Aurora, Ind. (2nd) Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373; Tel. (513) 335-6774. May '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 W. T. Daily, Pastor, Rt. 2, Box 48, Luray, Va.; Tel. 743-5894. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va. 22835; Tel. (703) 743-6385. Dec. '78

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

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

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

UPPERVILLE, Va.—4th Sundays, 11:00 a.m. Elder 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. '78

OTHER SUNDAYS

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

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