

# Advocate and Messenger

147th Year                      OCTOBER 2008                      No. 10

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## Advocate and Messenger

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

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<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**IN ALL CIRCUMSTANCES**  
Through the dark places  
As well as the bright  
I need Thee, Lord Jesus  
To guide me aright.

I'll need Thee forever,  
In grief and in glee,  
In all circumstances  
My Saviour to be.

Without Thee to help me  
O where would I be  
I'll always be running  
Dear Saviour, to Thee.

12-14-07                      R.E.H.

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ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis; Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.  
April 2009

BETHEL-WASHINGTON - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets each Sunday at 10:30 a.m. except the 5th Sundays; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655; Sis. Gladys Nichols, Clerk, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655.  
Dec. 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.  
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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.  
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UNION - Summerduck, Va., Take Route 651 from Remmington to Summerduck (about 10 miles); Meets each 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 215A Fernwood Place, Warrenton, Va. 21086, Tel. (540) 349-5844.  
Dec. 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.  
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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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## DISTINGUISHING GRACE

The Lord told Peter, "Feed my lambs," and, "Feed my sheep" (John 21:15-17). God's people are described as *lambs* and *sheep* and they are never referred to as *goats*. The little lambs and sheep of God are the only ones who hunger and thirst after righteousness and the only ones who can feed upon the gospel of grace. There is no scriptural authority for trying to feed the goats with the gospel, and the reason for this is because "the preaching of the cross is to them that perish foolishness" (I Cor. 1:17), and the goats, or the non-elect, fall in the category of "them that perish."

The inspired apostle Paul admonished the elders at Ephesus to "feed *the church of God*, which he hath purchased with his own blood" (Acts 20:28). Notice, it is "the church of God" that is to be fed—not dead alien sinners. It was "the brethren" to whom Paul declared the testimony of God (see for instance 1st Cor. 2:1 & 15:1).

He was not trying to impress God's people with excellency of speech, much less the unsaved sinners of the world. If he had been trying to attract the ungodly he surely would have used "enticing words of man's wisdom" (I Cor. 2:4) in an effort to persuade them. But his preaching was "in demonstration of the Spirit and of power," and therefore there was nothing in it to appeal to men in their innate depravity (I Cor. 2:15); nothing to attract the carnal mind, which is enmity against God (Rom. 8:7). Paul's preaching was aimed at people who possessed faith (I Cor. 2:5) and it was his desire that their faith should stand in the power of God—not in the wisdom of men.

There is no instruction in the Bible for trying to feed those who are not hungry, or to give drink to those who are not thirsty. Neither are there any directives on how to make them hungry or thirsty. God's servants are commanded to comfort *His people* (Isa. 40:1). No one can comfort those who are not in any distress. It is only those who are *laboring and heavy laden* that Christ has exhorted to come unto Him for rest (Matt. 11:28). He was anointed to preach to only one kind of people—"the meek." He was sent to bind up only one kind of people—"the brokenhearted." He was sent to proclaim liberty to only one kind of people—"the captives," and the opening of the prison to only one kind of people—"them that are bound." And finally, He was sent to comfort only one kind of people—"all that mourn" (Isaiah 61:1-2). If we are one of those kind of people, we are distinguishingly blest.—*Editor.*

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### NOT A FEW IN HEAVEN

It has not been uncommon for Primitive Baptists to be accused of believing that there will only be a handful saved in heaven. We do not believe such a thing, and no one else has any scriptural justification for believing such a notion. The Scriptures plainly tell us that Christ has redeemed His people **to God** by His blood *out of* every kindred, and tongue, and people and nation (Rev. 5:9). They also reveal to us that this elect family constitutes a great multitude, which no man can number, *of* all nations, etc. (Rev. 7:9).

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The only way it could be said that there will be hands full of people in heaven is to refer to Isaiah 49:16 where the Lord says of His people, "I have graven thee upon the palms of my hands." The fact that God has a chosen people does not give anyone any justification for concluding that such a choice would only be a "chosen few." It is clearly a "chosen host." But if it were true, as most professors of religion claim to believe, that the "strait gate," and the "narrow way" of Matt. 7:13-14 refer to heaven, then *those people* are the ones who are guilty of believing that there will only be a few in heaven. This scripture declares that "few there be that find it." If that is speaking of heaven, then there is no other conclusion but that there will only be a few in heaven. We don't believe a word of it.

There is indeed a strait gate and a narrow way that few people find, but it is not leading to *heaven*, but rather, "to life". It is the path of truth in doctrine, practice, and experience here in this present world. It is the path of those who "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Philippians 3:3), and this is a path that "leads to life" (true living) while on the shores of time. Few indeed find that path, while great multitudes find the popular path of religious error and confusion that leads to the destruction of much of their joy, peace, and happiness in this present life.—*Editor*.

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Sin, Satan, and the world, often combine to grieve, harass and distress the humble children of God, and at times their burdens may seem more than they can bear, but their dear Saviour and Lord is never out of earshot and He tells them to cast their cares upon Him; and in conjunction with that directive comes the blessed assurance that He cares for them. Their trials may not be eased as soon as they would like, but it should be a great boon to their spirits simply to know that He holds their ultimate good near to His heart. Their troubles here are only temporary, but their happiness hereafter will endure forever.—*Editor*.

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If our feet are firmly planted in the soil of God's grace, we will not be easily caught in the mire of false teaching.—*Editor*.

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**THINK ON THINGS ABOVE**

O saints of God, look up, look up,  
And think on things above  
And contemplate with grateful hearts  
The wonders of God's love.

Reflect upon thy low estate—  
Thy guiltiness and sin:  
Where wouldst thou be if not for grace?  
How sad thy state had been!

Consider all the Lord has done  
For thee through all thy years—  
How many times He drew thee nigh  
And wiped away thy tears.

How many times He bore thee up  
When thou wast bending low—  
How often He protected thee,  
There is no way to know.

How many turns thy thoughts might take  
Reflecting on His grace  
As providential mercies flood  
Thy mind with rapid pace.

A thousand reasons He has giv'n  
To praise His name for aye  
And not the least is His great love  
That never fades away.

## THE STRUGGLE

The world was a dark place when our Lord's ministry began. Oh, yes, there was religion, but it was tightly controlled by a priest cult, as the nation itself was controlled by the Roman invaders. Ordinary people had nothing to say about anything. We could scarcely understand the feelings of the common people in those circumstances, though we are getting a taste of it in our own time. That they hungered for better things is evident in that they flocked in multitudes to hear John the Baptist when he proclaimed the time for change was at hand. When Jesus began healing and teaching, no one had to tell the common folk that here was a man who genuinely loved them and was interested in their welfare, both physical and spiritual, when no one else did. The conflict began then and there. It has never ceased. The church is at war, and every Christian is a soldier. The point where Christians cease to fight their good fight is the point where they compromise with the world and cease to be real disciples, regardless of what they may call themselves.

The Lord Jesus lost no time declaring himself subject to the Scriptures and the commandments of His Father. God's word controlled every step of his ministry and of his life, not only what he did but also what he said. Satan told him in the temptation, "*If thou be the Son* (note the capital, meaning the eternal Son of God, the spiritual Being), *command that these stones be made bread.*" Surely, if God were His father, according to Satan there is no need for Him to suffer hunger or anything else. Satan still tells worshippers the same thing. And Jesus answered straight out of the Bible (Deut. 8:3). So also Jesus answered all other temptations to deny the lot God gave Him, to find an easier way. But whether in doctrine or practice, in faith or discipline, there is only one way to please God, and that is by being obedient to His word. It is not by our secret faith, nor by our public vows, that we become an influence in our own time and place, *but it is in our choices, our decisions to honor God's laws that will determine whether we be true Christians.*

The Old Baptists should be justly proud of the Bible as their

guide. We are grateful for the experiences that support our belief in salvation by the grace of God. But the Old Baptists have not always practiced their faith very well. With good reason Jesus proclaimed His people were sheep. Sheep are docile, not fighters. They can be led, but if you try to drive them they will fly in all directions. If danger threatens, they will run if they can, but otherwise may lie down and die without a murmur. Many years ago some of the members of a church where I preached worked in a meatpacking plant, one that did their own slaughtering and butchering. One of them told me how they moved the sheep from pens into the place for slaughter. They had a trained goat that would walk out into the pen, strut around among the sheep. The sheep would follow him, and he would lead them down an alleyway, but at the last moment he would leap over a low gate to safety. The sheep would walk right on down to their own deaths. More than once the Old Baptists have let some proud fellow strut around among them, and lead them to destruction. Brethren, being saved by grace does not mean you are to shut your eyes or ignore consequences. If God gave us spiritual minds, should we not use them? The world about us does not, but this is not an excuse for Christians.

In their *wisdom* the courts of our land have declared that unborn babies are mere *things*, without life or souls, and that they have no inalienable rights. Therefore, killing them is not a crime. Naturally, the same courts declare the proclamation of the Ten Commandments to be unconstitutional. The nation is in the process of choosing their leaders, but in the pretended *wisdom* of the powers that be, it is politically incorrect to ask any questions about the religious beliefs of the candidates, or of their activities. Why is this? Doesn't a man's religion control what he will do, what judgments he will make? Would the powers that be prefer that we not know? Under the pretense of insuring liberty to all, many teachers and worldly preachers have laid aside all moral restraints so that in many schools and churches the only remaining standard for decent behavior is *doing what an individual thinks is right, or feels good*. Don't pretend this public attitude does not affect our churches, for it certainly has.



The Old Baptists have always been opposed to those things which the Bible condemns. We do not allow drunkenness, fornication or adultery, and other forms of immoral behavior in our churches. (1 Cor. 5: 11, and 6:9-11). We do not allow our sisters to become public teachers in our churches. These are only examples of the many things which have become popular in the world about us. We Old Baptists should be on the front line in the struggle against such deviation from the Scriptures. Are we? Or are we in the act of compromising? If we do that, the Lord will surely cut us off and deny us as His church.

But, some will ask, are we not commanded to use charity, to forgive sinners? *Repentant sinners, yes*, but to tolerate such things for the sake of numbers or money, or because of family or friends? *Never!* Who are we supposed to please, God or man? God has already spoken His mind, and we need not expect Him to change.

A sister once asked me whether I didn't believe that a church must judge every case of discipline on its own merits. I knew what she meant. There were cases before the church, some were family members of a very privileged family, and others not so privileged. She would have been willing to forgive the former, but not the latter. In fact, what she was proposing was to discard the church's Articles of Faith and Rules of Decorum, in favor of the personal judgment of the membership. Many a church has voided their responsibility by leaving all decisions to their pastor or some other, rather than doing as the Bible teaches. Old Baptists have long agreed on the doctrine of Total Depravity, and if they believed it enough to practice it, they would know that by nature none have the wisdom or courage to act as such judges. Oh, yes, there are men who advocate the heresy of church sovereignty, but that does not change God in the least. In His sight, *all, including pastors, deacons, moderators, or whomever*, stand as equals before His judgment. All are subject to His word, for He alone is sovereign. As long as we have Bibles, and can pray, we cannot plead ignorance.

There is indeed room in a gospel church for sinners, and for those with various beliefs *if they are all willing to abide peacefully by the teaching of the gospel when they learn it*. That does not

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leave room for quarrels or abuses by anyone. The work of the ministry is to edify the church, not to allow the members to go their own separate ways. If anyone is of a contrary spirit, let him take up his warfare in the dark world about him, for there he will find plenty to fight. In the church itself, if there be differences of a personal nature between members, Matthew 18 gives us a plain rule to follow. If the offenses are of a public nature and against the church or the gospel, let those things be brought to the church for her prayerful judgment. Do not hide them by pretending you are exercising patience, charity and forgiveness when you are only being disobedient and careless. The Lord's people, when they are in the right spirit, are the kindest and safest judges to be found on earth. If they are to survive in this world, they *must* be spiritual judges. *As Paul said, a little leaven leaveneth the whole lump.*

Churches are composed of human beings, and therefore they are subject to temptations, as our Lord was. It has always been a struggle to keep on the strait and narrow path. Only by divine help can any of us do it. We often pray that God will protect the churches from the evil influence of the world about us, but brethren, we also need to pray that God will protect us from ourselves. Have you remembered to pray for Him to do that?

ELDER RAYMOND WEBB

### THE CASE OF JOSEPH OF ARIMATHAEA

How silent are some disciples. From what great distances they are found from the headwater of their love and from the well of the water that springs up unto everlasting life. Is it so incredible that men might desire to preserve all that they have even at the expense of denying the Lord who is the joy of their salvation? Shall we suppose that all that loved the Lord came after the Lord and followed Him as He walked? Will the Scriptures defend such a supposition?

Let's look at the parents of him that was born blind (see John 9). The Lord healed that man! When that blind man's parents were brought before the Jews they asked them, "Is this your son? How doth he now see?"

Scriptures tell us that the parents said, "We know that this is our

son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself." "These words spake his parents, because they feared the Jews: for the Jews agreed already, that if any man confess that He was Christ, he should be put out of the synagogue."

His parents feared to confess that Jesus was the Christ for fear of being put out! God hath not given us the spirit of fear; but of power, and of love, and of a sound mind! But are there not some now fearful and ashamed of the testimony of the Lord? Though some are captive in the everlasting love of the Lord, chosen in election, and called as prisoners of hope (see Zech 9:12), they refuse to be partaker of the afflictions of the gospel!

Regardless of the light of the knowledge of the great love of the Lord for His people and the lovingkindness whereby He draws those that He has loved with an everlasting love unto Himself, there are some that continue to fearfully kowtow to the flesh. Some must learn by experience that there is no profit in making provisions for the flesh (see Romans 13:14). Some evidently must learn by experience that one is not advantaged if he gains the whole world, and loses himself, or is cast away (see Luke 9:25).

Joseph of Arimathaea was such a disciple (see John 19:38). He was a disciple, but secretly! That discipleship was kept secret from the Jews. But Joseph was a disciple, that is without dispute. Our Lord said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." It appears that Joseph didn't forsake all he had yet Scripture plainly confirms that he is a disciple. How shall we reconcile these facts on record? Doesn't the Scripture tell us to judge not according to the appearance, but judge righteous judgment? Outwardly we might see evidence but both by evidence and by a lack of evidence we can be deceived. One thing is for certain, Joseph of Arimathaea was a disciple "secretly". Surely the Lord God knows the secrets of the heart and those that are His. By grace the case of Joseph of Arimathaea is on record for God's people today. Scripture calls him an honourable counsellor. He is also called one that waited for the kingdom of God (see Mark 15:43).

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Joseph indeed might have been an “honourable counsellor” to the Jewish nation, but he had neglected his calling to the royal priesthood of the holy nation of the Lord’s peculiar people. He evidently was not one that showed forth the praises of Him that had called him out of darkness into His marvellous light (see 1 Peter 2:9). Are there not some today that are still waiting for the Kingdom of God? Are there not such secret disciples today who ought to realize that their heavenly Father knows all that His children stand in need of in this world? Those that seek may find. But waiting on the Kingdom can be done in secret. How shall one do well and be considered a good and faithful servant if that one cannot bring into subjection his own flesh and the lusts thereof and pride of life? The Lord might have many secret disciples, but they themselves are keeping that secret. The Lord Himself is their Keeper. Many secret disciples are found sleeping in the comforts of the world. “He that keepeth Israel shall neither slumber nor sleep” (Psalm 121:4). It wouldn’t be the first time that Christ came to His disciples, to find them sleeping for sorrow (see Luke 22:45). Is it not now the time for secret disciples to arise, and shine? Thy Light is come! The glory of the Lord is risen upon thee! Let His glory be seen upon thee! (see Isa 60:1&2).

ELDER MARTY HOOGASIAN

### CONTEMPORARY SONS OF SCEVA

On record in the glorious Book of books called the Bible is an account of the sons of Sceva (see Acts 19). These vagabonds were granted entrance into the Scriptures for our learning. Scripture says they took it upon themselves to call over them which had evil spirits the name of the Lord Jesus, saying, “We adjure you by Jesus whom Paul preacheth.”

They didn’t say that they preached Jesus! They didn’t preach Jesus anymore than the charlatans on television begging for your “love offerings” preach Jesus today. Such men today might say that they can heal you of everything and even pretend to read your mind. They might see a man (with a checkbook) whose headache



has just gone away! Such men will claim that he caused that headache to vanish in the name of the same Jesus that Paul preached. Little might you know that it is a rerun! Isn't it amazing that these "wondrous healers" never show up at the Children's Hospital to heal those pitiful little suffering creatures? No! These wonderworkers are too busy in the TV studio begging for filthy lucre. Few things in this world are more disgusting!

But if God's children have lived a little while in this world they will see such deceivers for themselves. The Scriptural teaching is not just that such vagabonds shall remain in the world as long as day has a night. The Scriptural teaching is that the foundation of God standeth sure having this seal that the Lord knows those that are His; and that the devils know Jesus and those that are Christ's! The Scriptures tell us that "the evil spirit answered and said, "Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."

Believe it or not, the end of these modern day sons of Sceva shall eventually be just the same. What joy will they have in this world when their own lusts, and greed and insatiable covetousness devour them? They might not see it coming but suddenly none shall be able to help when they are stripped of whatever cloak of righteousness they might think they possess. Such men shall in due time be exposed for what they are and they will be set forth to their shame naked and undone!

The name of the Lord Jesus will always be magnified by God's called servants. Jesus Christ shall be glorified both in word and in deeds as long as day has a night. This foundation is of God and it has His seal!

ELDER MARTY HOOGASIAN

There is a salvation in the preached gospel, but it is for the child of God, *not* for those who do not have spiritual sight and hearing. God's people need saving from the false doctrines of the world and from many incorrect impressions, superstitions, and imaginings; and this is one of the things the gospel is for.—*Editor.*

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### IF ALL SINNERS ARE NOT SAVED ETERNALLY, WHOSE FAULT IS IT?

The above question is sometimes asked with an air of triumph, as though it was a kind of knockdown argument against the doctrine of God's discriminating grace and in favor of man's works in the eternal salvation of sinners. But a little attention to the nature of the question will show that it is based upon a false assumption, and if we admit that which is assumed, we must admit also the conclusions drawn from the assumption. The question assumes or takes for granted that there is a *fault* somewhere if all sinners of Adam's race are not saved from their sins.

Now, if this assumption is true, the fault is either with sinners themselves or with God. And so far as relates to the matter of eternal salvation, it is either entirely by the sovereign grace of God or entirely by the works of men. It cannot be a mixture of the two, nor is it a kind of co-partnership business between God and men. "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace" (Rom. 11:6). God either has *all* the glory, or He has *none*. Here is where the matter rests, and if there is a fault anywhere because all sinners are not saved, the fault must either be charged against God or man, and as none would have the hardihood to charge God with fault, the fault must lie at the door of the sinner according to the assumption that there is a fault somewhere if all sinners are not saved.

But is this assumption true? We say it is not. The Scriptures do not teach that there is any fault in either God or man if all sinners are not saved. The fault is in being a sinner at all, and not a fault for not being saved. Sin is a transgression of God's law, and the sentence of death has already passed against all sinners, and as to any claim upon God for salvation from their sins, every mouth is stopped and all the world is guilty before the Lord. It certainly is a fault to be guilty of transgressing God's holy law, but it is not a fault to condemn and punish the guilty.

But suppose we disrobe the question of its false and artful

assumption, and instead of taking for granted that there is a fault in God or man if all sinners are not saved, let us rather ask, "If any man is guilty and condemned of God for his sins, whose fault is it?" There is but one answer to this question, according to the Scriptures. Man is the faulty and guilty party. God did not make him a sinner, but He does condemn him justly for his sins, and executes the just penalty of His law against him.

After man has become a sinner by transgressing the law of God, there is no fault charged against him for not being saved, unless it can be shown that he has within himself the merit, power and ability to save himself from his sins, and we know, from the very nature of things, and from the plain word of the Lord that is cannot be done. The Lord hath said, "I, even I, am the Lord; and beside me there is no saviour" (Isa. 43:11). "Neither is there salvation in any other" (Acts 4:12). Now, if there is no Saviour but God, and no salvation in any other for sinners, then the conclusion would be irresistible that if there is a fault anywhere because any sinner is not saved, that fault must be charged to God. We shudder at such a presumptuous and blasphemous thought—and yet this horrid blasphemy is presumptuously presented in the artful assumption embraced in the question heading this article!

Suppose a man should be guilty of premeditated and willful murder, and the sentence of the law pronounced by proper authority that he shall be hung on a certain day, would there be any sense in the question to ask, "If this criminal is not saved from hanging, whose fault is it?" The truth is, there would be a fault on somebody if the penalty of the law was not faithfully and promptly executed by hanging the criminal. Instead of there being a fault if he was not saved from hanging, there would be a fault if he was not hung as the law required.

The righteousness of the law must be sustained and its just penalty executed upon the transgressor, unless there could be some just arrangement for another to die for him, and we know that in human governments no such arrangement can ever be made. God alone can freely justify the sinner through the redemption that is in our Lord Jesus Christ. "When we were yet without strength, in due

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time Christ died for the *ungodly*" (Rom. 5:6). And "The law of the Spirit of life" makes us free from the law of sin and death. There is, therefore, no fault in God or man if any sinner is not saved, but there is a fault in man for being a sinner.—Elder William M. Mitchell, *The Gospel Messenger*, 1894.

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### SOLDIERS OF JESUS CHRIST

*"Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3).*

The people of God are chosen and called to a warfare. Their great Captain is the Lord Jesus Christ. He is also their King in the supreme sense of that term. By far the fiercest of the warfare has been accomplished by Him, in which He has gained for them a victory, which was necessary in order to, make their warfare effectual, and without which they would have forever perished. The title of *Lord*, to which He had been appointed, was fully confirmed and established by that victory. Satan was conquered in the fiercest struggle of His existence, and at the same time a full and complete purchase was made of all those whom the Father had given the Son in the divine covenant of redemption, their sins were all atoned for and infinite justice was forever satisfied in their behalf. Satan, though defeated in that terrible battle, is, with all his allies, still opposed to Jesus and His cause, so that His children are required to fight as they march on their way to that heavenly country which is theirs as an inheritance.

Soldiers need uniforms and weapons. These are all supplied to the soldiers of the cross by their great Leader. The dress prepared to adorn them is the white robe of His spotless righteousness, woven by Him on the loom of His human and divine natures, and given to them by imputation. Their weapons are not carnal but spiritual, and are mighty to the pulling down of strongholds of the enemy. No opposing power can stand before the sword of the Spirit—the word of God. The helmet of salvation, the shield of faith, the breastplate of righteousness, these afford a protection that is proof against all the arrows and darts and spears of foes, while the



preparation of the gospel of peace enables the feet to walk over the roughest places of the toilsome marches.

All soldiers, by their profession, are engaged to fight if called upon, but it depends upon the will of the general or king as to who shall be called to face the hottest service or be most frequently exposed upon the field of battle. While some are upon hard service in the field, others are guarding places and doing service at points less exposed to danger. These, however, are liable to be called to the front, but if they are never called upon to face danger in hard-fought battles, they may occupy with gratitude the more easy post assigned them. Thus our great Captain allots to His soldiers such stations as He deems proper. Some seem pressed above measure, almost beyond strength, so that they almost despair of life, yet they are supported, and in the end made more than conquerors through Him that loved them, while others are less tried by sharp conflicts. In this warfare, as in worldly wars, the post of danger and difficulty is the post of honor, and is assigned to such as the Lord has been pleased to favor with a peculiar measure of His grace. Paul's case is a good example of this. When we think we have to pass through great hardships, it would be well for us to think of His trials.

So many brave soldiers fall before deadly weapons in war. They fall to rise no more. But in the warfare we are considering, not one soldier is allowed to drop with a deadly wound. They will be often cast down, but they will not be destroyed. They are compelled to suffer hardships and hardness, hardships from the trials to which they are subjected, and hardness from those around them who oppose them. The former is often more easily borne than the latter. Yet, however great these are, none ever fall under them to perish. Timothy is exhorted in our text to endure hardness as a good soldier of Jesus Christ. What an honor it is to be called the soldier of such a Leader, to fight under the banner of such a King! Endure hardness! Can we not afford to do that with all patience since the promises of Jehovah are given to encourage and strengthen us?

The banner of our Leader is love. Its beautiful colors never fade. Happy are those who are able to keep it always in sight. Where it waves the army is certain to be victorious. It animates

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and cheers the fainting hearts of the weary soldiers as nothing else can. It has been unfurled by the hand of King Jesus, and floats upon the breeze at His direction. The hardness to be endured can be easily borne under its beautiful folds. Its cheerful presence fully compensates us for all fatigues and battle-scars. Let it float on and on, bringing peace to us here and leading us along to the land of final peace.

Victory will be given to all the army, and consequently to every soldier. There is no possibility of failure in the final issue. One continuous shout of exulting praise will resound in heaven from all the chosen and redeemed army, the triumphant family of God. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "When that illustrious day shall rise—And all Thine army shine—In robes of victory through the skies—The glory shall be Thine."

In that land of unending peace there will be no sin, no sorrow, no suffering, no death. To be forever undisturbed by sin and to be freed forever from its dreadful consequences—that will be glorious indeed. In the beautiful realms of the blest, that country so bright and so fair, whose grandeur is often confessed, O! What must it be to be there? Heaven, pure, sweet heaven, how many a weary soldier has stood on Jordan's stormy banks and cast a wishful eye to thy peaceful shore! Multitudes have crossed over the violent current of death and gained that sunny clime, many are crossing now, and soon all the army of God will be forever there. Praise the Lord for such a prospect! Hardness can be patiently endured with such a hope as this.

The Captain of our salvation will have succeeded in bringing the many sons to glory whom His honor was pledged to save, when His sweet voice is heard to say, "Behold I and the children which God hath given me." All the children, all the army, without the loss of one, will be there to ascribe everlasting and undivided praise to the victorious Captain, to whom they were given in the covenant that was ordered in all things and sure, and in whom they were chosen before the foundation of the world. No other war has ever had so triumphant an ending as this, and no other army has ever

been called to share so blissful a rest in such a home. March on, fight on, ye battle-scarred veterans of the cross. A few more weary marches, a few more conflicts, and peace will be forever declared.—  
**Elder John R. Daily**, *Zion's Advocate*, 1905.

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### CHARITY

*“Though I speak with the tongues of men and of angels,  
and have not charity, I am become as sounding brass,  
or a tinkling cymbal” (I Cor. 13:1).*

I do not remember to have ever heard more than one explanation of the word “charity.” This word occurs eight times in this one short chapter. The interpretation of the word is so simple and so generally accepted that an interpretation of it is not necessary here. There are other words that occur less frequently in the whole Bible than this word occurs in this one chapter, and yet are used a thousand times more by some brethren than this word. I do not say that the number of times a word is found in the Bible has anything to do with the importance of the word.

Paul, in this chapter, mentions a number of things, not as though he had *done* them, nor was it to show that he *could* have done them, but to show how little profit there would have been in his doing those things *in the absence of charity*. For instance, he says, “And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” It would not be necessary to say that he did not mean to convey the idea that he understood all mysteries. No man ever understood one mystery, much less *all* mysteries. Those things we *understand* are not mysteries. It is those things we *do not understand* that are mysteries.

I do not think Paul meant to say he had the faith to remove mountains, but still I think his object was to show of how little consequence it would be though he had that faith and still was destitute of charity. I believe I have faith in God, and I believe God will do everything I have faith in Him to believe He will do.

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Moreover, I believe I can do everything He has given me the faith that I can do. I believe that if I had the faith as a grain of mustard seed I could say to yonder mountain, "Depart," and it would be removed. That by no means is to be understood that I can remove mountains, nor does it mean that I have not the faith of a grain of mustard seed. To be minus the faith that we can do *one* thing does not mean we are entirely destitute of faith, but it means no more and no less than that we are destitute of faith to do that particular thing.

The fact that the Saviour said, "If ye had faith as a grain of mustard seed," etc., shows conclusively that they did not have that faith. It also shows how great things could have been done *if* they had had that faith. There is no intimation that the apostle was urging those people to *have* such faith. Now, if any man thinks he can manufacture faith let him try his hand at it; let him believe he can say to the mountain "be removed," and if it happens, I'll be fooled. *If* is a wonderful word. *If* ye had the faith; *if* ye were Abraham's seed; *if* my kingdom were of this world, etc.; but they didn't have that faith, nor were they Abraham's seed; neither was Christ's kingdom of this world.

Now, let's see. If to say, "If ye had the faith," means that they should *get* it; and if to say, "If ye were Abraham's seed" means they ought to *become* Abraham's seed; then to say, "If my kingdom were of this world," would mean that His kingdom *ought to be* of this world.

It is argued by some that nothing can be any other way than the way it is—*Fatalism*. But if that were true then how did Paul know that in the absence of charity he would become as sounding brass and a tinkling cymbal? Some things "ought not so to be" (James 3:10). But if everything has to be just as it is, and God fixed it that way, then God fixed it the way it ought not to be.—**Elder J. H. Keaton**, *The Primitive Baptist*, 1939.

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We cannot admit that one drop of the precious blood of Christ was shed in vain. His blood was too precious to be shed in uncertainty. From the cross He saw ever heir and was satisfied.—*Elder R. H. Pittman*, 1920.



### EVIDENCES OF ELECTION, ETC.

To a child of God the most interesting thing in the world is the scriptural evidence of his divine election, sonship, and heirship. In comparison with these evidences, all the riches, honors, and pleasures of earth are trifling vanities, which will soon be nothing to him. A birth of the Spirit of God, and His indwelling and guidance in our hearts, and the manifestation of His presence in our lives, are proofs that we have been chosen of God to eternal salvation, and that we are His children and heirs (Romans 8).

This Spirit convinces us of our sinfulness, and of God's holiness, and of His righteous condemnation of our sins; and takes of the things of Christ, His divine humanity, His perfect life, and His atoning death, His justifying resurrection, His triumphant ascension, and prevailing intercession, and shows them unto us, and guides us into all truth (John 16, giving us to believe in Him as our all-sufficient Saviour, and conforming us to His meek and holy and living image or character, and constraining us to take up our cross and follow Him in all His ordinances and commandments, and causing us to desire not only to be obedient to all the precepts but also reconciled to all the providences of God. By the operation of this Spirit, we delight to do justly, love mercy, and walk humbly with our God; to live soberly, righteously, and godly in the world; to do unto others as we would have them do unto us, to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them who despitefully use us and persecute us; and we would love God with all our heart and our neighbor as ourselves.

Under the influence of the Holy Spirit we feel unworthy of the least of all the Lord's mercies and we prefer others to ourselves. We abase ourselves before God, and exalt Him infinitely above all other beings. We mourn for our sins, and hunger and thirst after righteousness; and we cry unto God for His pardoning and purifying, guiding and preserving mercy. Likeness to Christ is the strongest evidence of our divine election, sonship, and heirship.—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1914.

### GOD'S WORK IS PERFECT

There are many things we do not understand but we are assured in God's word that He knows all things, and that everything He does is right, whether we understand it or not. God does not have to experiment to see what works and what doesn't. He already *knows*—therefore whatever He does is done the very best way it can be done and there is never any need for another try or another attempt on His part because God does not *try* or *attempt* anything—He merely works, and it is done. Christ said, "My Father worketh hitherto, and I work" (John 5:17). Therefore it behooves us to rest our case in our Lord's capable hands with the assurance that all His dealings with us, or with anybody else, are altogether just and right. "His work is perfect" (Deut. 32:4), and perfection cannot be improved upon.

A good example of this is seen in the fact that He did a perfect job of establishing His church at its inception, and no matter how hard men may try to improve upon it they will never succeed. God gave it everything it would ever need, and therefore anything men try to add to it or take from it is doomed to failure. There could not be any greater affront to God, or a greater insult to His power and wisdom, than for poor puny man to try to improve upon His work.

God does not need *anything* (Acts 17:25), and even if He did, the last thing He would need would be *our* help. We often can't even help ourselves, much less help God. We desperately need *His* help—in fact, we *must* have it, but He does not need *anyone's* help. He says, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:12). That statement rather firmly and emphatically put *us* in *our* place doesn't it? After all, what is man that the Lord is mindful of him? (See Psalm 8:4, Heb. 2:6). That is a powerful question isn't it? It has always amazed me that the Lord would have anything to do with poor fallen men and women.

"Great is the Lord, and greatly to be praised" (Psalm 48:1).—*Editor.*

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An *all-powerful* God cannot fail; an *all-knowing* God need not inquire; and an *all-wise* God shall not err.—*Editor.*

### ERROR RECEIVED BUT TRUTH REJECTED

Men, in an unenlightened and spiritually untaught state, surely do like to have their ego stroked. How highly it exalts them to be told, and to think, that unless they *let* God save them He is helpless to do anything for them! That notion is equally as silly and unreasonable as it would be to assert that God could not have delivered the Israelites across the Red Sea and through the wilderness unless they had *allowed* Him to do so. It is preposterous in the extreme, and yet, when it comes to eternal salvation, that very idea is generally believed and accepted. Such a weak argument would not stand up in any court in the world, and yet it is wildly popular in all the denominational churches. O how ready the nature of man is to lay hold upon blatant error and to reject obvious and undeniable truth; to eagerly swallow the most unreasonable lies of Satan and to turn a deaf ear to the plain teachings of God's Book. There are probably more people who still believe the world is flat than there are who believe the Bible doctrine of eternal and unconditional election. As it was in the days of Christ's advent, "the light shineth in darkness; and the darkness comprehended it not...He was in the world, and the world was made by Him, and the world knew Him not" (John 1:5,10). Now, I suspect you have never heard *those* verses, and many others similar to them, quoted or expounded upon in a popular pulpit or in a Sunday School class?—*Editor.*

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Even if we knew the exact day the Lord would come back to this earth, and even if there was but a short time till then, we would still be under the same obligations to Him—to reverence Him, to keep His commandments, and to walk humbly with Him.—*Editor.*

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The true character of a man will, in course of time, be made clear to all discerning hearts. Circumstances and conditions will bring forth and lay bare his real inner fiber. If he is a man of true principle and core values, sufficient trials and testings will confront him during his lifetime to prove the genuineness of those qualities. If he lacks such values, that too will be revealed with time.—*Editor.*

## SOMETHING SECURE AND SURE

The true test of religion is not whether people believe in it, but whether it provides what they need. The Jews, like most people today, had elaborate religious systems, but when it came to healing lepers or making the blind to see, they failed. Human religions may make people kneel in voluntary humility, but can they make a wicked hear truly love God? Will they not also fail when it comes to raising the dead and putting them at God's right hand on the Judgment Day? God required something secure and sure. I learned long ago that a nail driven into the plasterboard that covers our walls will not hold much weight. Even to hang a picture I need to put the nail in a solid place. And God put His trust in a certainty—in the covenant work of His own Son.—**Elder Raymond Webb, 1995.**

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## COVENANT BLESSINGS

They that are Christ's were given unto Him, chosen in Him, before the foundation of the world, and blest in Him with all spiritual blessings in heavenly places. They are loved in Christ by Jehovah the Father, the Word, and the Holy Ghost, with an everlasting love, and they are predestinated unto the adoption of children by Jesus Christ unto Himself. In the fullness of time He redeemed them from their sins, ransomed them from the curse of the law by His precious atoning, cleansing blood. They are all called by grace unto the fellowship of God's dear Son, and He is their Head and Husband, their immortal Friend. Christ is formed in their hearts the hope of glory, and they die in faith, with this blessed hope in their death, that their souls, in the dissolution of the earthly house of this tabernacle, will depart to be with Christ in paradise; and their bodies in death return to the dust, from whence they were taken in creation, to be raised up again at the last day, spiritual, immortal, and glorious, fashioned like unto the glorious body of their precious Saviour. Then, in their whole spirit and soul and body they shall be like Him, for they shall see Him as He is, and they shall appear with Him in glory, and so shall they ever be with Him.—**Elder Frederick W. Keene, *The Gospel Messenger*, 1917.**

## A CONVERSATION

I remember a conversation I once had with a heart-broken mother who had lately buried a son, probably fifteen years of age. She said he was not a member of the church and had never made any profession of religion—that she had never talked with him about spiritual things, which she deeply regretted now; “But,” said she, “he was always a good boy. He was different from the other children. He was kind and tender hearted, and always obedient. He did not get to go to preaching often, but when he did he would listen attentively. There seemed to be something strange about him. At times he wanted to be alone rather than with the other children.” What did it all mean? I told her that for all I knew it meant more to him and to her than anything gold and silver could purchase—Christ in the soul, an abundant entrance into the kingdom beyond, a happy reunion in the home beyond the skies.—**Elder William H. Crouse**, 1918

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### KETOCTON ASSOCIATION CIRCULAR LETTER—2008

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To the churches that comprise the Kettocton Primitive Baptist Association:

Brethren, We have gathered in Warrenton, Virginia for the two hundred forty-second Annual Session of the Association. In our gathering we are mindful of the word of God penned by the Psalmist which reads, “I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth” (Psalm 121:1-2). Brethren, we find ourselves—this day and the days ahead—looking up to that same God for deliverance. If our gathering is to be sweet and if our anticipation is to see our Lord high and lifted up upon His throne; if we desire to feast upon the holy manna from heaven above; if our fellowship is to be sincere, then we look to a Holy and Righteous God—praying that He would be merciful to us each day that we gather.



We thank God for the peace that we enjoy in this part of His vineyard—acknowledging that the peace we enjoy comes by His hand and His alone. We are a stiff-necked people made to rejoice in the good things that our Lord has done for us. While we enjoy the blessings of God which are sprinkled by moments of rest and peace that passeth all understanding, we are made to realize that this world is not our home. We long for a better place. We long to “fly away” and be with our Lord. Oh how sweet it will be when our Jesus we will see. We know that now we see through a glass darkly but one day we shall see Him as He is for we shall be like unto Him.

Brethren let us pick up our cross daily and follow our Lord for He has shown us what it is we must do. We read in the Old Testament writings from the Prophet Micah; “He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Brethren hold our gatherings up in your prayers—that our conversation would be pleasing unto our Lord and that our God will deliver us in a time of need; that we would be blessed with a sip of cool water to quench our thirsty souls.

It is by His grace that we stand or we stand not at all. In Christian love, **Elder John Nichols**

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

There is no place for selfishness in the kingdom of God, or among the household of faith. Power-struggles and political maneuverings should never raise their ugly heads among the saints. Such things are far beneath the dignity of the professed followers of Christ.—*Editor.*

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

Doris M. Ashby, Va., \$5.00; Willis, B. Collier, Ga., \$5.00; Elder Robert L. Webb, Il., \$10.00; James T. Griffith, Ohio, \$5.00; Jean Caudill, Md., \$5.00; Mrs., Sam Latimer, Ga., \$5.00; Vertie W. Nott, Va., \$5.00; Rhonda R. Luce, Ga., \$50.00.

### SECOND SUNDAY (continued)

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

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

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

### THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625. April 2009

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Cam Mellot, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel. (717) 573-2885. Oct. 2008

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggarly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2009

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 2009

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 or I 66 (Flint Hill Road) about 5 miles, turn left off Rt. 733 - about 2 miles to the church; Coming off Rt. 211 on Rt. 688 (Orlean Road), turn right on Rt. 732 in Orlean, approx. 4 miles to the church; Meets each 3rd Sunday and Saturday before at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va., 22727, Tel. (540) 948-4803; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 20115. April 2009

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2009



#### FOURTH SUNDAY

BARROWS RUN - 5 miles south of Warrenton, Va. on Route 29 and 15; Meets each 4th Sun. at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Mary Lee Olinger, Clerk, 67 Frazier Road, Warrenton, Va. 20186-2704, Tel. (540) 347-3538.

Mar. 2009

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Eddie Wayne Wilson, Pastor, 620 Clearview Road, Luray, Va. 22835, Tel. (540) 743-4828; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.

May 2009

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnston, Clerk, 1094 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488.

Dec. 2008

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

April 2009

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

Nov. 2009

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

Dec. 2008

#### EVERY SUNDAY

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

June 2009

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 2nd Sun. in June; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681.

July 2011

TEN-MILE 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 2009