

Advocate and Messenger

147th Year APRIL 2008 No. 4

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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MY CUP RUNS OVER

My cup runs over when I see
By faith a place in heaven for me
O glorious thought, say, can it be
That I'm secured by heaven's decree?

My cup runs over when I view
God's lovely things, so good, so true,
As words from heaven, not a few,
Refresh my soul as Manna new.

My cup runs over when I feel
The tokens of His love so real
Before His throne I humbly kneel
Confiding in His power to heal.

9-26-07 R.E.H.

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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 2008

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

Dec. 2008

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

Aug. 2008

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

June 2008

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

August 2008

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

Feb. 2010

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

Dec. 2008

SECOND SUNDAY

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

June 2008

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

Mar. 2009

Advocate and Messenger

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

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NO CHANCE SYSTEM

I learned in early youth that I could never find favor with God on the Arminian plan. If I were required to believe what popular religionists teach in order that I might go to heaven when I die, then hell would surely be my doom, for I could never believe such doctrine. In view of what the Bible plainly teaches I could no more believe that God is trying to save all mankind than I could make a universe. I could no more believe that unregenerate men and women can please God than I could fly to the distant stars, and I might say the same for the whole freewill system. That system, if it were true, would leave me out. It is a scheme that says everybody has a *chance* to be saved; but it does not give *me* a chance for I could not believe it if my life depended on it. And is that not the very thing they criticize us Primitive Baptists for—that the doctrine we believe does not “give everybody a chance?” However, their system does

not merely leave *me* out and give *me* no chance, but it leaves out *all* those like me who cannot believe as they do.

The truth of the matter is that we who are Baptists of the old original order believe that salvation is by grace, and therefore there is no *chance* involved in it. God saves and calls His people “according to his own purpose and grace” which was given them “in Christ Jesus before the world began” (II Tim. 1:9), and consequently there is nothing uncertain about it. “The foundation of God standeth sure” (II Tim. 1:19) and the first part of the seal that it bears is the declaration that God *knows* those that are His. In other words, He does not have to wait to see who will be His and who will not be His based upon whether or not they “accept Him as their personal Saviour.” God’s way of saving His people does not leave any room for chance. He “worketh all things after the counsel of his own will,” and His people are predestinated according to His *purpose* (see Eph. 1:11). Nothing could be more certain than the eternal salvation of God’s elect (John 6:37-39 & 17:2).

Let me go back for a moment to what I said about the seal that the foundation of God bears. As I said, the first part of that seal is, “The Lord knoweth them that are His.” Then the second part tells us what God would have His born again people do in the way of duty. It says: “And, Let *every one that nameth the name of Christ* depart from iniquity.” There is no command here or elsewhere for unregenerate sinners to depart from iniquity, but rather he addresses “every one that nameth the name of Christ.”

Notice how this qualifying thread runs throughout the Scriptures: “Ho, *every one that thirsteth*, come ye to the waters” (Isa. 55:1). No one is instructed to come to the waters except those who are thirsty. “Come unto me, *all ye that labor and are heavy laden*, and I will give you rest” (Matt. 11:28). No one is told to “come” except those “that labor and are heavy laden.” “*If ye then be risen with Christ*, seek those things which are above” (Col. 3:1). No one is addressed *except those who are risen with Christ in regeneration*. Even the most popular verse in the Bible—John 3:16—is limited to *believers*. It does not say, “Whosoever *will* believe,” but, “Whosoever *believeth*”—which is a vast difference. There are many other such examples, but these will suffice. “In every nation he

that feareth (God), and worketh righteousness, *is*, (not, *will be*) accepted with him” (Acts 10:35).

I have never been burdened with the idea that some person, or persons, might spend eternity in a devil’s hell because I failed to get to them with the gospel. Speaking of a chance system—nothing could be any more *uncertain* than that! Untold thousands of people die each day without ever having heard the gospel. I am thankful that God knows each one of them, and if they are His He has “sent forth the Spirit of his Son” into their hearts, Crying Abba, Father” (Gal. 4:6), no matter where they are located on the earth. And He did it *because they already were His sons*—not in order for them to *be* His sons. The truth makes so much more sense than error. The truth sets people *free*. It does not lade them with burdens that they cannot bear. A chance system is just such a burden.

A chance system assumes that everybody *deserves* a chance to be saved and that God would be unjust if He did not give everyone a chance. But I have said many times that if everyone had deserved a *chance* to be save, then on whatever grounds they deserved a *chance*, they would also have deserved to be saved. Why would a wise and all-knowing God give a deserving people a *chance* to be saved and run the risk of their rejecting it and being eternally lost, when He could just as easily have gone ahead and saved them on the basis of their just deserts? The truth is that none of the fallen race of Adam deserved anything from God except His eternal wrath, and He would have remained altogether just and equitable if He had consigned all of them to unending damnation. The innumerable host that He chose in Christ Jesus before the foundation of the world are saved entirely by grace. They are objects of *mercy*, not *justice*.

Paul stated it so well when he quoted from Exodus 33:19: “What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion upon whom I will have compassion. So then *it* (eternal salvation) is not of him that willeth, nor of him that runneth, but of God that showeth mercy” (Rom. 9:14-16). *Mercy* and *compassion* are the key words. Read the whole chapter and see if you find anything that even hints of a chance

system. If man had anything whatsoever to do with his own eternal salvation he would naturally insist on taking part of the credit. "Where is boasting then? It is excluded" (Rom. 3:27 & Eph. 2:9). Poor sinners such as we have nothing to boast of. God alone is due all the glory for the salvation of His people.—*Editor.*

THE SPIRIT BEHIND THE PSALMS

What a delightful frame of mind and heart must David and others have been in when they composed the poetry and hymns that we know as the Psalms! Almost everywhere we look we find the writer either glorying in the Lord and extolling His excellencies, or else drawing comfort from a deep faith in Him and pleading His perpetual mercies. At one moment the psalmist will be begging the Lord to bring his soul out of trouble, and a little afterward he will be carried away in praising His name. But whether in sorrow or in joy the writer is always occupying a godly posture before the Lord. He is never taking flighty excursions into the field of speculation, nor is his mind taken up with the vain and empty pleasures of the world, but his soul is centered in things divine. His very soul is absorbed in the heavenly rather than the earthly, the spiritual rather than the material, things that are true, honest, just, pure, lovely, of good report and full of praise. What sublime language we find flowing from their pens! How full of joy and rejoicing must have been the writer when he spoke of the Lord his God who dwells on high humbling Himself to behold the things that are in heaven and in the earth, and declares, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him among princes, even with the princes of his people," etc! What an unspeakably beautiful word-picture the psalmist paints of the work of the Lord in our souls when he speaks of His making the barren woman to keep house, and to be a joyful mother of children. O, that we might be blest to often make a spiritual application of these things to our own souls as our deadness, coldness, and dullness is turned into rejoicing. Dear Lord, shine Thy light more and more into our souls that we may often meditate upon these pearls of great price.—*Editor*

WAIT, HUMBL Y WAIT

Almighty King, admired by those
 Who know their wretched state
 May we on Thee alone depend;
 Upon Thee let us wait.

Upon Thee let us wait, Dear Lord,
 And cast our all on Thee
 And may Thy loving providence
 Our constant shelter be.

Whene'er our path is strewn with doubt
 And hope is growing dim
 Let us not fail to flee to Christ
 And humbly wait on Him.

Wait on His wise and timely aid—
 He always knows what's best
 With patience do what He commands
 And leave to Him the rest.

Wait, humbly wait, and seek His will
 Strive not to race ahead
 If we go trusting in His word
 By Him we shall be led.

R.E.H.

1-30-08

As the fact that the world falls in with Arminianism is proof of its falsity, so the fact that the world rejects the doctrine of sovereign, electing grace, is proof of its truthfulness. Those who teach that an offer of salvation is made to all, must either be preaching a *true* or a *false* doctrine for them to accept. They say the world *can* receive the doctrine they preach, and this we cannot dispute, for we see them receiving it. But Jesus said the world *could not* receive what he taught, and Paul wrote that they *could not* know the things that he taught.—*Elder John R. Daily, 1902.*

NOT A NOVICE

Goliath was not the first scrap the lad David was involved with, for he had already tangled with a lion and a bear, and perhaps others we don't know about. Although Moses was forty years of age, with all the teaching the Egyptians could give him, he was not ready to lead Israel when he made his first attempt. He required another forty years as a desert shepherd to teach him lessons. The apostles did not start preaching the moment the Lord called them to follow Him, but they required those years of instruction from Jesus, and after that the discipline of the Holy Spirit. After his Damascus road experience and his baptism, Saul of Tarsus did not start out his mission work. Three and a half years in the Arabian desert, with the visions and revelations God sent him, and even then perhaps as many as fourteen years passed before the Lord sent him to the work.

The words of our subject, found in First Timothy 3:6, teach a much needed lesson for our church. The title *Elder* does not refer to age, but it does mean a person who has mature judgment, character, and reputation, and can be trusted with responsibility. I once had a letter from a very proud mother who was happy to inform me of her twelve-year-old son who was preaching—she felt very successfully. Perhaps a lad of that age might be able to speak on a number of things, but I doubt that he would have a good knowledge of the Bible, and certainly not of the issues facing the church or the individual members. If the Lord has truly called a lad to the work of the ministry, He will not take away that gift if the church takes time to train him properly. Preachers do not preach for their own benefit, but for the spiritual welfare of the church body.

I have known of occasions when some brother told the church he had a calling, and without hesitation the church ordained him. They did not consider his qualifications seriously. On one such occasion, after ordaining the man, they refused to call him as their pastor. On another, within three months that man destroyed a church with his excessive fighting. Another preached for a few months

and then left the church for another order. And still another began preaching heresy, and led some of the members off with him. The ministry is a work for a lifetime, and men must grow into the work. Someplace I read the account of a father who scolded his son's teacher for making the work so difficult and time consuming. The teacher answered, "We could raise a squash in a garden in about three months. An oak takes years to mature. Which do you want your son to be, a squash or an oak?"

It is easy for a church to do things hastily, and then discover if they erred that they are unable to correct the situation without great harm. If the man is what he ought to be, he will honor the church for being careful. If he is not what he ought to be, it doesn't really matter what he approves. Have you ever noticed that when the first church chose their seven deacons, there were former priests and rulers in the church's membership, yet they were not chosen? What were the qualifications the apostles insisted upon? In addition to those that Paul gave to Timothy, I think it would be fair to ask questions such as, Will this man listen to the counsel of the church? Does he have the spiritual welfare of the church at heart, or is he merely promoting himself? Can he talk to people? Paul said of deacons, (and it means preachers too), "Let them first be proved." Almost any man could entertain a congregation when there are no problems, no difficult decisions to be made, but where would the church go if they followed him? Would members young and old be able to come to him with questions, perhaps of marriage, or child rearing, or disagreements within their number, or even serious private problems they do not want to become public knowledge? Will he be a good example to the flock, or more, will he be a good example of the flock to the world? Some kinds of respect must be earned. He doesn't get it along with the title of Elder.

Many pastors, including myself, thought at the time of their ordination the church was acting too hastily. In my case, there were half a dozen good pastors who kept their eyes on me, and about that many good deacons too, as well as many fathers and mothers in Israel who watched over me as if I were their own (and I was). No man should ever be ordained and turned loose on his own, to

go where he pleases or do what he pleases. And as for the belief of some that the church belongs to the preacher, let me close with the answer one brother made in my hearing, "If this is *your* church, then it probably isn't the *Lord's* church.

ELDER RAYMOND WEBB

Editor's note: In the above article we have the voice of long experience. Elder Webb is 83 years old and has been in the ministry for over 60 years.)

THE SPEECH THAT PLEASED THE LORD

Solomon made an end of building his own house and the house of the Lord, and the walls around the city of Jerusalem. Before the Lord's house was built the people sacrificed in high places. In Gibeon was a great high place where Solomon sacrificed a thousand burnt offerings on the altar. There in Gibeon, God appeared in a dream to Solomon one night, and said, "Ask what I shall give thee." This marvelous episode is recorded in two different books of Scripture, 2nd Chronicles, 1st chapter, and 1st Kings, 3rd chapter. What good thing did Solomon do to deserve God's revelation? Solomon like every other man born of Adam should have to work to stay alive from sun up to sun down and should perish for failing to do so. When he lies down at night a bed of thorns and thistles with a stone for a pillow would be a sinner's rest. When he closes his eyes should he deserve to look forward to anything except toil and trouble? Does a sinner deserve more in life? But the Lord is good and He is full of tender mercies.

A glimpse of God would be far more than any man deserves. But to be told by the Lord to ask something from God is nearly unfathomable. Solomon confessed his insufficiency saying, "I am but a little child, and know not how to go out or come in".

Is there one of God's people who knows how to come out? Would one ever come out except the Lord of hosts led him? And if one did come out of the world, would he know how to come into the Lord's Church? The Gadarene when he was in "his right mind" had to be told to, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on

thee.”

Solomon by grace knew that he was to serve the Lord. He, though raised and seated among the kings of this world, considered himself but a servant. He said, “Thy servant is in the midst of Thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.” Where was the missionary that Solomon accredited for such knowledge? How did Solomon know that God had so many elect (chosen) people?

If you could ask God for anything, what would be your desire? Perhaps you would desire world peace. Why not ask the Lord to lift the curse He spoke upon the world when sin entered into it, and death by sin? Why not concoct some figment of imagination that would replace the world God created with a new earth filled with holiness where men never died and call it the millennial kingdom? Do you think God would grant such desires? One may ask but that one will not receive, because he will have asked amiss.

Solomon asked God this, saying, “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? His request was that the Lord give him wisdom and knowledge (2 Chron. 1:10). And the speech pleased the Lord, that Solomon had asked this thing. If God’s little children would all likewise ask their Lord for an understanding heart, how pleasing such prayers would be to Him!

Without wisdom and knowledge neither Solomon nor any of God’s people would be able to go out, or come in, or be able to judge the Lord’s people (see 2 Chron. 1:10). Why would any of God’s children need wisdom to judge the Lord’s people? “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? (1 Peter 4:17)” There still is good and bad which must be discerned. We still stand in need of godly wisdom, which far excels the wisdom of Egypt. “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make

peace." The end of godly wisdom should be peace.

Let us be found as Solomon asking for godly wisdom, knocking on mercies door, seeking good and eschewing evil. Exercising such wisdom we shall both seek peace, and ensue it (1st Peter 3:11).

ELDER MARTY HOOGASIAN

"LAZARUS, COME FORTH"

Thus the eternal Word of God spoke to the dead body of Lazarus, after hearing the mournful story of the broken hearted sisters, who had expressed their faith in His divine power to have saved their brother, saying, "Lord, if thou hadst been here, my brother had not died" (John 11:32). Mark the confidence in this expression!

Jesus had been in the house of the bereaved sisters, and had shared their joys, and now had come to share their sorrows. "Jesus wept!" What a wonderful condescension! What amazing, tender and compassionate sympathy! O, the joy of having a friend in adversity, sorrow and trouble! But this was not the chief object of this welcome visitor who spoke such sweet words of cheer, for He had told the disciples that Lazarus was dead, and that He was glad for their sakes that he was not there, to the intent they might believe. This plainly shows the object of His mission.

He *journeyed* that way, that He might show His power in bringing back to life His former friend and follower. Who but the most hardened, impenitent, and totally depraved could doubt the Messiahship of Jesus, or His power to do whatsoever He designed. He did not *try*. He simply *did*. If He had failed in raising Lazarus, it would have been a public demonstration of a lack of ability, and an unanswerable argument against His claim to sonship and oneness with God. But, "He shall not fail" (Isaiah 42:4) had been proclaimed seven hundred years before His advent into the world. He came as the anointed of the Father to execute His will. Hence the pleasure of the Father must prosper in His hands (Isaiah 53:10).

If Lazarus had not come forth at the divine command, it would have been no fault of his own. Who would have charged Lazarus with blame if he had not been raised from the tomb? It is true that

fault and blame might have rested upon him for his death, but no such blame could be charged to him for not coming forth from the grave. In all this we have a lively figure of those who are dead in trespasses and sins. Men are blameworthy for sins, and held accountable for it, with all its awful results, but are dead sinners to be blamed for not becoming new creatures in Christ? Who but the most ungodly and totally depraved sinner, or the most hardened Arminian will take the position that sinners, dead in sin, are at fault for not being quickened into divine life? In other words, is it a sin not to be born again? If so, we ask what law demands the sinner to be born again? If no law requires such an act upon the part of a sinner, then it can be no sin for the sinner not to be born again; for sin is a violation of law. The holy and divinely given Scriptures of the Old and New Testaments points out every duty and obligation of man. Everything that God would have him do is set forth, every act of obedience pointed out.

There is not a sentence in all the Book of God commanding the totally depraved and dead sinner to be born again, to live, or to do anything that would be the cause of such birth or the reception of spiritual life. Hence, it is not the duty of sinners to be born again, or to enter into a spiritual life, consequently no sin for them not to do so. In fact, being born again, raised from this death in sin, quickened into life divine, etc., is not the work of the sinner, nor acts of men, but is the powerful, efficacious and irresistible act of Almighty God by His Holy Spirit, unaided and unattended by any means whatsoever.

We are not contending that men are not blameworthy for their sins, for I most firmly believe that all men are accountable to God, and justly chargeable with every sin, whether in word, thought, or deed. God's moral law demands of His creatures that they obey Him, in not only the letter, but in the spirit of the law as well. But the moral law does not demand that its subjects be born again. There is no such demand in the gospel, for the gospel is a declaration of peace and pardon, and good news from a far country. Hence, whoever makes such demands upon the sinner leaps far beyond the bounds of scriptural authority, and thereby violates the teachings

of God's holy and blessed word. It is no uncommon thing to hear men who profess to be ministers of the gospel, address unconverted, impenitent and dead sinners, in the following language: "Sinner you may be saved tonight upon the terms of the gospel; there is no reason why you may not *all* be saved. Come to Christ just now. God wants you saved, and the Holy Spirit is *trying* to save you. Jesus is *pleading* with you to yield to His divine and saving power. It is all left with you."

How shockingly strange that men of sense and reason, will thus violate every principle of true science, every rule of logic, and every page of Holy Writ. Jesus said, "No man can come to me except the Father draw him."

Coming to Christ is a spiritual act of the renewed and spiritual mind or soul. Dead souls cannot act; therefore dead souls cannot come to Christ. "You hath he quickened who were *dead*." "He that hath the Son hath life; he that hath not the Son of God hath not life." The alien sinner has no spiritual life. Hence, the reception of spiritual life is not based upon the actions of alien sinners. Coming to Christ is a spiritual act. The alien sinner has no spiritual life; hence, the alien sinner cannot come to Christ.

But the objector answers, "The unwillingness of the sinner is what keeps him from coming to Christ." I reply that the very moment the sinner is quickened into divine life, the "unwillingness" disappears. Sinners are made willing in the day of the life-giving power of Him who raised Lazarus from the dead.

Kind reader turn your eyes from the sad picture painted by some religionists, saying that God *wants* to save sinners but can't; that Christ is pleading with them to yield to Him. Stop your ears to the blasphemous language of Arminian guides, and come with me to the everlasting and eternal truths of the God who speaks and it is done, and hear the voice of His own Son, saying, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will" (John 5:21). "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (ver. 5:25). Just as Lazarus heard the voice of Jesus and lived, so shall every sinner to whom He speaks enter

into a living vital union with Him, and be raised up at the last day.

It takes the same almighty, irresistible power to quicken the soul into life, as it does to raise the body from corporal death; and as it would have disproved the divinity of Christ, had He failed to bring His friend, Lazarus, from death, so it would disprove the existence of a divine Being should there ever be one failure in raising to eternal life any sinner upon whom the covenant love of God was bestowed. A "trying" god may do for infidels and atheists, but Jehovah can never be his name, and we will not bow at his shrine. The arm of the God we serve is not shortened that it cannot save, neither has the blood of His covenant lost its power.

Others may boast of their self-righteous acts, and speak of their own power, but give me a place with the people who speak of the glorious majesty of the Kingdom of God and talk of *His* power. Let me tell of a Saviour who is able to save to the uttermost all that come unto God by Him. Such news will be received by the contrite in heart, as a message of love, and the humble shall hear and be glad. And when life's journey is ended, and He shall come to gather the trophies of His grace, and by the same voice that bid our souls awake from death in sin, bid our sleeping dust arise, we shall join Martha, Mary and Lazarus, together with all the redeemed.—Elder W. C. Arnold, *Zion's Advocate*, 1906.

THE VALUE OF HOPE

The value of hope is beyond the power of human computation. He who has found its presence in his heart most comforting, is unable to properly emphasize its preciousness. The loftiest intellect, as well as the most credulous (for hope visits the poor man's hut, as well as the palace) cannot describe the comforts emanating from its presence. Hope is the star that guides the saints on toward the blissful beyond. It is more than a star. Perhaps it is like a sun, which, as we journey toward it, casts the shadow of our burdens behind.

God has so arranged, in order that our confidence and trust may be intensified in Him, that here we walk by faith and not by sight;

in hope and not in full fruition, as the Comforter comes with the soul-cheering evidences of something better farther on. How wisely He has arranged it! Here we step from darkness to darkness. When we would faint and become weary, the faithful guide whispers into our souls, "As thy days, so shall thy strength be" (Deut. 33:25), and as our hearts grow stronger and fears are allayed, then by hope and faith we look up and say, "*I do not ask to see the distant scene; one step is enough for me.*"

Hope is one of the most powerful impulses to action in the material world. Destroy hope and every wheel in agricultural, maritime, manufacturing, commercial and literary world would become still, and the whole world would sink in quiescence. The Christian's hope differs from this. The Christian does not look forward with the expectation of reward from his own efforts, but realizing the frailty of man through the light of grace and knowledge of the truth, his hope is anchored to the Rock of Ages, made secure by the triumphs of Christ.

Our hope rests upon the solemn promise of God, which He has made to us by His prophets and apostles, and confirmed in the person and work of His dear Son. Hope appropriates to itself the thought, "He loved me and gave himself for me." As we recall the boundless love of God, His omnipotence, the ancient covenant between the Father and Son, and the fact that by the blood of the cross the demands of that covenant for our justification were met, can we not repeat;—"What more can He say, Than to you He hath said; You who unto Jesus, For refuge have fled?"

It was God's plan that Israel should pass through the wilderness, and learn the important lessons of dependence and need. It is His plan that His children pass through the wilderness here, with Christ as our guide; the Holy Spirit as our Comforter; faith as a telescope to the soul, and hope as a compass, what more do we need?

Were it not for hope, we would become intoxicated with the satisfaction that this world gives. Were it not for hope we would live upon the streams, rather than on the fountains; we would be too ready to say with the three disciples, "Lord, it is good for us to be here," and when we came to that river that marks the known

from the unknown, we would be ready to stop at its banks, or, at least, with reluctance, we would cross over, indifferent in our desires, after what is yet to be received by us in the heavenly world.

What if sometimes your hope grows dim? You could not prize it as you should, were it always bright. Your lot, in that your hope is sometimes wavering, is the common lot of all. This has been the testimony of the children of God of all ages. Were you to tell me that your hope never varied, I am unable to tell whether I would envy your state or pity your plight. Your testimony that it changes, sometimes bright, sometimes obscured, begets fellowship upon my heart; for, as I review the past, it has been thus with me.—Elder Eldon A. Huchison, *Primitive Monitor*, 1917.

EVERLASTING CONSOLATION AND GOOD HOPE GIVEN

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work” (II Thess. 2:16-17).

This is a blessed benediction. The eternal and unchangeable love of God is mentioned in it as the underlying cause of His giving His people consolation and hope. “I have loved thee with an everlasting love,” He says by the pen of Isaiah, “therefore with loving kindness have I drawn thee.” This was entirely with the Father, to whom all the praise is due, while the endless benefit flows to His elect people. Their being brought to love him is the direct and unfailing result of His having loved them. They can all say very truthfully, “We love him because he first loved us.”

God’s love for His people causes Him to give them consolation and hope. Consolation cannot be given to any except such as are in trouble. It is the act of consoling, cheering, or comforting, and it is impossible to console, cheer, or comfort one who is not in distress. The quickening work of the Holy Spirit awakens them to a felt sense of their sinfulness, which brings distress to their souls. From this mourning state none can deliver them but God. This original

gift of consolation does not come to them through the prayers of the saints or the preaching of the gospel. The imparting of this consolation in its original implantation in the soul is as much the direct and supernatural work of the Spirit of God as is the gift of life in quickening them. This is evident from the fact that many mourners hear the preaching of the gospel and the prayers of his people without being blest with consolation by them. Some say that preaching prepares the heart to receive the consolation of the Spirit. This represents the preaching to be able to reach hearts that the Spirit cannot reach. The very opposite is true. The Spirit prepares the heart to receive the consolation afforded by the preaching, so the Spirit reaches hearts that the preaching cannot reach.

To mourners in Zion no consolation is received until hope is given. God gives consolation by giving hope. Hope is the expectation of what is desired. The desires of the soul arise from a felt sense of need. Jesus is all that the quickened one can need. When He is revealed by the Spirit as the hope of the soul, consolation comes. This is Christ in the Christian, "the hope of glory." This hope no one else but God can give. Mortals are as powerless to give it as they are to give life to the dead. It comes many times while the one who receives it is listening to the preaching of the gospel, and the same may be said of conviction, but neither is given by the gospel. The gospel is glad tidings, it is true, but it is glad tidings only to those who have this hope. As long as the soul is destitute of hope the preaching is void of consolation. When God gives hope then the gospel is a joyful sound, and not before. "The Spirit beareth witness with our Spirits that we are the children of God." When this witness is first borne hope is caused to spring up.

The same witness gives faith. We don't have faith to *get* the witness, but we have faith because we *have* the witness. *This faith is not originally imparted through the medium of preaching in any sense.* It is said to come by hearing, but this is only the drawing out of what the divine witness has already implanted. Faith comes by hearing in this sense from those only who have received the gift of faith from the holy witness. Preaching can no more bring out faith

from a heart where there is no witness borne by the Spirit of God than rain and sunshine can bring flowers from a rock. "He that believeth hath the witness in Himself." Notice that the witness is *in* him and not on the outside. The witness that is in him causes him to believe. He could no more believe until he had this witness than he could make a world, and he could not help believing when he received it. This is the substance of things hoped for, and evidence of things not seen.

Faith works by love. It cannot be disconnected from love. The love of God is shed abroad in the heart by the Holy Ghost, which is given unto us, and this is why hope makes us not ashamed. No power but the Holy Ghost can shed this love abroad in the heart. The sinner may have some degree of love for God while under conviction, but it is not that degree which he possesses when hope springs up by the love of God being shed abroad in his heart. He may have loved Him for the purity of His character, but now he loves Him for the riches and abundance of His mercy. Faith, hope, and love abide with the saints. One of these Christian graces cannot exist in life without the other two. They are all the gift of God, bestowed through the channel of His mercy.

The consolation that God gives is everlasting. There are times when the child of God cannot realize that consolation in the full enjoyment of it, but the foundation of it fails not even then. This hope is a good one, for it never fails. It is an anchor to the soul, sure and steadfast. Being a hope through grace, it cannot be anything else but good. It is compared to a law hope. "For the law made nothing perfect, but the bringing in of a better hope did" (Heb. 7:19). The word "better" signifies that two things of the same kind are compared. A law hope is the expectation of salvation from sin by obedience rendered to the requirements of law. The hope through grace is the *better* hope. This we have when it is "brought in," which is Christ in us, the hope of Glory. It is a good hope through grace, sure enough. What a gift it is to us! If it were not given we could never have it, for it never springs from carnal nature. It is never obtained through natural channels.

Consolation and hope, good and lasting forever—this only can

cheer and support the tempest-tossed souls of God's children in this valley of sorrow and sin. When all else fails, when nothing else will reach the fainting spirits, this can lift them up. It serves as a buoy on the rolling waves of distress. Oh, how could we live without it? What a wild, barren desert is this world, and how fiercely the storms rage sometimes! Fearful and faint, the soul sinks down, and we are compelled to cry, "Lord, save!" We are no longer able to walk on the water, and the sea threatens to make itself our grave. Nothing can lift us up but the kind hand of a precious Saviour.—
Elder John R. Daily, *Zion's Advocate*, 1905.

GLORIOUS DAY

"The night is far spent, the day is at hand" (Rom. 13:12).

This world is the Christian's night. Heaven will be to him a day. Night time will soon be over, the shadows will soon flee away (especially for some of us), and an eternal day appear. The dark veil that now shrouds the future will soon be drawn aside. Jordan's stream will soon be crossed. This is a night of ignorance. How little we know—just a part; but when day breaks we will know as we are known. This is a dark night of storm, a night of war, a night of deep sorrow, trials and conflicts, a night where death rides victorious through the land. But thank God it will soon end.

"The night is far spent, the day is at hand." We do not know much about that glorious day—just what little God has been pleased to reveal to us. But peace will mark every object then. If there be an ocean there, it will never be disturbed by the ruffle of a wave. If there is a firmament there, it will never be darkened by the appearance of a cloud, and will know nothing of the destruction of the storm. If there are harps there, all will be tuned by grace—there will not be a jarring sound to spoil the harmony. If there is a sun there, it will never set.

What a contrast between the Christian's eternal day, that will know no noontide. Its brilliancy will never be diminished. The assembly that will gather there will never be dissolved. No seed of discord will ever be sown there among the family of God. Who

would not welcome such a day? Is not the expectation of such enough to inspire us to wait with patience? Is it not enough to cause us to rejoice at the approach of death, knowing it will be the gate of heaven?—Elder S. N. Redford, 1937.

WRONG ATTACHMENT TO MONEY

Food and raiment are necessary to the comfort of our bodies, but more than that often becomes a menace to our happiness. Should we desire to be rich, we will fall into temptation, and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition, for the love of money is the root of all evil. Money is harmless in itself, but when it is set up as an idol in the heart, it drives men to destruction. It will make men openly dishonest and is the source of hurtful and foolish lusts. Even God's people may so sow to the flesh as to reap most abundant crops of corruption. The love of money will make some men preach a form of gospel, and it will make some otherwise right good people withhold temporal support from a faithful gospel preacher. The love of money moves men to bribery, actively and passively. Perjury is its outgrowth. In fact, it is the root of *all kinds* of evil doing. Bad men go before law-making assemblies and cause men to deliberately and maliciously lie. It is not money that makes men bad, but bad hearts, in their thirst for gold, will resort to any trick or device to win it. Men will sail over foaming billows and cross burning deserts to pile up gold. There is nothing unholy that some men will not do for money. The love of it is an unholy passion dwelling in the flesh.—Elder George R. Bretz, *Primitive Monitor*, 1918.

We are responsible to God for the way we treat His doctrine and law. If our pastor goes into error, and we follow him, we should not think that we will escape the resultant sad consequences because we respected the action of our erring pastor. We are to judge for ourselves, by the Scriptures, the correctness or incorrectness, of our pastor's position.—*Selected*.

“The wicked...will not seek after God” (Psalm 10:4).

THE WONDER OF GOD'S LOVE

Indeed the great wonder is not that God did not love all mankind, but that He loved *any* of the race. Some have reasoned that He loved us because of some merit in us, either as existing or foreseen, but this would destroy the magnitude of His love. When John says, "*Behold*, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1), He forever destroys the idea that in making us His children He only does that which justice demands and gives us only that which we deserve. Instead, He plainly expresses the thought that God's love has been *boundless, wondrously and surprisingly* great, or He never would have done so much for *us*, and what He did was *all* in mercy. His love, not His justice, was the cause of all of it. "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee," is the language of the Lord Himself (Jer. 31:3). O, the wondrous love of God! It brought to this sin-cursed earth heaven's brightest Jewel.—Elder W. H. Crouse, 1904.

NOTHING SHORT OF THIS

In meditating upon Isaiah 6:5, I have been led to serious reflections; first, concerning myself and my office as a servant of God and His people, and, secondly, concerning that people among whom I dwell. I feel with much force the fact that I am but a man, and as such of unclean lips, lips unfit to utter a message from God to His people unless He is graciously pleased to touch or sanctify my lips with that holy fire from off the altar, and remove, for the time being, from my mind and conscience the torturing sense of my own sins and human imperfections. Nothing short of this gracious manifestation of pardon and of Divine approbation can make the servant of God willing to go where the Lord is pleased to send him and to speak to His people as Divinely instructed.—Elder J. E. W. Henderson, *The Gospel Messenger*, 1900.

Pharaoh lamented the hard strokes that were upon him, but not the hard heart that was within him.—*Selected*.

ONE FAMILY AND ONE FATHER

God's chosen ones are the sheep of which He is the Owner and Shepherd. The lambs are all carried in His bosom, and none of the flock shall ever perish, for He has said they shall not. They are one family of children of which He is the Father. Mother's may forget their offspring, but God will never forget His. Their cries He will always hear, their wants He will quickly relieve, their battles He will victoriously fight. Not one of them can ever flee from His presence. If they were to ascend into heaven, they would find Him. If they were to make their bed in hell, He would be there. The wings of the morning might carry them to the uttermost parts of the sea, still would His hand lead them and His right hand would hold them up. His thoughts of them are precious and the sum of them is great. If an effort were made to count them, they would be found more in number than the sand. His loving kindness will He never take from them, nor will He suffer His faithfulness to fail, though He visit their transgressions with the rod and their iniquities with many stripes.—Elder John R. Daily, *Zion's Advocate*, 1904.

UNKNOWN TONGUES

A brother asks my views on the subject of tongues, as spoken of in First Corinthians, chapters 12, 13 & 14. He says, "Did this gift cease with the apostles?" To this I would say, Yes. The apostles were required to preach the gospel to all nations, and God qualified them to do this work by conferring this great gift upon them. There has never been another set of men required to do this in the sense the apostles were required to do this work. Hence, with them the gift ceased. "Whether there be tongues, they shall cease," says the apostle (I Cor. 13:8), and they did cease.

Hence, this being true, in other places where it speaks of tongues, or unknown tongues, it must mean tongues (languages) of men, or tongues of nations. Suppose the apostles had confined their preaching to the Jewish language, what profit would it have been to the Greek? Or suppose we were to preach the gospel in the German language, what profit would it be to the English-speaking

people? It would be an unknown tongue.

I think, if the brother will take this view of the matter, he will have no trouble in understanding the subject of tongues. Draw a line of distinction between the gift of tongues given to the apostles, and the tongues given to the nations, and all will be in harmony. These are my views briefly stated.—Elder S. N. Redford, *The Primitive Baptist*, 1939.

AN EXTENSIVE NEED SUPPLIED

While God gave the word, great has been the number of those to whom it has been committed. Such a numerous and varied ministration shows that there must have been an extensive need. The Lord's people have all been little and weak and fearful. They are compared to babes, and lambs, and they all need nursing and instructing. It is one of the characteristics of the divine life that it hungers and thirsts and has need of oft-repeated ministrations of nourishing testimony. Weakness and doubt of one's self is really one of the clearest evidences of divine life and knowledge of the truth, and yet it seems to be uniformly regarded as against us. We seem naturally prone to think that Christians should be strong and satisfied, having need of nothing. But the gracious provision of the gospel is made, and then given, not only to feed the lambs and sheep, but also to search and seek them out from all places where they are hidden and scattered, that they may be gathered into the fold. Except for this provision many of them might continue to wander in the wilderness. The entire volume (the Bible) with all its rich and inexhaustible variety of instruction, encouragement, and comfort, is one great storehouse from whence the poor and the hungry may have their wants supplied.

It is the great mistake that modern divines have fallen into, to suppose that the preached word was designed to quicken (to "convert lost sinners," as the phrase goes), or to call from death to life. But rather, when thus called by the power and voice of the Lord our God, His people begin to need witness borne to their experience, and a testimony to their right to the things that they

now desire and love. The beginning of their life is in great weakness and a sense of unworthiness, everyone receiving the kingdom as a little child.

Sympathy with the Lord's little and needy ones is never the result of one's own volition, or of human training. One must have been in the depths himself. He must know what sore temptations mean, having felt the same. The weaker, and more oppressed and needy one is, the more he will benefit from gospel administrations, and the stronger will be the evidence of his right to them, and the more he will have, and enjoy, of that fellowship that is in the Spirit. It is through much tribulation that we must enter into the kingdom of God, and the tribulation tends to a more abundant entrance.—
Elder Ephriam Rittenhouse, *Primitive Monitor*, 1889.

NEWS NOTES

UNION MEETINGS

BETHEL WASHINGTON Primitive Baptist Church, Vienna, Virginia, plans to hold their union meeting on Saturday before the 3rd Sunday in April (April 19th). Services begin at 10:00 a.m. and regular services on Sunday, April 20th. Elder John Nichols, Pastor. Phone (301) 893-0655.

SALEM Primitive Baptist Church in Richmond, Virginia, will have their union meeting the fourth weekend in April. Services are all day Saturday and Sunday, April 26th and 27th. Elder J. R. Kosch, Pastor—Phone 540-898-1577.

BENTONVILLE Primitive Baptist Church, Bentonville, Virginia, plans to hold their union meeting on Saturday before the first Sunday in May, (May 3rd) at the South Warren Fire Hall just north of Bentonville. Regular services will be held at the church meeting house on Sunday, May 4th. Elder Toliver Utz, Pastor—Phone (540) 948-4803.

ALMA, MILL CREEK, AND HAWKSBILL Primitive Baptist Churches will jointly hold their union meeting on Saturday before

the third Sunday in May (May 17th) beginning at 10 a.m. This meeting is to be held with Hawksbill church which is about 2 miles north of Stanley, Virginia, on Farmview Road. Regular services will be held on Sunday, May 18th. Elder Danny Parker is the invited minister and local preachers are expected. A cordial welcome is extended to all who wish to attend.—Elder Ernest M. Long, Pastor.

THUMB RUN Primitive Baptist Church near Marshall, Virginia, all day Saturday and Sunday, May 17th and 18th. Elder Toliver Utz, Pastor—Phone (540) 948-4803.

CEDAR CREEK Primitive Baptist Church, Near Marlboro, Virginia, all day Saturday, May 24th, beginning at 10 a.m., with lunch served at noon. Regular services on Sunday, May 25th. An invitation is extended to all of like faith and order. Elder Eddie Wayne Wilson, Pastor—Phone (540)-743-4828.

ROBINSON RIVER Primitive Baptist Church near Brightwood, Virginia. All day Saturday and Sunday the 4th weekend in May (May 24th & 25th). Elder Toliver Utz, Pastor—Phone (540) 948-4803.

OLD CARROLL Primitive Baptist Church, 7102 Waterville Road, Mt. Airy, Maryland, is to hold their union meeting the 4th weekend in May (May 24 & 25). All day Saturday and until noon on Sunday. Elder William E. Stephens, Pastor—Phone (410) 795-9417.

As for debates, I once heard it said that when a man wrestles with swine in the mire, it becomes very difficult for watchers to determine exactly which is the pig. That sounds a little crude, perhaps, but no one ever had to worry about that with Jesus, and they will not with us either if we follow His example.—*Elder Raymond Webb, 1991.*

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Jack C. Griffith, Jr., Ohio, \$10.00; Bernice H. Jennings, Va., \$10.00; Elder & Mrs. Kenneth Wilson, Mi., \$5.00; Aline Abell, Va., \$10.00; Draper Street, Va., \$50.00; Elder James L. Painter, Va., \$10.00; Mrs. Willard Davis, Il., \$15.00; Dale Lester, Ms., \$10.00; Dale Chaffee, Ks., \$15.00.

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 2008

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

NORTH FORK - Held at the Upperville Primitive Baptist Church, Upperville, Va.; Meets 2nd Sunday at 10:30 a.m.; Lisa P. Hill, Clerk, P.O. Box 176, Bloomery, WV 26817, Tel. (304) 947-5223. May 2008

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

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625. April 2008

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; Sis. Alice Mellott, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. 2007

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2008

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 2008

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 2008

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

Dec. 2008

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

April 2009

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

Nov. 2007

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 Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764.

June 2008

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 3rd Sun. in June; Elder Jamie Hancock, Pastor, 1059 Ferry Road, Danville, Va. 24541, Tel. (434) 792-7131; 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