

Advocate and Messenger

148th Year JANUARY 2009 No. 1

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
-------------------------------------	--	--------------------------------------

MY BEACON, COMPASS...

O Thou source of life and light
Be my Beacon through the night:
Be my Compass day by day
Lest my feet should go astray.

O Thou source of grace Divine
Keep this wand'ring heart of mine:
Be my Friend when others fail
And my Help when foes assail.

O Thou everlasting Friend
Be my Comfort till the end:
Drape my dying bed with love,
Then escort my soul above.

R.E.H. 7-24-08

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. Baggaly, 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. 2011

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. 2009

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 2009

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 Remmington 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.

148th Year

January 2009

No. 1

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, Amisville, Va. 20106-1964
MICHAEL TURNER 16 Fox Creek Lane, Woodville, Va. 22749

BEGINNING OF VOLUME 148

We hope each of you had a safe and happy holiday season. The past year holds some deep emotional feelings for some of us because in this present life we will no more enjoy the love, friendship, and fellowship of some of our close acquaintances who have been called home to Glory. If the world continues to stand for another year we wonder how many others of our friends, and perhaps relatives, will join the number of the dearly departed, and we are aware that we could be among them. We trust that we may be blest to always look heavenward, trusting in the Lord and knowing that He will always, without fail, do what is best. We may often wonder why things are as they are with us, but we should never question the Lord's perfection and faithfulness. Rather we should seek to be reconciled to whatever His will may be, resting in the assurance given us in His word that He will never leave us nor forsake us

(Heb. 13:5), and that as our day, so shall our strength be (Deut. 33:25).

Our journey here is but a short span. It will not be long till that happy day will dawn when we shall know no more pain or sorrow, and all distress of every kind will forever be done away. Though our years here come to an end, there is coming an eternal day that will never end, but all will be joy forevermore. O what a blessed hope is ours! We cannot begin to imagine how sweet it will be on the other side. Would it be amiss to say that the greatest joy we have ever known in this life will there be multiplied by thousands? The apostle Paul has told us by divine inspiration that it will be "far better" than anything we presently know (See Philippians 1:23), and David gives us reason to believe that when we awake with the likeness of our Lord we "shall be satisfied" (Psalm 17:15). He also tells us that in the Lord's presence is fulness of joy, and at His right hand there are pleasures for evermore (Psalm 16:11).

Some people's notions of heaven, if they were true, would rule out our being completely satisfied there, but if we were not satisfied then heaven would not be heaven. We cannot now conceive of being totally and completely satisfied, but that is the way heaven must be in order for us to be eternally happy. Just imagine the times when you have most been lifted to the mountain top of rejoicing in the Lord, then add to it freedom from all care and eternal duration, and you will have some faint concept of what heaven will be.

Please keep us in your prayers as we enter upon the work of sending forth the pages of the Advocate and Messenger for another year. The work is demanding and the responsibility is too large for us to carry it by ourselves; and too, we are growing older every day. We are now in our seventieth year and our afflictions do not grow less but greater as time goes along. Much of what we do for you, our subscribers, is done in pain, but we do not begrudge the labor so long as we can have some evidence that it is resulting in comfort and edification to a few burdened and hungry souls. May this new year find you receiving blessings like you have never before known and achieving higher levels of growth in grace than you

ever dreamed possible. And remember, "The things which are impossible with men are possible with God" (Luke 18:27). May He abide feelingly near us all.—*Editor.*

EXPERIENTIAL RECOLLECTIONS

A brother in North Carolina has expressed an interest in having me write along the line of my Christian experiences. I don't know if such an effort will be worthwhile but I will undertake to express a few thoughts, trusting that the Lord may see fit to bring some good from the endeavor. I would first of all declare my most sincere gratitude to my dear Lord for making me acquainted with Him at an early age and bringing me to trust in Him as my all in all. I think I was about fifteen years old when I first began to be willing to acknowledge that I was nothing of myself and began to see the vanity of trying to be something I was not. There was a sense in which it was a great relief to me to be able to cast myself at the feet of others, figuratively speaking, and say to them, "You are all better than I am, and I have no more desire to try to equal or exceed you in societal or public standing. Say of me what you will, you cannot describe my case worse than I myself feel it to be, and I will think no less of you if you misjudge me. The Lord knows what I am."

I had known of Christ long before this time, for I was born into a Primitive Baptist family, but He had not yet become precious to me. However, from this point on I began to pay more attention to the preaching I heard and to learn more about how wretched my lot would have been if Christ had not laid down His precious life for me. The more I learned of Him the more I desired to know and by the time I was about nineteen years old I was devoting much of my time to the study of the Bible and the writings of some of the able ministers of the past that were available to me through my father's limited collection. My interest was so great during this period that my mind freely absorbed a lot of valuable information concerning the things the old order of Baptists had believed and practiced through the centuries. Though I did not realize it at the time, the Lord was dealing with me and the foundation was being laid for

the work that lay ahead of me—a work that I never imagined I would ever be called to perform. In fact I was sure that such a worthless worm as I would never even be thought of in a ministerial way by the church folks. So, in my youthful naiveté I was secure in the thought that I would never be a preacher of the gospel. I knew in my own mind that I was so far beneath being fit for that office that no one would ever even think of me in that light, and in this blissful ignorance I enjoyed a relatively carefree, but short, space of time.

With much trepidation and fear I offered myself to the church of my childhood on April 19, 1959 in the twentieth year of my life. I was too emotional to say much more than that I loved the church and wanted a home with them. I was readily received without a desenting vote and was baptized by my father two weeks later. For some time after this I was perhaps as happy as I have ever been. I had waited until a third Sunday night to present myself for membership because I knew there were normally the fewest attendees at that meeting, for I was very shy, and desired to be as inconspicuous as possible. But to my surprise, no sooner had I offered myself than I wished the house was full of folks, for at that moment I was so lifted up that I wished I could hug everybody.

I believe that in this act of obedience, in making a public profession of my faith in the Lord, He gave me a special outpouring of His love and mercy, and for some months after this I was blest with a large measure of joy and rejoicing, especially as I sat under the sound of the gospel. I have thought that surely this must be what our Lord had under consideration when He spoke to the church at Ephesus concerning their “first love” (Rev. 2:4). How many of us have maintained the same feelings of love and joy that we felt during our early experiences in the Lord’s kingdom? Sometimes I feel so cold, dead, and dull, I am made to wonder if I too, at least to some extent, have been guilty, as were the Ephesians, of leaving that first love. But I know there is still something that burns like a glowing ember in my soul for a closer walk with God and a sweeter and more regular communion with my blessed Saviour. I did not put that “something” there, and I have never wanted to be rid of it

either.

I suppose that in those early days I labored under the delusion that nothing would ever be expected of me other than to be a faithful attendee at the house of God, enjoy its blessed benefits, and try not to ever bring any reproach upon it. But I was not allowed to long bask in this lofty state of mind, for it was only a few months later that our pastor stated to the church that he was impressed to call on me to open the services that day with prayer and with whatever comments I might feel impressed to make. I cannot describe the feelings of fear that went through me at the thought of rising before a congregation of Old Baptists to try to say anything to them of a spiritual nature. I tremblingly complied with my pastor's wishes, more fearful of refusing than I was of making the effort. At that moment I felt that I would have been happy if the earth had opened up and swallowed me out of the sight of the brethren and sisters and out of the agitated state of mind I was in at that time. But I went and stood by the pulpit table and referred to First Peter 3:15, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I recall thinking at the time that all I was doing on that occasion was simply trying to comply with this Scriptural injunction and that this would end the matter there and then. It seems that I thought the brethren would clearly see that there was no reason to ever call on me again, for I did not consider that I was even remotely trying to preach, but was simply giving a reason of my hope as the Scriptures directed me to do. For some reason I ignorantly thought, and secretly hoped, that this would end any consideration by our pastor, or anyone else, of calling on me for anything else in the church of a public nature. Surely, it seemed to me, everyone could clearly see that I was in no way qualified for such duties. So I sat down, still trembling, and thinking what a failure I was, and that I had plainly made that fact very obvious to everyone. A day or so later one of the sisters in the church was in conversation with my mother. The sister referred to my effort and commented that I surely did seem calm and composed. I wondered at that, and was amazed, that I could have been

experiencing such great inner turmoil on that occasion and *anyone* think I was calm and composed. At any rate, that did not end the matter, but it forthwith became a regular duty of mine to open services, with the expectation of my brethren that I speak about the things of the Spirit of God. The brethren seemed satisfied with that arrangement and so I have never been out from under the yoke since that day. I was liberated the following October 1st of 1960 and ordained on April 1st of the following year. All the while I felt that my brethren were rushing things far too quickly, but as I said before, I was more fearful of being disobedient to their wishes than I was of going forward to the best of my ability.

One month after I was ordained the Lord providentially led me to the woman who was to be my wife. I had been to a funeral with my pastor and while we were in that area he told me that he had a cousin he wanted to take me to meet. The cousin was a farm girl and when we arrived at her home she had just come in from feeding some of the animals. She was most assuredly not dressed to meet her future husband and I was not at all struck with any notions that here was the one the Lord would have me spend the rest of my life with. But she told me later that when we left her house that day she turned to her mother and said, "There goes the man I'm going to marry." Her mother replied, "You're crazy." Well, there must have been times during our life together when she might have tended to agree that her mother was correct, but she has certainly been a very faithful and loving preacher's wife. I could not have asked for more than she has been to me.

I met Melba in May of 1961 and we were married the following December 24th. We have had forty-seven wonderful years together and we have both often said that if we didn't believe the Lord brought us together we wouldn't believe anything. She joined the church in May of the following year. It was obvious to me before we married that she loved the Primitive Baptists and I soon began to wonder why she did not go ahead and join the church. She later told me that she was waiting for warmer weather. She knew I was very cold natured and she said she didn't want *me* to have to go into cold water to baptize her. I thought it was so very sweet that

she had my welfare at heart to that extent, but I would gladly have gone into water of any temperature to have her with me in the church. It was my sweet privilege to baptize her on the first Sunday in April of 1962. The Lord blest us with two children, our firstborn a boy and three years later a girl. I had the pleasure of baptizing both of them when they were young. They are both in the church of our membership, along with our daughter-in-law, and our son is our pastor. The Lord has been wonderfully good to us and we could never thank Him enough for His blessings.

Perhaps I will have a mind to write more along this line for future editions of the paper, but for now I will draw this to a close. If I don't feel thus impressed I hope this will suffice to satisfy the good brother who asked me to write on such matters.—*Editor*.

THE ONLY DELIVERANCE

A trail of death runs all the way from Adam to the present moment, the reason being that “the wages of sin is death” (Romans. 6:23). “By one man (Adam) sin entered into the world, and death by sin” (Rom. 5:12). “All have sinned” (Rom. 3:23) and consequently “it is appointed unto men once to die” (Heb. 9:27). Even the most saintly of persons in conduct and conversation are yet sinners by nature, and to a more or less degree they are sinners by practice, and therefore they live under a sentence of death. We all live in a body of death, and the only deliverance from this wretched state, and the ultimate consequences of it, is the shed blood and imputed righteousness of the Lord Jesus Christ. The happy recipients of this deliverance are “the vessels of mercy,” which God “afore prepared unto glory” (Rom. 9:23), and the evidence of our being one of these recipients lies in our having a divine nature imparted to us by the Holy Spirit here in time, by which we are capacitated to render acceptable service to God. —*Editor*.

Following the world and following Jesus are opposite courses. You can no more do both at the same time than you can travel in opposite directions at the same time.—Elder John R. Daily, 1903.

REIGNING GRACE

Now may the Lord reveal His face
 And teach our stammering tongues
 To make His sovereign, reigning grace
 The subject of our songs.

No sweeter subject can invite
 A sinner's heart to sing
 Or more display the glorious right
 Of our exalted King.

Grace reigns to pardon crimson sins,
 To melt the hardest hearts,
 And from the work it once begins
 It never more departs.

'Twas grace that called our souls at first,
 By grace thus far we've come,
 And grace will help us through the worst
 And lead us safely home.

John Newton, 1779

ACKNOWLEDGEMENT OF GOD

Our fathers' God, to Thee,
 Author of liberty,
 To Thee we sing.

Long may our land be bright
 With freedom's holy light,
 Protect us by Thy might,
 Great God, our King.

Last verse of "**America**"
 Written in 1832 by Samuel Francis Smith.

The very heart of true Christianity lies in humility. Christ said of Himself, "I am meek and lowly in heart," and we cannot be a true disciple of His unless we have received from Him a measure of that meekness.—*Editor*.

LOT

When the servants of Abraham and Lot had conflicts, they thought it wise to separate. Lot's choice of habitation was the lowland country, the easier life. It is said that he pitched his tent toward Sodom, which is to say he gravitated in that direction one day at a time until he finally arrived. We do not know whether he was aware of what the place actually was, or whether he simply became acclimated to it by degrees. In any case, when a person leaves the companionship of godly persons, and the place where God's blessings are felt, the path is always downhill. It was sad for Lot, and sad also for Abraham.

Living on the mountaintops or in the wilderness with only a few friends is not easy, but there is a degree of safety there because the wicked do not want it. It cost Lot dearly to go to Sodom. Being independent and being able to make his own decisions without the interference of his faithful friend was not the pleasure he once imagined. He was surrounded by wickedness that vexed him daily, and he saw his home besieged by evil persons. Sodom's ways seem to have affected the thinking of his family so much that even dire danger could scarcely move them away from the things they had come to love. Before it was all ended, his companion perished, and his grandchildren multiplied into bitter enemies. Talk of making bread out of stones!

Jewish legend tells us Lot was a weak, characterless man who was married to a strong-willed, perhaps jealous and ambitious, wife. Whether she promoted the conflicts with Abraham, and whether the choice to move toward Sodom was hers, we do not know, but certainly Lot did not resist. Had he been like Abraham, he could have stopped it all by simply ordering his servants to cease their quarrels, but he did not. Abraham did the wise thing in separating, for there could never be real peace while they were together, and he later did the kind thing by rescuing his nephew from slavery and perhaps death, but nevertheless Lot returned to live in Sodom. How impossible it is to help those who will not help themselves!

God alone can intervene and rescue fallen man from conditions

of sin. Most of humanity deliberately chooses the ways of sin, loving them far more than they love God. Abraham could and did pray for Lot, but in the end it was an angel who took Lot by the hand and led him away from the destruction falling on the city. Lot still did not return to Abraham's company. God called Lot a righteous man, and we certainly believe him to be one of God's elect, but shame or false pride, or believing he was not wanted, something made him live out his days alone. It is a sad end to what might well have been a profitable life.

The Bible continues to be precious because it contains so many practical lessons. Human nature and human needs have not changed through the centuries, and Christians probably need the lessons like this one as much as ever in human history. Yes, churches do have problems, and it is indeed difficult to be a Christian in today's world, and the world still offers the tempting easy life if Christians will only turn from godly ways. But the results, if God's people follow Lot's path, are no different today than in Lot's time. There are lots of Lots in the world today. ELDER RAYMOND WEBB

DAVID AND AMNON AND ABSOLOM

How devastating are the afflictions of the sword on God's people and His Household. That sword plagued even David who was a man after God's own heart. That same sword shall never depart from our houses either. Granted, David sinned against the Lord and David's actions were as if he despised the Lord. But David, by nature, was no greater sinner than any others of God's people are. The sword shall continue to sever the bonds of the flesh, but no sword shall ever sever the ties that bind God to His elect. Sin and death shall always afflict God's people but how shall God's people respond to those afflictions?

David's house was out of order! Let me remind you of Amnon, David's son, who committed incest with his half-sister Tamar. How repugnant and repulsive was that act! When David heard of this matter Scripture tells us that He was "very wroth" (2 Sam: 13 21). I recall another that was very wroth. His name was Cain. Cain was

very wrath because his sacrifice was not acceptable to the Lord. God said to Cain. "If thou doest well, shalt thou not be accepted?" But Cain failed to do well! David likewise was very wrath and what did David do? I see that he did nothing. Perhaps David, who had fulfilled the lusts of his own flesh with Bathsheba, felt it wrong to advocate for the truth of God's law against his son Amnon who likewise indulged in the lust of the flesh. Sometimes doing nothing is the worse course of action for those seeking peace with God. Amnon should have been held accountable for his actions and possibly exiled (see Lev. 18:29). Amnon had brought shame upon God's people and the house of David.

David failed his family in this matter. Tamar's brother Absalom commanded his servants to kill Amnon. Absalom then fled from his father King David. Why would Absalom flee from King David if he believed that he had done what was right in the sight of the Lord and his father the king? Absalom both contrived and had Amnon slain just as cunningly as David himself had devised to kill Uriah, Bathsheba's husband. For three years David never saw Absalom. Scripture says that David's heart was toward Absalom. As David failed to exercise authority over Amnon, he likewise refused to bring Absalom to judgment. David in so doing would bring condemnation upon himself, for David had done the same things (see Romans 2:1).

Absalom's action against his brother Amnon was worthy of death (see Lev. 24:17). Perhaps David was convinced that his own irresponsibility contributed to Absalom's sin. God had been merciful to David, neither casting him out nor having him slain. God forewarned David of the sword that would never depart from his house because of his sinfulness. David was very wrath but he leaned on his own understanding and thus failed to do well. How shall David's inaction be accepted of the Lord (see Gen. 4:7)? David eventually acquiesced and allowed Absalom back in the kingdom. This same Absalom then stole the hearts of the men of Israel and eventually resulted in a kingdom split. After Absalom received mercy instead of judgment he rose up again even more rebellious and caused unimaginable strife which continued until Absalom died.

Even then King David justifiably grieved for the loss of Absalom. How the love of the flesh burdens God's people.

Is there no application to the Church, the Kingdom of God in the world today? How many fail to exercise sound Scriptural judgment refusing to bring those of their own flesh and blood into subjection to the word of God. Such are found confusing mercy with negligence. Perhaps when some had neither a hope in Christ nor a home in the Lord's Church they too sinned likewise. Some will therefore relate to the actions that may arise among those erring in the Lord's Church, believing that they too have done the same things when they walked according to the course of this world. But judgment must begin in the house of God (see 1 Peter 4:17)! Undue longsuffering and forbearing with unrepentant evildoers will lead to nothing but more strife and division, and much grief as it was with David and Absalom.

ELDER MARTY HOOGASIAN

IS GOD'S GRACE SUFFICIENT?

I recently attended the funeral of a lady whose grandson I knew. This funeral was conducted by another order that considered itself Baptist by faith. The sermon was rather lengthy and I found myself carefully analyzing everything that the man had to say, comparing it to Scripture and testing the validity of his words. One thing that came across as upsetting was the way the gentleman portrayed the grace of God. Being an Old Line Primitive Baptist, I am often found rejoicing in the joyous truths of God's mercy and grace. I rejoice in knowing that the grace of God is sufficient and any additional blessings are just icing on the cake. But this "Baptist" minister didn't have the same confidence in the grace of God that I do.

No, he went on about the importance of the lost removing themselves from a dead state in sin, and totally failed to recognize that it is only God who can give a dead man life. He stated that people need to "get" their name written in the Lamb's book of life even though the Bible teaches that the names of God's people were written therein before the foundation of the world. He stated that

people had to keep themselves in the grace of God and that if they didn't the Lord would lose them and hell would be their doom—but the whole time he neglected the fact that nothing can separate the children of God from His love (Rom. 8:38-39).

As I left the service and started toward home, I began to think about the faculties of this man's god. He served a god who wanted mankind to do something, but he didn't have the power to bring it to fruition. His god was busy writing down names in the book of life one day and erasing them the next, no doubt a bag of mixed emotions. His god wanted desperately to save men but could only do so if they would let him. In my final conclusion I realized that his god was, in his view of the matter, full of grace, but from my observation it was a rather insufficient amount of grace. I am glad that the God of the Bible is a merciful and gracious God, and I rest in the comfort of knowing that His grace is sufficient.

ELDER BRIAN MOORE

A REMARKABLE INCIDENT

Back around 1940 Elder T. P. Dalton related the following incident in the life of his father, Elder T. S. Dalton. This was published in the book titled "Remarkable Providences" compiled by Elder R. H. Pittman.—*Editor*.

While father was living and serving churches in Illinois, a lady joined during the cold winter months. The ordinance of Baptism was to be administered at the time of the next meeting. When the lady's husband heard about his wife joining the Old Baptist church and was to be baptized during the cold weather, his anger was so aroused that he called on father and demanded that his wife not be baptized in such cold weather, but evidently his real reason was that he did not want her to become a member of such an organization of "old fogies". Father kindly, but positively, informed the husband that if it was his wife's desire to be baptized so that she could become a member of the church, which the husband said was composed of "old fogies", he, as the servant of his God and the church, felt compelled to do so. At this, the husband became so enraged that he told father that he would shoot him at the water before he would

ever lead his wife into it.

On the day appointed for the baptism it was necessary to cut the ice that was thick enough to bear the weight of the entire congregation which had assembled, many of whom came to see what would happen in view of the husband's threats which had been widely published. Father, after preparations for the ceremony was completed, mentioned the husband's threats and pointed to where he was sitting with his rifle across his knees, and said, "God giving me strength, I fear not what that man may do." Some of those present said that, after as fervent a prayer as they had ever heard uttered unto God for such strength, father led the sister into the water and baptized her. Ere they had come up out of the water the husband threw away his gun, came rushing up, tears streaming down his face, asking, begging, that he, too, might be buried in the liquid grave, and amidst much rejoicing he was received and baptized. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, Thou King of saints" (Rev. 15:3).

VIEWS ON II PETER 3:12-13

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and new earth, wherein dwelleth righteousness." (II Peter 3:12-13).

I am aware that my views of this text differ from those of some of the brethren whom I have quite as much reason to believe are, in their general views, subjects of God's teaching, as I hope that I have myself been thus taught. Still, as I am not convinced of the error of my views, I will give them. The first point of inquiry is, What are we to understand by the heavens and earth which are to be burned, and what by the *new heaven and earth wherein dwelleth righteousness*? The opinion of some is, that by the former we are to understand the covenant of circumcision and legal dispensation, as being appointed of God a fixed residence for national Israel to dwell in: and that by the latter is intended the new covenant and

gospel dispensation.

I admit that the terms heaven and earth are sometimes used to denote the old covenant and legal dispensation; as in Isa. 13:13 & Haggai 2:6-7, compared with Hebrews 12:26-28. I also admit that in the gospel covenant and kingdom there dwelleth righteousness. But the heavens and earth spoken of in these texts were to be shaken and moved from their place - not *burned*, that I am informed of. This, I understand, according to the prophecy of Haggai, was by the coming of Christ, when He gave up the Ghost, having taken the handwriting of ordinances out of the way and nailed it to His cross. Hence the veil of the temple was then rent in twain, showing that God no longer dwelt in the holy place of the temple, and was there no longer to be worshipped by legal rites. And from the day of Pentecost believers have dwelt under the dispensation and blessings of the new covenant, and received that *kingdom which cannot be moved*. But the *old heavens and earth* of which Peter speaks were yet reserved unto fire, when he wrote in A.D. 65, thirty-two years after the gospel dispensation or kingdom of heaven had come and taken the place of the legal dispensation. And the new heavens and new earth of which he spake were yet looked for as something yet future.

But, secondly, taking the context as a correct criterion by which to judge of what Peter intended by the heavens and earth that were reserved unto fire, we must conclude that he spake of the natural heavens and earth, which still exist. For in verses 5 & 6, he speaks of the heavens of old, and the earth standing out of the water and in the water, whereby the world that then was being overflowed with water perished; meaning, evidently, the antediluvian world which perished. Consequently, the heavens and earth, which he says in verse 7, are now by the same word; that is, which still exist by the same word of God, are kept in store reserved unto fire against the day of judgment and perdition of ungodly men, must be the same natural heavens and earth. However slack God may appear to some men to be, in thus destroying this world, yet Peter assures us that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements

shall melt with fervent heat, the earth also, and the works that are therein shall be burned up” (verse 10). Hence I understand the apostle to mean what his language so definitely expresses, that these material heavens are to pass away, and this earth with all the works which belong to it are to be burned up. Hence also by the new heavens and new earth, which, he says, is looked for, I understand him to refer to a distinct place of residence where the saints being raised and changed when this day of the Lord shall come, shall forever be with the Lord.

The idea has been entertained that these heavens and this earth being dissolved and burnt up, they will only be burned over and purified by fire. Whether Peter’s strong language will admit of such construction, I will not stop to inquire. To me, it is of no importance whether the new heavens and the new earth are to be formed out of these old materials, or whether they will be altogether new. The revealed change of the bodies of the saints at the resurrection, from natural to spiritual bodies, would favor the idea of a change of the present heavens and earth, corresponding thereto, for their future residence. The saints, though their bodies will be raised spiritual bodies, must still occupy some locality, because they will not be omnipresent. The same is the case of the glorified body of the Son of God. Where He is, there will be the heaven of the saints, there they will behold the brightness of God’s glory and the express image of His person, for such is the Son. But of whatever the new heavens and the new earth may be composed, there are important differences between them and the present heavens and earth, some of which I will notice. 1st. In heaven which John saw, there was no more sea; consequently there will be there no water needed, but the fountain of the water of life; no materiality there. Rev. 21:1-6. 2ndly. There will be no temple there, for the Lord God Almighty and the Lamb are the temple of it. They will truly worship God as they will see Him in the Lamb, in Spirit, without any need of external forms to express their worship. They will be wholly swallowed up in and filled with the love of God. Rev. 21:22. 3rdly. There will be “no need of the sun nor the moon there, for the glory of God and the Lamb, will be the light thereof. And there will be no night there.

Rev. 21: 23-25. As the saints will be wholly changed from natural to spiritual, in their bodies, there will to them be no natural darkness and no need for natural light. And as the Lamb, who is the light thereof, will be constantly present with them, and the brightness of the glory of God constantly shining upon them, there will be no spiritual night or darkness there.

Again, Peter informs us that *righteousness* dwelleth therein. In this world dwelleth sin, making it a sin-defiled and sin-disordered world. There is no purity, no truth in it; look where we will within ourselves, or without, we behold corruption, and that which maketh a lie. But because in the new heavens and earth dwelleth righteousness, according to the pure law of love, there "shall in no wise enter into it anything that defileth, neither that worketh abomination or a lie." Rev. 21:27. Hence, there shall be there "no more death, nor sorrow, nor crying, nor pain." Rev. 21:4. What a glorious and happy residence the saints will have in their heavenly inheritance!

I will now pass to notice Peter's exhortation to the saints in view of those things of which he wrote. In doing this, I will also take the 11th verse in connection. "*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God,*" &c. I do not understand Peter here as intending to shake the minds of, or trouble or terrify, the saints to whom he wrote any more than did Paul the Thessalonian brethren by writing to them that: "*the day of the Lord so cometh as a thief in the night,*" &c. I Thess 5:1-3 & II Thess 2:1-10. It is not much to be wondered at, that persons who view the Scriptures as an instrument of terror to drive people to a servile religion rather than as a revelation of *peace and good will to men*, should, in view of such declarations as this of Peter's and the one of Paul's just noticed, do as did many in the latter part of the tenth century, who, thinking that the millennium or the thousand years of Christ's reign on earth was about closing, and therefore that the world was about coming to an end, gave up their possessions to the Catholic Church, and became monks and hermits; or as did the Millerites a few years

back in running into all their wildness, manifesting, in both these cases, and in many others, that "God had sent them strong delusions that they should believe a lie." But you, my Sister, I trust, are not left to that delusion which would lead you to suppose that, to maintain a holy conversation and godliness, you must neglect to fill with fidelity your station in society and in the world, or that you must *neglect to provide things honest in the sight of all men*. The truth is, we manifest more a holy conversation and godliness by a proper attention to the wants of our families, and to the several affairs of this life appertaining to our station, than by neglecting them. A holy conversation and godliness, are a deportment corresponding with our profession of not being our own, but the Lord's, and of being governed in all things by His revealed word.

The consideration that all worldly relations and things are perishing and hasting to dissolution, should keep us mindful that our inheritance is not here, and lead us to live as those who are looking for another and better country. Such a sense of things would prevent our being covetous and grasping after the world, and from hoarding up. If we are entrusted in Providence with this world's goods, whilst as faithful stewards we shall not waste it by extravagance or neglect, we shall hold it as not our own but the Lord's, subject to be taken from us if He pleases, or to be used for the good of His cause and people where the duty is pointed out by His word. If in Providence we are destitute of this world's goods, we shall still manifest a cheerful and thankful spirit, knowing that destitution of these things is no evidence that we are not heirs of God or objects of His love and care. Hence also, in our holy conversation we shall not suffer these perishing things of time, nor reproaches, nor persecution to hinder us from attending upon our ministry, if in the fellowship of the church we have been called to minister, nor from assembling ourselves together with the saints to whom we have given ourselves to walk in fellowship; nor from connecting ourselves with the poor and despised followers of the Lamb, if we have a good hope of being saved through grace.

"Looking for and hasting unto the coming; or, hasting the coming day of God, as it reads in the margin. Not that we are to look for or

hasten the coming of that day by practicing the devices of men for hastening on what they call the millennium; nor that we are to expect its coming before the whole purpose of God, revealed in the Scriptures to transpire in the world, shall have been accomplished; nor that we are to hasten its coming personally, to ourselves, by dissolving our connections with the world by suicide or by secluding ourselves from it, but by habitually looking for the coming of the day of God wherein all these earthly things and relations shall be dissolved, we shall hasten the coming of that day in our experience, in that we shall thereby feel less tied to the world and less solicitude and anxiety about its affairs, and live more in the anticipation of the new heavens and new earth, wherein dwelleth righteousness. Could we thus live in anticipation of that glorious residence which is in reserve for the saints, the warfare within, temptations without, poverty, and other afflictions, reproaches and persecutions, and the commotions in the world, would have less effect upon us to disturb our peace than they now do with many of us.

I have given such views as I have on this portion of Scripture. Happy would it be for many of us [I speak of such as, with myself, have reason to complain of our coldness and want of spiritual enjoyment] if we might be enabled, by grace, to give more heed to Peter's injunction, in view of the day of darkness and trouble which seems fast coming upon the Church; we should then find, according to Paul's declaration: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." That is, the new heavens and new earth which the day of God shall reveal.—**Elder Samuel Trott**, Dec. 15, 1856].

(The following comments were made of Elder Trott by one of his fellow-laborers, Elder R. C. Leachman: "Through sunshine and storm, winter and summer, he was faithful to his appointments, and seemed to be always laden with gospel treasure. No man seemed to feel more sensibly his dependence upon God, and none seemed to be more constantly furnished unto every good word and work.

To a naturally strong and logical mind he added a liberal education, and the Lord gave him a rich endowment of spiritual gifts rarely found combined in the same individual. We have traveled many thousand miles together, and I have heard him preach more discourses than I have any other man, and I think I can truly say that I never heard him preach that he did not say something I had never heard him say before.”)

GODLY ADMONITION

To be a fellow-citizen with the saints, and of the household of God, to enjoy forever the saints' inheritance, is a dignity and honor, a favor and blessing, far superior to any place, or privilege, of high or noble birth, honor or wealth, in this world. We should so regard it and appreciate it, for even Solomon, in all his glory, was not arrayed like the lowly lily of the valley, which should fade and perish away. So shall man fade away in his ways; for while he himself is as the grass that withereth, all his goodness and glory is as the flower of grass that perisheth. Hence, Solomon, after trying all this world's pleasures, honors and riches, said, "All is vanity and vexation of spirit." And as he spake by inspiration, this is, doubtless, the inward experience and confession of every heir of immortality. But, on the other hand, "Whosoever doeth the will of God abideth forever," and in His presence shall find fullness of joy, and at his right hand pleasure forever more.

O! then, why should the children of the resurrection be so much engrossed with, and absorbed in seeking after and pursuing the vain and shadowy things of this world, which are to perish with the using? when, if we could obtain and possess them all, we should be made to cry out from the depths of an unsatisfied, disappointed and aching heart, "Vanity of vanities, all is vanity!" O, then, brethren, should we not rather heed and obey the command of our King, and "Seek first the kingdom of God and His righteousness," and trust to His promise to add all needful things beside? For this world is not our home, and our portion, or inheritance, is not in it. And though we are now *in* it, yet we are not *of* it, but only strangers and

pilgrims, sojourning here for a short time. Therefore, having food and raiment, we should therefore be content, for this is all we need of this world, and all that we can enjoy while on our pilgrimage in it.

If, as stewards of God, we are entrusted with more than this, we are commanded to be rich in good works, ready to distribute, willing to communicate; to be given to hospitality, to distribute to the necessity of the saints; and, therefore, we should not hold our worldly possessions as exclusively our own, but as only committed to us as God's stewards, to be used as He has wisely directed and commanded. We should consider ourselves and our gifts and possessions, whether temporal or spiritual, the Lord's, to whom we are accountable for our stewardship, and who will faithfully deal with us and chastise us for every disobedience. Hence, dear brethren, we should each one hold ourselves, our time, our gifts, and our possessions—all that we are and have—subject to the command and direction of our Lord, whether given by Himself or His apostles. For not only is the world and the fullness thereof the Lord's, but even we are not our own, for we are bought with a price—a precious price.—**Elder David Bartley**, *Primitive Monitor*, 1887.

THE BIBLE

The morality of the Bible goes down to every root and fiber of life. In offering a salutation, in opening a door, in uttering a wish, in writing a letter, in using titles of deference, in every possible exercise of human thought and power, the moral element is present. Phebe was to be received by the church at Rome “as becometh saints.” A New Testament injunction is, “Be courteous.” “Charity itself is courteous, graceful, savored with the highest degree of refinement, and expressive of the most complete reach of dignity. We have passed from the letter to the spirit. God has put within us a clean heart, so that we are no longer true or kind or noble merely because of a literal direction which is guarded by solemn penalties, but because the Holy Ghost has sanctified us, made our hearts His dwelling place. Our prayer should continually be, “Create in me a clean heart, O God.”—Joseph Parker, 1830-1902.

FROM ELDER AND SISTER LARIMER

Benton, Kentucky

Dear Elder Ralph and Sister Melba: I hope all is well with you and I trust you are spiritually happy in the Lord. Mom and I are doing well for a 91 and 87-year-old couple. We are able to help each other and we are thankful for each day. Mom has lost most sight in one eye but can do pretty well.

After reading about Blind Billie (in the December issue) it brought back memories of my first ministry. I was preaching at Friendship Primitive Baptist Church near Carthage, Tennessee. We were having day and night meetings. There was a deaf mute who attended all services. He never came in the handshake, but I made a special effort to let him know I appreciated his coming to the meeting. The last night he came to me after services with a little bucket covered in a white cloth. Needless to say, I was anxious to see what was inside, but I drove to Nashville before removing the cover. When I looked inside there was some small potatoes and some turnips and a note which said, "This week, I read on your lips what I feel in my heart and I wanted to give you this." All I could do was burst out crying.

We should be so thankful that our gospel comforts the blind, the deaf and the lame. Some may not believe it but thank God we Old Baptists do.

We love you and appreciate you more than we have words to tell. Your brother in Christian love, Elder Arlie Larimer and wife, Mary.

Editor's note: We have known these dear ones for many years and have greatly appreciated and enjoyed their friendship and fellowship and the warmth and welcome they have always extended to us any time we have been in their presence. We pray that the Lord will make their remaining days upon this earth both happy and fruitful. What a blessing it is to have friends who have proven faithful to the cause of Christ over many years of labor in His Kingdom and have grown old gracefully in the love and respect of their brethren and sisters! Heaven will be made up of such people and how we long to be with them in eternity, clothed in the beautiful

and spotless robe of Christ's righteousness, bathed in His love, cleansed in His shed blood, and forever purified and glorified. We live every hour in this blessed hope.

Lethargy and indifference has slain its thousands, but the desire to be like the world has slain its ten thousands. In other words many churches have died because of a lukewarm attitude toward the laws of Christ, but conformity to the ways of the worldly churches has been the death of far more.—*Editor*.

No system of religion taught by uninspired men will ever agree with the system of salvation taught in God's word. The systems taught by men always, in some shape or form, include creature work, or belief, or merit, as that which, in whole or in part, brings about eternal salvation. Those systems teach that salvation is by works of righteousness that men perform, but God's system teaches that salvation is "not by works of righteousness which we have done, but according to His mercy" (Titus 3:5). The system having the greatest number of advocates is false. The one having few advocates is true. —Elder R. H. Pittman, 1919.

The heirs of grace have an Almighty Friend who cares for them and who exhorts them to cast all their cares upon Him (I Peter 5:7). There is no greater blessing than to be completely reconciled to Him and wholly submissive to His will, no matter what circumstances arise.—*Editor*.

OBITUARY

SISTER DOLORES B. WAYLAND (76) of 302 Wayland Dr., Stanley, Virginia 22851, was born Oct. 14, 1931 in Stanley, Va., the daughter of the late Ervin and Linda Painter Bradley. She departed this life, Sept. 15, 2008 at her home, after major surgery on Feb. 18, 2008. Most of that time she was in the hospital and rehab center. She was happy to be at home in the end.

She was united in marriage on Feb. 7, 1948 to Bro. John David Wayland, who preceded her in death on Dec. 5, 1990.

Surviving are two daughters, Darlene W. Dickerson and her husband Larry of Shenandoah, Virginia, and Deborah W. Snellings and her husband Burrous of Stanley. Also surviving are five grandchildren and seven great-grandchildren. Sister Nancy B. Turner is the sole surviving sister.

Sister Dolores and Bro. John were both active members of Alma Primitive Baptist Church, Alma, Virginia, as long as they were able. They were also faithful supporters of their sister churches. Sister Dolores was assistant clerk of Alma Church.

She was well known as a local artist. She began painting in 1966 and specialized in china painting, oil, and water colors. She taught school in Page County for thirty-six years; at Narman, Stanley, and Page County High Schools. She held B.A. and M.A. degrees from James Madison College. She served on the Board of the local alzheimer's support group for twelve years. She was a great gardener, with beautiful flowers. She would bring an arrangement to church for all of us to enjoy.

There was a large gathering of family and friends visitation night, Sept. 17th, at the Funeral Home. Funeral services were held Sept. 18th at the Bradley Funeral Home at 11:00 a.m. with Elder Ernest M. Long, Elder James Painter, Doug Gochenour, and Ben Gray, officiating. Burial was at Beahm's Chapel Cemetery. "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" (Rev. 14:13).—**Elder Ernest M. Long, and Elder Jim Painter.**

To the true believer one moment of communion and fellowship with Christ is of far greater worth than all the gold of Ophir. Most gladly, therefore, does he prefer to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). To the infidel this is indeed a strange choice, but God's humble children understand it very well. How blest are those in whose hearts He has shined "to give the light of the knowledge of the glory of God in the face (or person) of Jesus Christ" (II Cor. 4:6)!—*Editor.*

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Mary V. Nines, Ohio, \$10.00; Alice D. Hawkins, Va., \$5.00; Mrs. Franklin Olinger, Va., \$15.00; A Friend, Va., \$85.00; Elder Arlie Larimer, Ky., \$35.00; L. E. Farley, Md., \$10.00; Charles A. Smith, WV, \$10.00; Elder James W. Clemmer, In., \$20.00; Donald L. Atwood, Va., \$20.00; Bro. Don Harrison, Mi., \$25.00.

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, 1704 Canal Clipper Court, Point of Rocks, Md. 21777, Tel. (301) 810-5041; Bro. Sam Baggary, 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 R. 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 195 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 2009

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 CHURH - 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