

# Advocate and Messenger

148th Year                      OCTOBER 2009                      No. 10

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## 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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### CAST THY CARES ON JESUS

When thy way is fraught with care  
And thy woes are hard to bear  
Do not sink in deep despair—  
Cast thy cares on Jesus.

When great fears are realized  
And thy heart is filled with sighs  
Wipe the teardrops from thine eyes—  
Cast thy cares on Jesus.

There is none so good as He,  
Go to Him on bended knee:  
He will ever faithful be  
Cast thy cares on Jesus.

R.E.H.                                      12-30-08

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Time spent in moping and feeling sorry for ourselves is time that would be much better spent in prayer and in meditation upon the precious truths of God's inspired and infallible word.—*Elder Ralph Harris.*

“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at [sovgrace.net](http://sovgrace.net)

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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 2010

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

Dec. 2011

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

Aug. 2009

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

Oct. 2009

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

August 2009

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

Feb. 2010

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

Dec. 2009

#### 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.

Feb. 2011

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. 2010

EXTRA  
MORNING

# 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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## MUSINGS BY THE EDITOR – NO. 3

Even though there are a great many things I do not know or understand, yet the things I have gleaned from reading and studying the word of God have been of immeasurable worth to me and I would not trade them for the world and all it holds. It saves me from a great many errors in which the world is entangled. It saves me from a multitude of worries and anxieties with which I see multitudes struggling. The Bible is a divinely inspired book and I highly recommend a 1611 King James Authorized Translation of it to all God's people. Read it carefully and prayerfully, and read it often. It will greatly benefit you. Under the blessing of the Lord, it will make a great change for the better in your life.

Popular religion makes an offer it cannot deliver, and offers it to those who can't receive it. It calls on those to believe the gospel who view it as foolishness, and requires those to accept Christ who hate Him. It urges them to meet conditions they cannot meet, in order to get what they do not want, so they can go where they don't want to go, in order to do what they have no intention of doing. It requires them to love that which they hate and to hate the things they love; to reject what they accept and to accept what they reject. How many people do you suppose would ever reach heaven under such a system?

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Just as in the case of a person's *natural* birth they did not desire to be born, so it is the same in their *spiritual* birth. Natural desires follow natural birth, and spiritual desires follow spiritual birth. Natural birth comes about as a result of a process that God set in motion in the beginning, and the second or heavenly birth comes about as a result of God putting His Spirit within the hearts of His people. Prior to the *natural* process of *generation* there is no *natural* life, and prior to the *spiritual* process of *re-generation* there is no *spiritual* life. And just as natural life is manifested by natural action, so spiritual life is manifested by spiritual action. No person has ever acted *in order to be born*, either naturally or spiritually. Life precedes action. Therefore to ask any person to perform spiritual actions in order to be born spiritually is to ask them to do that which is impossible for them to perform. If they have any spiritual desires or longings it is because they are already born of God. They cannot have such desires in order to be born of God, but the desires come as a result of already being born.

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The great apostle to the gentiles tells us that God quickened us into Divine life "Even when we were dead in sins" (Eph. 2:1, 5). And thus he shows regeneration, or the new birth, to be a resurrection. Now, in the final raising of the dead how much will those in the graves have to do with their resurrection? Everyone of sound mind knows the answer. The dead are, of necessity, totally passive in the matter. They cannot be active in their being raised back to life. It is the same way in the resurrection of God's people

from death in sins. They are just as dead in a spiritual sense as those in the graves are dead in a natural sense. Therefore they cannot be active in their own resurrection from that dead state in sin.

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It has been a great help to me to observe the meek and lowly character and disposition of our dear Lord and of those that He called out from the walks of men and made the greatest use of in His service. I am comforted by the fact that I still have a desire to follow their blessed example, even though my efforts in that regard have fallen woefully short of the mark. The Lord has shown us in Micah 6:8 what is good and what He requires of us, and that is “to do justly, and to love mercy, and to walk humbly with (Him).” I am comforted by the fact that He said nothing of its being necessary for us to “understand all mysteries, and all knowledge” in order to please Him, for if that were the case there would be no hope for me or anyone else. It is a great desire of mine, however, to “do justly” toward others, to behave toward them as I would want them to behave toward me, and above all to do unto them as *God* would have me do. If I know my heart I do indeed “love mercy.” I am so very thankful that the Lord has shown such great mercy toward me all the days of my life, and I want to show kindness to others any time I may have opportunity. And above all I want to “walk humbly with my God.” I have thought, and I have said, that a man could have no greater epitaph on his gravestone than the words that were spoken with regard to both Enoch and Noah: “He walked with God”—or in the case of godly women, “*She* walked with God.” No earthly throne with all its associated honors can begin to compare with the privileges and pleasures of an honest walk with God.

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The Scriptures reveal that God has a people out of every nation under heaven whom He chose in Christ *before the foundation of the world*, and that the purpose for this choice was *that they should be holy and without blame before Him in love* (Eph. 1:4). It should comfort us to know that this is true because it guarantees that there will be a multitude in heaven that no man can number (Rev. 7:9), and that there will be a righteous remnant in the earth as long as

time shall last. The doctrines of men, if they were true, would doom the entire human family to eternal ruin because it leaves the salvation of lost sinners to their own choice, and consequently, due to their hopeless condition of death in sin, they would never make the right choice (See Rom. 8:7 & 1st Cor. 2:14).

Those things that the sufferings and death of Christ were to accomplish are spoken of as “the joy that was set before Him,” and it was because of this joy that He “endured the cross, despising the shame” (Heb. 12:2). But if He had seen that even one of those for whom He died would be eternally lost, then it could not have been said that “He saw of the travail of His soul and was satisfied” (See Isaiah 53:11). His satisfaction arose from foreseeing the total and complete success of His redemptive work. Anything short of that would have resulted in dissatisfaction.

As far as most religionists are concerned one of the most unattractive, if not downright objectionable, portions of Scripture in the Bible is found where Paul declares that God, in order to show His wrath, and make His power known, endured with much long-suffering the vessels (children) of wrath fitted to destruction, while at the same time making known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory (Rom. 9:22-23). This doctrine is vehemently rejected by most people who profess religion for it does not suit their notions that God would have to deal with everybody alike or else He would be unjust. Paul ably answers that argument in this same chapter beginning with the 14th verse. God could have condemned the entire human family to eternal woe and misery and remained entirely just, but instead of doing that, He sent His eternal, co-equal Son to redeem *unto Himself*, by His blood, a chosen race “*out of every kindred, and tongue, and people, and nation*” and has made them unto Himself kings and priests (See Rev. 5:9-10). And this chosen race is a “great multitude, which no man (can) number” (Rev. 7:9). “Even so, Father, for so it seemed good in thy sight” (Matt. 11:26).

It is impossible for us mere mortals to fully comprehend the

degree of condescension involved in the eternal Son of God's becoming flesh and dwelling among men (John 1:14). This wonderful transaction is briefly couched in His name "Emmanuel," which means "God with us" (Matt. 1:23), and is spoken of by Paul as being the mystery of godliness. And indeed, a great mystery it is (I Tim. 3:16). It has been said that if we could see ourselves through the eyes of God altogether as we are by nature, it would drive us mad. This is no doubt true. If we only saw ourselves as God sees us in our native state and had no consciousness or awareness of pardon through the blood of Christ and no evidence that we were partakers in His imputed righteousness, the sight would be so awful that hopelessness and despair would drive us insane. But no mere man has ever viewed human depravity through the sinless eyes of the Deity, and consequently no mere man has ever seen depravity in its *total* offensiveness and wretchedness. Some of God's people in every age have had the veil of their own corruption lifted sufficiently to make them abhor themselves and say, "I am vile," and to repent in dust and ashes, and to feel themselves to be the chief of sinners (See for instance Job 40:4—42:6—& 1st Tim. 1:15). But even then they still did not see their wretchedness in the clear light of omniscience. Nevertheless, the condescension of Christ was such that though He had a clear and unlimited view of what man is, He still agreed to come into this vile world and dwell among the lowly inhabitants of earth for a season so that He might perform all those works that were necessary for His people to at last be housed with Him in heaven.

When we look into the face of a precious little infant, especially when it is smiling and cooing, it is difficult to realize that within its little breast resides all the existing seeds of evil, and that unless God in mercy intervenes in the course of its life its ultimate end will be one of misery. We know that some infants do not live but a short time, and some are even stillborn. The apostle Paul tells us that the wages of sin is death (Rom. 6:23), therefore we learn that those who die in infancy are a testimony to the fact that they came into the world with a sinful nature. If there were such a thing as

infantile purity then no infant would die in that state of purity. On the other hand, all of us who survived infancy grew up to be sinners by practice, and this is likewise a testimony to the fact that we were born with a sinful nature. Those of us who are alive grew up to be sinners because we were sinners by nature. We do not become sinners because we sin—but we sin because we have a sinful nature. This is what David had in mind when he said, “I was shapen (Hebrew for *brought forth*) in iniquity; and in sin did my mother conceive me” (Psalm 51:5).

There has never been an instance in nature when a sheep turned into a goat or a goat into a sheep. Christ spoke of His people as sheep and of those who are not His people as goats, and these two groups also remain forever separate. God’s elect may sometimes act like goats, but that does not make them into goats. And likewise the non-elect may temporarily mimic the behavior of sheep, but that does not make them into sheep. Christ said, “My *sheep* hear my voice, and I know *them*, and *they* follow me,” etc. (John 10:27-30).

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### A BROKEN IDOL

I once read of a Catholic woman who went to her priest in great distress because she had managed somehow to break her crucifix. She tearfully told him of the mishap and said in a pitiful tone, “Oh, I have broken my crucifix, and now I have nothing to trust in but the great God.” Such things always amaze me. Imagine a poor soul so worshipping someone’s carnal representation of Christ, that when it is broken she is distraught and devastated at being *reduced* to having nothing but God to trust in. How much better it is for a person to be the subject of a work of grace in their soul, being stripped of all their dependence on their own works and blest to look alone to Jesus for life and salvation.

One of the greatest blessings in the world is for a person to be brought to see the vanity of idols and led to trust alone in “the great God.” When a quickened child of grace is brought to such a place they do not feel that there is anything distressful about it, but rather it is a most wonderful and blessed thing. They are then trusting in



One who cannot be dropped and broken or otherwise marred or destroyed. A crucifix in the hand can never take the place of Christ in the heart.

A crucifix, when trusted in above “the great God” is nothing less than an idol. In fact, a crucifix that is trusted in *at all*, is an idol, and it can never begin to compare with trusting alone in “the great God” of heaven and earth. How blest are those who need no religious relics to trust in! And by the same token, how distinguishingly favored are those humble souls who “worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:3)—nor in any inanimate objects!—*Editor.*

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### IT CANNOT STAND UP

The apostle Paul described unregenerate persons as being “dead in trespasses and sins.” If this state of “death” does not render such persons incapable of spiritual activity, pray tell how *does* it affect them? And if it does render them incapable of spiritual activity, how in the name of reason can they repent, have faith, believe in Christ, love Christ, come to Christ, call upon Christ, pray in the spirit, or perform any other spiritual act? Yet freewill religion requires such persons to do these very things in order to become spiritual beings. It requires the spiritually dead to bring themselves into divine life, the spiritually unborn to effect their own heavenly birth, the natural man to effect his own spiritual creation, the alienated orphan to adopt its own parents, the wicked to hate wickedness, reprobates to love godliness, the spiritually deaf to hear the gospel of grace, and the spiritually blind to see the kingdom of God. Such a system cannot stand up under Scriptural examination.—*Editor.*

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There could hardly be a greater contrast than that between Job and his “miserable comforters” (Job 16:2). With comforters like his, who would ever need *discouragers*? But how much more blest was Job in his sore afflictions than were those poor deluded men in their self-righteous complacency!—*Editor.*

**O SACRED PLACE**

Jehovah-Jesus, Lord of all  
O help Thy feeble worm to call  
For Thy renewing grace!  
My heart is cold, and far from Thee,  
Yet where besides have I to flee  
But to that sacred place?

O sacred place at Jesus' feet  
Where sinners poor would often meet  
Drawn by a Saviour's love!  
Borne down with guilt, I venture nigh,  
Do Thou Thy pard'ning blood apply,  
'Twill all my guilt remove.

O sacred place beneath Thy cross,  
'Tis there I count all things but loss  
And glory in Thy name!  
O could I come and lay me there  
And with Thee in Thy sorrows share,  
Thou bleeding, suffering Lamb!

I'd feel its droppings in my heart  
Pardon, and peace, and life impart,  
Divinely rich and free.  
O precious blood, so freely spilt,  
To cleanse my soul from all its guilt  
And bring me near to Thee!

This sacred nearness oft I'd prove  
And sweetly feel redeeming love  
Encircling all my soul;  
Till I shall reach yon heavenly plain  
Where I with Jesus hope to reign  
While endless ages roll.

From *Gospel Standard*, 1890

**Author unknown**

### WHY WRITE?

I promised my wife and myself I would use this morning to write something for our paper. As usual, I have had problems with what to write. You might smile a bit to know the process I usually go through getting started, but if you are among those who think preachers are so full of ideas all you have to do is plug them in and turn them on and let them go, well, think again! And if you are one of those who thinks writing is so much easier for me, or our editor, than it would be for yourself, then you need this just as much as I do.

This morning I walked past my typewriter half a dozen times before finally sitting down in front of it. Duty ordered me to get started, but my mind rebelled. At last I sat down, took the dust cover off, and stared blankly at the machine. No, it wouldn't work without me. Then I remembered I needed my Bible and concordance, so I walked away to get them. Before I could sit down again, I remembered a phone call I just *had* to make. Ten minutes later and still empty, I was back in place. My eyes fell on a letter that has laid there on my desk waiting to be answered for two weeks, and that seemed so much easier than an article. But, I picked up a pad and pen, scribbled notes to myself of possible topics. Nearly all of them wound up in the wastebasket, though one or two remained. Those I set into some degree of order, all the while knowing that even after I wrote them I would lay them back for a few days to be edited later and rewritten before being sent in to our editor.

It isn't easy to prepare for preaching or writing. Some Old Baptists seem to think all a man has to do is get up and open his mouth, and the Lord will miraculously pour material into his head. It doesn't work that way! I have listened to men who tried that method, and have tried it myself, and I can assure you no one can preach what he does not know. I know Old Baptists resent men speaking from notes (I would resent it too), but I also know that preachers who study out their lessons are far easier to understand and follow. Solomon said, Because the preacher was wise he sought

out and set in order many proverbs (Eccl. 12:9). Unwise preachers may not do so, but if they do not they will not grow much, nor will they apply needed lessons to the needs of their people as they ought. Our Lord commended a faithful searching of the Scriptures to the Jews, and Paul commanded Timothy to study.

Why write? Somewhere in my books is a pamphlet by a long-dead Puritan writer who said he wrote hoping his words would go where he could not, and still speak when he was not. That sounds remarkably like Job who wanted his words graven with an iron pen and lead in the rock forever; and like Peter, who endeavored that after his decease the brethren might have these things always in remembrance. Moreover, there is a blessing in it for us, for ever since I began this page there have been topics of interest come to mind.

Writing is not easy for us, nor is it something that can be done quickly or without thought. But there was never in the history of the church a greater need among our people for lessons on practical living, on experience, on church and personal discipline, on pastoring and being pastored, as well as many doctrinal themes. Brethren, we write because we owe it to those we serve.—**Elder Raymond Webb**, 1991.

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### SWALLOWING A CAMEL

“Ye blind guides, which strain at a gnat, and swallow a camel.”  
(Matt 23: 24).

Much of the Bible is understood by faith. The Scriptures say, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Hebrews 11:3). Is there really any wonder that so many believe that the things seen in this world were made of the things which do appear?

I suppose its easier to fantasize about man evolving from a chimpanzee than it is to believe God would concern Himself with this speck of dust in the cosmos called Earth. And that God would create Adam a full-grown man out of the dust of the ground and breathe the breath of life into his nostrils to make him a living soul.

I think the people who believe that men evolved from lesser creatures are like those able to swallow a camel.

I don't have whatever it takes to understand Darwinian evolution. Why aren't chimpanzees still evolving into men today? The chimpanzees I see at the zoo today don't seem to be getting one bit more like man than the chimpanzees I saw at the zoo fifty years ago. In fact it seems that some men today are behaving more like chimpanzees than when I was younger. Some must strain to believe God could create Adam a full-grown man and make Eve out of his rib. But such a thing is less than a gnat in the full scheme of all that God has created.

Consider all the stars and the sand of the seashore. The making of stars is documented in passing on the fourth day in Genesis 1:16. Men have always been studying the stars. I suppose they are fascinated and hope to learn more about creation by studying them. But I remember some that the Scriptures call "wise men". They also had their attention fixed on a star. They came looking for that one who was the Star that should rise out of Jacob. That star was He who was born king of the Jews. These wise men must have had light on their record of that star's coming from the studying the books of Numbers or Isaiah (see Numbers 24:17 & Isa 60:3).

All the stars are but a drop in the bucket though they are as numerous as the sands of the seashore. God made each star in every galaxy and knows the number of them and calls them by name (see Psalm 147:4). He who can create such awesome wonders is surely able to make Adam out of the dust of the ground. Natural man will not have any of this. The natural man deems it all illogical and foolishness, just like the Bible tells us he will (see 1 Cor 2:14).

Men today are not the first to suffer from misconceptions, swallowing camels and straining to grasp the power and love of God. Even Abraham of old suffered misconceptions thinking that he would have no heir since he had gone childless. Abraham acknowledged that it was the Lord who had given him no seed. But regardless of the way of man and the age of Abraham and his wife Sarah, God is able!

The Lord brought Abraham forth abroad. The Lord delivered

Abraham from his misconception and brought him abroad, outside of himself to see the glory of God. The Lord told Abraham, "Look now toward heaven" (see Gen 15:5). No man would look toward heaven for any light, unless the Lord delivered him from himself and his own preconceived notions. God causes those that He loves to look up! He told Abraham, "Tell the stars, if thou be able to number them." No man can tell that number. The Lord knows that number (see Ps 147:4) The Lord said unto Abraham, "So shall thy seed be." The stars are a picture of God's elect! They shall be as light shining in darkness and not a few but more than any man can number. The foundation of God standeth sure having this seal the Lord knows those that are His.

Mortal man has very little vision compared to the omniscient God of glory. No man can find out the work that God maketh from the beginning to the end (see Ecc 3:11). Those born only of Adam are born blind to things divine. But those advancing that man evolved from primates are more than blind. They have sadly received an unfathomable lie with open arms. Denying that God is the Creator of all things is evidence that one is rich in self-conceit and void of truth.

ELDER MARTY HOOGASIAN

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### A BLOCK OF MY LIFE'S HISTORY

When I moved into the neighborhood of now Pleasant Grove Church in the fall of 1876, I settled in the midst of a family of relatives of the Branches and Farthings, some six miles southwest of Salem, Marion County, Illinois. Six of the older of them were Baptists, and their children had grown up around them, and being a few miles distant from an Old Baptist Church, they only knew what their parents believed by hearing them frequently talk with each other.

At their request I began preaching at the nearest schoolhouse, which was usually well filled, and we, with the old folks, would sing a few hymns, as is the usual custom, but the younger people had never been accustomed to having a preacher among them to associate with them, and for some time they were shy of me and not easy to get acquainted with. But on Sunday after service, wife

and I stopped and had dinner and spent the evening with an old Brother Farthing. Now there were twenty-four of these young people who had just taken the third course in vocal music by an expert teacher. They met that afternoon in the parlor room at Brother Farthing's to practice. One of the young men, whose acquaintance had become familiar, took courage to invite me to come and sing with them. On accepting the invitation, they asked me what part I would rather sing. I addressed them kindly and told them I appreciated their invitation beyond expression; that I had been almost reared in singing schools, and in my younger days had often led a class, and that my wife must also come in and we would sing all things common. This gave me a broad introduction, and at once we were all acquainted.

The next thing was, we must have a regular place to meet, and sing, and preach. All hearts, young and old, seemed to run together, and though we were all poor, we put our little purses, elbows and shoulders together, and with some outside solicitation, and everyone working without registering his wage, we soon had a nice little meeting house, and everything seemed lovely. We would meet and sing one or two nights every week, and would usually finish with a prayer and short sermon, and then often several of them would accompany wife and I home and practice on some new strains, we, as yet being comparatively young folks with them. I soon noticed the tear and sigh of conviction upon some of their countenances, and I thought I saw an opportunity of building up a congregation there.

About three-fourths of a mile distant lived the Branch family, with several young men and one unmarried sister, named Laura, who had a most charming voice for soprano that rolled through the breezes with moving touch of every syllable. When she would walk out of an evening to begin to prepare for the evening meal, I could hear her voice raise, the familiar stanzas ringing through the brushy forest that lay between our homes. Then Tom's voice out in the field would strike the bass chord, and the sound came rolling through the underbrush; and Thad, with his tenor over-topping the branches of the trees, would often bethink me of the angelic choristers over the shepherds of Bethlehem's hillside, after

announcing the birth of the Immortal Babe. And each time we would gather at our meeting it seemed like heaven was getting a little closer.

But alas! A thread was broken in the chain. The loom beam beats out of time, the chords are uneven. A word has been whispered that broke the once-pleasant smiles of two of the young lady cousins; not a scandal—only an affront. It was canvassed throughout the class. The old folks became parties to it. The conflicting parties of the girls would not associate. When they came to church they would not sit on the same bench. They would not meet together at my house as usual. Nothing that my wife or I could do could fan the fever down. Yet our congregation did not diminish, and the song service was kept up.

One evening while I was preaching, and our famous singer was bowed down and fully penitent, we began to sing the closing hymn, and she was sitting on a front seat. Her face began to beam with brightness. She stepped forward and gave us her hand, and gave such expressions of joy with a gladdened heart, that the Lord had pardoned her sins, and she wanted to join the church, and, of course, she was received with gladness.

A few evenings hence, while again closing the service, and her tears of sorrow and penitence being now over and past, she cast her eyes back and saw her opponent in bitter tears and weeping. She ran to her, to whom she had not spoken or even smiled for so long. They fell into each other's embrace, sealed together in the spirit of love. The whole house broke down in tears, the singing almost stopped. Hardened sinners, from whom we had never seen a tear drop, joined in tearful weeping. At the close of the song she came leading her newly gained friend to the altar of confession, and she was received with gladness. From that, older ones, fathers and mothers, kept coming, till I scarcely had time to dry my clothes between baptizings.

A church was constituted the following spring with twenty-seven members, and was under my pastoral care until I moved to the bounds of the Concord Association in the spring of 1882. Elder S. I. Gardner pastored it till he moved to Nebraska.—**Elder Ira Turner**, *Primitive Monitor*, 1922.



### A VAIN SHOW

“Surely every man walketh in a vain show” (Psalm 39:6).

Human life is represented in the Bible in various ways. Images of it are found in the most delicate, frail, and fleeting objects around us, to illustrate its brief and transitory nature. It is compared to “grass, and the flower of the grass;” to the “swift ship;” to the “flight of the eagle;” to a “tale that is told;” to a “vapor that appeareth for a little while, and then vanisheth away;” to a “hand-breadth;” etc., etc. These emblems indicate a brevity of human life such as ought to humble the fond hopes and high aspirations of man.

When we confine our views exclusively to our present state of existence, and carefully analyze all its elements and phrases, we can plainly see that our life is not only brief but the most that is connected with it is shadowy. How unsubstantial is everything that is related only to our earthly existence! What shadows we are, and what shadows we pursue! The world appears as one great stage and its pressing generations as so many actors arrayed in mock costume. “Surely every man walketh in a vain show.”

The plans of life formed by man, the enterprises undertaken by him, often present an imposing aspect and make a great show in the world. Youthful fancy paints pictures of wealth and prosperity such as not one man in a million ever realizes in all its parts. Opposing obstacles are unforeseen or overlooked in these pencil paints of the imagination. In the case of any that make a partial success, the object gained is like the butterfly chased and caught by the eager child. The wealth that is amassed cannot purchase health and happiness, and must all be left behind at the end of the short race of life. The love of reputation is allowable, and a desire to enjoy the good opinion of others is proper when kept within reasonable limits, but the vanity of man often perverts this laudable desire, and it passes into a passion for fame. *Fame*, the love of this becomes a morbid influence, which drives its possessor to undertake the most extravagant plans to acquire his coveted idol. If a high round on the ladder is reached, it is but a short ladder, and he who stands aloft is but a mere speck of human flesh. The mockery of panting desire and breathless haste and palpitating expectancy

results only in a brief stand of a few inches above his fellows, after which he falls to the lowest receptacle of the grave.

The worldly hopes which are cherished by all, verifies the assertion of our text. Hope is a noble capacity, an original endowment conferred by the benevolent Creator. The apostasy of man has so perverted this capacity that it is involved in the common ruin of other constitutional powers, and now it fixes upon objects unattainable and forbidden, and thus the end for which it was originally given is defeated. Now hopes bud only to be blighted and bloom only to die. We look back upon the past and wonder at the strange course we have run, and thank how different it has been from what we once expected it would be. So much we hoped for has not been realized by us, and so much we have realized has been disappointing to us. Let it be remembered that we are speaking only of hopes that are purely worldly in their nature.

The worldly happiness of men is but a vain show. Men are generally overrated in the actual degree of their temporal happiness. It might be concluded that people, the great majority of them, are quite happy, if we should view them superficially as a mere spectator, untaught by experience and observation. But enjoyments are often affected which are not at all possessed. A smiling face often stands as a false index of the heart. The sunshine on the brow does not display the storm beneath. In the great drama of life a mask is worn and an assumed and feigned character is acted. Bitter sorrow and anguish lurk beneath the surface of society, while outwardly may be seen the fairy light of smiles and the assumed role of gayety.

But worldly happiness is actually enjoyed by many. Sinful pleasures are delighted in by the voluptuaries of earth. The intoxicated seekers after earthly bliss really enjoy their pursuits and delight in the attainment of the object pursued. But this happiness is not pure and unalloyed. In the most delightful seasons the soul is aware of concealed aching. Bitter recollections from the past, or painful forebodings from the future, dim and sadden the brightest scenes of the present. Flights of forgetfulness may cross the path, but anon the cloud of bitter reality casts its gloomy shadow over the way. A world of sinners can never be anything else than a world of sufferers.

As to most of the miseries of the present life, man walketh in a vain show. There are many real miseries, to be sure, but many miseries are only imaginary. We often trouble in advance over what never comes. Each man thus creates some of his own sufferings. Great impatience and peevishness disturb the mind under false apprehensions of imaginary ills. Complaints are made when thankfulness ought to flow out from the heart. Each seems to think his own trials the hardest to bear and his own burdens the heaviest. This is a race of grumblers, bowing under loads they need not carry. We remember an incident in our childhood days that helps to illustrate this truth. In our attempt to put a stick of wood on the fire we fell and slightly burned our hand. Mother pitied and petted her "poor boy," and the more she pitied and petted the louder we cried. Her pitying and petting helped our imagination to enlarge the injury until it appeared unbearable. There is much of this among grown-up children.

If we were to judge some poor people by their manners and dress we might take them to be rich, while the rich are sometimes seen in the garb of poverty. The illiterate make great pretensions to learning, while the wise often assume the appearance of fools. Heads of wheat that contain no grain stand erect, while well-filled heads bend downward. "All is not gold that glitters" by any means. A critical examination into the real state of society would disclose horrors never seen on the surface. If we could see the human race as God sees it, how our feathers of pride would fall!

A vain show is made in the plans and purposes we frame for the future. It would seem that we expected to live as long as the antediluvians, if we were to be judged by the prospects we frame for ourselves. What aspirations mark our course, what ambitions show themselves in our conduct! Most of the calculations made by men in reference to the future are measured by a line that extends far beyond the "hand's breadth" allotted to them. Things connected with the present life are so unduly magnified that men walk in a vain show as regards the duration of life itself. Days, weeks, months and years are squandered by many in the pursuit of sinful pleasures, as though there were no end to an earthly existence. No value is attached to time as though there were an unlimited supply of it. People die all around us every year; still we regard that event in

our own case, which must make the close of our pilgrimage, as being a long way off. When we are young we think forty years old to be the beginning of old age, but when we reach fifty we think we are not yet old. "How vain are all things here below!—How false, and yet how fair!—Each pleasure has its poison too,—And every sweet a snare."

While every man, in a state of nature, walks in a vain show, yet there is a life that is substantial and enduring. Jesus possessed that life immeasurably and lived it to perfection. In His walk there was no vain show. That same vital principle is imparted to the souls of all who are quickened by the Spirit of God. It is never offered on terms but is divinely given to the dead in sins. "It is not of him that willeth, nor of him that runneth" that it is bestowed, but it is altogether "of God that showeth mercy." This life is a profound reality, and being directly opposed to the vain show of our mortal life, it "is hid with Christ in God." It is the life of God in the soul, a sacred mysterious principle of vitality that is to be fully displayed by us only in a future world.

"I give unto them eternal life," Jesus said, "and they shall never perish." All that receive this life are born of an incorruptible seed. This is a vitality that never can become corrupt. It is no vain show, such as the world walks in. It is an imperishable reality. It is needed to make our religious service more than a vain show. It will be needed at the last hour, when the illusions of this mortal life will be broken up, when its imposing show will cease, and its emptiness will be seen and felt most bitterly. "Crown my last moment with Thy power—The latest of my latest hour—Then to those raptured heights I'll soar—Where fears and death are known no more."—**Elder John R. Daily**, *Zion's Advocate*, 1905.

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Shortly before Christ went to the cross, when He went to Gethsemane, He carried with Him Peter, James and John. It was then that He "began to be sorrowful, even unto death" (Matt. 26:31-56), and it is said in Luke 22:44 that He was in "an agony." This is as far as we can go into the sufferings of Christ so far as words are concerned. We cannot even *begin* to imagine the immensity of His anguish and sorrow. And Oh! To think that my own sins were a part of the pain He bore! O, my soul! It is too much for me!—*Editor.*

### TIME'S SWIFT PASSAGE

It is interesting to note that when Stephen was stoned, Saul is referred to as "a young man" (Acts 7:58) and only about 30 years later he refers to himself as "Paul the aged" (Philemon 9). There was a period between Paul's conversion and his martyrdom of about 35 years, so even if he was as much as 30 years old when the Lord appeared to him on the Damascus road, that would have made him only 65 years old when he died. I turned 71 this past August, and it is still difficult for me to think of myself as an aged person. Those of you who are young will be amazed at how soon you will find yourself among the older generation. It is strange how people's perspective on age changes as they get older; at least that has been the case with me. For a long time I thought people who were in their seventies were quite elderly, but that does not seem so old now that I am there myself.

I've always heard that the longest lifetime is short to look back upon, and I have found that to be very true with regard to my own brief span on earth. To reflect back on it, it surely does not seem like a very long time. When I assumed the editorship of the *Advocate and Messenger* I was a 'young' man of 38, and now, only 33 years later, I am classified as one of the older heads. Where has the time gone? Truly does James refer to life as a "vapor, that appeareth for a little time, and then vanisheth away" (James 4:14). Our days on the earth are spoken of "as a shadow" (I Chr. 29:15), as being "swifter than a weaver's shuttle," and "a post" (Job 7:6 & 9:25) and "as an handbreadth" (Psa. 39:5). When Jacob was a hundred and thirty years old he said the days of the years of his life had been *few and evil* (Gen. 47:9). At that point he was fifty-nine years older than I am now; yet he too viewed his days as "few".

Even though the trials of life have been numerous, and some of them very severe, yet the time has gone by quickly in retrospect. There were times, during periods of great suffering, when time almost seemed to stand still and an hour seemed to drag on forever, but when it is viewed from a distance the time element seems to disappear. It is now pleasant to consider the fact that time will

soon no longer have any significance, for we will be completely absorbed in the glory and beauty of the Lord and will be wrapped up in praising Him in perfection. Each day and each moment draws me nearer to that indescribably glorious state, and I do not begrudge a moment that is past.—*Editor.*

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### HOW FEW BELIEVE

The Bible plainly teaches the fall of mankind in Adam, and their total lack of will or ability to recover themselves from their corrupt state by nature, yet there are few that believe these truths. It also teaches that God foreknew His people and chose them in Christ before the world began. It teaches that He predestinated them to be conformed to the image of Christ; and that in time He calls them by His grace out of death in trespasses and sins into the light of His love, justifies them, and ultimately glorifies them. It teaches that His grace, applied in regeneration, is irresistible, that is, when He calls His people from nature's darkness they have no power or inclination to resist that call, and once called they cannot go back into a state of death in sins and be lost in an eternal sense. Yes, these things, along with a vast number of other truths, are taught in God's inspired word, yet how few believe the report, and how few, relatively speaking, have been given spiritual understanding of these things and been blest to rejoice in them! How few believe that Christ died for His elect people, "the sheep," "the church," and secured their home in heaven! Very few believe it, but it is true nonetheless! If every man, woman, and child in the world refused to believe what God has said, it would not keep a single thing He said from being true, and it would not prevent Him from doing a single thing He said He would do. Here is what He said in Isaiah 46:9-11. "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure...yea, I have spoken it, I will also do it, I will also bring it to pass; I have purpose it, I will also do it." If we will not believe what He said, it won't be because He didn't make it plain. It will simply be because we are unbelievers.—*Editor.*

### A VITAL POINT GENERALLY MISSED

Those who think an unregenerate sinner must “accept Christ,” believe and obey the gospel, etc., etc., in order to be regenerated just simply do not understand what an unregenerate is. An unregenerate is a person who is “dead in trespasses and in sins” (Eph. 2:1,5). In other words, he is a person who is devoid of divine light and life. His mind is only carnal, which makes him totally at odds with God. He is an enemy and a hater of God, and consequently in this condition it is impossible for him to please God (see Romans 8:7-8).

“The things of the Spirit of God are foolishness unto him.” Such things can only be “spiritually discerned” or understood, and since he has no spiritual discernment or understanding, he therefore cannot know them (I Cor. 2:14). In this sense he is in the same condition as Satan himself. He does not savor (mind or enjoy) the things that be of God and his only interest or delight is in the things that be of men (see Matt. 16:23). And also, like Satan, he has nothing in Christ (John 14:30). Consequently, “the preaching of the cross” is foolishness unto him (see 1<sup>st</sup> Cor. 1:18,23). He is “sensual, having not the Spirit” (Jude 19). That is, he has only one component—the natural, or the carnal—and the only thing that appeals to him is that which pertains to the natural senses.

This is a vital point that is missed by modern religionists. If the unregenerate sinner could lovingly embrace Christ, hear and believe the gospel, love righteousness and hate evil, or anything else of a spiritual or godly nature, then there would be no need for him to be regenerated. There would be no essential difference between him and the born again child of God so far as his abilities are concerned, and an inward work of the Holy Spirit would serve no purpose. In other words, if a dead sinner could do anything a heaven-born child of God can do, then there would be no such thing as being “dead in trespasses and sins,” and there would be no need for a new birth or a new creation.

Until or unless a person gets this point straight in his mind he will never understand how sinners are saved and he will never know what the grace of God really is. Neither will he truly comprehend what Titus 3:3-7 means.—*Editor.*

### NOW WE KNOW IN PART

The apostle Paul tells us that we presently “see through a glass, darkly,” and shortly follows it with, “Now I know in part” (I Cor. 13:12). Here is something amazing to think about—an apostle to whom a great abundance of revelation was given, yet acknowledging that he now only knew “in part.” When we consider the wonderful things Paul was blest to leave on record for us, and when we observe his fellow apostle, Peter, confessing that some of those things were “hard to be understood,” it is truly amazing.

We ask this question, If Paul had such a great amount of knowledge and wisdom, and yet confessed that he *knew only in part*, how much is there yet to be revealed and known. What wonders the Lord must still have in store for us when “that which is in part shall be done away!” If we now “see though a glass darkly,” how will it be when we are able to view things through glorified eyes, and to “know even as also we are known?”

I once knew an old Elder who often spoke of God’s people one day seeing heaven, “in all its full-orb glory.” We can but faintly imagine the splendid scenes of inexpressible beauty that will unfold before us there, and O, what will it be to see Jesus “face to face” without the veil of nature marring our view and to rejoice in Him without any interruptions, distractions, or diminishings! How wonderful it will be for those of us who “hunger and thirst after righteousness” to be eternally furnished with that divine nourishment for which our souls so strongly yearn! The store will never be exhausted, and neither will our rapt attention to, and enjoyment of, the things it contains!—*Editor.*

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### CORRESPONDENCE

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#### KETOCTON ASSOCIATION CIRCULAR LETTER – 2009

My Brothers and Sisters in Christ:

As we are gathered here in this building, being called out from the world, let us be blessed to remember the saying of our Lord, “Where two or three are gathered together in my name, there am I in the midst of them.” Let us give thanks to our Lord and Master for the ear to hear, the eye to see, and the heart of flesh to understand



His glorious truth. Let us give thanks unto the Lord, and let us sing songs of praise to His Holy name. Let us seek Him not only as we gather together as like believers but with each and every breath He blesses us to take as He carries us graven on the palms of His hand through this time world. Let us give thanks to God for His many blessings; the love we have for our fellow man that flows from breast to breast; the desire to gather with like believers to worship our Lord in spirit and in truth; the written word of God, that we may study and know and do His will; and a Saviour that would shed His pure sinless blood to wash away our sins. "Thank God for Jesus Christ."

May those whom He has sent to preach the good news look to Him and not to any man for that Gospel that comes down from on high to comfort our souls, our spirit in this low-ground of sin and sorrow. As we have hope built on the faith that comes from God that our souls, our spirit has been washed in the blood of our Lord Jesus and by that same faith may we ask of our God for wisdom to know and understand God's will in our lives and may we be doers of the word that His will, will be done. May we look to Him for the joy of His salvation. "Bless the Lord, O my soul."

And when we leave this meeting may our souls still be hungry for the manna from on high. May we continue to gather in His name when He calls us "to come and dine" as we are carried through this time world, may we always look to our Lord for His leadership, His knowledge, His love and His grace, for we like sheep have all gone astray and need a Shepherd, the Good Shepherd, to lead us. The grace of our Lord Jesus Christ be with you all. To God be the glory. A brother in Christ, **Harry J. Waites.**

Approved by: **Elder J. R. Kosch, Brother Sam Baggary, Brother Delma Wilson.**

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### THANK YOU, DEAR FRIENDS

It was with deepest feelings of gratitude that we received the beautiful card and sweet notes that our son, Elder Bridgman Harris, delivered to us from the brethren and sisters attending the 2009 session of the Kettocton Association in August. It brought back

sweet memories from the days when each year we visited with many of the dear saints in the northern Virginia area, a number of whose names we fondly recall along with many who are still living. It tugs at our heartstrings to think of the many loved ones who have passed from the scenes of time whose company used to give us so much delight. It is with sweet anticipation that we look forward to seeing them again some glorious day and to join with them in praising our dear Lord in that perfect world where partings never come and congregations never break up.

Bridgman and Elizabeth thoroughly enjoyed their visit with the brethren and sisters they met while attending the associational meeting in Warrenton. They would have us express their sincere appreciation to Elder Richard and Sister Sarah Cox for their kind hospitality and for the comforts of their good home during their stay in that beautiful part of God's vineyard, as well as all the other kindnesses that were shown them by those whose fellowship they were blest to enjoy during the meeting.

Due to my failing health it seems very unlikely that I will ever be able to return to northern Virginia, but we will always carry precious memories of days gone by when we had the sweet pleasure of visiting with so many of God's precious children in that part of the world, which truly is one of the most serene and appealing places we have ever been blest to visit. From the bottom of our hearts we thank each of you who have shown us kindnesses in the past and we pray God's richest blessings upon you always. Please take this as a personal note to each of you, and please know that we love you dearly for Christ's sake. Please remember us each time you pray for the poorest of the poor and the least of the least. With sweetest emotions of heavenly affection: **Bro. Ralph and Sister Melba Harris.**

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

Rhonda R. Luce, Ga., \$50.00; Elder Roy Coker, Al., \$5.00;  
David O. Greathouse, Ne., \$20.00; Elder Robert L. Webb, Ill.,  
\$10.00; Nelle Battle, Al., \$15.00; Vertie W. Nott, Va., \$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 2010

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. 2011

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 2010

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 2010

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 2011

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 2011

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 2010

#### 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. 2011

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 2010

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 2010

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. 2010

#### 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 2010

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; Elder Robert Turner, Pastor, 1654 Forest Drive, Little River, SC 29566, Tel. (843) 249-7948; Bro. Matthew 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 2010