

Advocate and Messenger

147th Year AUGUST 2008 No. 8

Advocate
and
Messenger

“SPEAKING THE TRUTH IN LOVE” — Eph. 4:15

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

HEAVEN'S JOYS

I live in hope of heaven's joys
Its beauties can't be told:
I've long grown tired of earthly toys,
I covet not its gold.

That land of rest beyond this vale
Can never fade away:
Compared to it earth's joys are pale
And soon they all decay.

I lay not up my treasures here
Where moth and rust destroy
But in that happy land of cheer
Where naught can e'er annoy.

R.E.H. 11-14-07

Send all copy for publication, before the 18th of the month, to:
ELDER RALPH E. HARRIS, Editor
3687 King Rd., Caryville, Fla. 32427 — Ph. (850) 547-4615

Send all subscriptions, donations and changes of address to:
Samuel J. Baggarly, Sec. - Treas.
ADVOCATE AND MESSENGER, Inc.
1141 Elm St.
Front Royal, Va. 22630 — Ph. (540) 635-5645
Published Monthly \$15.00 a Year in Advance

“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

Copyright restrictions apply.

CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis. Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2009

BETHEL-WASHINGTON - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets each Sunday at 10:30 a.m. except the 5th Sundays; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655; Sis. Gladys Nichols, Clerk, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655.
Dec. 2008

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564.
Aug. 2008

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412.
Oct. 2009

GREENWOOD - Minnieville, Prince William Co., from Manassas on Route 234, travel 14 miles and turn left on Spriggs Road, St. Route 643 — follow that to Minnieville Road on St. Route 640 to the church building; Meets each 1st Sunday at 10:30 a.m.; Elder J.R. Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577.
August 2008

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591.
Feb. 2010

UNION - Summerduck, Va., Take Route 651 from Remington to Summerduck (about 10 miles); Meets each 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 215A Fernwood Place, Warrenton, Va. 21086, Tel. (540) 349-5844.
Dec. 2008

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.
Oct. 2009

MARTINSBURG - Martinsburg, W. Va., Corner of Wilson Street and New York Avenue; Meets each 2nd Sunday at 2:30 p.m. and each 4th Sunday at 10:30 a.m.; Elder Gary Utz, Pastor, 429 Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434 and Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; L. E. Farley, Clerk, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195.
Mar. 2009

Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced by the Old School or Primitive Baptists in all ages.

147th Year

August 2008

No. 8

The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$15.00 per year in advance; \$1.50 a copy, by Advocate and Messenger, Inc., 1141 Elm St., Front Royal, Va. 22630. Periodicals postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 1141 Elm St., Front Royal, Va. 22630

EDITORIAL STAFF

ELDER RALPH E. HARRIS, Editor 3687 King Rd., Caryville, Fla. 32427
reharris@wfeca.net

Associate Editors, all Elders:

DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093

RAYMOND WEBB 106 Ash St., Carthage, Il. 62321

MARTY HOOGASIAN 240 Chippewa, Pontiac, Mi., 48341

BRIAN MOORE HC 67 Box 18-D, Oakwood, Va., 24631

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

L. E. FARLEY, Pres. 9526 Downsville Pike, Williamsport, Md. 21795

SAMUEL J. BAGGARLY, Sec.-Treas. 1141 Elm St., Front Royal, Va. 22630

LEWIS JUDD 16338 Waterloo Road, Amissville, Va. 20106-1964

MICHAEL TURNER 16 Fox Creek Lane, Woodville, Va. 22749

RALPH STEELE 4800 Little Flock Church Lane, Amelia, Va. 23002

FAR HIGHER THOUGHTS AND WAYS

“My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isaiah 55:8-9).

What a wonderful and instructive declaration is this! May we have grace to learn from its valuable lessons. In view of what we are told here, ought we not to be very humble? Ought we not to realize how much we, as poor mortals, need to look to the Lord for divine wisdom, direction and instruction?

In light of the unfathomable difference between our thoughts and ways and God’s thoughts and ways, we may be certain that any time we are ordering our affairs strictly according to our own thinking and our own counsels, we are wrong. In other words, any time we proceed in any thing without due consideration of the Lord’s

pleasure in the matter we may rest assured that our conduct is not in harmony with His infinite mind. In that sense “it is not in man that walketh to direct his steps” (Jer. 10:23). He cannot direct his steps so as to please God, so long as he is walking in the light of his own fire, and in the sparks that he has kindled (see Isa. 50:11).

Man’s mind, while in unregeneracy is *perpetually* at odds with the mind of God. He *never* proceeds as God would proceed and he never views anything as God views it. And even after regeneration a child of God is not in harmony with the divine mind only as he looks solely to Him for guidance and direction in the affairs of his life. “And if any man think that he knoweth any thing, He knoweth nothing yet as he ought to know” (I Cor. 8:2). We can never know anything correctly while in a haughty spirit or when we are thinking more highly of ourselves than we ought to think.

How fitting, then, is the instruction of Proverbs 3:5-8, which directs us to trust in the Lord with all our heart, and lean not unto our own understanding. Says the wise man, “In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord and depart from evil. It shall be health to thy navel, and marrow to thy bones.” This is some of the most valuable counsel we shall ever receive.—*Editor.*

A RELIGIOUS PEDDLER’S DILEMMA

Once when a so-called Jehovah’s Witness came to my door I asked him if Christ came to make salvation possible. He quickly answered, “Yes.” I then asked him if salvation was possible *before* Christ died. He said he didn’t know what I meant, and I will always believe he immediately saw his predicament and pretended not to understand my question. I believe he saw that by having answered *yes* to the first question he was not then going to be able to answer the second question either *yes* or *no* without putting himself in a very awkward position. If he answered *yes*, to the second question then I would have asked him why Christ had to die to make something possible that was already possible. On the other hand, if he answered *no*, then I would have asked him what happened to all

those people who lived before Christ came into the world, when, according to him, salvation was impossible? I quickly dismissed him when I saw that he was refusing to answer my questions and told him he should not be out peddling religion if he was not able to answer the simplest of questions about that religion.

The truth is that Christ did not die in order to “make salvation possible,” but He died to take the sins of His people upon Himself and thus spare them the penalty that they would otherwise have had to suffer. The inspired apostle Paul tell us in 1st Timothy 1:15 exactly what Christ came into the world to do when he says, “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners...” Such clear language needs no explanation, interpretation or exposition. It says what it says and nothing else can be read into it. Christ came to *save* sinners (See Matt. 1:21). Paul did not say a word about Christ dying to make the salvation of sinners *possible*.

In John, chapter 6, Christ Himself declared very plainly why He came into the world. He came *to do the will of His Father*, and He tells us in no uncertain terms what His Father’s will was; “that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” Now, if He were to lose a single one of those that were given to Him, then He would have failed to do what His Father sent Him to do. But true believers do not attribute failure to Christ. It was said of Him long, long ago, in Isaiah 53:11; “He shall see of the travail of his soul, and shall be satisfied.” That’s good enough for me.—*Editor*.

It is considered degrading for one of respectability to associate with those who are regarded as the filth and off-scouring of the world. A man is judged by the company he keeps, and we cannot escape becoming contaminated with the moral pollution of profligates if we equalize ourselves with them by making them our intimate associates. But God does not degrade Himself by taking into His fellowship the most sin-polluted, for He raises them up, washes away all their sins, gives them a new heart, puts His Spirit within them and causes their tongues to sing His praises and their hearts to exult in His love.—Elder John R. Daily, 1902.

DELIVERING GRACE

Dark in self, but light in Jesus—
Opposites indeed they are;
Hold me to Thy teaching, Saviour
That I may Thy image bear.

Toil in self, but rest in Jesus;
O how sweet is gospel rest!
Only in His precious presence
Can I feel my lot is blest.

Empty self, but full in Jesus;
'Tis a path professors hate:
How came I to know the secret?
E'vn because God's love is great.

Naked self, but clothed in Jesus
In a robe without a stain,
Though in self a perfect leper
Clothed in this I help obtain.

Blind in self, but sight in Jesus,
My poor eyes He doth anoint,
Though my flesh doth often quarrel
With the means He doth appoint.

Worthless self, but rich in Jesus
As His chosen, heav'n-born bride:
He must wean from earthly lovers;
He must slay our loathsome pride

Hateful self, but lovely Jesus,
O how gladly would I fall
At His own dear precious footstool
Owning Him my All in All.

From a poem in the 1894 *Gospel*
Standard with the initials M.C.D.

PASSOVER AND PENTECOST

Passover is called a feast in Scripture, for it was a cause for celebration. Almost all the holy days celebrated by that people in later years are memorials of some deliverance, and Passover remembered their deliverance from Egyptian bondage. That first Passover was commanded immediately before they began their journey. At the moment it was a time of foreboding of danger, not a happy hour, but presently after the miracle of the Red Sea crossing, and they saw their enemies dead on the shore, Israel shared their first joyous moments by singing and praising God for His deliverance. Fifty days later they came to Mt. Sinai, being led by the visible presence of God, Shekinah, or pillar of fire and cloud.

Almost all Bible students know that the Lord's crucifixion took place at Passover, early in our month of April. The Lord and His apostles ate the Passover in the Upper Room. After the departure of Judas Iscariot, Jesus took two of the emblems from the Passover and gave His apostles the new ordinance that we know as the Lord's Supper. "This is my body, and this is my blood," He told His disciples. Unlike the Passover, which reminded them of deliverance from Egyptian bondage, the Lord intended this to be a reminder of His deliverance of His people from a far worse bondage, the bondage of sin and death. To the apostles, the supper was also sad, full of foreboding of danger and great trouble, and in a few hours Jesus gave up His life on the cross. Three mornings later, they were filled with joy at the resurrection of Jesus. And fifty days later the Spirit came upon the disciples with the sound of a mighty rushing wind and the appearance of tongues of fire, and Pentecost began.

Passover was a gathering of the Lord's people to begin a journey toward the land of promise, which God had given to Abraham, Isaac, and Jacob their ancestors. When the people paused in the wilderness in honor of the first Sabbath, it was their first day of rest in hundreds of years. At Mt. Sinai, they received a law which would enable them to *become a nation*, a nation unlike any other on earth. I will speak more of that in a moment. Fifty days after

the Lord's rising from the dead, the disciples came under the sound of the gospel and *became a church*. As a church, they know of the Old Testament services and their meaning, but they honor the first day of the week because the Lord's resurrection and ascension is the foundation of the church. *A gospel church is the creation of the Holy Spirit, and not of men.*

It is doubtful that Israel in Egypt understood the full significance of their deliverance. They surely could not have known what was to happen next, or what would be required of them. In like manner, it is doubtful that the disciples of Jesus understood the significance of His resurrection, or that they were witnessing the dawning of a new day in the history of the world. They would not have known what the gospel age would be like, or what their own part in it would be. The Spirit would teach them at Pentecost, and when Peter and the other apostles arose to preach, they were like men awakened to new visions. I have often pondered the expression used by Peter when he told those devout men that they *with wicked hands had crucified and slain* the Lord of Glory. At first, it seems a harsh accusation, for it is likely that those men had not been present at the crucifixion. But there was never a sacrifice made by men that was not made *by* wicked hands, and *because of* wicked hands. Peter was preaching the atonement of Christ, God's own Lamb, and they knew full well the meaning of sacrifices. If they believed and accepted that doctrine, never again would those men be able to go back to offering the Old Testament sacrifices, for the Perfect One had come.

I mentioned earlier that the law was given to Israel to enable them to become a nation. In fact, two laws were given at Mt. Sinai. The first was written on tables of stone—the Ten Commandments. If Israel had allowed those, they could have escaped the great sacrificial debts of the second, or Levitical Law. But no, they rejected the first, and must be disciplined in the wilderness for forty years. An entire generation died in that wilderness before the Israelites could enter the land of promise. The consequences of disobedience are very severe. And yet, human nature has not changed. If the disciples after Pentecost had always

kept and honored the gospel and the laws governing the church on that day, there would be but one denomination on earth calling itself Christian today. To disallow God's revealed truth, whether in doctrine or in practice, in government or service, means that the disciples will wander in a wilderness until they learn. Many sad experiences come to mind, among them a dear sister who believed the gospel from childhood, but married and left the church to go with her husband. Forty years later we heard here tell the church that she had been a prodigal child for forty years and wanted to come back to where she belonged. She told the people that she had been starving to death out there. This rule of God is inflexible. I am not saying that such persons will be without God, but they will surely walk in darkness and suffer chastisements for it.

A lady of our acquaintance used to ask often, "Why don't you keep the Bible Sabbath? (It was an odd question, for we met on both Saturday and Sunday for services.) The answer, of course, is the same that we would give if she had asked why we do not practice circumcision, or offer lambs on altars. We live under the New Testament commands, not the Old. There is another question that is raised more often, and that is why we do not commune with other orders. The only ones who ate of the Passover were the Hebrew people, never the Gentiles. The only ones who were included in the Lord's Supper were His disciples. The purpose is to honor the Lord, and not show friendship to people or to include family. No place in Scripture is there any occasion for communion outside of a gospel church. Even those must do it in an orderly manner, and for gospel reasons, else they lay themselves liable to judgment (I Cor. 11:26-32). This is not a matter of personal *rights* (none have any rights except for the ones the Lord gave), but it is a matter of grave *responsibility*. If there be those who believe as the church does, and wish to be included, then they need to fulfill the requirements of baptism and church membership. If a thing is worth doing, it is worth doing correctly, you see, and then the Lord will also bless it for our mutual good. It is a point much ignored in our day, but that church which opens her communion and fellowship to the world has taken the first steps to losing her identity as a

gospel church, and she has certainly lost her ability to discipline herself.

Every church needs to return to the Bible often to measure herself to see whether she is in the faith. The Bible has a way of speaking that strips away the things human beings most value, and holds out what God values. The second chapter of Acts does not speak of buildings or of schools for preparing preachers or members, or of various forms of entertainment, art, music, etc. It talks about preaching the gospel, and fellowship of saints, and worship from the heart. Jesus is the center of all true worship. Moses was indeed the Law Giver, and the Bible honors him for it, but Jesus is the Law Keeper, and we want to show our gratitude to Him for it.

ELDER RAYMOND WEBB

KING'S HOUSES

"But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses" (Matt 11:8).

The King of Kings and Lord of Glory has a house. It is His church in this world. Some of those who once were bound by chains and fetters, the Lord has visited. Those of whom it was once written that no man could keep them, have now been blessed to be kept by the Lord, and given a home where they might find rest for their souls in the Lord's Church. Those who once figuratively dwelt among the tombs (dead in sins and trespasses) He has quickened, and they now populate the King's House.

After the Lord had done His work these as mad as the Gadarene were made new creatures and were blessed to hear of another place, a home amongst the Lord's friends. They are found sitting at Jesus' feet. They are clothed in Christ's righteousness. They have themselves a garment washed whiter than snow! And they are brought to their right minds. They are made to know their left from their right and good from evil.

There are plenty of mansions in this world but the King's House isn't a mansion like other buildings in this world. Man's mansions will come and go being torn down and rebuilt at the whim of the owner. The Lord's House will last as long as day has a night. It is

the Lord's Building. For this cause we have the Scripture saying "Except the Lord build the house they labour in vain that build it, except the Lord keep the city, the watchman waketh but in vain (Psalm 127:1). This house and this city is an exceptional city.

There is no house like the King of king's Church in this world. But don't be deceived, there are many of man's buildings with Christ's born again dwelling in them. In First Peter we read that there are some who have indeed tasted that the Lord is gracious. These are likened to lively stones who are coming as unto a Living Stone! These lively stones are built up...a spiritual house! Many are the houses made by men, but the King has but one Church.

In the houses of man's makings are found some of God's born again children. These are they that love the things of the world more than the brethren and the things touching their salvation. God's born again children should feel out of place and alien in congregations other than the Church. Nonetheless, the congregations of denominationalism have ways of snaring God's children and cementing them into their fellowship.

Remember the tower of Babel in the plain of Shinar and the "go to generation"? They too desired to build themselves up using slime for mortar. The intention was to build a city and a tower whose top might reach unto heaven and to make themselves a name. There are many such people today who indeed have a name more well known than that of the Lord's Church. But their language is as confounded today, as it was when God confounded the language in the days of Babel. None embracing the doctrine of God can reconcile the language used in denominational churches with the doctrine on record in the Scriptures.

There are some today as in the day of Ezekiel that will try to seduce the Lord's people. They are found saying, "Peace"; and there is no peace! The only real peace we have is through the Lord for He is our peace and it came by the finished work of Jesus Christ the Lord. Yet there are some advancing peace by one's own works. These are they building up a wall, daubing it with untempered mortar (see Ezekiel 13:10).

The lively stones coming to the Living Stone are they that are

of the building fitly framed together (see Eph 2:21). The lively stones come unto the living stone drawn by the cords of one man, Jesus Christ! They are kept in place by the bands of love (see Hosea 11:4). There they hear of the righteousness of Christ. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever (see Isa 32: 17).

What a fit description of those blessed with a home in the Lord's Church! There God's obedient people dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places (see Isa 32:18). How shall we thank Him for what He has afforded us here in this world? Some of God's children seem content to sit softly in their own places of abode, forsaking the assembling of themselves together with God's enlightened children (see Hebrews 10:25). This is sadly the manner of some, but "be not deceived: evil communications corrupt good manners" (I Cor 15:33).

ELDER MARTY HOOGASIAN

ARGUMENTS AGAINST ELECTION ANSWERED

(No 3)

A popular notion among many followers of popular religion concerning election is that God elected a plan of salvation. It is commonly believed by many denominations that election refers to a plan of salvation. This plan usually consists of God's plan and man's plan, the two seemingly work together to bring about eternal security. In part three of this study I hope to let the Bible disprove this falsehood.

"Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts" (Psalms 65:4). In this particular Psalm, David indicates that the man that God chooses is indeed blessed. According to what some religionists believe David should have said, blessed is the *plan* which thou choosest. In the area in which I live it is very common to see large billboards advocating the idea that God has two plans of salvation. One part of this plan relies solely on God while the other part of this plan relies on the cooperative effort of man. This false notion

makes God and man equal partners in the *plan of salvation* and consequently relegates God to nothing more than a bystander who is passive in the salvation process. Under this system, God is obligated to give salvation to anyone that meets the requirements, creating a system of *merit* rather than one of *grace*. This notion, despite being totally contradictory to the Scriptures, is very popular and is widely accepted among worldly denominations. Proponents of this definition of election disregard the clear teaching of the Bible concerning election. In the book of Ephesians 1:4-5, the Apostle Paul writes “according as he hath chosen **us** in him before the foundation of the world, that **we** should be holy and without blame before him in love: having predestinated **us** unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” (*Emphasis mine*). It is rather clear, through this illustration alone, that the words **us** and **we** are in reference to persons. If God had elected a plan of salvation the words **us** and **we** in the text should be replaced by the word **it** or **plan**.

In First Peter 1:1-2 the Apostle Peter refers to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythinia as the Elect according to the foreknowledge of God. It is rather clear that it is the *strangers* in the surrounding area that Peter is referring to as the *Elect*, not some plan or system of salvation. I could go on and on with this particular argument but the proof as they say is in the pudding. The very idea or notion that God elected a plan or system instead of a people is so confounding in light of the plain teachings of scripture that nothing more needs to be said regarding this false argument. In part four of this study I will address the most common argument against election, which suggests that election is unfair and would make God a respecter of persons.

ELDER BRIAN MOORE

There could hardly be a greater contrast than that between Job and his miserable “comforters”. With comforters like his, who would ever need discouragers? But how much more blest was Job in his sore afflictions than were those poor deluded men in their self-righteous complacency!—*Editor*.

QUESTIONS ANSWERED

I am in receipt of a letter without any name, date or post office, but mailed at Norfolk, Virginia, in which the following questions were asked:

“Where in the Bible was the church at Jerusalem called a Baptist church, or the church at Antioch, or by what authority do you call them Baptist churches, or Peter a Baptist preacher, or by what authority do you say that infants a day old need as much grace to save them as adults?” Then my questioner makes the following statement: “Infants at one day old are as pure as an angel in heaven.” Then follows the question, “What church did the apostles organize at Antioch?” The request is made that I should answer in *Zion’s Advocate*.

I will take the questions in the order named. First, I affirmed in a discourse preached in Needmore, Fulton County, Pennsylvania, that the church at Jerusalem and the one at Antioch were identical in doctrine and practice with the Primitive Baptist church of the present day. I still affirm it, and can easily prove that they baptized by immersion and held to the doctrine of salvation by grace. As to name, the church was not named, that I know of, only church of Christ, but they were called Baptists because they baptized those who came to them giving evidence of a change of heart.

The first time we read of their being Christians was at Antioch (Acts 11:26). Notice they did not call or name themselves Christians. Others called them that, and I am of the opinion that those called Primitive or Old School Baptists today would be named, or called, Christians as readily as any organization in the world, but modesty forbids that they should call themselves that. They feel complimented when they are called Christians, as they often are from their loyalty to Christ Jesus our Lord.

But we do not object to the word Baptist either, as we have the word in the Bible (See Matthew, third chapter). John was sent from heaven to preach and baptize them that believed his preaching, and to reject those who did not believe it. All he baptized were naturally called Baptists, and one among the number was Jesus Christ Himself. It is still the same. Those who are baptized by

immersion, are, as a rule, called Baptists, and those who cling to the doctrine of grace as taught in the Bible, and who reject all the institutions of men not taught in God's word, are called Old School or Old Order of Baptists, for the reason that many new orders have sprung up, and they frequently name themselves. They are like the little boy who drew a picture of a horse. He was afraid folks wouldn't know what it was, so he wrote under it "Horse." So men sometimes set up churches, and as they do not have the characteristics of the church of Christ, either in doctrine as preached or as taught in the ordinances or church government, so they put, in bold letters, *Christian Church* or *Disciples of Christ* (See Isaiah 4:1). The reason I think Peter was a Baptist is because he preached the same doctrine the Primitive Baptists do now; or the Primitive Baptists hold the same doctrine he did.

I don't think I said that it takes the same *amount* of grace to save an infant a day old that it takes to save an adult. I don't know about the *amount* of grace in any case, but I know and I affirm that it takes grace to save all that will be saved, adults and infants, and further believe that God's grace is sufficient in all cases, infants or adults, for he says it is (II Cor. 12:9). But the whole matter of salvation is in God's hands, infants, adults and all. He measures and weighs out grace and everything else connected with our eternal salvation.

Now, as to infants of a day old being as pure as the angels in heaven, I am certain that sentiment is not found in God's word. The word of God teaches that Adam was head and representative of all his progeny, that he fell and died (I Cor. 15:22 and Rom. 5:12). But I will not go any further with this. You affirmed that you *believed* that the infant of a day old was as pure as an angel in heaven. You did not say the Bible taught it, and so I will leave it for the present.

You ask, "Can the Baptist church be traced back farther than Calvin or the 12th century?" That is a strange question. Why didn't you say Wesley? He had as much to do with the Primitive Baptist church as Calvin. We think we can trace our church back to the days of Christ and His apostles, and show plainly from their

teaching that we have the same doctrine as held and taught by them, but our church was never associated with Calvin or Wesley, and we are not responsible for the faith and doctrine of Calvin or Wesley. We hold to the faith of Christ and His apostles, the faith that was once delivered to the saints. For that faith we contend, for that we have suffered, and many of our people in former ages have died at the stake and in other ways, and we are no better than they were. We are ready to sacrifice all we have and all we are for the same precious and sacred truths, looking to the great Captain of our salvation who has always stood by His servants in defense of the truth.—**Elder T. N. Alderton**, *Zions Advocate*, 1902.

HEAVEN'S GLORIOUS APPEAL

Many years ago I dreamed I was in heaven with Jesus, and in that rapturous environment I felt a measure of joy and happiness which exceeded any I had ever known before. I do not recall any details of this dream, other than the unspeakable happiness I felt,—but one thing that abides very fresh in my mind is that, as I awoke from this delightful reverie, I was immediately immersed in a deep sense of gloom and disappointment because of the fact that I was still bound to this earth and all its attendant burdens and sorrows. I was *not* really with my Lord in a glorified state but had only been dreaming.

I have many times reflected upon this experience and have thought that surely the prospect of being with Jesus would not appeal to me so much, yea, none at all, if I were not His born again child. All my life's experience, as well as all that is revealed in God's word, has made me view myself as a stranger in this present world and has convinced me beyond doubt that "to depart, and to be with Christ...is far better," and that "to die is gain" (Philippians 1:21-23).

With Job I can truthfully say, "I would not live alway" (Job 7:16). I have a sweet assurance that though the "earthly house of this tabernacle" (*this fleshly body in which I dwell*) shall be dissolved (*die and decay*) yet I will one day have "a building of God, an

house not made with hands" (*a glorified body*), "eternal in the heavens." And with that house, which is from heaven, I earnestly desire to be clothed, "that mortality might be swallowed up of life" (II Cor. 5:1-4). "We that are in this tabernacle do groan, being burdened," but in the glorious regions beyond we will never again breathe a sigh nor labor under the burdens that are common to this life.

There is not a lot revealed in the Bible about heaven, but everything it does convey to us of that blissful abode is very wonderful, and causes us (God's believing children) to look forward to it with sweet anticipation. How glorious indeed is the prospect of one day being *with Jesus* in a state of incessant joy and perfection. His felt presence with us here in time makes for a little heaven on earth, but how much more glorious it will be when we not only see Him "face to face" (I Cor. 13:12) and *behold him in righteousness*, but when we also bear His likeness. "We shall be like him," and "we shall see him as he is" (Psalm 17:15 & I John 3:2). With this blessed state of affairs we will be perfectly satisfied, and, being *satisfied*, we will be completely content with all things just as they are, however that may be. There will be no room for improvements and we will desire no changes.

If we were called upon to summarize the state of a glorified saint in one word we suppose it could not be better comprehended briefly than in the term *satisfied*. To be *with Christ* and to be *like Christ* is to be satisfied. And to be satisfied is to be perfectly content with things exactly as they are.

Also contributing greatly to the satisfaction of the children of God in glory will be the fact that sin and sinners will have no place there. It has been well said that *this alone would be worth dying for*. Every heaven-born child of God feels the awful weight of indwelling sin, and longs to be free of it; and they also know what it is to have their ears wounded and their hearts vexed from time to time by their inevitable contact with the wicked, and by a subsequent exposure to their filthy conversation. Such things often make us exclaim with David, "Oh that I had wings, like a dove! for then would I fly away, and be at rest" (Psalm 55:6). How inexpressibly

glorious to be forever separated from the oppression and hatred of the wicked, and never again to be distressed with the outcroppings of sin from within our own carnal nature!

One of the most pleasing aspects of our final conformity to our great Head and Lawgiver is the fact that we will be holy, harmless, undefiled, and *separate from sinners*. When the wicked die they “cease from troubling” (Job 3:17). One of the things they most delight in doing while they live in this world is to trouble God’s people, but when they die they will never again persecute or otherwise distress the righteous, for they will be forever severed from them (Matt. 13:49 & 25:32).

When we enter the eternal security of heaven’s gates *all* afflictions will cease. There will be no *sin* in heaven, and consequently there will be no *pain*. Oh what a wonderful prospect is this, especially for those who for many years, or perhaps all their lives, have suffered with various maladies! The words of Revelation 21:4, though perhaps requiring a timely application, nevertheless describe very accurately things as they will be when God ushers His people into the heavenly state: “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain...”

No small part of the joy of heaven will be our immunity from the temptations of Satan. What awful torments have entered into this nether world through his agency. As we view him slandering such dear men of God as Job and inflicting such terrible miseries upon him; and as we see him busily engaged in such things as transforming himself into an angel of light (II Cor. 11:14) and catching away the good seed that is sown in the hearts of many of those who hear the gospel (Matt. 13:19), sowing tares among them (13:38,39) and walking about seeking whom he may devour (I Peter 5:8), how thankful we are that we shall one day be placed forever out of his reach, and altogether shielded from his awful wrath and hatred.

These are a few of the things that make heaven so wonderfully appealing to me. I am sure our situation there will far exceed anything any of us could ever imagine, but we know enough about

it to be convinced that it is a wonderful place, and we have had enough of a foretaste of it to greatly desire to be carried there some sweet day. It is a precious hope indeed!—*Editor*.

THE INVITED ARE DESCRIBED

The gospel does contain invitations, but as a rule the majority of ministers fail to discern that it discriminates between the character of men in every invitation it makes. It never gives an invitation without describing the character it invites. In the invitation, “Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Isa. 55:1). The *thirsty* are the ones invited. If *none* are thirsty, *none* are invited; if *all* are thirsty, *all* are invite; and the invitation extends just so far, and no farther than to the thirsty. The same invitation is made in John 7:37 & Rev. 22:17. In Matthew 11:28 we have another invitation to *all that labor and are heavy laden*. Hence it would be wrong in any of us to conclude that the gospel had no invitations in it, and just as wrong for any to claim that those invitations are general. *There is not one gospel invitation in the Bible that does not describe the character it invites*. But the Arminian world seems to think they have a work to do that we have failed so far to find a Bible warrant for, and that is, they think it is the business of the minister to make people thirsty, and then invite them to come to the Lord. We deem it the business of God’s ministers to invite those who are thirsty.—**Elder Lemuel Potter**, “*Labors and Travels*” 1894.

God’s people often forfeit seasons of communion with Him by becoming too much involved with material things and failing to “seek those things which are above” (Col. 3:1). All too often it would appear by their actions that they prefer the lesser over the greater, the perishable over the imperishable, the mundane over the eternal. Thank God that it is not always thus with them!—*Editor*.

In time to come our own land will be visited with the curse of war. The Lord will overrule it all at last so that His design in creation will not be defeated.—*Elder J. H. Oliphant*, 1914.

THAT WHICH IS PERFECT CANNOT PROGRESS

The religionist, who knows only the externals of his profession, is clamoring for a “progressive gospel.” It is thought and asserted by such that a doctrine and practice that is not “progressive” is not the full gospel of Christ. The meaning of *progressive* is: moving forward or onward; improving. It is supposed by many that Christ in giving His disciples His doctrine and practice, intended they should only have a few facts that were then essential for them to know, and that His followers in subsequent years should employ their skill in devising other duties to be performed and searching out other truths to be taught and believed. That kind of religion is a progressive one. It changes to suit the advancement of other matters pertaining to the world. It is the world’s religion, and of course the world will change it. It’s being progressive proves it to have been imperfect heretofore, and still imperfect, for that which is perfect cannot progress.—**Elder John R. Daily**, *Zion’s Advocate*, 1904.

NOT CONDITIONS BUT EVIDENCES

Atonement means propitiation and propitiation means satisfaction; so that if Christ has rendered complete satisfaction for our sins, what is there left for repentance and faith to satisfy? “If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life” (Rom. 5:10). Therefore repentance and faith, which are the fruits of the spirit of the one born of the Spirit, only manifests us as the children of God and beneficiaries of the atonement of Christ. Hence, repentance and faith are not conditions of our salvation, but evidences of it. “For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works lest any man should boast.” If duty faith is true, and a condition of salvation, then the above passage of scripture should read, “For by grace are ye saved through duty faith of man, and that not of yourselves.” How does that sound? Faith being the duty of man and yet not of himself?—**Elder James J. Gilbert**, 1902.

PASSING THROUGH SAMARIA

There were ten lepers in Samaria spoken of in Luke 17. There the scripture tells us Jesus was *on His way to Jerusalem*. “He passed through the midst of Samaria and Galilee.” Samaria is often used to describe Northern Israel, the land of the ten tribes that would not worship God as they were told. I am grateful that the Lord is found *passing through* Samaria and Galilee, because that is where His rebellious children are often found. They are often found entangled with those that are engaged in false worship. But take note Brethren that our Lord doesn’t dwell there in Samaria. He was on his way to Jerusalem. He just *passed through* Samaria and He did so with a purpose. We see that purpose manifested in the deliverance of those ten lepers.—**Elder Marty Hoogasian.**

SOME IMPORTANT THINGS

It is important that we preach the truth in our services, and it is also important that we *sing* the truth. It is important that we listen to the preached words with the right attitude, and it is also important that we sing with the right spirit. Is a song joyful, full of promise, full of thankful praise? Then why should we sing dolefully, as if the world were all black and dismal? Are sorrows and tribulations expressed in the words? Then why should we race through it as if only the tune and harmony mattered? Songs express our innermost feelings if we sing them rightly; and if we do not give thought to what we sing and how we sing, how can we expect the Lord to bless them for our good? It is possible for us to sing too slowly, and it is possible for us to sing too fast. It is possible for us to be too careless of the tune, and it is possible for us to be too particular in that respect; but it is never possible for us to get too much truth into our songs or to be too united to those we love, or too much in the spirit. Those are the important things.—**Elder Raymond Webb, 1991.**

Who shall the Lord’s elect condemn?—‘Tis God that justifies their souls—And mercy, like a mighty stream—O’er all their sins divinely rolls.—*Isaac Watts, (1674-1748).*

A PERFECT WORK FOR A SPECIAL PEOPLE

What a trivial matter men make of the atonement of Christ and its awful cost when they represent it as a general offer to all mankind—as though it were a small thing for the Lord to shed His precious blood in vain! Christ did not shed one drop of His sin-atoning blood for those reprobate wretches who will at last be cast into eternal fire. Christ said, “I lay down my life *for the sheep*” (John 10:11, 15). He “poured out his soul unto death” and bore the sin of “many” (Isa. 53:12). And all of that “many” will live with Him in Glory one sweet day because the awful sufferings He endured in their stead were not in vain. Everything His righteous life, efficacious sufferings, and substitutionary death were intended to accomplish was perfectly effected and executed. And because of this perfect work, all the heirs of promise are “reconciled to God” (II Cor. 5:18-19). The wrath of God has been appeased in their behalf. *He does not impute their trespasses unto them* because those trespasses were imputed to His Son *in their stead*. “He (the Father) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Cor. 5:21). This is so plain that even the blind could see it if it were not hidden from them. “It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given” (Matt. 13:11, Luke 8:10).—*Editor.*

GOD IS IN CONTROL

The wonderful workings of God are mysterious indeed. Even the hearts of the kings of the earth are in His hand and He has complete control *of* them and *over* them. He can turn them from a course they had intended to pursue, or He can so affect them that they will follow a path that is altogether against their own best interests and make that which they intended for evil to result in good. He can cause them to be hung on the same gallows they have built for others and He can ensnare them in their own lairs. He can give them over to a reprobate mind or He can stop them in their tracks by loosing various calamities upon them. They, like all other men, are powerless unless God gives them power. They can only govern if He opens the way for them, and they can only stay in their offices if He makes the minds and hearts of their subjects favorable toward them. Christ told Pilate, “Thou couldst

have no power at all against me, except it were given thee from above" (John 19:11). God can cause the wrath of men to praise Him, or He can restrain their wrath, whichever He may choose (See Psalm 76:10). Men who are allowed of the Lord to come into positions of authority often pride themselves on their own supposed wisdom and ingenuity for having attained to such lofty heights, when in reality they are due no credit whatsoever. Men never act more foolishly than when they fail to give God the glory for both their loses and their crosses, and when they do not acknowledge Him as the giver of all good and perfect gifts. Men are by no means robots, but they certainly cannot go beyond the limits God has set for them.—*Editor.*

NEWS NOTES

ASSOCIATION NOTICES

THE EBENEZER ASSOCIATION will be held on Friday, Saturday, and until noon on Sunday, August 8, 9, 10, 2008. The meeting will be hosted by Happy Creek Primitive Baptist Church in Front Royal, Virginia. For information call Elder Gary Utz, at 540-636-9434.

THE KETOCTON ASSOCIATION is scheduled to be held jointly with all the churches of the Association at the Middle School on Waterloo Street in Warrenton, Virginia, on Friday, Saturday, and until noon on Sunday, August 15, 16, 17, 2008. For information call Elder J. R. Kosch, at 1-540-898-1577 or Bro. L. E. Farley at 1-301-223-6195 or Bro. Evan Ollinger at 1-540-347-3538.

UNION MEETINGS

SOUTH RIVER of Browntown, Virginia.—Saturday before the first Sunday in August (Aug.2nd) at 10:00 a.m. at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va.—all day Saturday only. Elder Jonathan Cook, Pastor – Phone (301) 682-7027.

UNION of Sumerduck, Virginia. First Sunday, Sept. 7, and Saturday before. All day both days.—Elder Gary Utz, Pastor – Phone (540) 636-9434.

MT BETHEL—Three Churches, West Virginia. Second Sunday in September, all day Sunday, Sept. 14th, beginning at 10:30 a.m. Elder William H. Payne, Pastor, Ph. (540) 772-4419.

LITTLE FLOCK—Amelia, Virginia, Fifth weekend in August, all day Saturday and Sunday both days—Aug. 30th and Aug. 31st.

ORDINATION SERVICE

Pursuant to a call by Robinson River Church for ordained help for the purpose of ordaining Brother Douglas Jenkins to the office of Deacon, the following Elders were assembled to be formed into a presbytery for that purpose; Elders Forest Atwood, Richard Cox, James Hancock, James Kosch, John Nichols, Gary Utz, and Toliver Utz.

Deacons present were: Floyd Aylor, Sam Baggarly, Wayne Baldwin, Terry Ford, Lewis Judd, Hank Lewis, Evan Olinger, Granville Utz, Harry Waites, and Delma Wilson.

The presbytery chose Elder Toliver Utz, Moderator, and Bro. Wayne Baldwin, Clerk. Elder James Kosch was chosen to question the church, and Elder Forest Atwood to question Bro. Jenkins as to his belief and understanding of the Scriptures. Elder Gary Utz was chosen to voice the ordination prayer, and he and Elder Toliver Utz were chosen to deliver the charge.

The church, through the spokesman was examined in regard to their confidence in Bro. Jenkins and their belief in his qualifications for office, followed by the examination of Bro. Jenkins. These examinations being satisfactory to the presbytery, the ordination prayer was offered, followed by the laying on of hands by the presbytery. The charge was then given by Elder Gary Utz, using 2nd Tim. 3:13-17, and by Elder Toliver Utz, using 2nd Tim. 3:16, 1st Tim. 1:8-16 and 1st Tim 4:1, 7-8.

The Minutes of the ordination were read by the clerk and approved by the presbytery. The spokesman was asked if the church was satisfied with the work of the presbytery, and upon receiving an affirmative answer the presbytery was dismissed with prayer by Elder John Nichols.

During the singing of hymns the congregation extended the right hand of fellowship and encouragement to the newly ordained

deacon and by approved motion he was delivered back to the church. The service was then dismissed with prayer by Bro. Douglas Jenkins.

A copy of these Minutes is being made a part of the church records and copies also furnished to *Advocate and Messenger* and *Gospel Appeal*.—**Elder Toliver Uts**, Moderator, **Bro. Wayne F. Baldwin**, Clerk.

OBITUARY

SISTER RUTH POWER THACHER (96) a retired school administrator, died May 2, 2008, in Falls Church, Virginia. She was born Sept. 11, 1911, in Levels, West Virginia, to Elder J. Thompson Power and Sallie Ann Wills Power. She was the only daughter and the last survivor of a family of eight children.

She was a member of the Martinsburg Primitive Baptist Church in West Virginia. Her father and grandfather were both ordained in the Primitive Baptist Church. Her grandfather, Elder Burr William Power, was ordained in Ohio, and then by Little Capon Church in West Virginia, in 1886. Her father, Elder Joseph Thompson Power, was ordained in 1907 and served many churches, including Great Cacapon, Enon, and Bethel, in West Virginia.

She was a graduate of Martinsburg High School, where she was elected to the National Honor Society. She attended Shepherd University and received her bachelor's degree from West Virginia University. In 1963 she received her master's degree from The George Washington University. Her 38 years in education began at John Street School in Martinsburg. During her career as an educator, she served as a principal in Washington County, Maryland, at Dargan, Fairplay, Broadway, and Bester Elementary Schools.

She was preceded in death by her husband of 33 years, Professor William R. Thacher, who died in 1972; seven brothers, B. Wilson Power, Rodney Power, F. Ray Power, Wallace Power, Dr. Curtis G. Power, Boyd C. Power, and John T. Power; and one step-son, Charles R. Thacher.

She is survived by a daughter, Carol Ann Van Evera, Vienna, Virginia; one step-son, William R. Thacher, Jr., of Winter Park, FL; two grandsons, William C. Van Evera, of Falls Church, VA., and Andrew J. Van Evera, of Greer, S.C.; three great-grandchildren, Kyler, Garrett, and Camryn Drew Van Evera; two nieces, Mary Catherine Power Teti, Tampa, FL., and Sallie

Power, St. Paul, MN; and a number of grandnieces and grandnephews.

Her funeral was held May 6, at Brown Funeral Home in Martinsburg, WV, and was conducted by Elder Gary Utz and Elder John Nichols. Interment was in Elmwood Cemetery in Shepherdstown, WV.

BROTHER THOMAS McINTYRE (76) of Front Royal, VA passed from this life Nov. 6, 2007 at the Veterans Hospital in Martinsburg, WV. He was born Dec. 6, 1930 in Fauquier County, VA the son of the late Hammond L. and Meta Pearl Ash McIntyre.

Brother Tom was a lifelong member of Goose Creek Primitive Baptist Church in Markham, VA where he served as a deacon. He was a Corporal in the US Army and was honorably discharged March 1, 1960. He worked as a meat cutter and manager at Manassas Frozen Foods and retired in 1993.

Brother Tom is survived by his wife of 51 years, Sister Mazie Mae Henry McIntyre; a son, Thomas A. McIntyre Jr.; two daughters, Shirley Ann McIntyre Printz and Janet Mae McIntyre Hill. Six grandsons, Thomas McIntyre III, Kevin McIntyre, Andrew Printz, Ashton Printz, Adam Printz and Dylan Hill; one granddaughter, Amber Printz and two great-grandchildren, Hunter Allen McIntyre and Mackenzie Nicole McIntyre. A funeral service was held Nov. 9, 2007 at Maddox Funeral Home by Elder Gary Utz and myself. Interment was held at Prospect Hill Cemetery with military honors.

Brother Tom is greatly missed by his loved ones and all who knew him. He was most always first at the meetinghouse on Sunday mornings with the door open for services. Now he is in a far more glorious meeting in the presence of Jesus our Lord! May we be comforted with this precious truth. With Christian love, **Elder Forest Atwood Jr.**

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (I Thess. 4:17).

**DONATIONS TO THE
ADVOCATE AND MESSENGER, INC.**

Draper Street, Va., \$10.00; Garland H. Lyon, Tx. \$5.00; Mark A. Greene, NC, \$5.00; Nancy H. Jackson, Va., \$15.00; Kim Watley, Va., \$20.00; Brenda J. Alderton, Md., \$10.00; Irene P. Pittman, Va., \$10.00; Elder Ray Churchwell, Tn., \$5.00.

SECOND SUNDAY (continued)

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 2009

MT. BETHEL - Three Churches, W. Va.; Meets each 2nd Sunday at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sister Deborah Heare Mayhew, Clerk, HC 79 Box 36, Romney, W Va. 26757, Tel. (304) 822-7134. Aug. 2009

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2008

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625. April 2009

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Cam Mellot, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. 2008

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggarly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2009

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 2009

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 or I 66 (Flint Hill Road) about 5 miles, turn left off Rt. 733 - about 2 miles to the church; Coming off Rt. 211 on Rt. 688 (Orlean Road), turn right on Rt. 732 in Orlean, approx. 4 miles to the church; Meets each 3rd Sunday and Saturday before at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va., 22727, Tel. (540) 948-4803; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 20115. April 2009

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2009

FOURTH SUNDAY

BARROWS RUN - 5 miles south of Warrenton, Va. on Route 29 and 15; Meets each 4th Sun. at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Mary Lee Olinger, Clerk, 67 Frazier Road, Warrenton, Va. 20186-2704, Tel. (540) 347-3538. Mar. 2009

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Eddie Wayne Wilson, Pastor, 620 Clearview Road, Luray, Va. 22835, Tel. (540) 743-4828; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May 2009

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. 2008

OLD CARROLL - Mt. Airy, Md., 7102 Watersville Rd., Take Hwy 15 or Hwy 340 north to Frederick, Md. and exit onto I-70 east towards Baltimore, Md. and take Exit 68 and turn left onto Rt. 27 north, go to the 4th light and turn right onto Watersville Rd., go about 1 1/2 miles and the church is on the left; Meets each 2nd and 4th Sundays at 10:30 a.m., each 4th Sat. night at 6:00 p.m.; Union meeting is the 4th weekend in May; Elder William E. Stephens, Pastor, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417; Sis. Ruth Stephens, Clerk, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417. April 2009

OLD HARFORD - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or I95 exit 74 to Md. 165, turn right and go three miles to the church on the left; Meets each 2nd and 4th Sundays at 10:30 a.m.; Annual meeting the second weekend in May; Elder Richard Tillman, Pastor, 6 Brandywine Drive, Shrewsbury, Pa. 17361, Tel. (717) 235-3369; Anita Reedy, Clerk, 1324 Harford Square Drive, Edgewood, Md. 21040, Tel. (410) 671-9483. Nov. 2009

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets each 2nd, 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder Jim Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. 2008

EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Shoron Utz, Clerk, 429 West Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434. June 2008

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 2nd Sun. in June; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681. July 2011

TEN-MILE CHURCH - Clarksburg, WV.- Follow US 50 about 10 miles, turn right on Marshville Road, church is 1/2 mile on the left; Meets each Sun, at 10:30 a.m.; Annual meeting 2nd Sunday in June, Sat night before at 7:00 p.m.; Elder David Burris, Pastor, Rt. 1 Box 73A, Salem, WV 26426, Tel. (304) 782-1988; Sis. Holly Mureika, Clerk, 140 Knob Drive, Vincent, Ohio 45784, Tel. (740) 678-7372 Feb 2009