

Advocate and Messenger

145th Year

SEPTEMBER 2006

No. 9

Advocate and Messenger

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

Zion's Advocate
Established 1854

Messenger of Truth
Established 1897

Gospel Messenger
Established 1878

A LONGING SOUL

As the copious dew of heaven
Let Thy blessings, Lord, come down,
Let compassion thus be given
And Thy mercy thus abound.

Here I bow—my soul is thirsting
For the moisture from above
And my heart is well nigh bursting
For the tokens of Thy love.

Like a bird my mouth is open
Longing to be kindly fed
Thus I plead, as Thou hast spoken,
Grant to me my daily bread.

3-22-06

R.E.H.

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis; Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2007

BENTONVILLE - Bentonville, Va., 1st Sunday 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison Va. 22727, Tel. (540) 948-4803; Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va., 22610, Tel. (540) 635-4609.
April 2007

BETHEL-WASHINGTON - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets each Sunday at 10:30 a.m. except the 5th Sundays; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655; Sis. Gladys Nichols, Clerk, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655.
Dec. 2008

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564.
Aug. 2007

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June 2007

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, 168 Longstreet Ave., Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577.
April 2007

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. 2007

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. 2007

WATERLICK - located off Hwy 55 near Strasburg, Va., from Front Royal turn right at the Waterlick Grocery and take first left and cross RR and continue to bear left, church is on the right; Meets each 1st Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701-7419, Tel. (540) 547-5180; Sis. Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.
Aug. 2007

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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GRACE TEACHES GODLINESS

Many people have accused the Primitive Baptists of preaching a licentious doctrine. They base this on the fact that we hold to the Bible doctrines of Election and Predestination. They erroneously conclude that if God has determined the destination of an elect people, then it follows that it makes no difference how that favored people behave themselves. They opine that if the eternal destiny of this people were secure then that would set them free to "take their fill of sin." Their thinking in this matter is very incorrect from different standpoints.

The truth is that when God gives divine life to His people they are no longer under the dominion of sin as they were when in an unregenerate state. The apostle Paul, in addressing this matter, asks, "What fruit had ye then in those things whereof ye are now

ashamed" (Rom. 6:21)? The answer to that question is that they had no *good* fruit at all in those things—only *evil* fruit. Prior to the new birth they were not ashamed of the way they were living, but when God regenerated them it awakened them to the evil of their course and the corruption of their flesh, and it filled them with remorse. It made *new creatures* of them and made them ashamed of their past life, and those *old things* that had previously been their delight now lost their luster (See II Cor. 5:17). They discovered that "the end of those things is death." They could no longer engage in that kind of conduct without its bringing misery and emptiness into their lives—not *eternal* death but a death to the joys of their salvation; a dying to the timely blessings that come with obedience to God and faithfulness in His service.

Nowhere in the Bible is there any hint that the grace of God influences a born again child of God, or anyone else, to engage in wickedness, but rather it teaches him just the opposite. It teaches him to deny ungodliness and worldly lusts and to live soberly, righteously, and godly, in this present world (See Titus 2:12). Those who truly love the Lord will not wish to dishonor Him by disobedience to His laws, but will strive to walk worthy of the vocation wherewith they have been called.—*Editor*.

GOD'S DOMINION OVER HEAVEN AND EARTH

In the fourth chapter of Daniel we find king Nebuchadnezzar boasting of his own power and majesty (verses 29-30). But immediately, while these egotistical blabberings were still on his lips, the calamities that had been prophesied concerning him fell upon him. The days of this judgment were to last until such time as he was made to know "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:32). Then at the end of that period Nebuchadnezzar was in a much different frame of mind. His understanding returned unto him, and instead of boasting of his own greatness he was praising and honoring God. This Babylonian king was now acknowledging far more than most religionists of today are willing to acknowledge. He was now confessing that God's dominion (rule or government) is an

everlasting dominion, and that His kingdom is from generation to generation. He now realized that “all the inhabitants of the earth are reputed as nothing,” and that God does according to His will in the army of heaven and among the inhabitants of the earth, and that none can stay His hand or say unto him, What doest thou? (Dan. 4:34-35).

Popular religionists unblushingly maintain that anyone can stay the hand of God. They say that God wants everyone to “let Him into their hearts,” but that any of them may refuse His entry by simply not *letting* Him come in. They say He wants to save all mankind but He simply can’t unless they *let* Him. I ask, What is this but “staying” the Lord’s hand? What is this but keeping Him from doing that which they say He *wants* to do? The answer is clear to anyone with eyes to see.

The Lord Himself says, “I am God, and there is none else; I am God, and there is none like me...My counsel shall stand, and I will do all my pleasure...I have spoken it, I will also bring it to pass; I have purposed it, I will also do it” (see Isaiah 46:9-11). So I ask, Is it the pleasure of the Lord to save all mankind? Then what is to prevent Him from saving them? He says He will do all His pleasure. If it had been His pleasure to save all mankind, He would certainly have done so, because as Job says, “He is in one mind and who can turn Him? and what His soul desireth, even that He doeth” (Job 23:13). Could anything be any plainer?

The Psalmist says of the Lord, “He spake, and it was done; he commanded, and it stood fast...The counsel of the Lord standeth forever” (Psa. 33:9&11). And again in Psalm 115:3, we read, “But our God is in the heavens: he hath done whatsoever he hath pleased.” Now look at Psalm 135:6, “Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

John heard a voice saying, “Alleluia: for the Lord God omnipotent reigneth” (Rev. 19:6). *Omnipotent* simply means all-powerful. It means God is almighty, having *unlimited* power and authority. Can you imagine a poor weak creature of the dust not *letting* this great God do what He chooses to do? God forbid that we should ever give any credence to such a vain notion.

God the Father gave to Christ the Son *power over all flesh*, that he should give eternal life to as many as the Father had given Him (John 17:2). Who has the power over whom? Not man over Christ, but Christ over *all flesh*. Christ is “able even to subdue all things unto himself” (Phil. 3:21). In light of all the above, who is going to stop Him from “subduing” any obstinate sinner at any time He chooses to do so? Christ told us very plainly what He came into the world to do, and that was to do the will of His Father. And He also tells us what that will is: “that of all which he hath given me I should lose nothing, but should raise it up again at the last day” (John 6:38-39). Christ will not fail in that work. He says, “All that the Father giveth me shall come to me.”

I would that all God’s people who are living in rebellion against His sovereignty and supremacy would cease from their rejection of His infallible word and take it for what it says. It would remove a tremendous burden from their shoulders if they would do so, and then they would have time to do what He has commanded them to do rather than wasting their time trying to help Him do what He has said He will do.—*Editor*.

IMPUTATION

The imputation of our sins to Christ and the imputation of His righteousness to us are glorious and wonderful truths. In simple terms, to impute, as applied in this context, is to credit to a person, or person’s, account. The sins of God’s people are imputed, or credited to Christ, while the righteousness of Christ is imputed, or credited to His people. In other words, Christ was wounded for the transgressions of His elect (See Isaiah 53:5) while His righteousness is imputed to them, without works on their part (See Romans 4:6).

The Lord will administer a kind of parental chastisement to His people for their disobedience, but He will not require them to suffer the ultimate demands of His offended justice. In that sense He *will not* impute their sins unto them, and this is an immeasurable blessing (See Romans 4:7-8). As Justin Martyr said in A.D. 150, “O blessed beneficence, exceeding all expectation, that the iniquity

of many should be hid in one just One, and the righteousness of One should justify many!"

God the Father imputes the sins of His people to *Christ* instead of imputing them to His people. "So Christ was once offered to bear the sins of many" (Heb. 9:28): not the sins of *everybody*, as the religious world teaches, but the sins of "*many*," that is, the innumerable company of His elect (See Rev. 5:9). He laid down His life *for His sheep* (John 10:15); not the *goats*. He gave Himself *for the church* (Eph. 5:25); not for the reprobate children of the wicked one (See John 8:44 & I John 3:12).

Now, what evidence do we have that we are among the redeemed? Love for God and His people is a very reliable indicator (I John 3:14), and a good list of other characteristics of God's born again children is given in Matthew 5:3-12. If we can find ourselves described in that number we have reason to be glad. "Without controversy, great is the mystery of godliness!" (I Tim. 3:16).—*Editor.*

ABIDING IN GOD'S LOVE

God loves His people with an *everlasting* love (Jer. 31:3) and therefore nothing can separate them from that love (Rom. 8:35-39). In view of this fact, then, when Christ said, "If ye keep my commandments, ye shall abide in my love" (John 15:10) He could not have meant that they would thereby not be cast *out* of His love. Rather, He meant that they would thereby abide *experientially* or *feelingly* in His love. God's people cannot enjoy a felt sense of His love if and when they do not render a proper obedience to His precepts. Why should He grant such tokens of His favor and affection to those who slight His word and fail to seek a close communion with Him? It is altogether fitting and proper that He should for a time withdraw a felt sense of His approval from those who have turned their backs on Him. How could He ever discipline them if He allowed them to enjoy as much of a felt sense of His love in *disobedience* as in obedience?—*Editor.*

My God, the cov'nant of Thy love—Abides forever sure—And
in its matchless grace I feel—My happiness secure.—*Doddridge.*

ROMANS 8:35-39

Who shall sever us, Dear Saviour
From thy love so kind and true?
Not the worst of tribulation
Nor the worst than man can do!

Not distress nor persecution
Nor a dearth of any kind;
Not the worst of destitution
Can Thy love restrict or bind.

Not the sharpest sword or peril
Can e'er turn Thy love away:
Tho like sheep bound for the slaughter
Thou wilt always with us stay.

We are more than victors through Thee
Who hast loved us without end
And we're verily persuaded
Thou wilt always be our Friend.

Neither death, nor life, nor angels
Can e'er cause Thy love to fail,
Nor the greatest worldly powers
Triumph o'er Thee or prevail.

Neither present things nor future
Nor vile dungeons e'er so deep;
Neither heights nor other creature
Can from saints Thy mercy keep.

This great gift of God in Jesus
Is secured in heav'n above,
There can be no separation
'Twixt the saints and His great love.

Elder Ralph Harris - March 23, 2006

A BETTER RESURRECTION

“Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection” (Hebrews 11:35).

This particular verse speaks volumes regarding the blessed hope of the children of God. In Paul’s letter to the Hebrews he distinctively points out that the brethren hoped to obtain a “better” resurrection. His use of the word “better” implies several things. First in order for something to be deemed better, there must exist another that is similar in likeness. If I were to say that I have a better car than my brother does, it would imply that he has a car also, but for whatever reason my car is of greater value and or performs to a higher standard than his car. Second, the word better also implies that there must be more than one type of resurrection. If not it would be rather foolish of Paul to use that terminology. For example if there was only one type of resurrection then it would be impossible for there to be “a better” resurrection. Therefore, from this one simple verse we are able to discern the following. There is more than one type of resurrection and despite the amazing and miraculous beauty of life being restored, there is still a resurrection that is “better” and more glorifying than any other that has been seen.

Throughout the Bible we read of many resurrections. It is not my desire to discuss each account, but I will make reference to a few examples. In the 17th chapter of 1st Kings we read the account of Elijah and the young child which had died. Elijah stretched himself upon the child three times and prayed unto the Lord, the writer goes on to tell us that the Lord heard the voice of Elijah *“and the soul of the child came into him again and he revived.”* Another Old Testament example of a bodily resurrection occurs in the 2nd Kings 13:21; *“And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet.”* In both of these Old Testament examples an individual had his natural life restored. I have heard some people argue that in the

latter example the man was simply resuscitated. This could not be and is not the case. Remember the text reads "as they were burying a man." The fact that they were burying the man imparts the fact that he was indeed dead. Therefore, it is rather clear that in both of the above mentioned cases the person or persons mentioned were indeed dead or without life and they had their natural life restored to them, they were resurrected.

In the New Testament we read of several accounts as well. In the 11th Chapter of the book of John we read the account of Lazarus being raised from the dead. In this particular account there cannot be any doubt as to the state of Lazarus. He was physically dead. When Christ spoke the words "Lazarus, come forth," we read that he came forth bound hand and foot with grave clothes. Here is a man whose body had already begun the decaying process and yet four days later, he was resurrected. In each of the instances of bodily resurrection that I have mentioned above a human being void of natural life was resurrected back to their natural state of being. In other words at whatever age these persons were when they died they were resurrected back to that same age with that same body and were essentially the same person as they were before death had come to them. These accounts although miraculous and no doubt worthy of praise will someday pale in comparison with the "better resurrection."

To put things into perspective, imagine the overwhelming joy and comfort that Mary and Martha must have experienced when Lazarus came forth and was later restored back to them. The news must have spread like wild fire; their brother who once was dead is now alive! There is something discomfoting however in each of these cases mentioned above and in the others discussed in the bible. When these persons were resurrected they did not return with a glorified body. Instead they returned with the same natural body they had before their deaths. They felt the same pain and anguish as they had before, they still knew afflictions and they still suffered loss. Their lives were not perfect and they continued to labor in their old broken down bodies. Brethren, as wonderful as these resurrection accounts are these brethren, like us, longed for a

“better resurrection.”

Thanks to our Lord and Saviour Jesus Christ we stand in hope of eternal life that God who cannot lie promised before the world was. We long for the day when this corruptible body can put on incorruption, when we can say farewell to pain and afflictions and no longer be bothered by sickness, pain or sorrow. In that glorious day, these our vile bodies will be glorified and we can indeed say we are partakers of that “better resurrection!” Praise be to God for His mercy and grace!

ELDER BRIAN MOORE

A GOD OF BOUNDS

Laban said to Jacob, “It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad” (Gen. 31:29).

God is sovereign. He does His will in the army of heaven and among the inhabitants of the earth. God is *in* the army of heaven. Those *in* His army are recipients of the power of His will working *in* them. But God also does His will *among* the earthly inhabitants. Since the Lord is an almighty God, He upholds all things and lays things down according to His will and purpose.

The Lord “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.”

All those born of Adam throughout all nations are made of one blood. That blood is the blood of a sinner and it is polluted (see Eze. 16:6). But Christ Jesus is not born of Adam. He was born of a virgin. Scripture says that our Lord purchased the Church of God with His own blood, that is holy and sinless blood. In the mind and purpose of God all the elect have always stood before Him conformed to the image of His beloved Son, called, justified and glorified. But our Lord came to sanctify the people given Him before the world began with His own blood. With His own blood He obtained eternal redemption for the elect, washing them from

their sins (see Acts 17:26, Hebrews 9:12 Hebrews 13:12, and Rev. 1: 5).

The Lord has appointed times. The Scripture says there is a time to be born. Paul attributed his natural day of birth to the Lord saying, "God who separated me from my mother's womb." Likewise Paul attributed his calling and the revelation of Christ in him to the Lord (Gal. 1:15&16). Though God is omnipresent and not far from every one; none of those who possess nothing but the Adamic nature will ever seek the Lord or feel after Him to find Him. God had appointed a "time of love" (Eze. 16:8) for the elect. He will come to each one and call them to life. He will not lose one.

We read that Jacob's God, the One True and Living God came unto the idolater Laban. God intervenes in the affairs of life and limits the devil, and man and his sinful iniquities. This world would have long since been wasted if left to man and his own evil imagination. Laban's boast was that he had the power to harm Jacob but God had power over Laban. Laban neither sought, nor did he find the God of Jacob; but God not only found Laban but knew the thoughts and intents of his heart. God set Laban's bounds with regard to how much trouble he could cause Jacob. There is likewise only so much trouble that the world can cause God's people.

Laban spoke the truth when he said, that it was in the power of his hand to harm Jacob. Man often has exercised the unrestrained power of his hand to hurt his fellow man. Without the God of peace intervening, men would constantly be either fighting, or killing, each other and destroying all things around them. Laban was fighting mad. He believed that when Jacob departed he had stolen Laban's gods. Without Jacob's knowledge, Rachel had taken Laban's images and had hidden them in the camel's furniture. Laban searched but couldn't find his gods. Laban lost his gods because they were hidden from him in some furniture.

The God of Abraham, Isaac, and Jacob is the God of peace which passes all understanding. He is the keeper of Israel and the Keeper of our hearts and minds. Our hearts and minds are kept

through Christ Jesus. Those bearing the fruit of peace rejoice in a God that cannot be lost or stolen. The Lord is He that restores the joy of His salvation. Let us praise, honor, and glorify the Lord who seeks and saves His elect and never leaves nor forsakes those that He has loved with an everlasting love.

ELDER MARTY HOOGASIAN

THOROUGHLY FURNISHED

“That the man of God may be perfect, throughly furnished unto all good works” (II Tim. 3:17).

The Bible is the special property of the people of God. It is given to them, was written to them, and for their special good. We do not deny, but maintain, that the Bible is a blessing to all people that it comes in contact with. It has an influence for good that cannot be estimated. The moral laws of all civilized nations are based upon the Ten Commandments and the teaching of the servants of God as they wrote and spoke as moved by Him. But we maintain that it is for “the man of God,” in a special manner, and that it makes him, not the world, perfect. And he is made perfect by it, not in nature, but in provisions, in foundation and building material, in doctrine and practice. For he—the man of God, not the man of the world—is *thoroughly furnished unto all good works*. That is, the Bible tells God’s people all they should believe and practice. It furnishes them—and *thoroughly so*—with all good works.

Good works are necessary—not in order to move God to have mercy on us—but in order to show our gratitude to Him inasmuch as He has shown mercy to us. Good works are necessary—not to *make* the tree good—but to *prove* the tree to be good.

By good works we *prove* our faith—not *produce* it. And God’s people, everywhere, should be careful to maintain good works. We contend for this, but at the same time, we as strongly contend that all the good works, religiously, that we should do, *and can do*, are furnished in God’s Book. And by this we mean that all things the church should practice is authorized in the New Testament, the law for the Gospel dispensation. Nor can we feel that it is right to bring in any new thing, though it may seem proper, simply because

the New Testament does not specify and condemn such practice.

Some of our people, in some sections of our country, are contending that matters not condemned may be practiced. Let us see if these things were practiced in the apostolic church. If not, would it not be adding to that which is already thoroughly furnished? If the Scriptures are a thorough furnisher, they cannot be made more so. If they are perfect, our adding to them would make *us*—not *them*—imperfect. As we add to God's word in doctrine or practice, we add to our imperfection, but as "the man of God" stands in them and practices alone that which is therein authorized, he is perfect in that practice.

To allow new things to be brought in on the ground that such things are not mentioned and condemned would be to let down the floodgate of errors. This system of discipline would allow Sunday schools, salaried ministry, church fairs, Christmas trees, picnics, cake walks, etc., together with all the numerous societies, unions, etc., practiced by other denominations.

Brethren, let us be satisfied with the Bible as it is. God knows our needs far better than we can ever know them, and what He has authorized in His blessed word we should preach and practice, but then stop there. This platform is broad enough for us. May God keep us content with His way, and willing to be plain, old-fashioned, Old School Baptists.—Elder R. H. Pittman, *Zion's Advocate*, 1908.

CHRIST THE END OF THE LAW (ROMANS 10:4)

The subject I have chosen for this article is truly one of infinite importance to condemned sinners, involving all the ground of hope, of salvation, that can be scripturally entertained of deliverance from the curse of a violated law. I might occupy much space in writing of the self-righteous zeal of Israel, the brethren of Paul after the flesh; of their blindness, ignorance, enmity, vain hope of justification by their legal zeal, but I must not dwell here. Indeed, it would open a wide field, and would lead me to expose the fallacy of much of the religion of modern times, which is no better than that which the apostle alluded to in the first of the chapter cited;

but I prefer, rather, to omit the negative of this subject, and, for the present, notice the affirmative: that Christ is the end of the law.

Christ is the end of the law in several respects, as I understand it, and wish briefly to show, if the Lord will give me light. FIRST, Christ is the end of the law in its typical bearings, not only as putting an end to the dispensation of types and figures as to time, and forever stopping and superseding the necessity of their continuance, but He is the end of the typical offerings for sin, as being Himself the anti-type of them all; the one, and the only one-offering typically pointed to by every bird and beast slain as a sin-offering since the days of Abel. Every drop of blood shed under the law, in accordance with its provisions, was typical of the blood of Christ shed upon Calvary for sin; hence it is written, "Without shedding of blood is no remission" (Heb. 9:22). And again, "By the which will we are sanctified through the offering of the body of Jesus once for all" (Heb. 10:10). But Christ is not only the end of the sacrificial types, and by one offering forever ended the legal sacrifices for sin, and nailed to the cross all these ordinances, but He is the end of the law typically, in all the relations He sustains to His people indicated by legal figures, as King, Priest, Prophet, Husband, Lawgiver, Judge, Captain, Elder, Brother, Shepherd, Redeemer, etc. O, what a wonderful name! What a wonderful combination of relations! All these, and other types, meet, and end, and are fulfilled, in and by our adorable Jesus, the end of the typical law; but I must not dwell here, though the field is wide.

SECOND, Christ is the end of the law in its spiritual and moral bearings. The law is spiritual, holy, just, and good. It was given by a just and holy God, and as He is immutable His law is the same, and can not be abrogated, repealed, or lessened in its righteous claims; and as man was placed under this righteous law, and sinned, and fell under its curse, he is held in bondage, doomed to death, and without deliverance by a plan commensurate with all the inexorable claims of the law, he must be separated from God forever, for God is holy. As justly condemned, polluted, and vile, the people of God, in their sinful state, have neither will nor power to keep this holy law, nor to return from their wandering from

God. The plan of salvation, ordained of God, and revealed to us is so infinitely glorious, and so transcendently sublime, that I hesitate to speak of it in so brief a manner as I must in this article. In the great mystery of redemption, Christ our surety, and our covenant head, becomes the end of this holy and divine law; not by changing its nature, lessening its claims, or excusing our guilt; for God can not look upon iniquity, or behold evil. As Christ stands in the eternal and immutable covenant of redemption as the surety of His people, He, like them, is made of woman, made under the law, for the purpose of their redemption, and therefore God spared not His own Son, and hence it behooved Him to suffer. Hear His gracious words, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:17,18). These awful declarations show the inflexible nature of this immutable and holy law, and that Christ to become its end, must, in behalf of His people, obey all its precepts, and thus magnify and make it honorable, working out for them a perfect legal righteousness, and must also bear their sins in His own body on the tree, and die as their elder Brother, their Husband, and Shepherd. And in this awful ending of the claims of the law; this terrible wrestling with the fierce vengeance of the sword of justice; this mighty grappling with our ponderous load of black rebellions, I conclude that neither men nor angels can comprehend its magnitude, weight, shame, and torment; nor estimate its glory! But Christ thus becomes the end of the law in its spiritual principles and claims, by obeying it and suffering its awful penalty. Thus, He for us, silenced the thunders of the divine law settled our enormous debt, paid damages and costs, and when He arose from the dead He obtained a full receipt, and lifted the obligation. What mighty love is displayed in all this! What manner of love for ungodly sinners!

THIRD. Christ is the end of the law for righteousness to every one that believeth, in an experimental sense. The law can not give life to the guilty. By it we only have a knowledge of sin; but in it we find no remedy for sin. When God, by His Spirit, writes that

holy law in our hearts, we begin to see, feel, and realize our sinfulness; and we begin the work of mending our ways, and labor to keep its holy precepts; but the longer we try, and the harder we struggle with its righteous claims, the more we become convinced that we are hopelessly bankrupted; that all we do is mixed with sin, and that which we think will minister life to us, becomes the ministration of death. After we have become convinced that we can not render obedience to the inexorable law, and are about to sink under our increasing load of guilt, Christ is revealed to us as the end of the law to us, and for us, and faith lays hold of His righteousness as a spotless robe to cover all our sins. Christ is also the end of the law to His church, as being her only lawgiver; but I leave the subject, thus only touched in any of its divisions.—**Elder Isaac N. Vanmeter**, *Primitive Monitor*, 1887.

AN OLD STORY EVER NEW

Someone may ask, “If the Gospel was not intended to carry regeneration to men, of what use is it? It is of *great* use. As a regenerating medium it must fail. Hear the apostle Paul, “We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (I Cor. 1:23-24). God, by regenerating the sinner, prepares him for hearing. Others “have ears and hear not.” Again, “If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:3). Here the gospel is not able to remove the blinds from the eyes of the dead sinner.

Read in Matthew, Mark and Luke, the parable of the sower. The Saviour says that the seed is the word of God. In other words, the preacher is the sower and the seed sown is the gospel. If the seed was intended to prepare the ground for this, is it not a failure? How then is the ground prepared? God by regeneration takes away the stony heart and gives a heart of flesh—then they are capable of being pricked in the heart as on the day of Pentecost (Acts 2:37).

Now while the gospel is a stumbling block to the Jew dead in sin, foolishness to the unregenerated Greek; and a savor of death to those unquickened by the Spirit, it is the power of God unto salvation to the believer, for by the gospel God is pleased to save (from error, from darkness, from disobedience with its sequences) those who are believers—and the gospel will never fail to accomplish that for which God sent it.

Read Isaiah 55:10. “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Here the gospel is compared with the rain, as the rain refreshes the seed, the plant and the nature stalk, so the gospel refreshes the child of God. It sometimes comes to the awakened as a cold snow, but as the blade of wheat is protected by the snow and afterward fed by it when melted by the warm sunshine, so the awakened sinner may be made anxious and sorrowful for a while by that which afterwards is glad tidings of great joy. Who is so foolish as to claim that life ever comes down in rain or snow. Then man whose preaching is intended as a means of giving spiritual life might as well claim seed life in the rain and snow. But Isaiah claimed a former deposit of life, then the word was expected to develop that life—so it does.

Acts 26:18, shows plainly the purpose of the gospel. Paul was sent to the gentiles “to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

Paul knew by his own experience that he was only to open their eyes, not to make them alive. Christ had spoken from heaven to him, as he does to every saved soul, “from the least to the greatest of them,” for “the dead hear the voice of the Son of God,” (not the voice of the preacher). Then being a child of God by regeneration,

the preacher was sent to him that he might receive his sight (Read Acts 9th chapter).

Quickened sinners need to have their eyes opened, and this the preacher is sent to accomplish. They need to be turned from the darkness of ignorance and doubt. Satan's power is felt by them and through the blessed gospel they are turned to God. They have a right to be with the sanctified (set apart ones). This, their inheritance, is declared to them by the preacher, and they are conducted into their (church) inheritance. Again and again, as an old story ever new, they receive the forgiveness of sins, which comes to them through the cross. How sad we are made to feel when the purpose and work of the gospel is not separated from the work of the Quickener. How glad is our heart when the word is rightly divided.

—From a sermon by **Elder Charles H. Waters**, *Zion's Advocate*, 1909.

THE GLORY OF CHRIST

Christ is He whose very infancy not only startled a king, and made him fear for his throne, but also affrighted the powers of darkness and silenced the heathen oracles. It is He whose childhood puzzled the knowledge of the aged, and confounded the doctors of the law. It is He who ruled the course of nature and made the strong winds obey Him. It is He who could walk on the billows of the sea as on a pavement. It is He who fed multitudes by His word, and healed all manner of diseases without medicine. It is He who commanded them to leap that were crippled, and make them see the heavens and the day who had been born blind, and who could cast devils out of those possessed and restore the frantic to their wits. It is He who could break the gates of death, and open the doors of the grave, and call back the spirits of the buried carcasses.—*Henry Scougal*.

If you love anything better than God you are an idolater. If there is anything you would not give up for God; it is your idol. If there is anything that you seek with greater fervor than you seek the glory of God, that is your idol.—*C. H. Spurgeon*.

THE MAN MUSLIMS CALL GOD'S PROPHET

Who was Mohammed, and what was his religion? Mohammed and his religion are accurately and concisely described on pages 413 to 417 of my Church History. He was born in Arabia about 570 A.D., and died there in 632. He said he could neither read nor write, but learned something of the Old and New Testaments from Waraka, his first wife's cousin, originally a Jew but afterwards a professor of Christianity. He seems to have had epileptic fits from his childhood, and claimed that these attacks were revelations from the angel Gabriel; and these pretended revelations were recorded and preserved by others, and after his death, collected into a book called the Koran, the Mohammedan Bible. His leading doctrine was—"There is no God but God, and Mohammed is his prophet."

His first wife was Kadijah, a wealthy widow; but his favorite wife was Ayesha, a beautiful girl nine years old when he married her, he being fifty-three years of age. The estimate of the number of his wives varies from 13 to 25. He restricted ordinary Mohammedans to four wives; but he gave the husband the absolute, immediate, unquestioned power of divorce, so that a man might have a new wife every year or every month. He allowed chieftains to have as many wives as they wished. He was a licentious, ambitious, and vindictive man, and his religion, which he propagated by the sword, was a strange and inconsistent jumble of truth and error, Paganism, Judaism and Christianity, Fatalism and Pelagianism. He held that God was the cause of all good and all evil, and yet that every man can save himself by outward works, such as formal prayers, fastings, alms, lustrations (purifying ceremonially), festivals, and pilgrimages. He had no use for an atoning Saviour or a renewing Spirit.

He was a conquering general, commanding his own army in eight battles and in fifty military enterprises; and, with his dying breath, prayed God to destroy the Jews and Christians, and to pardon his own sins. And yet two hundred and twenty million people today (that was in 1919; there are many more now), mostly in Asia and Africa, believe in this profligate and bloody impostor! They have 15,000 students in their Theological Seminaries at Cairo,

Egypt, and Bokhara, Turkestan, and train them to be the most zealous and successful missionaries in the world, far surpassing both Catholics and Protestants in their proselytizing efforts.—Elder Sylvester Hassell, *The Gospel Messenger*, 1919.

WHOSOEVER WILL

Popular religionists view eternal salvation as a general offer to all mankind—not certain to *anyone* but available to *everyone*. It is common to hear them say, “Whosoever will may come to Christ and receive eternal life.” By this statement they imply that even those who are dead in trespasses and sins have the ability to desire eternal life. They imply that even though they do *not* desire it, yet they *may* desire it—if they just *will*; that they have the ability to desire it, and accept it, or not desire it, and reject it. In other words, that a spiritually unborn person has exactly the same faculties and powers of will that the born again children of God possess. According to this view, the new birth, or regeneration, is totally unnecessary; and the inward work of the Holy Spirit, *making His people willing in the day of His power* (Psalm 110:3), is altogether discounted. Why should God *make* a person willing if that person already, by nature, possesses the ability to be willing? If he possesses the ability to desire *spiritual* things equally as much as the ability to desire *natural* things, then why is it necessary for God to do anything for him?

If we sent out an invitation for *whosoever will* to come and observe our worship services, we would not be extending that invitation to those who had no desire to come and observe. It would only apply to those who had a desire to come. But if we meant that invitation to include everyone then we would say so: “We invite everyone, everywhere, without exception to come and observe our worship services.”

If we did indeed sent out an invitation for *whosoever will* to come and observe our worship services, we would not expect the wicked and the unbelievers to show up. We would not expect the local thieves and robbers to show up. We would not expect the God-haters and the Satan worshipers to show up. We would only

expect those who had a desire to observe our worship services to come and behold our order.

The very minute anyone extends an invitation to *whosoever will*, just that soon they limit that invitation to those who have a desire. And with regard to eternal life, who has that desire? It is only those in whose hearts the Holy Spirit has performed a miraculous work of grace, bringing them from death in trespasses and sins into divine light and life (Eph. 2:1-6). It is only those who have been made new creatures in Christ—those who are God’s workmanship, made alive to good works, which good works He has before ordained that they ought to observe in their daily walk and conversation (See Eph. 2:10). The apostle Paul put it this way, “*If ye then be risen with Christ, seek those things which are above*” (Col. 3:1). That applies to no one but those who have risen with Christ in regeneration. If they have not experienced the new birth they will have no desire whatsoever for “those things which are above.” Their only interest will be in “fulfilling the desires of the flesh and of the mind” (Eph. 2:2-3).

If we look at those places in the Bible where the phrase “whosoever will” is used we will see that it always applies only to those who desire to do whatsoever is under consideration in each place, and shows what the consequences will be. It is never used in connection with a universal offer of salvation. The same with the term “whosoever believeth.” In this case *believers* are singled out, not *unbelievers*. “Whosoever believeth that Jesus is the Christ is born of God” (I John 5:1). Notice: *Is born*,—not *will be born*, or, *will get born*. Believers are *already* born of God. They don’t believe in order to *get* born, but they believe because they *already are* born. The religious world always gets the cart before the horse. They contend that a man must desire spiritual life in order to get it, but the Bible declares that they must have it before they can desire it. That’s a big difference.

“Ho, every one that thirsteth, come ye to the waters,” etc. (Isaiah 55:1). How many are invited to come?—every one that is thirsty. And why would anybody else desire the water?—*Editor. Reprinted from an earlier issue.*

CORRESPONDENCE AND NEWS NOTES

From Brother Lawrence Bennett, Clarksburg, West Virginia.

Dear Elder Harris: Enclosed is a copy of Elder Vernon Booth's obituary. I understand you may have already printed one someone supplied you from the newspaper, but Elder Booth's widow, Sister Mary, wanted you to print this one that was in the Gospel Appeal. I know Elder Booth loved your paper and commented on it several times. Thank you very much in advance.

UNION MEETINGS

UNION Sumerduck, Virginia. First Sunday and the Saturday before in September, Sept. 2 & 3. Elder Gary N. Utz, Pastor, Ph. (540) 636-9434.

MT. BETHEL Three Churches, West Virginia. Second weekend in September, all day Sunday, Sept. 10. Elder William Payne, Pastor, Ph. (540) 722-4419.

UPPERVILLE Upperville, Virginia, plans to hold their union meeting on Saturday, Sept. 23rd.

ENON in Largent, West Virginia. The First Sunday in October, Oct. 1, and until noon on Sunday. Elder William Payne, Pastor, Ph. (540) 722-4419.

CORRECTED INFORMATION

It was reported in the August A&M that **Thumb Run** Primitive Baptist Church near Marshall, Virginia, would hold an all day meeting on Sunday, September 17th. This was incorrect. Thumb Run will only be holding their regular services on that date. Elder Toliver Utz is Thumb Run's faithful pastor, Ph. (540) 948-4803. We regret the error. We strive very hard to be accurate in the information we publish, but sometimes errors will slip by. Please keep us in your prayers.—*Editor*.

OBITUARY

SISTER ROBIN KNOTT LEWIS (43) was born on October 17, 1962, and was called home to be with her Lord on April 10, 2006. She fought a long and difficult battle with cancer and our Lord graciously delivered her to live forever with Him in glory, which is far better.

Sister Robin worked as a teacher's aide at E. Wilson Morrison Elementary School in Front Royal, Virginia. She was a dedicated educator who demonstrated a great love for her students.

As a faithful member of Happy Creek Primitive Baptist Church in Front Royal, Sister Robin let her light so shine to the glory of her heavenly father. Even in the most difficult of times and circumstances, she humbly reminded us by her walk to count our blessings and live our lives looking to Jesus, the author and finisher of our faith. Her testimony in our community was one that honored God and declared His power. Sister Robin loved the Lord and the gospel message of salvation by grace, and unashamedly shared her faith with others. She was a special blessing to her family, church, and community.

Sister Robin is survived by her son, Joshua Lewis of Front Royal, Virginia. Also surviving are her dear grandmother Liz Kivet of Front Royal, Virginia; her sisters Nancy Hill and Esther Proulx of Indiana and Dee Dee Knott of Luray, Virginia; her father Kenneth Knott and her brother Jamie Knott of Stanley, Virginia. She was preceded in death by her mother Sandy Knott.

A funeral service was held on Thursday, April 13, 2006, at Maddox Funeral Home in Front Royal conducted by her pastor and friend, Elder Gary Utz. Interment followed at Prospect Hill Cemetery. A large gathering of family and friends joined together for food and fellowship at E. Wilson Morrison Elementary School following the funeral.

We do miss Sister Robin so much, but thank God for all of the wonderful blessings and times of fellowship that He gave to us while she was here. We also rejoice in the sweet and sure hope that she is present with the Lord, praising and adoring Him, with so many others of God's children that have gone home before. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).—Submitted by her pastor, **Elder Gary Utz.**

SISTER NETTIE TANNEHILL (79) passed from this life on July 17, 2006. She was born on June 23, 1927. She is survived by two sons, Randy L. and Wayne L. Tannehill, and one daughter, Linda Lou Thurston, and one sister, Shirley Rankins, also five grandchildren and four great-grandchildren.

Sister Nettie was a faithful and loving member of Thumb Run Primitive Baptist Church. She loved to sing and one of her favorite hymns that she would call for often was "Sweet By and By." She will be missed by the church, her family, and by all that knew her. Please remember these in your prayers.

Funeral services were conducted at Moser Funeral Home in Warrenton, Virginia, Wednesday, July 19, 2006, by Elders Gary Utz and her pastor Elder Toliver Utz. Interment was in the Orlean Cemetery.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).—**Elder Toliver Utz.**

ELDER VERNON BOOTH (73) of Pickens, West Virginia, went to be with the Lord on April 17, 2006. His passing was quite sudden and a shock to his wife, family and all who knew and love him. He was born on Aug. 12, 1932 in the same house where he and his wife made their home at Pickens.

He served in the United States Army from 1953 to 1955 as a member of the Tank Battalion and was stationed in Germany during the Korean War. Brother Vernon was retired from the Detroit Public School System after 30 years of service as a stationary engineer. He coached Little League baseball in Michigan for several years and participated in other community activities both in Michigan and West Virginia.

Brother Booth and his wife, Sister Mary, were baptized in June of 1962 at Little Zion Primitive Baptist Church in Dearborn, Michigan, by Elder E. L. Kinter. Brother Vernon was ordained a deacon at Little Zion Church in July of 1967 and then in March of 1980 was ordained as an Elder. Brother Vernon and Sister Mary were very active in the churches and associations of Michigan, Ohio, Indiana, Virginia and West Virginia, and traveled extensively in these areas.

In 1991 Brother Vernon and Sister Mary moved back to his birthplace and boyhood home, a beautiful mountaintop farm near Pickens in Randolph County West Virginia. They started attending Tenmile Primitive Baptist Church near Clarksburg, West Virginia, and soon moved their membership there. Later that year the call was extended to Brother Booth to be the pastor at Tenmile Church, which he accepted and continued there until the time of his death.

Under his leadership the church was blessed to grow and prosper. He and his wife were very faithful in their commitment to the church and God's little flock. Nothing seemed to hinder their service, not deep West Virginia snows, treacherous roads, or the 75 mile trip from their home to the meetinghouse.

During his tenure much work was done to the meetinghouse, such as a dining hall and rest rooms being added. The old part of the building

was remodeled and carpet put in. He and his wife also made two long trips north where they purchased new pews for the church. A great part of the work on the building was done by his own hands and a large portion at his own expense. He and Sister Mary were always the first to church, first to give, and first to work. He was truly a servant in God's vineyard. He had a great love for God, His Church, and God's children everywhere. Their home was open to all and his hospitality was only exceeded by his kindness. He loved to preach and tell others of God's wonderful grace. He was an example to all and surely a follower of the old paths. He will be greatly missed by all who were privileged to know him. Proverbs 10:7 says, "The memory of the just is blessed." Surely this is true of Brother Vernon.

He is survived by his wife of over 50 years, Mary Vaden Booth. Also surviving are two children; a daughter, Carolyn Irene Allison and husband, Steven, of Middle Dural, Australia, and his son, Stephen Vernon Booth of Lutherville, Maryland; three granddaughters, Rachel, Nicole, and Bridget Allison; three brothers, Harley of Montrose, WV, Albert of Charlottesville, VA, and Lawrence of Buckhannon, WV; two sisters, Alberta Wittel of Mt. Joy, PA, and Lucille Greer of Chillicothe, OH; and many loving nieces and nephews. Two brothers, Ralph and Lloyd Booth preceded him in death.

Funeral services were conducted May 2, 2006 at the Tomblyn Funeral Home in Elkins, West Virginia where a large crowd of friends and family were in attendance. Burial was in the Pickens Cemetery. The funeral service was conducted by Elder Stanley Cadle and deacon, Lawrence Bennett. Graveside services were conducted by Elder Cadle and Elder Toliver Utz. After Military honors the American flag was presented to Sister Booth. The service was concluded by the Tenmile church singing "What A Day That Will Be." Submitted in love by Brother Vernon's dear friend and brother in Christ—**Brother Lawrence Bennett.**

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

Sis. Edith O'Dell, SC, \$10.00; Larry Elliott, Ohio, \$5.00; Wayne Baldwin, Va., \$5.00; Elder Richard Kirby, NC, \$5.00; Granville H. Utz, Jr., Va., \$10.00; Willis B. Collier, Ga., \$5.00; George E. Blair, Al., \$5.00; Mr. & Mrs. Winston D. Huffman, Va., \$10.00; Mr. & Mrs. Eric T. Naschold, Jr., Va., \$55.00; Donna Brady, Ohio, \$10.00; Vertie W. Nott, Va., \$5.00; Rhonda R. Luce, Ga., \$50.00; Michael A. Turner, Va., \$50.00; Elder William Payne, Va., \$5.00; Ralph Steele, Va., \$25.00.

SECOND SUNDAY (continued)

MARTINSBURG - Martinsburg, W. Va., Corner of Wilson Street and New York Avenue; Meets each 2nd Sunday at 2:30 p.m. and each 4th Sunday at 10:30 a.m.; Elder Gary Utz, Pastor, 429 Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434 and Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; L. E. Farley, Clerk, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2008

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 2007

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. 2007

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

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2006

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 2007

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Alice Mellott, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel. (717) 573-2885. Oct. 2007

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Bro. Sam Baggarly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2007

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 2007

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 2007

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 2007

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. 2007

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.

May 2006

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. 2006

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 2007

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. 2006

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, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464.

Dec. 2008

UPPERVILLE, Va. - Meets each 4th Sun. at 2:30 p.m.; Sister Bessanna Trussell, Clerk, 2234 Taft Circle, Apt. #1, Winchester Va. 22601, Tel. (540) 662-1605.

Dec. 2006

EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764.

June 2007

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 3rd Sun. in June; Elder Jamie Hancock, Pastor, 1059 Ferry Road, Danville, Va. 24541, Tel. (434) 792-7131; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681.

July 2006

TEN-MILE CHURCH, Clarksburg, WV - Follow US 50 West 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 Sun. in June, Sat. night before at 7:00 p.m.; Elder Harry Vernon Booth, Pastor, HC 74, Box 15, Pickens, WV 26230, Tel. (304) 924-6717; Frank Patterson, Clerk, 425 Roane Ave., Clarksburg, WV 26301, Tel. (304) 622-9614.

Sept. 2007