

Advocate and Messenger

147th Year DECEMBER 2008 No. 12

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
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NO MORE CONFLICTS

There are flowers in the desert,
There are comforts amid pain,
There are rainbows to remind us
That our Master rules the rain.

There are roses in the thorn-bush
And there's hope where all seems lost,
There are blessings in afflictions,
So we humbly bear the cost.

There's an upside and a downside
To this life down here below
But there'll ne'er be any conflicts
In that land to which we go.

R.E.H. 5-12-08

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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. 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 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.

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CLOSE OF VOLUME 147

As we come to the close of another volume of the Advocate and Messenger we wish to express our thankfulness to God that we have been provided sufficient strength and resources to complete another year of this very old publication. It is not old by God's standards, but according to our limited view of things it is indeed well up in years. While many other such publications have fallen victim to various terminating circumstances this one has managed to stay afloat for a long time; however, due to present day conditions it is no easy matter to maintain such an effort and we always seem to have need of greater support, in readership, new subscribers, prayers and a number of other things. Any help we receive in this labor of love is greatly appreciated. We wish for each of you a blessed holiday season and we solicit your continued prayers as we enter upon the approaching year. We are keenly aware of our dependence upon the Lord, and we realize that our most devoted labors can be of no real or lasting success unless He adds His

blessings. Imperfection is unmistakably written across everything we mortals do, but we are nevertheless exhorted to faithfully labor in the kingdom according to the abilities and opportunities that are afforded us. May the Lord help us to that end.—*Editor*.

GOOD WORKS AND ACCEPTABLE SERVICE

In view of the fact that the Scriptures are declared to be a thorough furnisher unto all good works (II Tim. 3:16-17), we conclude that any works not agreeing with “thus saith the Lord” are not good in His sight. We read of some who claimed that they had done “many wonderful works” in the Lord’s name; but what was His reply to them? “I never knew you: depart from me, ye that work iniquity” (Matt. 7:22-23). This shows very clearly that some people’s ideas about what constitutes good works are far different from the mind of the Lord in the matter. In order for the things men do to be acceptable in God’s sight they must meet two criteria. First they must conform to His inspired word, and secondly they must be performed with a view to His glory.

We read of a class of professed worshippers whose religious exercises were performed for no other reason than to display themselves to the eyes of men (Matt. 6:1, 5). Christ said, “*All* their works they do for to be seen of men” (Matt. 23:5). When this is the motivation for religious activities, those deeds not only do not constitute good works, but they are abominable in the sight of God, for they are done under a pretense of service to Him when in reality they are motivated by the basest of intentions. The only people who ever render truly acceptable service to God are those who worship Him “in spirit and in truth” (John 4:23), and the only ones who can do that are those who “rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:3).

As long as a person is still clinging to the flesh, to any degree whatsoever, for deliverance from “the body of this death” as Paul expressed it (Romans 7:24), they are not rendering acceptable service to God. True service to God cannot be rendered “with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men” (Eph. 6:6-7). As long as we, as God’s believing children, are serving Him “from the heart” and doing all

things “in the name of the Lord Jesus, giving thanks to God and the Father by him” (Col. 3:17), we will always have noble purpose and direction in our lives and will not be merely drifting with the tide and finding no real joy and fulfillment in anything. May the Lord lead us deeper and deeper into the rich treasures of His love and mercy while we live here in this unfriendly world and may we sit loose to a world that we will soon be leaving behind.—*Editor.*

PSALM 97:10

God’s word tells us that He preserves the souls of His saints and delivers them out of the hand of the wicked (Psalm 97:10). There are a number of things that come to mind as we reflect upon this truth, and one of them is that it is the *saints* who need deliverance from the *wicked*—not the other way around. The wicked, by their very nature, desire to inflict harm upon others, and who is an easier target for their wickedness than the defenseless sheep of God’s pasture, which sheep, they feel safe in assuming, will not retaliate against them? But the wicked do not have to be protected from the righteous, and the wicked know it, and they take advantage of it when they can. However, they do have something to fear from God when they do any harm to His people.

Just as there is in every age “a remnant according to the election of grace” (Romans 11:5), so there is obviously another class who were not included in that election. These have never had the grace that would prevent them from loving wickedness and hating righteousness, and God is under no obligation to give it to them. He is perfectly just in leaving them in their corrupt state by nature. But though God does not quicken the non-elect into divine life, yet He has complete power and control over them, and they can proceed no further in their wickedness than He suffers them to go. And even if they take the lives of the saints, they cannot kill their souls (Matt. 10:28). Upon death the Lord takes His people immediately into His bosom. In such a case, they are not delivered from death itself, but just as the Psalmist declares, their souls are preserved and they are delivered out of the hand of the wicked. It should be a great comfort to God’s people that none of the powers of hell combined can touch one of them unless He gives those powers leave. Job is a very good example of this. The devil was right about

one thing where Job was concerned, and that was that God had put an hedge about him so that no evil could exceed the limits that God had appointed.

A good point to be remembered in the study of God's word is that evil is constantly contrasted with good throughout the pages of the Bible. Just as there is always good present in the world, so there is also evil always lurking about, and the one is always opposed to the other. The same God who has delivered His people from the clutches of hell could have just as easily made every man, woman, and child righteous if He had chosen to do so. Obviously He did not do that, and it is not ours to question why. He could have done so in the twinkling of an eye so far as what He was capable of doing, but all His purposes are good, holy, and righteous, and we would do well to say of all this as did our Saviour, "Even so, Father: for so it seemed good in Thy sight" (Matt. 11:26).—*Editor.*

THERE IS A GOD

I never question the existence of God, for everywhere I look I see His handiwork. Only a fool will say in his heart, "There is no God" (Psalms 14:1 & 53:1). Everybody else either knows God exists or they highly suspect it, for there is simply too much plain evidence in that direction for intelligent minds to deny it. And of course those in whose hearts God has written His laws and in whose minds He has printed them, know full well that He not only exists but that they have a personal relationship with Him. "He that believeth on the Son of God hath the witness in himself" (I John 5:10), and he can no more deny that witness than he can create a universe. He may sometimes *doubt* it, but he knows it would be gross ingratitude to *deny* it. God has never spoken to me audibly, but He has put something within me that has made me willing to give my life in His service. He has so dealt with me that I find the same things to be odious, vile and loathsome that His inspired word says are abomination to Him. How could these things be if He did not exist. How could such a Book as the Bible exist if there had not been a Divine hand moving those holy men of God who put His words in writing and if that same mighty hand had not preserved those words to the present day (See Psalm 12:6-7).—*Editor.*

THE ROSE OF SHARON

“I am the Rose of Sharon,”
 My blessed Lord has said;
 This Rose shall bloom forever,
 This Rose that once was dead.

The gospel story shows us
 The beauty of His grace,
 Each petal tells a story
 When fitted to its place.

This Sharon’s Rose is fragrant,
 It has a splendid hue;
 It sparkles forth like diamonds
 When filled with Heaven’s dew.

As bees go to the flowers,
 So to this Rose I flee,
 Like honey in the honeycomb
 Its sweetness is to me.

I take this Rose of Sharon
 And wear it day by day
 To show to those around me
 That He’s my hope and stay,

—Elder J. Harvey Daily,
 From *Good Will*, 1943

In my lifetime there have been certain people that I have had great difficulty talking religion with. Those who are openly wicked in their manner of life; those who are atheists and therefore do not believe God exists; and then there are the agnostics, those who claim to believe only if someone will produce rational proof. Now I like to discuss the Bible with people who are respectful, who genuinely want to know the truth even though they may not see things as I do; but I have tried very hard to avoid the others. We have nothing in common, and I do not like to hear my God or His book defamed.—Elder Raymond Webb, 1992.

FORGIVENESS

I have heard it said that charity is greater than faith and hope (I Cor. 13:13) because unlike the latter two virtues charity will continue on in heaven. This I cannot accept as a proper interpretation, nor do I accept *charity* and *love* as synonyms. Charity "suffereth long, and is kind," it "seeketh not her own," it "beareth all things," and I do not believe such a spirit will be necessary in heaven where all will be perfect. A man may have a glorious faith like Abraham, and yet live all alone. He may have the hope of Job (Ch. 19 v. 23), yet abide alone. But if you put any two human beings together for very long, charity had better be present or there will be trouble. Charity was said to be the greatest simply because no church can long exist without it.

Human pride demands recognition of its worth and its rights. It was a fault of the Pharisees that when they saw anyone hungry or crippled or sick, they fancied that that person was beneath them, perhaps even under the judgments of God. When did they ever heal the lepers or feed the hungry? They could scorn Jesus and His disciples when they were forced to eat raw grain on the Sabbath, for no man offered them food. Jesus told His disciples, "Beware of the leaven of the Pharisees!" and they supposed He was scolding them for failing to bring food on their journey. He had just finished feeding the multitude, and they had collected baskets full of fragments, without a doubt for distribution to other hungry folks since they had none left over for themselves. When had the Pharisees ever been concerned for people?

The widow who cast her two mites into the treasury was concerned for the service of God, enough that she gave it all she had. If she were to starve, her act testified that the service of God meant more to her than life. How much does the service of God mean to you, my brother? That widow could have complained at the corruption found in the temple, or she could have said, "What difference could my two mites make?" She did not, but she cast them in. Nor did she realize that the Prince of Life was watching her at that moment, whose feet must tread the courts of this house

as the prophet had said.

In the church of Corinth (I Cor. 6) there were evidently people who felt so strongly about defending themselves, their honor, and their rights, that they were going to law with one another before the unbelievers. Such should never be thought of by a Christian. Were he to win a lawsuit, he and the entire church would still lose everything of value. It reminds me of a story told by a lawyer, when he was discussing a libel suit. He told me that a former president, who thought a certain editor had defamed his reputation, went to court. He won his case, too; but the judge awarded him a settlement of one dollar. The next day, the editor who had been defeated printed in big headlines, "*Judge says the president's honor is worth one dollar!*" And the lawyer told me the only person who ever wins one of those cases is some lawyer. Said Paul, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"

A lawsuit would be an extreme reaction to an offense, of course, and it should never cross the minds of Christians to do such a thing to their brethren. What is the right thing for them to do, considering first of all the examples of Jesus, the apostles, and the welfare of the church? None of us have suffered the offenses like Jesus, and probably we know of no other person who went through all the abuse that fell on Paul. There are certain steps offended persons ought to take. The first step (Matt. 18) is to go to the brother in a kind and gentle manner, with every intent of saving your friendship, to tell him his faults between the two of you alone. Don't go until you can do it in that spirit. The second step, if he will not hear you, is to take one or two faithful persons (persons who have a great interest in the church) with you to talk to the person. And the third step is to forgive the man. That means you do not carry any personal grudges, you do not seek revenge, or demand apologies, or seek retributions; you simply forgive. "Oh," you say, "but that wouldn't change him any!" No, it probably won't, but it will certainly change you. Why should you let anybody ruin your days by filling them up with destructive anger, and why should you allow anyone to destroy your pleasure in the companionship of God's people? If

the matter goes any further than this step, it is not your business any longer; it is time for you to tell it to the church and let them take care of it.

Let us not confuse personal forgiveness with church forgiveness. You are told to forgive without seeking punishment of any kind, as far as your personal feelings are concerned. The church, however, is required to look for provable evidence in the matter (which may take time, and they may or may not see things as you do), and before they can forgive they are taught by the Bible to look for repentance. That word does not mean an apology; it means a correction of the fault. Legal forgiveness affects the rights of members to the various forms of church privilege. If we were to insist that the entire church take up our battles for us, or exercise judgment upon all who might offend us personally, we would be very little different from the Pharisees, wouldn't we? The church is the executive body that Jesus set up on earth, and she is able to sit in judgment on matters that threaten her unity and peace far better than any individual.

I want to say something to persons who have suffered oppression. Be patient, and while you are being patient, pray for your oppressor. That is the best possible proof that you have indeed forgiven him. And while you are praying, be just as kind and gentle and loving to him as you can. If he deserves punishment, you can depend upon it that time will bring the matter to light. But, if you pray sincerely enough, perhaps the Lord may grant him repentance, and you will save your friend from his fault.

ELDER RAYMOND WEBB

The blessed gospel proclaims soul-rest for the weary, and they only enter into this sweet rest in the perfect and finished work of Jesus Christ, after they have ceased from their own works as God did from His (Heb. 4:10). And the preaching of the gospel is far too important in God's eyes to be left wholly in the hands of men. So He calls whom He will to that work just the same as He called and chose His apostles—and spiritually fits and qualifies them to preach, and burdens their minds with messages for His people.—*Elder W. S. Craig, 1927.*

THE FAMILY IN BETHANY

Often I have thought about the narrative of Lazarus' sisters both sending Jesus the sad news of Lazarus' sickness. I have often read through this chapter prayerfully desiring to better understand the significance of the verses. How brokenhearted God's people often are when death comes knocking at the door, asking for the flesh. Such is still the case today. Death is a perturbing part of natural life to say the very least. Our Lord is on record attending one wedding in Cana but how many times we see the Lord coming to those who have tasted of the sorrows of death. The Lord touched the brier of the woman's dead son at the gate of Nain. The ruler's daughter is another example of one raised from the dead and then there was Lazarus.

It is apparent that the Chief Priest of our profession comes not with words of comfort only but with power. I mean not to diminish the blessing of a word of comfort spoken in season but all the comforting words spoken by all the God-called ministers combined have never raised one that was dead back to life. I realize that in the Bible there have been others that have been raised from the dead. I recall that Elisha prayed unto the Lord and the Shunammite's son was raised from the dead (II Kings 4). But be not deceived, Elisha didn't raise that boy from the dead, any more than Elijah raised the woman's son whose barrel of meal was not exhausted. God worked these great miracles by His own majestic power. Peter didn't raise Tabitha but the One to whom Peter kneeled down and prayed that He would raise her (see Acts 9: 40). The boy who fell asleep listening to Paul preaching, and who fell down from the third loft, Paul couldn't bring life to that boy but Paul knew who did restore the boy to life for Paul preached Jesus the way the truth and the life.

If Paul, Peter, Elisha or Elijah could have raised the dead then they would have the power to raise themselves from the dead. There is but one man who can say "I am the first and the last, I am he that liveth and was dead; and am alive for evermore, Amen; and have the keys to hell and death." Jesus laid down His life for His sheep

(see John 10:15) and Jesus said, "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (v 7&18). Remember when they spoke of destroying the temple and Jesus said, "Destroy this temple, and in three days I will raise it up." He was speaking of the temple of His body (see John 2:19).

Jesus is the Resurrection! He has never given any of His power away. Any words of comfort spoken to the brokenhearted, any upliftings of the spirit to those that have suffered the loss of loved ones are sent down from above, from Him who is our lively hope! Such blessings are dispensed from the throne of grace through Him who we have looked to in life and believed on in this world and cast all of our cares upon knowing that he cares for us. Such was the little family in Bethany comprised of Martha, Mary and Lazarus.

How disappointed they must have been when Jesus didn't come as they had hoped. Both sisters knew that if Jesus had been there their brother would not have died (see John 11:21 & 32). But when Martha heard that Jesus was coming she went to meet him but Mary sat still in the house. To me, Mary sitting still in the house or mourning is indeed a sad picture. But why, why did Mary sit still in that house? Martha as soon as she heard that Jesus was coming went and met Him. Is there anything worse than hearing the good news and believing that the Deliverer is coming and keeping such news a secret from Mary whom the Lord also loved? Mary may have heard last and Martha may have heard first but Lazarus wasn't raised until Mary had arrived.

In the 10th chapter of Luke we are first introduced to Martha and Mary. There we read that Martha was cumbered about much serving when the Lord was in her house. Martha brought her case to the Lord saying, "Dost thou not care that my sister hath left me to serve alone?" Martha desired that the Lord tell her sister Mary to help her in her service. But Jesus answered Martha saying, "Thou art careful and troubled about many things but one thing is needful and Mary hath chosen that good part, which shall not be taken away from her."

Sometimes those found working hardest are not doing that work

with a servant's heart. Sometimes they are so engaged in efforts that are made to call attention to themselves. When Martha heard that the Lord was coming instead of sharing that good news she ran to be first to the Lord. Perhaps she thought that she might receive some unique thing from the Master but Jesus sent her to Mary to tell her that He had come and that He called for her. Martha said that she knew that even now whatsoever Jesus would ask of God that God would give it unto Him. But Martha dared not to ask the Lord to raise her brother from the dead.

How the countenance of Martha and Mary changed having only heard that the Lord had come their way. How they desired His company and fellowship in their time of loss for Jesus is their gain in this life. Though they believed that Christ was able to save their brother they thought Jesus must have been there bodily to deliver him from his sickness. But Jesus knows all about those that He loves. He knew Lazarus was dead and that news came from no messenger sent from Bethany. He knows the thoughts and the intents of the heart. He knew how Martha and Mary loved their brother Lazarus and that they would never ask Him to raise their brother from the dead.

Jesus seeing their tears groaned in the spirit being troubled and wept. Jesus commanding the stone to be rolled away said, "Lazarus, come forth." And then there with Martha and Mary and many of the mourners to witness Lazarus coming forth. Yes he that was dead for four days yet bound hand and foot rose and came forth out of that tomb! What good news that must have been. But their joy really wasn't the mere fact that Lazarus was raised from the dead but that Jesus so loved his friends that He came to comfort those that He loved in a way that only He could do. Then Jesus commanded that Lazarus' grave clothes be loosed, and thereby let Lazarus go.

Our Lord is still there where two or three are gathered together in His name. There in the midst of them is the Almighty I Am! And He is still able to comfort the brokenhearted sensible sinner made to know the wages of sin. He is still able to raise both the eye to look unto Him from whence cometh help. Help cometh from the

Lord which made heaven and earth (see Psalm 141 1&2). He is able to raise the dead and will show forth His wondrous work in the midst of His people and is faithful to give the Church ministers to proclaim the gospel of grace—the gospel of their salvation. Hearing the gospel is like unbinding grave clothes and setting loose those bound up by sin and exhorting them on walk by faith in the service of God. As long as two or more are gathered together in His name there shall, by grace, be someone proclaiming to God’s little flock that Christ has offered Himself without spot to God, having purged their conscience from dead works to serve the living God (see Heb 9:14), and that the elect have been made accepted in the Beloved. Such are True Worshipers singing the praise of the glory of His grace (see Eph 1:6). ELDER MARTY HOOGASIAN

BLIND BILLIE

I find myself sometimes wanting to falter or fail to do what I feel impressed to do because of a feeling of unfitness. I sometimes doubt my experience and wonder if the Lord has ever known me in the free pardon of my sins, for if He had, and had ever called me to speak in His high and holy name, would not my experience have been brighter? Then I think of the apostle Paul and his wonderful experience and wonder why I could not have had an experience like that. Then I remember that the Scriptures say, “Unto whomsoever much is given, of him shall be much required” (Luke 12:48). And when I think of how I rebel in doing the things that I ought to do, then think of how Paul did, I find that I do not desire to have the things to suffer that he did. Then I am ashamed that I do not the more put to use the little that I hope He has given me. I admit that quite a portion of my time I doubt that the Lord has ever given me anything to do or that He even knows me in covenant grace, but when I can think back I know *I would not exchange the little hope that I sometimes hope to have for all the world.*

I sometimes am made to think of what Dr. Coleson at Dear Field told me once. He said, “I know there is so much hallucination and so little inspiration in the world that I am fearful I have had only

known hallucination. But if you were to take from me the things that I have experienced for myself I would be ruined.”

There is a circumstance in my life that has been quite a lot of comfort to me. I wrote something about it several years ago to the Trumpet, I think, but feel that I desire to write about it again. Several years ago I was trying with what little ability I was given, to serve the church at Okeechobee. The church was small in membership at that time, mostly old sisters and many of them widows. I have always made it a practice to visit around from one home to another when serving a church. In the neighborhood of the church at Okeechobee there was an old widowed sister by the name of Raulerson who had two sons at home with her who were born mutes. They were deaf and dumb, and one of them had a bad spell of sickness when young and lost his eyesight also. Sister Raulerson had a married son whose wife was a member of Okeechobee church and when it came my time to visit with Sister Raulerson, this married son, John, and his wife, went with me for company as the two boys who were at home were afflicted. On this trip I saw both of the deaf and dumb boys and the one who was not blind was our host, and I can truthfully say that no one has ever been more careful to look after me than this good man was. He would signal his brother John, and John would inquire as to whether I needed anything or not. I saw the other one, called Blind Billie, but on account of his extreme affliction I did not have any connection with him at all.

Something like a year after this, Sister Raulerson died, and I was called to preach her funeral. I lived at this time about fifty miles from the church and my health was very bad. I had to go by private conveyance and mother did not want me to go by myself on account of my critical condition in health, so she insisted that I take Earnest, my little boy (at that time) with me. Between Ft. Pierce and Okeechobee there were about twenty-five miles of open country that we call flats and most of the road went through these flats. When we reached them, Earnest, who was small, was interested in the water fowls and range cattle and we did not have much conversation. I was not feeling well anyway.

Now, here is my mysterious experience. As before stated, I had

only seen Blind Billie once and then did not try to communicate with him at all, but as we were driving along about fifteen miles west of Ft. Pierce, Earnest was watching the water fowls when suddenly I was made to feel that this Blind Billie was *with* me. I do not believe that it would have been more impressive had he been in the car with me.

I was made to inquire in my mind, what does this mean? When something answered, or I felt an answer within, saying that Blind Billie wants to be baptized. I thought for some little time about it, and it seemed unreasonable, but I remembered that the mother of Jesus pondered in her heart some of the things said to her by the angel. So I agreed with myself to not mention this matter to anyone but to just wait and see what would develop.

When I reached the place of a kinsman of Sister Raulerson in Okeechobee and was waiting to go on to the funeral, the general conversation turned to Blind Billie and the people were sympathizing with him because he now had no one to comfort him in his affliction. Just then an old gentleman spoke and said, "Billie has company that you know nothing of." This was very interesting to me, but at the grave I did not try to make any approach to him in any way, I was just waiting.

Some months later I was at Indian River Church, and when services were over on Sunday, Brother Poppell, who was a deacon of the church and a great friend of the Raulersons, came to me on the grounds and told me that there was something that he wanted to talk over with me. He then stated that Sister John Raulerson had told him that Blind Billie wanted to be baptized, and wanted him to inquire if there was any way for the church to receive and baptize him. Billie spent some time with his brother, John and wife, and she could understand what he wanted better than most anyone else. He would make signs to convey to her his desires and the way he told her that he wanted to be baptized was to hold his nose and lay his head back as though he was putting it under water.

After watching Billie for some time, Sister Raulerson inquired of him in their way of talking if he desired to be baptized and he replied that he did. Now Billie had some nephews that could talk

with him also. They belonged to another church, and when they found out that he wanted to be baptized, they told him that they would take him to their church, but he told them, "No, I do not want that for it is no good."

When Brother Poppell told me what Billie had told Sister Raulerson, I told him about my experience on the way to Okeechobee to preach his mother's funeral, and stated to him that I had been prepared to baptize him from that hour, but I was only waiting developments.

Billie was brought before the church and received for baptism. We went to the lake for that purpose and I was somewhat uneasy, for Billie is a large man and I knew that I could not tell him when I was ready to put him under the water, but when I talked to John he told me to just take Billie's nose between my fingers and he would understand, and I did. Now I am sure that he never saw or heard of anyone being baptized, but when I turned him around to face the congregation, he crossed his hands himself, and when I said my ceremony as I let my hand down I caught his nose between my fingers and baptized him with as much ease as I had ever baptized one in all my experience. I do not believe I have ever seen one more happy than he was as he came up out of the water.

"This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23). He had never *seen* anyone baptized; never *heard* of anyone being baptized, and I am sure that he had never *read* of anyone being baptized. He had never heard the gospel preached, in fact, he had never heard the name of Jesus. Then how did he come to have a desire to be baptized in His name or to His praise? But I am sure that there are many who would testify to the expression of joy on his countenance when he came up out of the water. If I should lose faith in all things else, I feel sure I would yet believe that there is a God and that He is the God of Blind Billie. Surely He *is* the God of all living and especially the God of the *elect*, and is able to save to the utmost.

Jesus said, "Other sheep I have which are not of this fold; them I must also bring." He is able to work and *none* can hinder, not even deafness, dumbness (muteness, Ed.), blindness, when all are

combined in one. We read in Isaiah 42:16, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them; and crooked things straight. These things will I do unto them, and not forsake them." This poor man was brought in a way that he had not seen with natural eyes, but the darkness of blindness was made light unto him. It has been my pleasure to observe him in service when I knew he could not hear anything said, see anything that was done or see the expression on the faces of God's children, yet I felt that I could see in his face the image of my Lord. The first time he was in communion service I washed his feet and observed his expression, and was satisfied.

I have seen him in service and have been made to feel ashamed of myself to observe his afflictions, and yet his *faithfulness* to the command of his Lord and Master, and me blest with the great blessing that was denied him; and yet I pull back! I am sure that my experience with this brother has been worth much to me in my efforts to serve God.—Elder O. K. Sheffield, *Good Will*, 1942.

SOMETHING THE WORLD CANNOT RECEIVE

The prophet Isaiah declared, and the Saviour repeated it, (Isa. 54:13 & John 6:45) that all God's children shall be taught of Him. His children are all pupils in the school of Christian experience, and the Spirit of truth is the teacher, and the lessons taught are spiritual lessons that cannot be learned under any other teacher. The Saviour says the world *cannot receive this Spirit*, and assigns two reasons. The first reason is, "It seeth Him not;" the second is, "Neither knoweth Him." If an offer of this Spirit could be made to the world, as Arminians claim, the world would not receive the offer because it could not. The world wants something that can be seen. The greater the display of earthly grandeur, the more is the world attracted. "The kingdom of heaven cometh not with observation." For this reason that kingdom is not desired by the world.

Why, the King Himself is despised and rejected of men! Fashionable preachers, while claiming to be His servants, represent

Him as having made the same provision for the salvation of the finally lost as for those who are saved. They hinge the salvation of sinners upon something done by them, and reject the Saviour while they pretend to preach His gospel.

It is said in Revelation that "all the world wondered after the beast; and they worshipped the dragon which gave power to the beast, saying, Who is like unto the beast? Who is able to make war with him?" The religious orders that have sprung up since the apostolic day have been established in opposition to the church of Christ, and will always be opposed to it. This is necessarily so, for every new party, religious or political, is organized in opposition to the older party. An effort is made by all these new, opposing orders to win the world. To this end thousands of dollars are spent annually in making a worldly display, while their service and doctrine is such as the world can understand and receive.

As the fact that the world *falls in with* Arminianism is proof of its *falsity*, so the fact that the world *rejects* the doctrine of sovereign, electing grace is proof of its *truthfulness*. Those who teach that an offer of salvation is made to all must be preaching either a true or a false doctrine for them to accept. They say the world *can receive* the doctrine they preach, and this we cannot dispute, for we see them receiving it. But Jesus said the world *could not* receive what He taught, and Paul wrote that they could not know the things that he taught. The Spirit that dwelt in Christ *in all its fullness*, and which was given to Paul *by measure*, was the Spirit of truth. The spirit that activates those who preach what the world receives is the spirit of error.—Elder John R. Daily, *Zion's Advocate*, 1902.

The source of every right action and thought, that is, every act of true Christian obedience, is the love of God. This must be shed abroad in the heart by the Holy Ghost. The Holy Ghost is not a purchased possession, but is *given* to everyone that receives it. This is the divine principle that underlies every act of gospel service. To put on the garb of pretended obedience to the gospel without this would *not* be to live a Christian life, but would be a mere carcass, utterly destitute of the soul, or vital substance, of virtue.—Elder John R. Daily, 1902.

THE FORGOTTEN SERMON

John William Fletcher, of Madely, England (born 1729, died 1785) says that when, on one occasion, he went up into the pulpit to preach, he could not recollect either the text or any part of the sermon that he thought to have delivered, and was afraid that he would have to come down without saying anything. But suddenly it occurred to him to speak of the three Hebrews cast into the fiery furnace, as described in the third chapter of Daniel. He says that, in speaking of that subject, he found such extraordinary assistance from the Lord, and such singular enlargement of heart, that he supposed there must be some peculiar cause for it. He therefore requested that, if any of the congregation had met with anything particular, they would acquaint him with it the following week.

The next Wednesday a Mrs. K_____ came to him and said that she had been for some time much concerned about her salvation, so that she attended religious meetings at all opportunities, and spent much time in private prayer. At this, her husband, who was a butcher, became exceedingly enraged, and threatened severely what he would do if she did not leave off going to meeting. When she told him that she could not in conscience refrain from going, he grew quite outraged, and swore that if she went any more he would cut her throat as soon as she came home. This made her cry mightily unto God that He would support her in the trying hour. And, although she did not feel any degree of comfort, yet, having a sure confidence in God, she determined to continue attending meeting and leave the event to Him.

On the previous Sunday, after many struggles with Satan and her own heart, she came down stairs ready to go to meeting. Her husband asked her whether she was resolved to go. She told him she was. "Well, then," said he, "I shall not, as I intended, cut your throat, but I will heat the oven, and throw you into it the moment you come home." Notwithstanding this threat, which he enforced with many bitter oaths, she went to meeting, praying all the way that God would strengthen her to suffer whatever might befall her.

While Mr. Fletcher was speaking of the three Hebrew children

whom Nebuchadnezzar cast into the burning fiery furnace for not worshipping the great golden idol he had set up, she found it all belonging to her, and the Lord applied every word to her heart. And when the sermon was ended, she thought, if she had a thousand lives, she could lay them all down for God. She felt her whole soul so filled with His love that she hastened home to give herself to whatsoever the Lord pleased, believing that He would either save her eternally if He suffered her to be burned to death, or that He would in some way deliver her, even as He did the three Hebrew children who trusted in Him. But, when she opened the door, to her astonishment and comfort she found her husband's wrath abated, and she soon had reason to believe that he was under conviction for his sins. Instead of trying to keep his wife from going to meeting after that, he became an attendant upon divine service himself.

The Lord knows the secrets of all hearts, and the necessities of all occasions, and He often blesses His waiting people by taking from His servants what they thought to have said and by filling their hearts and tongues with something better.—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1901.

THE RESURRECTION OF CHRIST

The man, Christ Jesus, died upon the cross, and I understand that it was His humanity that died; not His Divinity, because Divinity cannot die. His death was by His voluntarily laying down that wonderful and precious life of His which neither men nor devils could take from Him. He laid down His life in sacrificial obedience to the Covenant-commandment of the Father (John 10:18), for it is plain that this commandment has a direct reference to a previous, important and well-defined agreement between the Son and Father. And the death of our blessed Saviour was very far from being accidental because it was a subject of ancient prophecy, and was therefore surrounded by the predetermined certainties of Jehovah (Isaiah 53 & Acts 4:23-28).

After the death of Jesus a Roman spear was murderously thrust into His side, but His once tender body did not feel this wound,

which was made in fulfillment of prophecy, and it would also seem to give public evidence that He was really dead. But this was the last indignity that He suffered, for as before His arrest by that armed mob, His enemies were so carefully and powerfully restrained that they could only look on Him with malicious intent; so now onward from the time of this spear thrust, their hands were also as carefully restrained from any further abuse. I think that we can see quite plainly the overruling hand of God in this matter. The death of the Son of God was the most momentous thing that ever took place on the theater of this world. This earth was convulsed with a mighty earthquake, as if in protest or abhorrence, and even the sun at last refused to look upon the awful scene.

Jesus Christ having paid the full penalty of all that Divine Justice demanded of Him as the Covenant Surety on behalf of all those the Father gave Him in that covenant, that Justice could of course demand no more, because it had now received full satisfaction. And now the treatment towards Jesus altogether changes; so it was with the most tender and loving hands that He was taken down from the cross. The same kind hands tenderly washed the many bloodstains from His bruised and torn body, and carefully prepared it for burial. And also, He was given an honorable burial in a clean new tomb—one that had not been contaminated with dead bodies.

The gracious Lord having *died* as the Covenant Head and Representative of His people, He also *arose* as that same Head and Representative. He satisfied the exacting demands of the broken law in their behalf. But death could not hold Him in the grave. His body never saw corruption, because it was sinless blood that had flowed through His veins. And His resurrection surely proves that at that time all the power of death was actually forced to surrender its hold of Him. When the awful curse of the law, because of that great load of imputed sin He was bearing, lost all its power over Him in every way, death was then forced to release its strong hands from Him. His triumphant resurrection certainly proves that sin was on Him no longer, for it had then lost all the death-power of its penalty, and His resurrection is indeed one of the great and glorious marvels of the New Testament, and loudly proclaims His everlasting

victory over sin and Satan.

After He had completed His wonderful and saving work of redemption by His death upon the cross, He rose victoriously from the grave. It was indeed the crowning act in the redemption of sinners. His ignominious death was actually turned into a most glorious and everlasting victory, and consequently He is declared to be the Son of God with power; all power in heaven and earth (Matt. 28:18), by His resurrection from the dead (Rom. 1:4 & 1st Cor. 15:3-4). Marvelous as it may seem to all human minds, it is declared that it was through death that He was to triumphantly destroy him that had the power of death (Heb. 2:14).

Our Saviour's enemies among the Jews, instigated by Satan, vainly attempted to defeat even any grounds for any report that He rose from the grave. But then all of Pilate's army would have been equally helpless as those few soldiers that composed the guard at the sepulchre. At the appointed time an angel came from heaven, armed with divine authority and power, and rolled away that great stone and sat upon it, and the Roman guard became "as dead men" through weakness because of the angel's presence.—**Elder W. S. Craig, 1927.**

FILLING OUR PLACES

Too many church members absent themselves on meeting day, making religion, by their actions, a secondary matter. When we stay at home once on meeting day it will be easier to do so the next, and so on, till we get as far from home and the path of duty as did the prodigal son.

By going to our meetings we can converse with the brethren and listen to the cheering and comforting words of our pastor, whose often drooping and downcast soul is made happy and buoyant by even our presence. It must be embarrassing to a minister to preach to only a few of a church, while many remain at home. The Lord has promised to be in the midst of those who meet in His name, and that to bless. So, by remaining away from the church we lose a share of promised blessings, as well as neglect our plainly expressed duty, and leave a bad example for others. We soon become worldly

minded, forgetful of God and His loving kindness, and find little or no time to spend in His service.

Satan, the enemy of God and righteousness, is always on the alert, seeking whom he may devour. His power is so great that he can almost deceive the very elect. He is present at every difficulty in the church, pouring oil instead of water on the fire. He helps us make our excuses for absence, and he makes his attack at the weakest point first. Hence the necessity of filling our places in the church, that we may grow in grace, become strong, and not forgetful of Him that laid down His life that we may live in a world that is beyond and upward. The association of the brethren is a guard against evil conduct; hence the necessity of meeting often.—**L. E. Summers**, *Primitive Monitor*, 1888.

A COMMENT ON PSALM 89:26

“He shall cry unto me, Thou art my father.” When did David call God his Father? It is striking that we do not find anywhere in the Old Testament that the patriarchs or prophets called God their Father. You do not find them addressing Him as Father. They did not know Him as such. This verse is unintelligible in reference to David; but in regard to the True David it is exactly what He did say,—“My Father, and your Father: my God and your God” (John 20:17). Never until Christ uttered these words—never until He appeared on earth in humanity as the Son of God, did any man or any child of humanity address God in this endearing character. It was after Christ said, “I ascend unto my Father, and your Father,” that believers were enabled to look up to God and to say, “Abba, Father.” Here you see distinctly that this applies to Christ. He was the first to say this. David did not say it. If there were no other proof in the whole Psalm, this one clause would be a demonstration to me that no other man than the Lord Jesus Christ can be here spoken of.—**Capel Molyneax**, 1855.

Neither popularity, nor what will earn us the least opposition, should ever be what determines our course of action in anything, but rather what is consistent with God’s word.—*Editor*.

THANKFUL FOR DELIVERANCE

What deep impressions it makes upon my heart when I think of what my lot in life might have been if God's blessed Spirit had not taken up His abode within my soul; written His laws there, and bathed my heart in love! I cannot point to a day, such as the apostle Paul could recall, when the Lord shined a light round about him that was brighter than the noon-day sun and revealed Himself to him. I was always a tenderhearted person but I can well remember a time when the things of God did not captivate my very being as they do now, and as they have done for many, many years. How thankful I am that He did not leave me in the spiritual darkness and indifference that presently enshrouds so many of the human race, even as in days of yore!

What an awful picture the apostle, under divine inspiration, paints of man in his natural state of corruption, depravity and unregeneracy! "Destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes," etc. (Rom. 3:16-18). If this were the only description we had of those who have a reprobate mind, it would be horrible enough, but it goes much further than that. Men by nature are haters of God and of everything that is decent and good. They are wretched beyond description and how thankful we should be to have been delivered from such a living death!

The Lord's goodness to me leads me to strongly desire to honor and glorify His precious name by living in such way as to be identified as one of His followers. I could have no greater honor than for others to see something in me that gives them the distinct impression that I have been with Jesus. If we can achieve that in the right way, we will not have lived in vain.—*Editor*

NOTE TO SUBSCRIBERS

Prompt renewals would be greatly appreciated by the staff of the Advocate and Messenger. It is quite expensive and time-consuming for our Secretary and Treasurer to have to remind subscribers that their subscriptions have expired, plus it creates considerable additional work for him when he has to send out numerous reminders. Please pray for us as we endeavor to serve you.—*Editor*.

OBITUARY

SISTER FRANCES B. HITE (92) of Luray, Virginia, died Sunday, June 29, 2008, at Whispering Pines Assisted Living in Luray. She was born May 25, 1916 in Strasburg, Virginia and was the daughter of the late Joseph M. and Amanda Cornwell Brumbach.

Sister Hite was a member of Mount Carmel Primitive Baptist Church, where she served as clerk for many years. A graduate of James Madison University she taught school in Shenandoah and Page County Public Schools, retiring after 25 years of service.

On April 3, 1946 she married Louis Hudson Hite, who preceded her in death on Sept. 4, 1997. The only survivors are nieces and nephews.

A funeral service was conducted by Elder Ernest Long and Elder Forest Atwood, Jr., on July 3, 2008 at Bradley Funeral Home. Burial was at Evergreen Memorial Gardens in Luray.

Sister Frances is greatly missed, but we hope to meet again when all the family of God is gathered home at the feet of Jesus some sweet day. In Christian love, **Elder Forest Atwood, Jr.**

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“Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body” (Phil. 3:20-21).

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Speak often to God of all thy concerns and beg Him to so order and manage them that they will ultimately issue in thy good and His glory. When we pray thus, we never pray amiss.—*Editor.*

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DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Betty Lou Brown, Va., \$10.00; A Friend (In loving Memory of Elder Elmer & Sis. Tessie Skeen), Va., \$60.00; Keith Mounce, NC, \$5.00; Mary E. Burleson, Ca., \$15.00; Elder Eddie Wayne Wilson, Va., \$15.00; Draper Street, Va., \$40.00; Sis. Bertha M. Marshall, Va., \$5.00; Clydie W. Klopp, Va., \$10.00; Idrys M. Davis, Tx., \$10.00; Maine G. Mann, In., \$5.00; David O. Greathouse, Ne., \$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) 682-7027; 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 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 Sharon 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 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