

Advocate and Messenger

148th Year AUGUST 2009 No. 8

**Advocate
and
Messenger**

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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I MARVEL

I marvel at the love of God,
Exceeding human thought:
I gaze with wonder on the works
His mighty hands have wrought.

His wisdom makes me stand in awe,
His pow'r o'erwhelms my mind;
I tremble when I view His law
As wondrously Divine.

I marvel that a wretch like me
Should be a chosen heir,
And finally that I should see
That home above so fair.

R.E.H. 12-8-08

No man can become too much enamored with his own importance and worth as long as he sees himself in the light of the pure and holy law of God. Such a view drastically changes his whole perspective on life.—*Elder Ralph Harris*

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

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis. Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2010

BETHEL-WASHINGTON - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets each Sunday at 10:30 a.m. except the 5th Sundays; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655; Sis. Gladys Nichols, Clerk, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655.
Dec. 2011

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564.
Aug. 2009

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412.
Oct. 2009

GREENWOOD - Minnieville, Prince William Co., from Manassas on Route 234, travel 14 miles and turn left on Spriggs Road, St. Route 643 — follow that to Minnieville Road on St. Route 640 to the church building; Meets each 1st Sunday at 10:30 a.m.; Elder J.R. Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577.
August 2009

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel. (217) 842-5591.
Feb. 2010

UNION - Summerduck, Va., Take Route 651 from Remington to Summerduck (about 10 miles); Meets each 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 215A Fernwood Place, Warrenton, Va. 21086, Tel. (540) 349-5844.
Dec. 2009

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.
Oct. 2009

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

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

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OBSERVATIONS ON ROMANS 8:6-8

The word *enmity* is from the same Greek word as *enemy*. The carnal mind is not simply indifferent toward God, but it is adversarial toward Him—not just disinterested or unconcerned, but alienated from, and opposed to God. The carnal mind is indeed an avowed enemy of God and is altogether *against* Him.

Still further, the carnal mind “is not subject to the law of God, neither indeed can be.” Verse 8 shows us that the consequences of this carnal-minded state is that those who are “in the flesh,” that is, those who are in a state of unregeneracy, or death in sins, “cannot please God.” In a word, those who possess nothing but a carnal mind can do nothing that is pleasing to God. As Paul says in Hebrews eleven, verse 6, “Without faith it is impossible to please God.” He did not say it was *difficult*—he said it was *impossible*.

Therefore this completely rules out any possibility of deliverance from this condition other than by the condescending grace and mercy of God.

Paul goes yet further and shows that the carnal mind "is not subject to the law of God, neither indeed can be." That is, it has never been subdued by the power of God under a crushing sense of its own corrupt and undone condition by nature, and it can never change that condition in itself. It has never seen itself in a state of subjection and subservience to God. All men are subject to the law of God in the sense of being under His sovereign and supreme dominion, to do with as He sees fit. They are subject to His law in the sense that they are under its curse and liable to its penalties when they violate it, but not all men have been brought under an experiential subjection and a willing and obedient compliance in which they strongly desire to be submissive to His will in all things. And not all men are subject to the law of God in the sense that they desire to be *governed* by that law and to be led in paths of righteousness.

Dear brethren, do we feel that kind of subjection within our inmost soul? If so, we are extremely blest creatures, for the Lord has dealt with us and wrought a work of grace within our hearts. We are now not only *capable* but we are *obligated* to please God in our daily walk and conversation, all the while leaning upon, and trusting in, His sovereign mercy and grace. May He help us to serve Him more devotedly, with greater readiness to be and do whatever would be pleasing to Him.—*Editor*.

MUSINGS BY THE EDITOR

The apostle Paul declared that Christ came into the world to "save sinners," of whom the apostle felt himself to be the chief (I Tim. 1:15). But he did not have *all* sinners under consideration when he spoke of the purpose for which Christ came. It was not the entire human race that Christ came to save, but it was *all that the Father gave Him* that He came to save and whom He said He would raise up at the last day (John 6:39-40). These are the ones who are referred to in John 3:16 and other places as "the world."

They are also referred to as “every man” in Hebrews 2:9. But let it be remembered that there are also others referred to as “the world” for whom Christ said He *would not pray* (John 17:9). So it is necessary that a distinction be made as to which “world” is under consideration in any given text. In reading God’s word we must determine *by the context* what is meant by such terms as “the world,” “the whole world,” “every man”, etc. Sometimes such terms refer to the entire human race, but in other places they refer to none but God’s people—His elect family—His chosen heirs. This distinction absolutely must be recognized if a proper understanding of the Scriptures is to be reached.

Some time ago I read of an afflicted person who, upon being asked how he bore his sufferings so well, replied; “It lightens the stroke to draw near to Him who handles the rod.” I immediately thought of those occasions when as a child I was chastened by my mother or father. I would humble myself and stand as quietly and as near to them as possible. This made it more difficult for them to apply the switch in their hand. But my older brother would protest loudly and try to evade the instrument of punishment and ward it off with his hands and arms. This only made his chastisement more severe. Let us then remember that when chastened of the Lord it will go much easier on us if we humbly acknowledge our guilt and draw as close to Him as we can.

Christ never spent an idle moment, for He was ever in communion with His Heavenly Father. He never spoke an idle word, never had an idle thought, and never did an idle deed. In a word, He always did those things that please the Father (John 8:29). He knew the thoughts of men before they spoke, for He knew all things (John 16:30). It was said of Him, “Never man spake like this man” (John 7:46), and thus it was. What a man, and not merely a man! He was the God-man, the Saviour of His people. And He not only *was* but *is* “The same yesterday, and today, and forever” (Hebrews 13:8). We hope to see Him one sweet day, be *like* Him, and be with Him forever!.

The Lord has pleasure in seeing His people walk together in unity and love, each esteeming the other better than themselves. He takes delight in seeing them bear long with one another and overlooking one another for good and not for evil; in seeing them striving together for the unity of the faith in the bonds of peace; in seeing them do unto others as they would have others do unto them in all the various relations of their lives. He has pleasure in seeing them put Him ahead of all things else and seeking first His kingdom and His righteousness in all they do; in seeing them be kind and gentle unto all men, and in seeing them humbling themselves under His mighty hand and bearing His meek and lowly image, letting their light shine before men in such way as to bring glory and honor to His great and good name.

It greatly comforts me to know that God visits each of His people some time between their conception and their death and quickens them into divine light and life (John 5:21 & Eph. 2:1-5); brings them up out of an horrible pit, out of the miry clay, sets their feet upon a rock, establishes their goings, puts a new song in their mouth, even praise to Him (Psalm 40:3); and kills them to the love of sin (Romans 6:2). I am thankful that He sheds abroad His love within their hearts; upholds them by His grace and shields them from myriad evils and dangers that constantly surround them, and that He will never leave them nor forsake them. I also find great comfort in the fact that He will raise each one of them again at the last day without the loss of one.

As I am constantly faced with vexing circumstances around me I have to continually remind myself that God is still on His throne, that He is omnipotent, or all-powerful, and that He is still ruling and reigning according to His infinite wisdom and knowledge. Things will never get out of control from His standpoint, even though it may sometimes appear to us mortals that all is lost. This is why Christ could calmly sleep in the ship when His disciples were fearing for their lives (See Mark 4:35-41). We could face the storms of life more calmly and confidently than we sometimes do if we trusted in God more. Oh how weak we mortals are, and how prone we are to try to deny it, and to lean unto our own strength,

wisdom, and understanding! When we do that it always causes us trouble.

If there is any good in any of us it is a product of the Spirit of God. It is not, nor *can* it be, a product of the flesh. Sometimes we hear it said that there is a little good in everybody, but such things are said by those who are unaware of man's true nature prior to the new birth. In their native state men consist of nothing but the flesh (See Romans 8:9), and therefore there is nothing in them that God approves of or looks upon as "good," even though in the eyes of those around there may be that in them which they think is good because they cannot see what is in their heart as God can and does. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). He not only sees the *deeds* of men, but He sees the *motive* behind those deeds. The deeds themselves may be good in the sense that they render aid to others, but the *motive* for the deed may in some way be altogether selfish and does not have the glory of God in view, for it arises solely from the flesh.

God's people should strive to more fully commit themselves to His care and keeping, and to more confidently lean upon Him for strength and guidance. They do not need to be so laden down with worldly cares and concerns. They have an Almighty Friend who cares for them and who exhorts them to cast all their care upon Him (I Peter 5:6-7). There is no greater blessing than to be completely reconciled to God and made wholly submissive to His perfect and holy will, no matter what comes our way. We can do this when we are enabled to view things in their proper light and remember that "the Lord God omnipotent reigneth" (Rev. 19:6). Oh may we "be not faithless but believing" (John 20:27).

God the Father loved Christ "before the world began" (John 17:24), and consequently He also loved those whom He chose in Christ "before the foundation of the world" (Eph. 1:4). He also gave them grace in Christ "before the world began" (II Tim. 1:9). They were given to Christ by the Father in the eternal covenant of grace. They will all come to Him and He will in no wise cast them

out. It is the will of the Father that of all which He has given to Christ He should lose nothing but should raise them up again at the last day (John 6:37-39). That takes care of them *from eternity to eternity*.

We observe the same power of God in the spiritual realm that we see in the natural. When He is pleased to create His people in Christ unto good works (Eph. 2:10) He simply speaks and it is done; or, perhaps He doesn't even speak. Perhaps it is simply a motion of His mind toward the one He is dealing with. Our *spiritual* existence is owing as much to the power and pleasure of God as is our *natural* existence, or, as is the universe and all that is therein. It is ludicrous to argue that a *creature* can have anything to do with his own creation. But that is exactly what is done each time an unregenerate sinner is, in effect, exhorted to let God give him life.

The Lord's thoughts and ways are immeasurably above ours (Isa. 55:8-9) and this should teach us that He knows far better what is best for us than we do. Consequently *all* our prayers should reflect entire dependence upon His wisdom and total resignation to His will. The model prayer that Christ outlined for His disciples teaches them to pray, "Thy will be done in earth, as it is in heaven."

True repentance consists of something much deeper and more noble than a person's merely acknowledging that they are suffering the consequences of wrongdoing. Even a graceless soul may do that; but it involves true godly sorrow for the sin committed and a determination, with God's help, not to repeat the transgression.—
Editor.

When Job said, "I would not live alway," he was speaking of his temporal life on earth. He had a sweet hope of living with God in glory after this life, but he did not want to live forever in this present evil world with all its attendant heartaches and afflictions.—
Editor.

The gracious desire to be obedient to the faith is a prerequisite of every viable candidate for acceptance into the Lord's Church.—
Elder Marty Hoogasian.

OUR DAILY BREAD

To Thee we look, our Father,
 For Thou alone canst give
 To us each day the bread by which
 The soul and body live.

The mind which Thou hast given
 Seeks food from day to day:
 Supply it with the bread of truth
 To suit its needs, we pray.

And for our spirit's hunger
 For us a table spread
 Which day by day shall us supply
 With true, sustaining bread.

Give us the bread of comfort
 When sorrow fills our breast
 And when we sink in weariness
 Then strengthen us with rest.

Grant us the bread of gladness
 While we pursue Thy way
 And with the bread of righteousness
 Let us be fed each day.

And in the name of Jesus
 Who reigns with Thee above,
 We pray Thee, give us always
 The living bread of love.

Anonymous Primitive Monitor, 1918.

Men, unrenewed by grace, have no liking for the holiness in which God delights; yet the sin which God abominates has a great sweetness and fascination for those same wretched souls.—*Selected.*

AND WHO SHALL RULE THE CHURCH?

It is amazing how much some people are attracted to a little authority! Sometimes it seems that those who want it most are the least qualified to use it. When Jesus and His apostles were on earth, there were rulers of the temple, rulers over the synagogues, and the common folk had little or nothing to say about decisions.

Authority is necessary sometimes, but it must be earned. In Luke 19:16-19, the Lord commended the faithful servant who had been left in charge of money. The apostles themselves earned the respect and trust of churches by being faithful in their charges. I read of little Samuel who reported a very unpleasant message to old Eli, and it was said his faithfulness caused all Israel to know he was set to be a prophet of the Lord.

When our Lord gave the commission to His apostles, He set the matter in order. He told them to go, to teach, and then to baptize. After that, they were to teach disciples to observe all that Jesus had commanded. Here is the authority for their going, for teaching, for serving. We observe in Paul's epistle to the Corinthian church, that he understood what this meant. As an apostle, Paul instructed that church not to depend on preachers, but on the word of God. He pointed out perhaps a dozen major problems among them, told them what the Bible said, or what the Spirit had said, and required the church itself to deal with those problems. This has ever been the Bible way.

In many people there is a natural wish to escape from duty. Someone years back told me that there are two kinds of people in the church, those who do, and those who are willing to let them. Here is the reason why Sunday Schools came into being! God commanded parents to teach their children, and pastors to teach their churches. Some parents find it easier to turn their children over to someone else, perhaps to women folks or even to men who are not called to teach. I have known of some who undertook to teach who were not even baptized themselves. But God is not mocked, such people always reap what they sow.

In Psalm 11 are these words, *If the foundations be destroyed, what can the righteous do?*

Sometimes preachers say this is talking about the great Bible

doctrines, and not to worry because they can never be destroyed. David knew better. He didn't have the church, but he did have a kingdom. That kingdom was divided in the days of his grandson, and later destroyed. It came about by small degrees, as David had eight wives, Solomon had a thousand. If the first man makes one step away, the next generation may take two, or a hundred. Lives can be ruined, and churches can be destroyed, if members deviate from the old paths.

Our nation was established as a nation of believers, a people who believed in liberty of a good conscience. That liberty has been eroded until in our time it has come to mean many evil things, such as licentiousness, immorality, self indulgence. The Primitive Baptists were a people who believed in the Bible as the standard for right and wrong, for what to believe and practice. They believed in honesty, integrity, morality, and above all spirituality. They believed in Christian charity, in loving kindness, in self-discipline and in church discipline. What has happened to these old beliefs? Of late there have been men who mocked at the thought of any church governing itself, and see no reason to recognize any acts of church discipline. How did such come among us?

Or look again at our nation. Dr. Spock said spanking a child would destroy his self-esteem. Parents swallowed the lie whole, even when it destroyed families. Mrs. O'Hare, the notorious atheist, said God didn't exist, and it was unconstitutional to use public funds or public property to honor Him. The courts agreed. Now people can take the name of God in vain in public places, but never pray. When the United Nations was organized, the founders agreed not to make references to God, or to any religion, lest some of the heathen be offended. Has it been blessed with peace? We let millions of heathen, and often criminals, enter this country, and seem to give them more rights than decent citizens. The activists took women out of the home, said marriage was not necessary, told them that being subject to a husband and children was bondage. They told women they had a right to kill unborn infants. They also took both men and women, turned them into abominable sinners after the ways of Sodom, but said it was all right because it was only a choice of a way of life. The American people elected men who were about as moral and truthful as rabbits, but thought it was all

right because everyone had cars, money, fine clothes. Perhaps we have deserved to have terrorists in our midst.

There are now churches that call themselves Primitive Baptist, who are totally dominated by their pastors, or someone. Money, and numbers, count more than godliness. Some have taken in heretics, creators of divisions, even immoral persons, and the church has nothing to say about it. How far are they from having seminaries, Sunday Schools, mission systems, money raising activities, or for that matter, having women preachers?

I do recall that day in December of 1940, when I asked for membership in the old church. I remember the gentleness of the people when they raised their hands to receive me. They were not voting on whether or not I might one day go to heaven, but they were thinking to themselves about whether they could see the Lord's hand in this matter. If I had been dishonest, or immoral, or in some other way unclean, they would have tabled the matter until I corrected the fault. You see, they set the spiritual welfare of the church above all else. Their kindness has often strengthened me when I grow discouraged.

What should a church do when someone usurps the authority of the church? They should point out to him that this is unscriptural. If he persists, then they should withdraw from him. God is King in our church. We neither need nor want men to take God's place.

ELDER RAYMOND WEBB

COMING TO THE SENT

And straightway Jesus constrained His disciples to get into a ship, and go before him to the other side, while he sent the multitude away" (Matt 14:22).

His disciples were sent to go before their Lord in a ship unto the other side. The multitudes were sent away. There came a time when the Lord was alone and Scripture tells us that at this time the Lord prayed. The time was the evening. The multitude had eaten their fill. The Lord had supplied all their physical needs and sent them on their way. During the day the Lord taught and fellowshiped those whom He loved. But sometimes the Lord might seem far away. The Scriptures say that it was evening when the Lord was

apart alone. How dark the hours might seem when God's children do not feel His presence in their lives.

These portions of time are also of the Lord's design. Though He is physically apart and seemingly alone in the heights of heaven, His love and compassion is still upon His elect. When He constrained the disciples to get into a ship, He did so, not to set them adrift, but rather with the full knowledge that they would go to the other side where they would meet again. Those whom He constrained were as familiar with the sea as Abraham was familiar with the way to Moriah. As Abraham was constrained to take Isaac on that journey so the disciples went across the sea in relative darkness. They lacked the light of the day but still had the providential light of the moon and the stars as both a compass and a guide. Abraham too knew what was required of him when he arrived at Moriah. Abraham set out by faith to accomplish God's command. The disciples knew not what the morrow might hold. They but set out trusting the Lord. He had always proven to be their sufficiency.

When the Lord constrains His children it is to go in ways contrary to the way they would walk by nature. Traveling by night is not the preferred time; nonetheless this is the time and the way the Lord had assigned, both to the multitude and the disciples. The multitude no doubt could have stayed there with the Lord in that desert place and been safe in His love and care during the night. The disciples too could have tarried there and left out at daybreak but this is the way of the world and the thoughts of man. The Lord's thoughts are not our thoughts neither are the Lord's ways our ways (see Isa 55:8). Often are the night seasons. Often we sojourn in unfamiliar territories with less light than we would desire. The Lord's disciples are constrained to abide in His Church (in the ship), mindful of His precious promises, believing and looking forward to the truth that the Lord shall be with them on the other side. He is the True Light. How perilous this walk would be and it would be too much for any man. While we are following the Lord let's remember that while He might seem far from those that He loves, yet He changes not. He is our mediator and is apart alone

praying. He shall hold up our goings in His paths, that our footsteps slip not (Psalm 17:5). Elihu said, "His eyes are upon the ways of man, and He seeth all his goings" (Job 34:21).

Scripture tells us that "the ship was now in the midst of the sea, tossed with waves and the winds were contrary." If the rowing or the road were rough when we first set out few would take it upon themselves to continue. But the disciples didn't take it upon themselves. The Lord constrained them to get into the ship and go. The beginning of a journey is seldom the worst part. When the going gets rough the devil would be delighted if God's disciples would go back and not follow God's word. "The wind was contrary". Contrary to what? The waves are driven by the wind. The wind could be caught and steer the ship to a safe harbor except the wind was blowing in the way opposite of that way which the Lord said that His disciples should go! The "winds of the world" are always contrary to those desiring to walk according to the word of God.

In Mark, chapter 6, Scriptures tell us that there were no sails up and that Jesus saw His disciples toiling in rowing. They rowed about 30 furlongs that's about 3 or 4 miles. Mark 6:48 says that Jesus "saw them." Brethren, Jesus saw them through the dark! He saw them through the storm! He saw them from high above on a mountain where He was secluded! He saw them clearly, not as a speck on the sea! Scriptures say He saw them toiling at rowing. He came unto them walking upon the sea. Is it impossible? For *man* it is impossible. But what manner of man is this? He is the one that calms the storms with a word! He is the one who can still the troubled waters! As impossible as it might have seemed for Christ to come walking upon the waters to His disciple is it any more impossible (from man's viewpoint) for Him to come to those that He loves today? Is Christ now "too far away" to see those that He loves when they are toiling to merely stay alive? Will He come to those that are without a prayer? Will He show Himself again as He who can walk above the troubles of this world and speak comfortably saying, "Be of good cheer; it is I be not afraid!"

It is impossible for the natural man to walk in the ways that the

Lord sends those that He loves. But with Jesus all things are possible! God is able to make us walk in ways that we had never known. Peter said, "If it be thou bid me come unto thee on the water." Jesus said, "Come." Brethren, so it still is today! By grace it is possible to get our eyes off of things below and set our affections on things above and answer His call to come. When in the middle of our journey and the going is far more than we can bear, will we be able to take that first step toward our Saviour answering His call? Peter began to do so. He came down out of the ship. He walked on the water to go Jesus. But when he saw the strong winds of the world so contrary, he began to sink. Though he began to sink he still knew one that could save! Peter cried out, "Lord, Save me!" Immediately Jesus stretched forth His hand, and caught him. Have we too little faith to step out on the promises of God today? He has a way that will afford rest for His children's soul. If it is Jesus that says, "Come," then there is but one question left to answer. How long halt ye between two opinions? If the Lord be God, follow Him (I Kings 18:21). Come home to your friends in the Lord's Church and abide in His love as true worshippers. He still comes with the same message, "Be of good cheer; it is I be not afraid!" How cheering is the gospel of grace!

ELDER MARTY HOOGASIAN

BEWARE OF MEN—MATT. 10:17

Nothing was ever spoken by our Lord Jesus in a vain, idle or unmeaning way, as is too often the case with men. In His teaching there is no mere flourish of words to create levity, fun or carnal sensation among His hearers. All His words are pure. No guile or deceit was ever found in His mouth, but every word in its true meaning imparts useful gospel instruction to all who have ears to hear what the Spirit saith.

Immediately after His baptism by John in the River Jordan, and after His sore temptations in the wilderness He entered upon His public ministry, returning to Nazareth in the "power of the Spirit," and His fame as a great teacher went throughout the region round about. It appears from the record given in Luke 4 that His custom

had been to enter the Jewish synagogues on Sabbath days, while others were there assembled, and read the Scriptures; and on the occasion there recorded He read from Isaiah 61 that “the Spirit of the Lord God is upon me”—after which He began to comment upon and apply what He had read, and such was the effect upon His hearers that “the eyes of all were fastened upon him” with the utmost attention to every word, “and all bare him witness, and wondered at the gracious words which proceeded out of his mouth.”

O, what a lovely sight and what a lovely occasion was this! In it we see a perfect model of preaching and also a model of order in the congregation. There is no foolish talking, idle slang, fun or jesting to produce carnal levity, stamping, cheering or clapping of hands in the audience. But all was order, attention and wonder at the “*gracious* words” of His mouth. He spoke of the grace of God, as every true gospel minister should do in preaching in the name of Jesus. Everything He did and every word He spoke, whether of reproof or warning, was nothing more or less than to do the will of the Father who had sent Him. His meat and drink was to do the will of Him that sent Him and to finish His work, and in His fervent and sorrowful prayer just before His crucifixion, He says, “I have glorified thee upon the earth: I have finished the work which thou gavest me to do” (John 17:4). And a part of that work may be seen in the words heading this article, “beware of men.” As evidence of this read the following text, “the Father...gave me a commandment, what I should say, and what I should speak”...“whatsoever I speak therefore, even as the Father said unto me, so I speak” (John 12:49-50). It is not possible therefore that there could be any higher authority for everything that Jesus did and taught than to know that it is the will, the purpose and commandment of God the Father. Even the officers of the law when sent to take Jesus returned with this answer to the Pharisees, “Never man spake like this man” (John 7:46).

And now, dear reader, knowing that every word of God is pure, should not our hearts and minds be solemnly impressed with the cautionary words of warning which fell from the lips of Jesus when He warned His chosen apostles to “beware of men.” If there was

no liability to be hurt or ensnared, religiously, by the logic, customs, manners, deception or cunning craftiness of men of corrupt minds, would our blessed Lord ever have given these words of warning to "beware of men," and "beware of false prophets, which come to you in sheep's clothing" (Matt. 7:15). The idea of their coming to the disciples of Jesus in sheep's clothing shows that they have the outward appearance of true piety, and as touching good moral deportment they are regarded as blameless and innocent as Saul was when he persecuted the church of God and wasted it. The outward appearance and profession of men and their inward desires and principles are not always in harmony. This is especially true with regard to false prophets and teachers. Sheep's clothing, innocent and lamb-like; moral and self-denying apparently, but inwardly "ravens wolves." *Beware* of them.

But as we design brevity we only drop a few hints to the unwary Christian and pass on to say, that if our Lord and Saviour who knows the hearts and thoughts of all men, saw that His own chosen and inspired apostles needed these words of warning to "beware of men," how much more needful is it that the church and ministry of the present day should heed such warning.

The apostles had extraordinary and supernatural gifts. They had, at the very time they were cautioned to "beware of men," the gift to cast out devils, to heal the sick, and restore the blind to sight. Yet they needed these cautionary words from the mouth of the Son of God, lest when men should mistreat, betray, deceive, falsely accuse or deliver them up to be punished as criminals, they should be discouraged in their apostolic and ministerial work.

But it is not only the apostles who are warned to beware of false prophets, but the whole church of God, and each member thereof. "Beware of evil workers," and "beware lest ye also are led away by the error of the wicked."

When men of corrupt minds and corrupting principles put on the form of godliness and deny the inward power of God's Spirit to form the character and regulate the appetite, passions, manners and morals of men, these are the sure scriptural signs of perilous times to the church and people of God. For proof of this read carefully

2nd Tim. 3:1-13.

Inasmuch as it is evident that even gospel ministers are sometimes ensnared by the ingenuity, cunning, craftiness and seeming piety of those shrewd, false teachers, does it not become us at this time to "know no man after the flesh?" We should never be so tied on to any man that we cannot see his errors, nor should we ever follow the teachings of any man any further than he follows Christ.

And in this connection it may not be amiss to remind our brethren that while even natural or acquired abilities should be properly regarded, yet we are not to account of, or estimate a man's worth or usefulness as a gospel minister, because of these things, but as saith the apostle: "Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God" (I Cor. 4:1). And unless found faithful in the duties of his stewardship, no matter how high he may stand as a man of moral worth or of shining talents, *beware* of him and know him not after the flesh.

And further, we now take occasion to say to our brethren, that while it is proper, right and scriptural to esteem the elders or ministers that rule well "very highly in love for their work's sake," yet we should also know that as men they are but men of like passions, infirmities and weakness with other men. It is said by some author which we have read (and our own observation agrees thereto) that "men of the strongest minds and most extensive literature have often committed the grossest blunders in their religious speculations, and then employed all their learning and abilities to maintain and propagate them." And we may also add that erroneous religious sentiments propagated by men who already have a high reputation as correct expounders of the word, often pass more currently, and are therefore more dangerous, than if they were introduced and propagated by more obscure brethren of far less reputation or ability.

And it may be that many of our readers, especially the older brethren and sisters, were it proper to personate, could now identify more than one or two speculative points among Primitive Baptists that have in the last forty years alienated the fellowship of brethren,

which things, if they had been introduced and propagated only by some other man of less notoriety would never have found but few to favor or endorse them. In this it might well be said of all such as Paul said to the church at Corinth: "Are ye not carnal and walk as men?" That is the way men of this world do, but it should not be so among Christians.

But it may be asked, "Where is the remedy against all this evil?" To this, as a reply, we quote: "Mark them which cause diversions and offenses contrary to the doctrine ye have learned, and *avoid* them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18). In recent conversation with a brother who has traveled considerably of late, we learn that in some places there is much vain jangling and striving about many things about which the great majority of the brethren and sisters know but little. It is among the ministry, mostly, though not exclusively, the younger ones. They seize upon some deep doctrinal point of the gospel such as predestination, election, the absolute sovereignty of God, and the resurrection of the dead, each of which is true of itself, but the speculative theories, deductions and inferences which they draw from those points of doctrine and seek to enforce as the doctrine itself, are frequently as foreign from the doctrine of the Bible as the east is from the west. Yet if one does not agree with their expositions he is put down as either unsound in the faith or absolutely heretical. Again we say, "*Mark* them."—**Elder William M. Mitchell**, *The Gospel Messenger*, 1886.

THE FIERY TRIAL

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings" (I Peter 4:12-13).

Peter was addressing the children of God in this text, telling them of the trials that would make up their life here below, not only trials, but he describes them as "fiery" trials. In another place they are called "fiery darts of Satan." We are not to think it strange for

such things to happen unto us, when we consider that God's people from righteous Abel down to the present have often been in the furnace of affliction. They have been *chosen* in that furnace (Isaiah 48:10).

You may take gold and put it in the refiner's fires and the fire only makes it shine the brighter. It separates the dross from the pure metal. The refiner will hold it in the fire until he can see his own image reflected in the metal, then he takes it out of the fire. Even so the fiery trials that we are tried with make us call upon God for help—and shows us how much we need His help and grace here in this poor world. Not only this, but during the sad trials we are undergoing, we learn the worth of grace, we learn that God is a present help in time of trouble; that His grace is sufficient for us.

God tries our faith, not to see if it is genuine, but to show us that it is the real genuine article. We feel stronger when we have gone through some deep sorrow and found that God supported us, and comforted us. Then we feel it safe to rely on God instead of thinking it strange that troubles and trials attend our pathway. We are to rejoice that we are partakers of Christ's sufferings. O, think of the trials and persecutions, misrepresentations, and the great sufferings of our Redeemer God, and think of His enduring the scoffs of wicked men, the spitting in His face! Think of Judas that kissed Him with the kiss of deception, pretending to be His friend and at the same time seeking to destroy Him! Think of Jesus bearing the heavy wooden cross upon His own bleeding shoulder up to Mount Calvary! O, think, dear tempest-tossed child of sorrow of how Jesus was nailed to the cross and left in the hands of His wicked enemies to suffer and die! But in all this He never once murmured.

O, dear Saviour am I worthy to suffer for Thy sake? If it takes affliction, poverty and persecution to keep me down at Thy feet, I would not ask to escape it. Many times I am made to feel that surely trials and afflictions are about all I ever had in this poor world, but I thank God the world to which we go will know no trials. God's people have all their troubles here below. Then let trouble like a gloomy cloud over-spread my sky, I feel to hope that I may bear it all with patience.—**Elder S. N. Redford**, *Zion's Advocate*, 1914.

THE HOUSE OF GOD

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isaiah 66:1-2).

The Almighty God has the sovereign right to declare His own honor and glory, and assert His sovereign sway over all the universe. It is utterly impossible for such a being as God to arrogate or claim more than is due to Himself, and equally impossible for any creature on earth to comprehend the infinitely great and glorious character of Him who inhabiteth eternity. The Heaven being His signifies that He is above all and ruleth over all; and David says, "Righteousness and judgment are the habitation of His throne," and also that "justice and judgment are the habitation of His throne."

The earth being God footstool and man's temporary abode presents the great contrast between the state and character of man and that of God, the creator of man.

The Scriptures abundantly teach that God is in no measure dependent upon man to add anything to His infinitely holy and perfect character, or to prepare a place of abode where He would deign to dwell by the presence of His love and mercy, as manifested to and in the poor, tempest-tossed, and afflicted, in whom He chooses to dwell: as He saith, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

"Where is the house that ye build unto me? and where is the place of my rest?" David found favor with God, and desired to find a tabernacle for the God of Jacob; but Solomon built Him a house. Howbeit, the Most High dwelleth not in temples made with hands, as saith the prophet: "Heaven is my throne," etc. (Acts 7:46-49). The temple built by King Solomon at Jerusalem was the pride and boast of the Jews, and it was indeed a wonderful structure to behold; and in all its process of building the God of Israel guided the hands of the workmen, and when it was completed, He came

down by the manifestation of His holy presence, and His glory filled the temple, and to this magnificent temple the carnal Jews would point as the house which they had built to God, and as the place of His rest. It was there that they were taught to serve and worship in all the types and shadows that pointed to the true tabernacle and true worship of God. The elect materials of which that ancient temple was built, and the preparation of the same for the respective places each and every part should fill, is all significant of God's election and preparation of His people for their places in the greater and more glorious spiritual house, built of lively stones, to offer spiritual sacrifices which God is pleased to accept through Jesus Christ our Lord. This spiritual house is composed of God's children. They are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in whom they are builded together for a habitation of God through the spirit (Eph. 2:20-22).

Such being the nature and character of God's people, so rendered by His power and grace, they constitute His house, His portion, His peculiar treasure, sought out and called out of the world, and so prepared, qualified, and endowed with spiritual gifts as to fit them for and incline them to the true worship of God, their gracious Creator, Preserver and Saviour, and to serve the Lord Jesus Christ in humble sincerity. But without these spiritual qualifications they are rejected, together with all their offerings and sacrifices, as the Jews were, of whose service it is said in this same chapter, "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense as if he blessed an idol." The humble and contrite, the poor, trembling children of God, may find comfort in the declaration that God will look to them as the place of His sacred, chosen rest, or place of abode; and when all the carnal builders, who presume to build up houses for the Lord, and assist Him in the work of saving souls, and vainly hope that they shall thereby share the praise and honor of salvation with Him who trod the wine-press alone, are confounded and rejected, the trembling ones are still the objects of God's special

care, and have the precious assurance that He dwells in them and walks in them, and also works in them to will and to do of His own good pleasure.

God often speaks to them, and speaks in them by His Holy Spirit, and they tremble at His mighty word. They tremble because of the consciousness of His excellent glory and majesty, in contrast with their own weakness and imperfection. Moses, when brought face to face with the fearful majesty of Jehovah, said; "I exceedingly fear and quake," and what earthly tenement in all the world could stand unawed in the manifest presence of "so great a God as our God?" The holy fear and trembling which the people of God experience is but evidence of the indwelling of His Spirit within them. Paul says of such, "Ye are God's husbandry, ye are God's building." When men undertake to build for the Lord, they are sure to reject the chief corner stone, as did the builders of the ancient temple; but, in God's own building, Christ is the foundation, the everlasting walls of salvation, and the covering of His people.—
Elder J. E. W. Henderson, *The Gospel Messenger*, 1897.

JOHN GILL ON COLOSSIANS 1:17

Christ is "before all things," not only in dignity, being preferable to angels and men in His nature, names, offices, and works, and worthy of more honor than all creatures; but He is before them in existence, as He must needs be, since they are all made by Him. He not only was before John the Baptist, His forerunner (John 1:15), but He was before Abraham, who saw His day and was glad (John 8:56). He was before the first man was made, and before the angels were in being, or the heavens and the earth, or any creature were formed; and therefore He must be God, who is from everlasting to everlasting. *And by Him all things consist.* He upholds all things by the word of His power. The heavens have their stability and continuance from Him. The pillars of the earth are borne up by Him; otherwise that and the inhabitants of it would be dissolved. The angels in heaven are confirmed in their estate by Him, and have their standing and security in Him. The elect of God are in

His hands, and are His peculiar care and charge, and therefore shall never perish (John 6:38-39 & John 10:28). Yea, all mankind live and move and have their being in Him (Acts 17:28). The whole frame of nature would burst asunder and break in pieces were it not held together by Him. Every created being has its support from Him, and its consistence in Him; and all the affairs of providence relating to all creatures are governed, directed, and managed by Him, in conjunction with the Father and the blessed Spirit.—*John Gill, 1697-1771. Slight abridgment by the editor.*

THE CONSIDERATENESS OF JESUS

An incidental trait of Jesus of Nazareth was His disinclination in dealing with sinners to drag their sins to a mortifying exposure. He quickened consciences, but He did not cross-examine sinful men. There was an infinitely delicate reticence about Him in speaking of sins. In His light sinners knew their sins, and He knew them. That was enough. The probing tabulation, cross-examining disposition did not mark Him. The world sees the effects of the love and the new light in the sinner's heart. Christ and the sinner alone see the sin. His dealing with the woman of Samaria, with the woman in Simon's house, with Zacchaeus, with the woman taken in adultery, illustrates His method. The first interview with Simon Peter after the resurrection was private. What took place between Peter and his Lord no man knows, just as no man knows what took place between Jesus and Zacchaeus in the publican's house, or what had preceded the interview with the woman in Simon's house. Before the disciples there is no railing accusation, no reproach, no dragging the man to confession, only a question as to love. He who said to the woman in Simon's house, "Her sins, which are many, are forgiven, for she loved much," in the early morning on the lake, said in like manner to Simon, the son of Jonas, "Lovest thou Me?"—**George Darsie**, in *Guide*, via *The Gospel Messenger*, 1897.

It is the laden boughs that hang lowest, and the most fruitful Christians who are the most humble.—*Selected.*

ON A REUNITING OF CATHOLIC CHURCHES

When, in 1895, the Pope of Rome addressed an encyclical (or circular) letter to the Eastern or Greek Catholic "Churches," on the subject of their reuniting with the Roman Catholic "church," the Greek Catholic Patriarch and Synod of Constantinople answered that the proper way for a reunion of the Greek and Roman Catholic "churches," was for the Western or Roman Catholic "Church" to abandon its corrupt innovations introduced after the eighth century of the Christian Era—the addition of *filioque* (the word inserted in the Western version of the Nicene Creed to assert the doctrine of the procession of the Holy Ghost from the Son as well as from the Father) to the Creed, the use of unleavened bread in communion, the teaching regarding purgatory, the substitution of sprinkling for immersion, the immaculate conception of the Virgin Mary, the temporal power, the infallibility and the absolute rule of the Bishop of Rome.—From *The Gospel Messenger*, 1897.

History records that it was the custom of the Romans when inflicting capital punishment, to proclaim the name and the crime of the persons going to suffer, or writing these over their heads, so all could read. This was done to justify the sentence and uphold the honor of Roman law. But in the case of Jesus Christ it must be noted that this inscription was the very reverse of what the Jews desired; for by omitting His sentence it plainly asserted His innocence, and it declared He was their King. Pilate passed and confirmed the sentence, and absolutely refused to reverse it. In this we clearly see the wonderful hand of the Lord in overruling the intentions of the Jews, and proclaiming the innocence of Jesus and His Kingship. And it is to be noted that this sentence was in the three great languages of the then known world; Hebrew, Greek and latin.—Elder W. S. Craig, 1924.

God's people will have sin in the flesh as long as they live, but in the resurrection their vile and corrupt bodies will "put on incorruption" (See Phil. 3:21 & I Cor. 15:54). Then, and only then, will they have no sin.—*Editor*.

NEWS NOTES

ASSOCIATION NOTICES

THE EBENEZER ASSOCIATION will be held on Friday, Saturday, and until noon on Sunday, August 7, 8 & 9, 2009. The meeting will be hosted by Robinson River Primitive Baptist Church at Brightwood, Va.. For more information call: Elder Toliver Utz at (540) 948-4803 or Elder Gary Utz at (540) 636-9434.

THE KETOCTON ASSOCIATION is scheduled to be held jointly with all the churches of the Association at the Middle School on Waterloo Street in Warrenton, Virginia, on Friday, Saturday, and until noon on Sunday, August 14, 15, 16, 2009. For information call Elder J. R. Kosch, at 1-540-898-1577 or Bro. L. E. Farley at 1-301-223-6195 or Bro. Evan Olinger at 1-540-347-3538.

UNION MEETINGS

SOUTH RIVER of Browntown, Va., will hold their union meeting on Saturday before the First Sunday in August (Aug. 1st) at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va. All day Saturday only. Elder Jonathan Cook, Pastor. Phone (301) 810-5041.

UNION of Sumerduck, Va., will hold their union meeting on First Sunday, Sept. 6, and Saturday before, all day both days.—Elder Gary Utz, Pastor. Phone (540) 636-9434.

MT BETHEL—Three Churches, West Virginia. Second Sunday in September, Sunday only, Sept. 13, beginning at 10:30 a.m. Elder William H. Payne, Pastor. Ph. (540) 772-4419.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Garland H. Lyon, Tx., \$20.00; Bro. Daniel Hopper, Mo., \$5.00; Rowland A. Walker, Fl., \$25.00; Elder Ray Churchwell, Tn., \$5.00; Irene P. Pittman, Va., \$15.00.

SECOND SUNDAY (continued)

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 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. 2011

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2009

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625. April 2010

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Cam Mellot, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. 2010

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 1704 Canal Clipper Court, Point of Rocks, Md. 21777, Tel. (301) 810-5041; Bro. Sam Baggaly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2010

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 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 2011

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2010

FOURTH SUNDAY

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

Mar. 2011

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

May 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. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488.

Dec. 2009

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

April 2010

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

Nov. 2009

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

Dec. 2010

EVERY SUNDAY

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

June 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; Elder Robert Turner, Pastor, 1654 Forest Drive, Little River, SC 29566, Tel. (843) 249-7948; Bro. Matthew Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681.

July 2011

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

Feb 2010