

# Advocate and Messenger

148th Year      FEBRUARY 2009      No. 2

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## Advocate and Messenger

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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### A MIGHTY REFUGE

A Refuge is the Lord our God  
And underneath are His great arms:  
He keeps us as through life we plod  
And helps us shun the devil's charms.

He is a Shield from ev'ry foe;  
A Covert from the raging storm,  
A Shelter from the ice and snow,  
A Loving Sun to keep us warm.

If we are kept by His great hand  
No power or force can do us harm  
But we through grace will bravely stand  
While leaning on His mighty arm.

9-1-08      R.E.H.

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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

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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.  
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# Advocate and Messenger

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## EXPERIENTIAL RECOLLECTIONS NO. 2

At the time I was ordained to the ministry I had known an old Elder Kimbrough of Kinston, Alabama, for some time. He was one of the seven Elders who took part in my ordination, along with fifteen deacons. Since he was elderly and seemed to me to be a very wise man, I told him one day of my concerns that as young as I was I often feared that I would not be able to hold out faithful if I lived to be old. I was afraid I might be overcome in some way and fall by the wayside as I had seen a number of others do. He said, "Well, Bro. Ralph, when you feel that way, just pray." I have often thought of his advice and I don't think he could have given me any better council. "Cast all your care upon the Lord; for He careth for you," is the admonition of Peter to the elect of God (I Peter 5:7). I have many, many times felt compelled to go to God and pour out the burdens of my soul to Him. The trials, responsibilities, and

obligations of the ministry cannot be borne without frequent and fervent prayer. I can never go through a day without often petitioning the Lord for His help and thanking Him for His mercies.

I must have been around two years old when my father started preaching, so as I was growing up I saw first hand a good number of the sacrifices he made in order to serve the Lord's people. It was not at all uncommon for him to take off from the Barber Shop where he worked and travel a good distance to preach a funeral and no one give him any financial consideration at all. That has happened to me a number of times too, but the Lord has always provided and neither my family nor I have ever lacked for anything we really needed. I have always felt that the Lord was far better to me than I deserved. Even in the afflictions I've had to bear my wife has been blest to be gainfully employed and we have had food on our table, clothes on our backs, and a shelter over our heads. Paul told Timothy, "Having food and raiment let us be therewith content" (I Tim. 6:9). And to the Hebrews he said, "Let your conversation be without covetousness; and be content with such things as ye have" (Heb. 13:5). How many of us even come close to following those directives in this day of so much luxury and finery?

According to what my mother has told me, as soon as I was born the old doctor Paul, who came out to our home in the country to deliver me, told her that I would have asthma. I have no idea what he could have been basing that prediction on, but mama said it showed up within six months, and I have been burdened with that ailment all my life. Even now I still have to keep medication in my system all the time for that malady. Fortunately there are good medications available now and I do not suffer nearly as much from that problem as I did for the first forty-five years of my life. It almost makes me weep when I think of how I suffered as a child during the winter months, struggling for breath and having no medical help at all. Since I was born with this disease I suppose I somewhat took it for granted, and often suffered through attacks without anyone but me even knowing about it. A lot of them came in the night when everyone else in the house was sleeping. During

that time in my life I wheezed rather loudly during an attack and I would try to be quiet so that I wouldn't wake anybody up, sometimes sobbing silently because I was sorry for myself. I have often wondered to what extent the Lord may have used my afflictions for my good, and what my life might have been without them. David said, "Before I was afflicted I went astray; but now have I kept thy word," and, "It is good for me that I have been afflicted; that I might learn thy statutes." (Psalm 119:67 & 71).

I recall very vividly that a number of times I would go out into the woods with my older brother to get firewood, and by the time we got a big pine tree cut down with a crosscut saw I would be having a severe asthma attack and would have to quit. This always made my brother very angry with me because he thought I was just pretending so I could get out of doing that chore. That, of course, was far from the truth. Even though I did not like doing a lot of the hard and nasty work that always had to be done on the farm (we had cows and hogs), I never pretended to be ailing in order to avoid it.

But back to my father being a minister, I have heard him tell of how much he hated the doctrine of the Primitive Baptists at the time he and mother married. He was so vehemently opposed to it that he referred to it as "damnable doctrine" and would say to her, "I would to God that the lawmakers of our land would wake up to a sense of their duty and prohibit such doctrine from being preached in the presence of our children." I don't know how long he held those views but at the time he and mother married he promised her that he would take her to her meetings even though he detested having to go. He lived up to his promise but I've heard him say that he always parked his Model-A Ford far enough down the hill from the church building that he wouldn't likely be blocked in when the services were over. He related that as he was sitting under the sound of the voices of those Old Baptist preachers, in spite of his efforts not to pay attention to them, they would once in awhile, "knock out one of the props he had been depending on to support his freewill religion," and this went on until finally he had to acknowledge that he "didn't have any props left." It was soon after

this that he united with the church and began, as did the apostle Paul, "to preach the faith which once he destroyed" (See Galatians 1:23).

I have often thought of Daddy's experience and how much it resembled that of the apostle Paul's with regard to the original hatred he had for the doctrine of the Bible. I have heard a number of other Old Baptist preachers tell of similar experiences, and of their later being taught of the Lord to love the very doctrines they once had detested. Through this means I have been able to see the miraculous workings of the Lord in bringing some out from the popular religions of the world and blessing them to see the glorious beauties of the true gospel. I have never heard such experiences related except among the old order of Baptists. Anyone can see and understand the freewill works systems of the popular churches, but it takes divine teaching to bring people to see and rejoice in the doctrine and practice of the Lord's church.

Even though I was raised among the Primitives and never had any prejudices against them, yet it was not my upbringing that caused me to embrace the truths I hold so dear. Flesh and blood did not reveal those things unto me, but our Father which is in heaven, and this makes them far more precious to me than they would be otherwise. I have many relatives who, like myself, were reared among the Old Baptists, and yet many of them joined churches of other orders, and I am sure I can say without their contradicting me in the matter, that some of them do not have any more use for our doctrine than my daddy did in his early days. I have often wondered why the Lord put such a difference between me and them, and the only answer I have been able to come up with is that which Christ gave while in prayer to His heavenly Father, "Even so, Father: for so it seemed good in Thy sight" (Matt. 11:25-26).

I spoke earlier of my father being called on to preach funerals. This was a frequent duty of his and I've heard it said, "Elder Harris can preach a funeral in such way as to make you wish you were the one who had died." I recall an incident involving a funeral when I was but a very small child. Daddy was asked to preach the funeral

of a man who had lived about twenty miles south of us in what we call the Sand Hills. There was no funeral director involved in the whole procedure. Back then when someone in the community died some of the neighbors would come in to prepare the body for burial and some of the local men would build a long box out of lumber in which to bury the body. In the case I am referring to I only remember a couple of details. One was seeing the homemade wooden coffin sitting on the back of a small flat-bed truck and the other was seeing the very large hole some of the men had dug by hand in the sand with shovels. As they had dug, the sand had kept caving in until they had had to dig a hole that was probably ten or more feet across at the top and quite deep. Then they had laid large timbers across the hole for them to walk out on so they could let the coffin down in the grave with ropes. That was a deeply impressive sight to my little eyes and it has remained fixed in my mind all these years. I'm quite sure that funeral was one of those occasions when Daddy received nothing for his services except possibly a "Thank you" or two. My! My! How things have changed in a lot of ways since those days!

I don't suppose there were many funerals Daddy preached that I did not attend, and my mother loved to go to funerals. She would often go to funerals of people that she didn't even know, I suppose in hopes of seeing folks that she had not seen in a long time. When I was small I always sat beside mother and when I would look up and see her crying I would cry too. I usually didn't even know who had died, but it made me cry to see her tears. My emotions are still not too far from the surface and it doesn't take much to bring tears of joy or sadness.

When I got old enough to sing bass, I, along with mother and daddy and one of my uncles, were frequently called upon to sing at funerals. We had all parts, Soprano, Alto, Tenor, and, as I said, I sang bass (I had a bass voice by the time I was in my twelfth year of age). Perhaps my younger brother participated on some of those occasions. My memory is not good on that point, but I know we sung as a group at quite a lot of funerals. But then after I began to exercise in a public way I too began to be called on to officiate at

funerals. The first church I was called to serve was made up mostly of very old people and several of them died within the first year of my going to that church. So, all in all I have attended a lot of funerals during my life. I wonder how many.

After most funerals began to be handled by Funeral Homes it was general practice for the casket to be opened and a public viewing of the body to take place after the funeral sermon had concluded. Oft times this viewing was a rather long, drawn out affair and it was common for some members of the family to linger around the casket for what seemed to me like much too long a time, a few of them weeping and carrying on so loudly that they could be heard a good distance down the road. I never was comfortable with this sort of thing and I am glad to say that I seldom see anything even resembling that kind of behavior nowadays. Most people today, for the most part, have opportunity to vent their emotions at private viewings the day before the funeral and have better control of their emotions at the funeral service. This, to me, is much more appropriate and dignified. I have never felt that funerals should be long and drawn-out services. When they are very lengthy, it only seems to prolong the pain of the bereaved. I have often seen funerals conducted so inappropriately that it was hurtful to the churches where they were held. I have never felt that funerals were a place for much levity and laughter either. In some places that sort of thing seems to have come into vogue, but it almost always seems irreverent to me in that setting.

Speaking of the first church I served, all those people are dead now that were living when I was called there, except for one Brother who was young at the time. The older ones among them were poor and did not have much education. It was rather difficult for me to communicate with some of them, partly because of my youth and inexperience, and partly because they held some notions that it would have been difficult or impossible for anyone to dispel. One of the older members told me that he believed the earth was flat. I didn't bother trying to convince him otherwise. I don't know where he thought the dropping off point would have been, but obviously he had never been there. I just might be the only Old Baptist preacher now living who has ever served a member who held such a view as did that old brother.—*Editor.*



### WHAT AN AWFUL BURDEN IT WOULD BE!

I recently read of a preacher who was so concerned about the eternal welfare of his congregation that his wife would often find him laying on the ground at night, even on the coldest of nights, weeping. The reason he always gave her for his distress was that he did not know how things stood between many of them and God so far as their eternal destiny was concerned.

As I read this I was reminded of the many times I have thought, and said publicly, that if I truly and honestly believed I could be instrumental in the eternal salvation of men, it would be far more of a burden than I could possibly bear. I would always be aware that I had not done all I could toward that effort, and I would be convinced that there was going to be a number of people spending eternity in hell because of my failure to be as zealous as I should have been in trying to save them. This, in turn, would make me feel that I was as deserving of hell as those I failed to save because of my not giving all I could to the effort. What an awful load this would be to anyone who *truly* and *honestly* believed that it was their duty and responsibility to save souls for heaven!

Surely, surely, if "saving the world for Christ," as modern religionists speak of it, were a responsibility the Lord had placed upon our shoulders, we would in no way be up to the task. How thankful we should be if we have been blest to understand and know that all God's elect family shall be saved, and raised up at the last day, without the loss of even one, for Christ has redeemed them to God by His blood out of every nation, kindred and tongue. We can rejoice that they are saved and called with an holy calling, not according to their works but according to God's own purpose and grace which was given them in Christ before the world began. God has given His people enough to do to keep them fully occupied without laying on them the impossible burden of trying to save the human race. —*Editor.*

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Multitudes are content with "teaching for doctrines the commandments of men," but the true followers of Christ are not satisfied with anything less than "thus saith the Lord." —*Editor.*

**HYMN**

Oh! our loving friend hath left us,  
And our hearts are filled with gloom,  
For death's cold hand hath bereft us  
And hath laid her in the tomb.

Oh! we never more shall greet her  
In this sad, sad world of care  
But in heaven we hope to meet her  
And to dwell together there.

Filled with grief we stood around her  
As we saw her launch away  
And we knew the Lord had crowned her  
As an heir of endless day.

Yet the very thought of parting  
Never more to meet below  
As from earth she was departing  
Filled our hearts with bitter woe.

There is naught of time's relation  
As we view the vast domain  
Of our earthly habitation  
That can drive away our pain.

Not one ray of consolation  
Comes to us from nature's field  
To dispel our lamentation  
Or in patience make us yield.

Were it not for Revelation  
Coming down to our relief  
Giving us sweet consolation  
Surely we would sink in grief.

Dearest Saviour, we would bless Thee  
For the prospect made so plain  
And in prayer we would address Thee  
For the Spirit to sustain.

Jesus keep us from complaining;  
Grant us this most precious boon,  
That, while here on earth remaining  
We may say, "Thy will be done."

Lift our minds above our sorrow;  
May we feel on this sad night  
That joy cometh on the morrow  
In the realms of endless light.

Now we feel Thy promise near us  
Filling us with peace and love;  
How Thy blessed word doth cheer us  
As our minds are raised above.

There by faith we view our Saviour  
And the holy angels near;  
There we hope by His kind favor  
In His presence to appear.

Never more to bow with weeping;  
Never more to say farewell  
But to evermore be reaping  
Joys that tongue can never tell.

May we bear with resignation  
All the trials by the way  
Since in that blest habitation  
Tears will all be wiped away.

Elder John R. Daily

Primitive Monitor, 1890

Composed on the death of Sister Elizabeth Gentry.

## JUDE

History, and the Bible, tells us so little about Jude that readers are tempted to pass over his testimony as if, since it is so brief, it was of lesser importance. This is a grave error, for like the apostles who did not write books, the primitive church was established and nourished by men like this. His first words tells us that he was the brother of James, which makes him a great authority on Jesus, since both were half-brothers to Him and knew firsthand of His work. He also tells us by the use of past tenses, in verse three, that He had written before, though that writing is not found in our Bible. Jude was not an idle man.

Any book deserves to be studied in the light of the times and circumstances in which it was written. The time was probably just before the death of Paul and Peter, and no doubt Jude himself, just a year or so before the destruction of Jerusalem. The church had come under the first waves of persecution. In addition, perverse men were raising up substitute systems. For example, schools were being instituted to prepare people for church membership, instead of regeneration and conversion through Christian experience. The first great schisms, or divisions, were appearing, as noted men led off disciples instead of teaching all to follow Christ. Titles, and offices, unheard of in Scripture or among the apostles, were appearing. For the first time it became necessary to name the church something other than Christian, for the purpose of identification. Mysticism, and pseudo-sciences, were being promoted in place of the simple teachings of Christ. Here were the false prophets He spoke of, and before they were finished they would give rise to denominations, tearing the church into bits and pieces, and setting those pieces to war with each other.

The placement of the book in the Bible order also tells us much. This book comes between John's epistles, which are lessons on spiritual fellowship with God, and His Revelations which is a perfect example of New Testament prophecy, and deals with the most important lesson men can study—the final judgment of God. Its position alone tells us it will be pure prophecy, and that will require

the readers to exercise spiritual minds as he uses the past to predict the future.

Jude tells us things not found elsewhere in scripture. He suggests angels falling under God's judgments. He describes a discussion between the archangel and Satan, concerning the body of Moses (the body of Moses' *teaching*, I think, and not his literal body). And he mentions the beliefs of Enoch who lived before the great Flood, who anticipated God's judgments on the ungodly in ages to come. The Flood itself is a type of that judgment, of course.

The purpose of Jude's book, however, is not so much to give us new information as it is to use the known truth to impress upon the people the knowledge of God's righteous judgments, and the need to be found always in the love of God. Ultimately, how God views us is the most important fact of all, infinitely more important than what men think of us, or even what we think of ourselves. Being a miniature book of prophecy, so to speak, this book allows us to see what prophecy is, the expression of God's own mind, to see as God sees. Therefore, it prepares us to study the Book of Revelation, which is a description of the ultimate end of the world and humanity.

Jude's purpose is to encourage disciples to contend earnestly for the faith they first received, and to do so as the Master Himself contended, which is to say to contend and be faithful in their profession, without being quarrelsome or mean. In a word, Jude is telling us to keep our eyes on our Lord as our guide in all things.

It is my belief that we are living in the twilight of time, and that our Lord will shortly bring this old world to a just and final end. It is my hope that neither the threats of men or of Satan may sway us from the truth, nor that the enticements for easier, more pleasant ways will draw us away. Our Lord is coming. We want to be prepared for His coming, and be found doing what He commanded His servants to do.

ELDER RAYMOND WEBB

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If we attach no value whatever to obedience, we destroy the basis of all exhortation; for if right living is of no value whatever, to any end, there can be no valid reason why we should live right ourselves or labor to induce others to do so.—Elder R. W. Thompson, 1901.

## SOVEREIGNTY AND POWER

Many people this day and time confuse the sovereignty of God with the power of God. It is in this brief article that I hope to differentiate between the two. Although the two are closely related they are distinctively different. Many Arminians speak boldly of the *power* of God but rarely do we hear them speak in regards to the *sovereignty* of God. There is a reason for their lack of attention to His sovereignty. To speak of an infallible, supreme, all-powerful God, who works all things according to the council of His own will is often too much for many to swallow.

When instructing my students on the four basic parts of a "state" they are often confused by the fourth and final part, which is sovereignty. Over the years I have developed a personal definition of the term, which is as follows: "To be sovereign is to have absolute and total control of all things within one's territorial boundaries, not answering to any outside entity." Given this definition, it is necessary to understand that when one takes into consideration the subject, which in this case is God, everything that is, was and ever will be, falls within the limitless boundaries of God. Suffice it to say that there are no territorial boundaries with God.

The word sovereignty also takes into consideration the fact that God answers to no one, and that He has absolute authority and power to execute His will and judgment without being subject to any superior authority. The place where Arminians come to show their denial of a sovereign God is in regard to eternal salvation. They are often heard stating that the Lord will save you, or that He wants to save you "if you will only let Him." The moment they make that statement they are putting limitations on God's power and they are essentially stating that an entity within the confines of God's territory has power to resist His almighty will. This is contradictory and shows their lack of belief in the sovereignty of God.

Arminians will, however, discuss the power of God and will often speak of it in much the same manner that we Old Baptists speak of the sovereignty of God. It is important to understand,

however, that power is an attribute of God. Arminians often speak of God's power and agree that God has power to move mountains and power to heal the sick as well as power to perform certain miracles. This is all true, but then they refuse to believe that God would quicken a dead alien sinner without first seeking his permission to do so. They choose "a way that seemeth right unto man" and argue that a sovereign method of salvation would leave mankind out of the loop and deny him the right to choose his own salvation.

Although many continue in error and confuse the power of God and the sovereignty of God, it does not diminish the fact that He is indeed sovereign. "None can stay His hand or say unto Him, What doest thou?" (See Dan. 4:35), for He is God and beside Him there is none other. Their refusal to believe in the sovereignty of God will not destroy the simple, yet plain, truth—salvation is in none other than the Lord.

ELDER BRIAN MOORE

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### LET US GO NOW!

When the shepherds heard the good tidings, it came by the angel of the Lord (see Luke 2: 8-15). John Gill believes that this angel is Gabriel. The shepherds didn't believe that (see Luke 2:15). When Gabriel appeared unto Mary Gabriel wasn't described the same way that the angel of the Lord who came to the shepherds. When the angel of the Lord came upon the shepherds the glory of the Lord shone around them. Who is the brightness of God's glory other than "the express image of His person," the Lord Jesus Christ? And is it such a strange thing that this one called the angel of the Lord might be with the shepherds watching over their flock by night and laying in a manger in Bethlehem wrapped in swaddling clothes at the same time?

Nicodemus was told of the Lord's omnipresence when Jesus said that no man had ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven (see John 3:13). And so it still is today. Why would a man respond to the call to gospel obedience and ask for a home in the Lord's Church

except he by faith believes the gospel of his salvation? Why would he believe that the Lord has a Church in this world for those that deny themselves and take up their crosses to follow their Lord daily except he believe that he has heard the word of God and not the word of men (see 1st Thess 2:13)?

After the angel of the Lord declared the good tidings to those shepherds watching in the night, they were shown that there was a heavenly host praising God saying, "Glory to God in the highest, and on earth peace, good will toward men." And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

And so it still is today. The gospel of good tidings is still being preached to the born again children of God who are given hearing ears and eyes to see. These are they that have been called out of darkness into His marvelous light and have seen the glory of the Lord manifested in their lives. These are they that have heard that God has Himself some out of all people; out of every kindred, tongue, people, and nation (see Luke 2:10). Unto these a Saviour is born which is Jesus Christ the Lord. There is still a host praising God in heavenly places on earth in the Lord's Church. And though the world has no place for either the Lord or those that love Him, the Lord has a place on this earth for His obedient people! There is still a small remnant who having heard the glad tidings, say, "Let us go now and see this thing which is come to pass, which the Lord hath made known unto us". There is still a place for those to go, leaving bound in the spirit to where God girds His children and carries them where they would not go on their own accord. But few today seem as ready to seek it as those shepherds did that night near Bethlehem. Few are they that say, "Let us now go and see this thing which the Lord has made known unto us." But a few go, denying themselves, taking up their crosses to follow the Lord daily to worship Him as true worshippers in His Church. Thankfully, there are yet a few who by grace find rest for their souls!

ELDER MARTY HOOGASIAN



### PROSPER IN PEACE

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth” (III John 2-3).

There are some preaching a “gospel of prosperity” advancing the notion that God’s children ought to be wealthy in the things of this world. But this Scripture in Third John speaks about the prosperity of the soul. One can’t purchase that which makes the soul of God’s children prosperous. When the soul of a child of God is prosperous it is “well off” the things of this world and fixed on the love and favor of God toward His elect.

Solomon was beloved of God. Before Solomon died he was called the wisest and no doubt one of the wealthiest men in the world. But all his wisdom and all his wealth didn’t make him prosper in the sight of God. Suffice it to say that Solomon loved many things in this world (see I Kings 11). His loves eventually turned away Solomon’s heart to follow after other gods. And it was written of Solomon that he did evil in the sight of the Lord and was not fully after the Lord as was David his father. What good is having all wisdom if one fails to use it? And what good are all the riches a man can possess when he is not satisfied with the providence of the Lord?

David was a lowly shepherd boy and God exalted him above King Saul. King Saul had refused to follow the Lord, choosing rather to please the people. The Lord brought Saul down. Saul, from his shoulders and upwards was higher than any of his people (see I Sam 9:2), but his great stature made his fall all the harder for him. And fall Saul did, preferring to please men rather than God. Sadly, so it also would be with Solomon. Solomon was blessed of the Lord to possess all that a man could want. He was endowed with wisdom as no other, but his heart was turned and his feet followed. He departed from the good way.

When Solomon died his son Rehoboam reigned, and there was

trouble in Israel. The people grieved being under the heavy yoke of Solomon. Rehoboam rejected the wise counsel of Solomon's advisors. Rehoboam preferred the thoughts of younger men that had grown up with him. These advised the king to increase the people's burdens. So Israel rebelled and made Jeroboam king of Israel. The kingdom of David was divided. Jeroboam made himself two golden calves and set up his own worship service. Eventually Israel would be swallowed up by the Assyrians during the reign of Hezekiah

All this history of kings is on record for us today to show God's people that strife and division is nothing new amongst those that say they are the Lord's people and profess to be part of the Lord's Kingdom. Sometimes divisions caused by strife do not immediately rise. In Solomon's case he didn't see the division of Israel, but it was to come. And what came before the strife and division? It was men seeking the counsel of men, with new ideas, rather than seeking the Lord, the Ancient of Days! Trouble gets a foothold when God's children begin to love the comforts and the things of this world more than God. "Behold, these are the ungodly, who prosper in the world; they increase in riches" (Psalm 73:12). "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:1-3).

ELDER MARTY HOOGASIAN

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To the unbelieving, the Bible is a sealed book, a parable, an incomprehensible mystery. Satan, I recall, when tempting Jesus in the wilderness, began not by using the Bible but by appealing to His natural sense, to get Him to take matters into His own hands and make His own bread. At the second temptation, when he offered Jesus the praise of men, he only paraphrased the Scriptures and abused them. And at the third, when he invited Jesus to tempt God by attempting suicide, he quoted the Scripture correctly but misapplied it entirely. So the unbelieving world has ever used the Scriptures.—*Elder Raymond Webb, 1992.*

### REPENTENCE AS APPLIED TO GOD

*“And it repented the Lord that he had made man on the earth, and it grieved him at his heart” (Genesis 6:6).*

The great majority of so-called Biblical scholars rely upon this text to prove that God is being subject to change, as we are; and could they once make it clear that God changes His mind, in view of man’s wickedness, then the point would be established that man’s good acts are the cause of God saving him. Then the point is made that man’s salvation depends upon conditions to be performed by him. But we should ever keep in view the fact that God does not change. The Scriptures were given by divine inspiration and do not clash. First Samuel 15:29 says, “And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.” Again First Samuel 15:11, “It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. Can it be that God has crossed Himself? If so, and it can be thus proven, then we are at once an infidel. In one place it says “God is not a man, that he should repent,” and in the next place He says He did repent. Again He says, “I am the Lord, I change not; therefore ye sons of Jacob are not consumed” (Mal. 3:6). And again in James 1:17, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” And yet again, “He is in one mind, and who can turn him? and what his soul desireth, even that he doeth” (Job 23:13).

Now the only question to decide is how God repents, or is repented, and yet does not change. The Scriptures we have quoted are all true—and one is just as true as another—and yet we affirm that there is no clash, but perfect harmony. We should ever keep before our minds that when God established His covenant with national Israel, the promises were all based on conditions of their obedience to His law, and His judgments were to be visited upon them when they failed to comply with the requirements in the law. But Israel became very disobedient, and God pled with them through His servants to cease their rebellion against Him and turn again

and obey Him and He would remove the evil that was prescribed in the law, and not let it come upon them. And in this sense God repented. Not that He changed His mind, for His mind was always to bless them in obedience and chastise them in disobedience. But we should ever keep in view the fact that eternal life was never promised in consequence of obedience to the first covenant; neither was eternal punishment ever threatened for disobedience to that covenant.

Hence, whenever God's national people disobeyed the law that He had given them to govern them in their life here, He always warned them through His servants to turn away from their course of disobedience and He would turn away from the plague that was written in the law to come upon them. Hence it is said that God repented, or turned away from, the evil that He thought to do them, and did it not.

God is an all-wise sovereign, comprehending the end from the beginning, from all eternity. He is infinite in wisdom; hence all the events of time have not added anything to His knowledge. God is no wiser now than at any point in eternity. If He is, then it must be that His creatures have taught Him something. Then His creatures must be the wiser. If His creatures be the wiser, then is God *finite* and not *infinite*. And if God is finite, then He must have had a beginning. If He had a beginning, then He is not eternal. If He is not eternal then His purpose is older than He is, for His purpose is eternal (Eph. 3:11). If His purpose is older than He is, then it follows that it is not His purpose, the Scriptures are not true, our faith is vain, our preaching is vain, and we are yet in our sins.

Hence to say that God looked down from heaven and saw that man was more wicked than He thought or knew He would be, is, to say the least of it, to deny that He is the God of the Bible. But the Bible does not say that God saw that the wickedness of man was greater than He expected, but it says, "God saw that the wickedness of man was great in the earth, and it repented Him that He had made man on the earth."

Some, in trying to shun the obvious meaning of these passages of scripture, have concluded that where the Scriptures speak of

God's repenting, it always has reference to the humanity of Christ. But this conclusion, we think, is straining at a gnat and swallowing a camel, for at the time of this language there was no such thing as the humanity of the Son of God, unless it could be proved that the humanity of Christ was eternal, which we know could not be done, for the Bible declares that, "He was made of a woman, made under the law," etc., and if He was *made* then His humanity was not eternal. If He was *made*, His humanity surely had no actual existence till He was made, and for us to say that the humanity of Christ looked back over two thousand years, and repented that God had made man on the earth, is, to say the least of it, extreme folly. Hence to repute this repentance to the humanity of Christ, is to do violence to the word of God, and to strive in vain to screen God from doing what He actually did, and what He eternally purposed to do.

When God gave to man the law He knew that man would violate it, hence He annexed the penalty; and to say that the infliction of the penalty was not as much embraced in God's purpose and mind as the bestowal of the blessing is to say foolishly. God had promised to bestow blessings on man if he would obey the injunctions of His law, and as long as man obeyed, he enjoyed the blessings, but just as soon as he ceased to obey, and did that which God had forbidden in His law, it repented God, or turned Him from blessing to cursing. And, on the other hand, when they ceased to disobey and turned again to obey the precepts of the law, it repented God or turned away the curse and brought in blessings upon them.

Hence repentance as applied to God is not to be regarded as a deep sorrow in consequence of something unforeseen, but is to be regarded in a figurative sense, as denoting an emotion which, in man, is called repentance, but of which the Divine mind is not capable. The purpose of God comprehends all of the apparent changes in dispensations. Therefore the repentance attributed to God can only be understood of His altering His conduct or His dealings towards His creatures, either in the bestowing of good or in the inflicting of evil (penalties), which change in the Divine conduct is founded on a change in His creatures to either obey or disobey His law, and God changes His dealings with them from

blessing to cursing without any change in His Divine *mind* or *purpose* toward them; and thus (speaking after the manner of men) God is said to repent, as is stated in Jer. 42:10: "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you and not pluck you up: for I repent me of the evil that I have done unto you." And again, Jer. 26:3: "If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings. Again, "Therefore now amend your ways and your doings, and obey the voice of the Lord you God; and the Lord will repent him of the evil that he hath pronounced against you." See also Amos 7:2-4 and Jonah 3:10.

If the above texts prove anything, they certainly prove our position, above taken, to be true, that the repentance on the part of God has direct reference to His change of dealing towards them in consequence of their obedience or disobedience to His prescribed law, and thus it is that "God repented that He had made man on the earth" (Gen. 6:6). And as regards its grieving Him at His heart, we presume there are none so silly as to believe God was so disappointed in the course of man as that He was somewhere sitting off to Himself, weeping and grieving over His sad disappointment, for surely God knew all about man before He made him. "Known unto God are all His works from the beginning of the world." The Bible plainly teaches that God is a Spirit." Hence, wherever the Spirit of God is found, God is there. Wherever the Holy Spirit is grieved, God is grieved, and surely there must be such a thing as God's children grieving the Holy Spirit, or else Paul would not have said to his brethren, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). How could they grieve the Holy Spirit of God, Paul? Surely there is but one way, and that is by failing to walk according to His teachings; for Paul said to his brethren, "Let him that stole steal no more; but rather let him labor, working with his own hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to

the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (verses 28-29). And verse 31, “Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.” But, on the other hand, should all the above vices be among you, you thereby grieve the Holy Spirit of God, and as a matter of fact, whenever the Holy Spirit is grieved, God is grieved.

But that we may have a still clearer view of the subject, let us turn to Isaiah 63: 9-11; “In all their afflictions He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His Holy Spirit: therefore *He was turned* to be their enemy, and He fought against them. Then He remembered the days of old, Moses, and His people, saying, Where is He that brought them up out of the sea with the shepherds of His flock? Where is He that put His Holy Spirit within him?

From the above we clearly see that God was said to be grieved in consequence of the disobedience of His people, and we are strongly of the opinion that God’s Holy Spirit that dwells in His saints today, is often grieved in consequence of the disobedience of the people of God; for many nights have we wet our pillow with tears while studying over the torn-up and scattered condition of God’s people, and we felt to be grieved and stirred in spirit, and we are sometimes certain almost that such feelings do not arise from the flesh, and we are unable to account for it, unless it is God the Holy Spirit that dwells in us, and is grieved over the disobedient course of Zion. And again we think of Lot’s case. His righteous soul was vexed from day to day with the filthy conversation of the wicked. Surely the Holy Spirit of God that dwelt in Lot was vexed and grieved at the rebellious course of the people, and in this sense we can see no violence done, to say that God was grieved in His heart.

Now, brethren, whether this be a correct exegesis of these texts or not, these have been our own reflections, and no one is responsible for them but the writer. Should they prove of any value, to God belongs all the praise. One thing is sure, God blesses His children

that obey Him, and we have often thought that too much never could be said in the way of trying to influence the children of God to “walk worthy of the vocation wherewith they are called.”—Elder T. S. Dalton, *Primitive Monitor*, 1909.

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### THINK ABOUT IT

Several years ago a man of my acquaintance who had been a member of a denominational church was converted and united with the Primitive Baptist's. In conversation with him he related that one of the first contradictions he noticed among the people he had been identified with after he began to see the truth about how sinners are saved was that they taught what is known as “the age of accountability;” that is, that children become accountable to God for their actions at the age of twelve years and that they are in a saved state until that time, but after that they may lose their salvation; yet, at the same time they taught that once a person is saved he is always saved.

Now, the contradiction involved in these two opposite positions should be obvious to any thinking person. It should not be hard to understand that if a person is saved before he is twelve years old, and if once saved *always* saved, then it necessarily follows that all mankind will be saved. If all children are saved in an eternal sense before they are twelve years old, and if it is true that once a person is eternally saved he is always saved, then no one can be eternally lost.

It is, indeed, a truth plainly taught in God's word that once He gives a person eternal life that person cannot lose that life so as to be eternally lost and condemned. But it is *not* true that people are automatically saved *until* they are twelve years old and then are accountable to God *after* that time. This “age of accountability” doctrine has no scriptural foundation whatsoever. It is not even hinted at in God's Book. All are accountable to God for their sins, regardless of their age, and the only deliverance from the consequences of sin is the shed blood and imputed righteousness of Christ the Redeemer. Salvation cannot be based upon a person's age, or upon anything they do, and be by grace at the same time.—*Editor.*



### **NO CREATION WITHOUT A CREATOR**

It matters not how many times men tell me that the earth and all the other heavenly bodies came into existence without a Creator, I will never believe them. The Bible tells me in the Book of Genesis and many other places that the Lord created the heavens and that He Himself formed the earth and made it. Isaiah 45:18 tells me that He not only made it but He also formed it, and has established it. He did not create it in vain but He formed it to be inhabited. He says, "I am the Lord; and there is none else." A long time ago God so dealt with me that I will take His word over that of man's any time and in any situation and concerning any matter. I pity those who deny His being and reject His word as a collection of myths and fables. Unless the Lord delivers them from their state of darkness they will have their part in the lake of fire, and then they will understand that He is God and that they are the fools He said they were (Psalm 14:1, 53:1). It took Divine power and deity to create the world and those who do not know it are willfully ignorant. It is not a very discerning person who can look upon God's grand creation and not perceive that there had to be a Grand Creator.—

*Editor.*

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### **ORDINATION OF ELDER BILL BLACKBURN**

The Mt. Carmel Primitive Baptist Church, located in Fortville, IN, met on Sept. 27, 2008, pursuant to adjournment, having requested Sister Churches to send their ordained help to examine and consider the ordination of Brother Bill Blackburn to the full work of the gospel ministry.

The Church Minutes pertaining to calling for the ordination of Brother Bill Blackburn were called for and read by the Clerk. The Church being of the same mind, called for the Presbytery to be formed. The following Elders and Deacons responded and formed the Presbytery: Elders Roy Motsinger, Darvin Edwards, Mike Chastain, James Clemmer, Dan Aders, Jack Griffith, Brian Ballenger, and Tom Pitney: Deacons Jerry Hirst, John Edward Johnson, Carol Cannady, John King, Warren Thacker, and Otis Edwards.

The Presbytery organized by selecting Elder Roy Motsinger Moderator and Elder Brian Ballenger Clerk. And invitation was given to ordained help of Sister Churches in fellowship with us, who were not included in

the call to seats in the Presbytery with no response. The Church, by sustained motion, delivered Brother Bill Blackburn to the duly organized Presbytery.

The Presbytery appointed Elder Darvin Edwards to question the candidate as to doctrinal principles and practices held by the Primitive Baptists. Elder Edwards questioned the candidate. The Presbytery, by sustained motion, proceeded with the ordination by appointing Elder Mike Chastain to voice the Ordination Prayer and Elder Darvin Edwards to deliver the Charge. The presbytery laid hands upon Brother Bill Blackburn as Elder Mike Chastain offered the Ordination Prayer.

Sister Elizabeth Blackburn was invited to come forward and sit with her husband. Elder Darvin Edwards delivered the charge to Brother Bill Blackburn, admonishing him in the duties of an ordained minister of the Gospel.

After the Ordination Prayer and Charge, the Presbytery, by sustained motion, declared that Brother Bill Blackburn is a properly ordained minister of the Primitive Baptist faith and order, and that he be returned to the Church as a fully qualified Elder. Elder Roy Motsinger asked if the Church was satisfied with the work of the Presbytery. By sustained motion, the Church received the work of the Presbytery. The Clerk was instructed to send a copy of the Minutes to Mt. Carmel Primitive Baptist Church and to Elder Bill Blackburn.

The Minutes were read and approved, with a copy to be a part of the Church record. By sustained motion, the Presbytery was adjourned. During the song service the right hand of fellowship was given to Elder Bill Blackburn and his wife, Sister Elizabeth Blackburn.—**Elder Roy Motsinger**, Moderator, **Elder Brian Ballenger**, Clerk.

We should be careful, in trying to avoid a pitfall on one side of the road, not to drop into one on the other side. If the way between seems narrow, we should try the harder to walk in it, for its narrowness only proves it to be right.—*Elder John R. Daily, 1903.*

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

Joyce Roberts, Tn., \$5.00; June & Fred Bradley, In., \$20.00; Elder James L. Painter, Va., \$5.00; Johnny A. Holyfield, Mi., \$5.00; Elder William Payne, Va., \$5.00; Hilda C. Brown, Va., \$10.00; Neetice Buell, Mi., \$5.00.

#### SECOND SUNDAY (continued)

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

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

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2009

#### 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. 2010

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. 2009

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

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

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

#### EVERY SUNDAY

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