

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 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. 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.
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Advocate and Messenger

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ADVOCATE AND MESSENGER TO BE DISSOLVED

Dear subscribers: It gives us no pleasure to have to announce that for a number of reasons beyond our control it has become necessary for us to discontinue publishing the Advocate and Messenger after the December 2009 issue.

This very old and respected publication has been issued continuously on a monthly basis for the last 155 years except for about six or seven years during the Civil War and reconstruction, and we know it will be greatly missed by our faithful supporters, but we have concluded that the time has come for the few of us who are responsible for carrying on the publication to bring it to a close.

Advancing years and numerous health problems, if we had no

other reasons, would make the discontinuance of the paper necessary. We have known for several years that at the rate things were going this day would come at some point. We humbly and thankfully commend those of you who have so faithfully supported our efforts to publish the time-honored truths for which our forefathers have so courageously stood, and we are confident that you will understand the position in which we find ourselves. We are equally assured that you will honor our decision and continue to pray for us. Any of you who may wish to receive a refund on the remaining portion of your subscription (unless there is only a short period remaining) may write to our Secretary and Treasurer about that matter at his address in the masthead. Those requesting such a refund should realize that it may take Bro. Baggarly a while to honor all such requests and we ask that you be as patient with him as you can.

I, as editor, have carried a heavy responsibility for more than three decades and have never had the best of health, but in the last few years medical issues have increased and accumulated with me and with my dear wife. And the president of the Board, Brother Eugene Farley, as well as our Secretary and Treasurer, Brother Sam Baggarly, are also faced with advancing years and declining health and no one looms as replacements, either for them or for myself.

On October 7th I suffered a light stroke and then the following Saturday I developed significant visual problems. At the present time those issues seem to have somewhat resolved themselves, but these incidences have further convinced me that as much as I can I must relieve myself of some of the pressures and obligations that I have been under for so long, and the Board has wholeheartedly supported me in that decision.

Brother Sam has been a tremendous help to the Advocate and Messenger, Inc. over the last 20 years and is to be highly commended for his faithful service. May the Lord abundantly bless him and Bro. Gene for their efforts in behalf of the cause of truth and righteousness. May we all go on in the good old way taught us by Christ, His apostles, and our faithful old forefathers. Please remember me and mine also when you approach the throne of grace.

We thank you kindly for your encouragement over the years and look forward to meeting you one sweet day in that glorious beyond, along with a great host of other glorified saints, including those dear old servants who went before us in the fearless and faithful publication of the precious and unalterable truths of God's word. I humbly hope that our efforts, though feeble, have honored their memory. I have given my all over the last thirty-three years in striving to do just that, but most of all I have labored to honor and glorify our precious Lord and Master. He has blest us far above anything we could have asked or thought. Praises be to His great and Holy name, forever and ever!—*Editor.*

MUSINGS BY THE EDITOR—NO. 4

Men do not have a free will when it comes to either believing in Christ or rejecting Him. The *true* believer can no more decide that he will lay down his faith and despise God than he can create a universe. He has been “delivered from the power of darkness, and translated into the kingdom of Christ” (Col. 1:13), and the love of God has been shed abroad in his heart by the Holy Ghost which is given unto him (Rom. 5:5), and it is an *impossibility* for him to will, or decide, to start *disbelieving* in that power which has made him a new creature in Christ Jesus (II Cor. 5:17). The *unbeliever* has never experienced this inner work of grace, and he thinks those who speak of such things are simply deluded and hoodwinked. He could no more believe in God in the same sense that the saints believe in God than he could raise the dead to life or drink the ocean dry. The *believer's* will is not free to decide that he will go back into a state of godless unbelief, and the *unbeliever's* will is not free to decide to become a true and devoted *believer*. Christ told Peter, “I have prayed for thee, that thy faith fail not” (Luke 22:32), but to the unbelieving Jews He said, “Why do ye not understand my speech? even because ye cannot hear my word” (John 8:43), and again, “Ye believe not because ye are not of my sheep” (John 10:26). If men had a “free” will in the strictest sense of the term then neither good *nor* evil could control it. If their will

were entirely free, then they would possess the ability to will to love God one minute and to will to hate him the next minute. But any wicked person knows very well that he has no *desire* to love God, and he has no desire for such a desire. And, by the same token, any righteous person is fully aware that he has no desire to hate God, and no desire *for* such a desire.

The apostle Paul has shown very clearly the impossibility of obtaining justification by the keeping of the law. He says, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). The key word here is "continueth". In order for a person to be justified by the keeping of the law it would not be sufficient to merely comply with *some* of the precepts of the law *some* of the time. It would be necessary for him to fully comply with *all* of them *all* of the time. Since no man is capable of this, the apostle asserts, as evident fact, that "no man is justified by the law in the sight of God" (Gal. 3:11). Men might *deceive* themselves into *thinking* they have adequately kept the law, as the rich young ruler did, but not so "in the sight of God." In order to have eternal life by the keeping of the law, a *perfect* obedience would have to be rendered to all of God's divine precepts, and it would have to be rendered *continually* and *incessantly*. The law says, *He who offends in one point is guilty of all* (See James 2:10). In other words, if the law is broken even in a single point, the violator is just as condemned by it as if he had broken every aspect of it. This explains why salvation must be *entirely* by grace from first to last—from start to finish. It has to be by the imputed righteousness of Christ, and that righteousness is imputed "without works" on the part of the creature. Also it is only imputed to those "to whom the Lord will not impute sin" (See Romans 4:6). And the only reason there are *any* to whom God will not impute sin, is because He imputed their sins to His Son and their Saviour, the Lord Jesus Christ, and He, as their surety and intercessor, bore the full penalty of the law in their room and stead. He perfectly fulfilled all that it demanded. "There is therefore now no condemnation to them of an eternal nature because the law of the Spirit of life in

Christ Jesus hath made them free from the law of sin and death (See Romans 8:1-2).

God's people are not thinking soberly if they are not rightly considering the fact that in their flesh alone, there is no good thing (Rom. 7:18). It should certainly keep us in a sober and humble frame to always be mindful of the fact that the *only* good principle we have within us is that principle of grace which was implanted in our heart in the new birth, and that nothing *good* ever emanates from us which is not a product, or fruit, of that spiritual principle. Faith is one of the fruits of that principle, and the apostle tells us that "without faith it is *impossible* to please God" (Heb. 11:6). This is why the true worshippers of God "Rejoice in Christ Jesus" (not in themselves) "and *have no confidence in the flesh*" (Phil. 3:4). It is foolishness of the highest sort to put our confidence in something that *has no good in it*. Men think of themselves more highly than they ought to think when they imagine that there is something good in their flesh, and this is one of the most common faults among men. The natural man (the man who has never been born of the Spirit of God) is literally bulging at the seams with vain pride, and likes to think of himself as *enately good*, when in reality just the opposite is true. He is *enately evil* (Psalm 39:5). And even the enlightened saints, if they are not careful, will sometimes find themselves, almost subconsciously, taking credit, at least to some extent, for the good that is in them. This is a case of the flesh warring against the spirit, because they (the flesh and the spirit) are contrary the one to the other (Gal. 5:17).

Were not the providential mercy and grace of God ever in exercise toward His chosen family, the plight of the Christian would be miserable beyond expression. The apostle Paul said, "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:2). "But evil men and seducers shall wax worse and worse, deceiving and being deceived." The apostle John said, "And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19). Paul and John had no illusions about the dangers the

humble servants of Christ are exposed to in this wretched and unfriendly world. Christ Himself had told John and the other apostles, "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10:16), and that is a very apt analogy. Wolves have a natural instinct to attack and destroy sheep at every opportunity, and unless the sheep have a shepherd to protect them from these natural predators they will soon be devoured. If left to fend for themselves they are virtually defenseless. It is their nature to *fear* the wolves, not to *fight* them. Likewise, the meek and lowly followers of Christ would soon be swallowed up and devoured by their enemies if it were not for the everwatchful eye of their loving Saviour. Paul was vividly aware of this fact when he prayed that he might be delivered from unreasonable and wicked men (II Thess. 3:2). May we all be thus delivered.

THE FRIEND OF SINNERS

One of the things that irritated the Pharisees most about Christ was His familiarity with sinners and His sympathy toward the penitent among them. His conduct did not agree with their perverted notions of what their Messiah should be and do. These poor, deluded Pharisees fancied themselves to be very pure and good, and so great was their pride, arrogance and conceit that they verily thought they were too holy to have any association with sinners. There was no doubt in their minds that when the promised Messiah came He would company altogether with such as themselves.

With such high esteem for their own persons we may well imagine what their attitude was toward those who sought companionship with Christ and who felt their need of His grace and mercy. How disgusting it must have been to them to see those whom they considered to be vile, loathsome sinners falling down at Jesus' feet in tears of contrition and finding such a warm welcome there! What ignorant fools must they have thought those poor penitents to be! And how much greater fool must they have thought Christ to be for allowing them access to His manifest favor! The intimacy between Christ and penitent sinners was, is, and ever shall

be, a fathomless mystery to the proud and lofty Pharisee.

But that which makes Christ most loathsome to the self-righteous is the very thing that makes Him most precious to His meek and lowly followers. Where would they be were it not for the fact that He "receiveth sinners" (Luke 15:2) and sups with them.

Christ would not do any good to anyone if He only spent His time with those who feel no need of Him and who feel to be as good or better than He. His answer to those who questioned His disciples as to why He ate with Publicans and sinners was; "They that be whole need not a physician, but they that are sick" (Matt. 9:12). The Pharisees did not feel any of the "sickness" that Christ spoke of here. They knew nothing of remorse for sin, and they were total strangers to soul-troubles. How could they know anything about a conflict between the flesh and the spirit when they thought themselves to be so pure?

The Spirit of the Lord still dwells in the hearts of the same class as those to whom Christ showed Himself merciful and mighty while He walked here upon the earth, for the most part passing by the "wise men after the flesh" (I Cor. 1:26-27), the mighty and the noble. He is still choosing the "weak and base things of the world and things which are despised." This has always confused, confounded and enraged the proud and haughty of the earth, and it always will.—*Editor.*

GOD CANNOT BE SURPRISED

I am frequently amazed at the ignorance displayed by certain self-proclaimed spiritual guides, who set themselves up as instructors of the foolish, teachers of babes, etc. (See Romans 2:20). One such (learned?) scribe recently spoke of the fact that the Methodist church rejects the doctrine of Predestination, and then commented, "By this I mean the Methodists believe that when anything happens, the Almighty is just as surprised as anybody else." Then another self-appointed divine well trained in gross heresy, referring to the above statement, said, "I like that. Maybe we *do* surprise God sometimes."

Now, one would think that anyone who has ever cracked the lids of God's inspired Book would know that God cannot be surprised by *anyone* or *anything*. If He *could* be taken unawares by anything it would prove Him not to be *omniscient* or all-knowing. In Chron. 28:9 David tells us that "the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." Job poses the question; "Doth not he (God) see my ways, and count all my steps?" (31:4). Elihu says, "His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves" (Job 34:21-22). Solomon says, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3). The Lord, through Isaiah, declares, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (Isa. 42:9). And on and on we might go, showing clearly from the Scriptures that, as Peter said, "Lord, thou knowest all things" (John 21:17). And it shouldn't take a lot of intelligence or reasoning powers to figure out that a God who knows all things cannot be surprised by anything. He not only *saw* the end from the beginning but He *declared* it, showing from ancient times the things that were not yet done... (See Isaiah 46:10). Hence, He has never been surprised by anything that has ever come to pass.

It is said of the Lord that He "knew from the beginning who they were that believed not and who should betray him" (John 6:64). According to the religious world Jesus stands at the door of every unbeliever's heart and knocks, not knowing who will believe on Him and who will not, but John clearly shows that to be blatantly false. And since He quickens (gives life) *to whom He will* (John 5:21) He doesn't have to stand pleading with anyone to *let* Him in. In regeneration He simply takes up His abode within the hearts of His people by sovereign power, easily overcoming the resistance of human depravity, thus making them "willing in the day of (His) power" (Psalm 110:3).

O how sad it would be if God didn't know anymore about what is going to happen in the future than we do, and that if every time something happened He was "just as surprised as anybody else."

How do people claiming to be Bible believers come up with such totally unfounded and God-dishonoring notions? It appears evident that many of those who pass as spiritual leaders and teachers really do not know much about God. It is certain that those who think God can be surprised either do not *know*, or do not *believe*, what His inspired word says about Him.—*Editor*.

MILLIONS LEFT OUT?

What a sad state of affairs it would be if only those who heard and obeyed the gospel would occupy eternal heaven! And what an unfair system of salvation it would be if untold billions, or even one person for that matter, were to suffer eternal damnation for no other reason than that no one got to them with the gospel! And yet there are millions here in America and other places who hold to just such an idea. It is indeed a marvel that so many have adopted this notion, apparently without giving any real thought to its ultimate deplorable repercussions.

Predicating eternal salvation upon hearing and obeying the gospel would automatically consign the overwhelming majority of mankind to eternal woe and torment. Even among those who have heard some form of so-called “gospel” only a tiny fraction have heard the *true* gospel of Christ, and of that fraction only a few have obeyed it. Oh how small would the family of God be under such a system! It would be about like the man I heard of who said, “There won’t be anybody in heaven but me and my wife, and sometimes I’m not too sure about *her*.”

How good it is to know that eternal salvation is truly by grace and not according to any works of men; to know that all the Father gave to the Son will come to Him and that none of them will be finally and eternally cast out (See John 6:37-39). For just one of God’s people to fail to reach heaven would be for the covenant of grace to be made null and void and the promise of God to fail, and that cannot happen.—*Editor*.

Let us not envy or covet transient enjoyments. We may foresee a season when they will end in lamentation.—*Selected*.

OUR CROSSES ARE LIGHT

How little and how light
Are all my sufferings here.
With my Redeemer's cross in sight,
They cannot claim a tear.

My griefs are swallowed up
When I by faith can see
The deeper sorrows of the cup
The Saviour drank for me.

And when I thus can feel
What my vile sins have done
My heart grows soft, no more like steel,
But wax before the sun.

Self-pity then gives place
To meltings from above
While I with weeping wonder trace
Emmanuel's bleeding love.

In favored times like these
My head anointed fresh
Trials themselves the spirit please
Though painful to the flesh.

But when the Lord departs
And unbelief grows strong
No present good true peace imparts,
I sorrow all day long.

'Tis only while I see
The soul-transporting sight
Of Jesus and His love to me,
That any cross is light.

W. Brown. From 1968 *Gospel Standard*

THE SPIRIT OF TRUTH

We must begin this subject with thoughts of the triune God. Who is there that has not puzzled over the God who is One, yet is three? There is nothing in earth to which we may compare Him. Yet, from the beginning to the end, the Scriptures declare this truth, for even the word which translates into our name of *God* is a plural word. "And God said, Let us make man in our image, after our likeness" (Gen. 1:26). In this, the Creator was speaking to His Son and to the Holy Spirit. Mystery of mysteries! Wherever we find one of the works of one of the Godhead, we find elsewhere that the others performed that work also. They are one.

It pleased our covenant making God to reveal the work of the Father in the creation of the worlds, and in bringing into being all that man would need before He created man. It has pleased Him also to preserve mankind after His divine purposes. God was not surprised by Adam's fall, nor was He discouraged by it. All men can see things that God has done, though not all will recognize God as the source (Romans 1:19-21). This knowledge of God is the beginning of revelation.

In the fullness of time it pleased God to reveal His Son. With a body born of Mary, Jesus could be seen, heard, touched, but the Spirit within was the fullness of the Godhead. To see Jesus is to see God, as the Lord said to Philip (John 14:8-11). This is the second great revelation of God to man. His work on earth being completed, our Lord returned to glory, but He did not leave His disciples comfortless. The third great revelation was at hand, in the Person of the Holy Spirit of truth, the Comforter.

God is perfect. As a Creator He has left nothing undone, nor will He until the last one of the elect people are safe at home. There is a perfect unity in the work of Christ with the Father, for His humble submission to the Father's will lacked nothing. As a prophet and teacher He failed in nothing. As our Atonement, He is perfect, and as our Mediator also (Heb. 1). The Holy Spirit also is perfect. At the dawn of time He moved over the face of the deep, bringing order and light, giving life to all growing things. It has been His

work to give faith and understanding to God's people in all ages. One day that Holy Spirit will awaken the sleeping dust from the earth, and raise it to life again, a new creation.

The Apostle Paul could testify of the Lord, having first met Him on the Damascus road, that He alone "hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:16). God is light, but unlike any light known on earth. He is immortal, the source of all life. He is good, the fountain of all goodness. He is wisdom, and power, the very source of all wisdom and power. "We have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (1 John 1: 5). Saul of Tarsus was stricken into the dust, blind and helpless, by that light (Acts 22:6-11, and 26:13). That light, said John, was in Christ (John 1: 4,5). Then how shall we declare this mystery? I can only say that God is that light, that true light, and that it has pleased Him to manifest that light in His own way. Like a light within a house, shining out through three windows, it is one light but it is seen from three different points of view.

The apostles were distraught at the death of Jesus. They had not yet learned to see the Lord as more than a man. It had not occurred to them that this man, this friend and teacher, had by the power of His word spoken the worlds into existence. They had seen Him work miracles, but it had not occurred to them that He was more than a prophet. To Cleopas and his friend walking toward Emmaus, our Lord had failed. And then Jesus appeared to them, to comfort them with the knowledge of the purpose of His death.

After the Lord's ascension, the disciples still were not completely aware of what they had seen and heard. They knew it was marvelous. And then the Holy Spirit, the Comforter, moved over them all with the sound of a mighty rushing wind, and a presence like cloven tongues of fire. Then they understood, and began preaching the gospel. This has ever been the work of the Spirit, to open the blind eyes, to cause the lame to walk and the deaf to hear. You see, God does not speak to just everyone. If you sit under the sound of gospel teaching, if it touches your heart and makes you know it is the Lord speaking to you, then it means you are one of

God's children. You can never be satisfied with anything less. It will comfort you in life, it will strengthen you in worship, and it will give you grace in the moment when you leave this old world. It will tell you that you belong to Him, and you are going to see Him for yourself.

The Spirit also will show you your sins. As a boy I heard an old preacher tell of his wild youth. He said he was sitting in a back room of an old filling station, gambling, when the Lord appeared to him. He threw down his cards, left, and never went back. The dying thief on the cross finally acknowledged his sins, confessing that he deserved to die. Was it too late, as many people believe? Ah, no! For the Lord's promise brought him comfort in his dying hour. We often sing Mr. Newton's hymn Amazing Grace, and we have heard how the Lord arrested his wild career, brought him low almost to the point of death, and then delivered him. The first of the commandments to Israel told them "The Lord thy God is one." His promise is yea and amen, and never was forfeited yet. And as God is one, it is His divine purpose that one day His people also will be one, and one with Him.

ELDER RAYMOND WEBB

POOR IN SPIRIT—RICH IN CHRIST

Once, when speaking about the Kingdom, the Lord said, "A rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mat 19:23 &24).

When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

Those who believe that every reference in the Bible dealing with salvation has to do only with having a home in heaven must not be able to understand this Scripture. There are those who don't think that the Kingdom of heaven or the Kingdom of God addresses the Church here on earth. How shall they understand this Scripture?

The Lord can save a man from many things. He saves in many ways! But rest assured of these facts. All the elect were

predestinated to Heaven's immortal glory before the world began (Romans 8:29 & 30) and all the elect shall be born again here below not of corruptible seed but of incorruptible seed (see 1 Peter 1:23).

Those who find themselves trapped in a horrible pit (see Psalm 40) are the ones whom God has already quickened into divine life. These have been given hearing ears and seeing eyes. Before they were quickened they were rich in their own understanding, full of the wisdom of the world, and full of themselves. Once quickened they find themselves morally bankrupt, poor in spirit, standing in need of deliverance, wisdom and understanding.

The man endowed with more wisdom than any other born of Adam was Solomon. Solomon wrote of wisdom saying, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4:7). Solomon referred to wisdom as "her" (see Proverbs 4:6). Where is this wisdom found? It is found in the Lord's Church! What is this wisdom? It is God's good doctrine. Those who have heard and received God's wisdom are exhorted not to forsake Her (the Lord's Church). There is a saving in His Church! It is a saving from this untoward generation! Those in the Lord's Church, attending to the worship service of God will be preserved here in time. They are told to love Her because She (the Church) shall keep them (See v. 6). How shall we escape (the woes and tribulations of this world), if we neglect so great salvation (that is preached in the gospel), which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him (see Hebrews 2:3)?

Now who shall be blessed to hear it? Solomon said that he was the son of his Father. All men are the sons of their natural father that goes without saying. But when a child of God is born again then they are their heavenly Father's children. The Lord takes out their stony heart and gives them a heart of flesh, a tender heart to the things of God. Solomon declared that he was tender. He was ready to receive wisdom.

The natural man is rich in himself having no desire to press into the Lord's Church. As impossible as it is for a camel to squeeze through a needle's eye, it shall be just that impossible for a man

who is rich in the wisdom of the world and in his own self-sufficiency to put himself in the Lord's Church. God's called minister's preach Christ and Him crucified and that He is the way the truth and the life. As Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up, and whosoever is a believer in Him, will not perish but will have eternal life. God's minister's still exhort those that love their Lord to look and live, and praise His holy name as long as they have breath. He is the Saviour and shall keep on saving until the resurrection morning!

ELDER MARTY HOOGASIAN

THE GOSPEL

The gospel is "good news," but, in order for it to be good news to one, it is necessary for one to be in a state to need the things that make the burden of the "gospel of the grace of God." It would not be good news to the self-righteous or to the Pharisees; but it would be good news to those that hunger and thirst after righteousness. It is called "the gospel of your salvation," or *the good news* of your salvation;" that is, the good news that you are saved. Cruden says: "The word *Gospel* is taken for an account of the Saviour's life, death," etc.—for instance, in Mark 1:1. It is taken for the preaching of it, and the administration of the affairs that concern it (Rom. 1:9). It is put for free grace (Rom. 11:28). We speak of the *gospel by Mark*—thus including all that is said of Christ in the word. But in its primary sense it has ever appeared to me to be addressed to those prepared to receive it as *good news*. It was not good news to Herod that Christ was born, but on the contrary, it was bad, disagreeable news.

It is to be preached to all men—to the whole assembly; but the preacher may explain how some receive it with delight, and others with hate—the same gospel that comforts, angers others. It is not out of place to explain publicly why some rejoice at it, and others hate it. And also explain why it is good news to some and not to others. The apostles did so.

The gospel primarily belongs to those prepared to receive it

gladly, but it should be preach to the whole congregation. If we cry, "Ho! Everyone that thirsteth," the people will understand who is intended. If we say, "Whosoever will," the people will see who is being called. A man famishing for water will love to hear of *water*. One not thirsty cannot know how sweet the word *water* is; and so one starving for food is prepared to receive the tidings of food as the best news.

It is said, "He that hath an ear to hear, let him hear." It is good for one to be in just such a state as to make the gospel sweet. In such a case it comes to him in the *primary sense of the word*, and he will receive it as the sweetest message he ever heard. He will love it and the minister that preaches it, and the people that love to hear it. There is a vast difference between preaching to those thus prepared to hear, and preaching to those who have no sense of need, no inward longing after the mercy of God. It comes to the one as the wisdom and power of God and to the other as foolishness.

The law came by Moses, but the gospel by Christ. The law and the gospel are as different as can be. The law tells what you must do, and the penalty if you don't do it; and the gospel tells what has been done for you. The law proclaims the justice of God, and the gospel sets forth the love and mercy of God to poor sinners. We must not preach law for gospel; and, in preaching to those who are prepared in heart to receive the gospel, we should give the pure gospel, and it is a blest employment to preach when the people have hearts to hear. We may pray the Lord to open the hearts of the people to receive the message, and also to give the speaker zeal and understanding of His word.—Elder J. H. Oliphant, *The Gospel Messenger*, 1918.

SOME CIRCUMSTANTIAL EVIDENCE

Once a man told me he believed the doctrine of salvation by grace as strong as any Old Baptist, but he did not believe that feet washing should be practiced in the church, for it occurred at Simon's house, two miles from Jerusalem, two days before the feast of the passover, at an ordinary supper. I asked him if he ever sat on a jury. He said, "Many times." I said, "Well, if you had only circumstantial

evidence could you reach a decision in the case?" He said, "Yes, if it linked up all right I could." I told him I was coming with some circumstantial evidence. Matthew, Mark, and Luke all tell of the supper, but say nothing about feet washing; but they all do say He went out into the Mount of Olives, and they all do show it was the night of His betrayal. John says, "So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Then He discourses on many things, and then the writer says, "When Jesus had spoken these words He went forth with His disciples over the brook Cedron, where was a garden." Here Judas betrayed Him. The garden of Gethsemane was at the foot of the Mount of Olives. "Now," I said, "here is the chain of circumstantial evidence—a perfect chain." He said, "Redford, I can't meet your argument, but I don't believe it."—**Elder S. N. Redford**, *The Primitive Baptist*, 1939.

GOD'S SERVANTS ABASED AND CHRIST EXALTED

Those whom the Lord thus sends forth to speak in His name are so dealt with that the creature is brought down into the dust, and the name of the Lord alone is exalted. They are well taught their own sinfulness and inability for such a work, so that pride and self are abased and the Lord alone glorified. How we see this in the prophets of old. Moses, who thought at first to deliver Israel in his own strength and failed, must go for forty years into seclusion and apparent uselessness to bring him off this self-confidence. Isaiah is given a sight of the Lord sitting upon His throne, high and lifted up, so as to cry, "Woe is me, for I am undone!" (Isaiah 6:1-5). Jeremiah too was so humbled in his own feelings as to say; "Ah Lord God! behold I cannot speak, for I am a child." Ezekiel was dumb until the Lord opened his mouth, and when he had spoken he complained; "Ah Lord God! they say of me, Doth he not speak

parables?" (Ezk. 20:49). Daniel's "comeliness was turned into corruption, and I retained no strength" (Dan. 10:8-9). Amos confessed, "I was no prophet, but I was a herdman and a gatherer of sycamore fruit, and the Lord took me and said unto me, Go prophesy unto My people Israel" (Amos 7:14). Micah exclaims, "Woe is me! (Micah 7:1). Habakkuk says, "My belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself" (Hab. 3:16). It was the same unto the New Testament. Paul asks, "Who is sufficient for these things?" and answers his own question: "Our sufficiency is of God, who also has made us able ministers of the new testament" (II Cor. 2:16 & 3:5-6). Of himself also he says; "I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God; but by the grace of God I am what I am" (I Cor. 15:9-10). Peter too says; "If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ" (I Peter 4:11). Then the apostle John had such a revelation of the exalted King that he said; "When I saw Him I fell at His feet as dead" (Rev. 1:17). Thus God has chosen foolish things, weak things, base things, yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence (I Cor. 1:28-29).—*The Gospel Standard, 1968.*

OBJECTIONS REMOVED

Some time ago a brother posted a short article on the Internet concerning the objections he had to the doctrine of Election prior to his being blest of the Lord to see the truth. He said this doctrine that God chose some and not others seemed unfair to him. Logic told him that there could only be *one* truth, and he had been looking for it, because the freewill doctrine did nothing for him. He knew that if his salvation was left up to him, he was lost. One day he and his father were on their way to a high-school basketball game and his father was trying to explain the doctrine of election to him but he still failed to grasp it until his father asked him why he objected to it. He said it seemed unfair to him that God would save some

and not all. His Dad told him, "Son, it isn't fair or just. If the fair and just thing was done we would *all* go to hell, because that is exactly what we all deserve." As soon as his father said those words to him it was as if scales fell from his eyes and he saw Jesus for who He is and his heart melted and he wept like a baby. He had found what he had been so long searching for. Then he said he wanted to tell everyone what he had discovered, but when he tried they all looked at him as though he was from Mars.

Many others through the years have had similar experiences, but most of God's people never see this blessed truth. My own case may be somewhat rare, but I have never had the slightest objections to the doctrine of election, and as I grew into adulthood and was made to hope in Christ, it became very precious to me. I could see that if it were possible for reprobates to be thrust into heaven it would be the greatest burden imaginable to them, for the things of the Spirit of God are foolishness to them (I Cor. 2:14). Not only that, but they have nothing but a carnal mind, and that mind is very antagonistic toward God and godliness (Rom. 8:7-8).

If anyone wants to speak of unfairness and injustice, would it not be far more contrary to good sense and reason for God to put carnal minded people into an environment for all eternity that they were in no wise suited to occupy? Heaven would be hell to those who hate God and all good things. Let us be thankful that all such things are in God's wise and capable hands.—*Editor*.

THE NEED FOR STUDY

When I was young it was very common for our brethren to throw out insinuations against a man who would read a great deal in other books aside from the Bible. I have known some of our old ministers who were really able to have no other library but the Bible, and brethren have said when they would find a minister reading and studying the Scripture, that they had no confidence in a man who had to study what he was going to say. I am of the opinion that our brethren who talk that way concerning a minister, are very much mistaken as to what our ministers can do. The apostle

told Timothy to study (See II Tim. 2:15). Study the Scripture, and be as well informed on everything else as he possibly could. A good store of general information will not hurt a preacher.

I have seen men arise to preach and heard them announce their text and then make the remark that they had no idea what they were going to say. I think that is true many times, that a minister does not know what he will say, because he may think he is going to say something and not say it, or he may think he is *not* going to say certain things and yet say them. But no minister is very well qualified to handle any subject before his audience, in a manner to *teach* them, unless he has some knowledge of the subject himself. We must be masters of what we teach, and one Bible qualification of a minister of the gospel is that he be apt to teach. The man who knows nothing, can teach nothing.

It is true that a man may know a great deal and yet not be able to teach anything, but we know it is true that if he knows nothing, he cannot teach. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is the language of the apostle Paul to a young minister, who had known the Scriptures from a child, and if it was necessary for Timothy to study, it is necessary for ministers to study nowadays.—**Elder Lemuel Potter, 1906.**

LOOKS BETTER ON THE OTHER SIDE

Someone told of having two lush, green pastures separated only by a barbed wire fence. They turned a donkey in each of the two pastures, one on one side and the other on the opposite side, where both of them had access to the same kind, and quality, of top-grade grass. However, it was not uncommon to see both of the donkeys standing close together with their heads through the fence grazing on the grass of the adjoining field.

My wife and I saw a sight of similar interest one day as we were traveling down a country road. We noticed a small pond that had a barbed wire fence running through the middle of it. Several cows were standing in the water near the fence, and one of them had her head through the fence drinking water from the other side.

It seems to be the nature of man, and apparently of beasts too, to view the grass as being greener, and the water being sweeter, on the other side of the fence. What *others* possess, whether it be worldly goods or gifts and abilities, often appears to many people more to be desired than what *they themselves* possess.

What a wonderful lesson we have learned when we can joyfully, and without reservation, heed the admonition given by the apostle Paul in Hebrews 13:5, "Let your conversation be without covetousness; and be content with such things as you have."—*Editor.*

CONFESSION OF A SINNER-SAINT

I am a poor, helpless, lost, ruined, and undone sinner, as considered in my Adam-fall nature; but, blessed be God, I am made a believer in Jesus, and have tasted of that eternal love flowing from Jehovah the Father who has chosen me in His co-equal Son as my Surety and Redeemer, and, I trust, under the unctuous influence of God the Holy Ghost, I have been led to see and feel myself a poor, forlorn, wretched beggar. But all glory to His special grace, I now see my precious Jesus more rich than I am poor, and that the blessed Spirit has led me to see that a poor sinner is a fit object for a rich Christ, because in Christ there is mercy for the miserable, pardon for the guilty, peace for the distressed, redemption for the slave, life for the dead, eyes for the blind, righteousness for the unholy, hope for the despairing, strength for the fainting, riches for the poor, salvation for the perishing, heaven for those who deserve hell, smiles instead of frowns. All this and ten times more, flows to a poor believer in Christ, the Rock of ages, who of God is made unto us—the chosen and elect of God—wisdom, righteousness, sanctification, and eternal redemption.—**Daniel Herbert**, *From the preface to his third volume of hymns, April 27, 1827.*

A good work is what is done in obedience to the command of God, and in faith, and from a principle of love, in the name and strength of Christ, and with a view to the glory of God.—*John Gill, 1697-1771.*

MILLIONAIRES SELDOM SMILE

Millionaire John B. Rockefeller, said, "I have made many millions, but they have brought me no happiness. I would barter them all for the days I sat on an office stool in Cleveland and counted myself rich on three dollars a week." Broken in health, he employed an armed guard.

W. H. Vanderbilt said, "The care of 200 million dollars is too great a load for any brain or back to bear. It is enough to kill anyone. There is no pleasure in it." John Jacob Astor left five million, but had been martyr to dyspepsia and melancholy. He said, "I am the most miserable man on earth."

Henry Ford, the automobile king, said, "Work is the only pleasure. It is only work that keeps me alive and makes life worth living. I was happier when doing a mechanic's job." Andrew Carnegie, the multi-millionaire, said, "Millionaires seldom smile."—A. Naismith

WE HAVE FORGOTTEN GOD

"We have been the recipients of the choicest bounties of heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power, as no other nation has ever grown. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us! It behooves us, then to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

—President Abraham Lincoln's Proclamation for a National Day of Fasting, Humiliation and Prayer.—April 30, 1863.

The Bible tells us of no higher attainment than to be in the likeness of Jesus Christ.—*Editor.*

SOME THINGS GOD'S GRACE TEACHES

It is the grace of God alone that bringeth salvation. So this grace not only enlightens the understanding, but also purifies the heart, regulates the conduct, works by love, and overcomes the world. It effectually teaches and enforces what the best schemes of morality and philosophy have always failed in—the denial of all ungodliness and worldly lusts (Titus 2:11-15). And by the motives it displays, and the strength it communicates, it enables the true Christian to adorn his character in every relation, and to fill up the whole circle of duty as it respects himself, his neighbor, and the God with whom he has to do. It teaches to live soberly, righteously, and godly; to avoid whatsoever is contrary to the purity of the gospel; to practice moderation in the use even of lawful things; and to do unto others as we would that they should do unto us. It teaches the rich to be humble and bountiful, the poor to be thankful and resigned. It teaches superiors to be kind, inferiors to be faithful. Husbands and wives, parents and children, masters and servants, magistrates and people, are all instructed by this grace to a conduct answerable to their high calling, and to the common relation they stand in to Him who has loved them and washed them from their sins in His own blood.—**John Newton, 1725-1807.**

FOLLOW THE GOOD OLD WAY

We think when Baptists, or those professing to be, become restless and want to introduce something unauthorized in the Scriptures, for fear that the Lord will not be successful in accomplishing His purposes, they manifest a lack of faith in the “wills” and “shalls” of Jehovah, and unless they can be corrected from their error, the sooner any church rids herself of them the better. Of course, anything that comes in the line of obedience—“Observe all things whatsoever I have commanded you,”—should be followed by those professing to be followers of Christ, and would to God all could do this, and be satisfied to continue in the “good old way.”—**Elder J. G. Wiltshire, 1890.**

Man never seeks in vain when he seeks the Lord aright.—
Selected.

OBITUARY

BROTHER HANSEL EUGENE "HANK" LEWIS (64) of White Oak Primitive Baptist Church in Fredericksburg, Virginia, went home to be with the Lord on Thursday, July 16, 2009. He was the loving husband of Betty Lewis for over forty years.

Brother Hank was born Aug. 9, 1944 in Eatonton, Georgia, a son of the late Wayne Eddison Lewis and the late Helen Glaze Lewis. His worked his way up through the automobile dealership business, from mechanic to general manager. He was a devoted father who enjoyed collecting movies and cooking. Brother Hank joined the old church in 1976 at Boling Springs Primitive Baptist Church in Canton, Georgia. He later united with White Oak Primitive Baptist Church and was ordained to the office of deacon in October 2005. Brother Hank loved the Lord's Church and attended faithfully until his health failed a few months prior to his passing.

In addition to his wife, he is survived by a daughter, Angel Nicholson of Woodbridge; two sons, Mark Lewis of Stafford and Gregory Todd Lewis of Mobile, Alabama; a sister, Mary Helen Melton, Dadeville, Alabama; two brothers, Harry Lewis of Cumming, Georgia, Norton Lewis of Chicago, Illinois, and seven grandchildren.

A graveside service was conducted on July 21, 2009, at Camp Creek Primitive Baptist Church in Milledgeville, Georgia, by Elders Robert Torrance, Virgil Herrin and John Nichols. Submitted in love by his pastor, Elder John Nichols.

Psalm 116:15. "Precious in the sight of the Lord is the death of his saints."

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A grateful thought toward heaven is of itself a prayer.—Gotthold E. Lessing, 1729-1781.
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DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Sis. Janet Ford, Va., \$15.00; Elder Eddie Lyle, NC, \$5.00; Draper Street, Va., \$15.00; Bill Blackburn, In., \$5.00; Aleen Cole, In., \$10.00; Bro. Russell Woodward, Va., \$5.00; Sis. Carrell Olinger, Va., \$10.00; Mrs. Franklin Olinger, Va., \$5.00; Elder Howard Edwards, Mi., \$10.00; Sis. Betty Jo Lael, Va., \$10.00; Bertha M. Marshall, Va., \$10.00; Elder James L. Painter, Va., \$15.00; Revis & Mary Ballard, Al., \$10.00.

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

THUMBRUN - 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 Shoron 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 CHURH - Clarksburg, WV.- Follow US 50 about 10 miles, turn right on Marshville Road, church is 1/2 mile on the left; Meets each Sun, at 10:30 a.m.; Annual meeting 2nd Sunday in June, Sat night before at 7:00 p.m.; Elder David Burris, Pastor, Rt. 1 Box 73A, Salem, WV 26426, Tel. (304) 782-1988; Sis. Holly Mureika, Clerk, 140 Knob Drive, Vincent, Ohio 45784, Tel. (740) 678-7372.

Feb 2010