

# Advocate and Messenger

148th Year      DECEMBER 2009      No. 12

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**Advocate**  
and  
**Messenger**

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**IN A STRAIT**

Upon the sea of life I'm tossed,  
At times feel safe, oft times seem lost:  
Sometimes I laugh, sometimes I cry;  
I love to live, yet long to die.

I'm sometimes up and sometimes down,  
Sometimes I smile, sometimes I frown.  
I long so much my Lord to see  
And from all ill to be set free.

I'm full of sin, yet sin I hate;  
Like Paul of old, I'm in a strait:  
I want to leave, I want to stay,  
But God must have the final say.

5-1-09      R.E.H.

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There can be no real and lasting peace and happiness without Christ. May He draw us into a closer companionship with Himself, and may He increase our love and devotion to Him and to His service.—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 [sovgrace.net](http://sovgrace.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 Remmington to Summerduck (about 10 miles); Meets each 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 215A Fernwood Place, Warrenton, Va. 21086, Tel. (540) 349-5844.

Dec. 2009

#### SECOND SUNDAY

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

Feb. 2011

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

Mar. 2010

# 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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## ADVOCATE AND MESSENGER TO BE DISSOLVED

Dear subscribers: As we announced in the November issue, the A&M will close with this issue. It is a sad occasion for us and we know it is for many others. It grieves us much to have to take this action, but for a number of reasons beyond our control it has become necessary. The paper has been issued continuously on a monthly basis for the last 155 years except for about six or seven years during the Civil War and Reconstruction, and we know it will be greatly missed by our faithful supporters, but we have concluded that the time has come for the few of us who are responsible for carrying on the publication to bring it to a close.

Advancing years and numerous health problems, if we had no



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

I, as editor, have carried a heavy responsibility for more than three decades and have never had the best of health, but in the last few years medical issues have increased and accumulated with me and with my dear wife. I had two hospitalizations in October. On October 7th I suffered a light stroke and then the following Saturday I developed significant visual problems. At the present time those issues seem to have somewhat resolved themselves, but these incidences have further convinced me that as much as I can I must relieve myself of some of the pressures and obligations that I have been under for so long, and the Board has wholeheartedly supported me in that decision. The president of the Board, Brother Eugene Farley, as well as our Secretary and Treasurer, Brother Sam Baggarly, are also faced with advancing years and declining health and no one looms as replacements, either for them or for myself. Our senior associate editor, Elder Dennis Jones, and our second most senior associate, Elder Raymond Webb, are both in their 80's and for health reasons they have not been able to be very productive in more recent times. Their writings, as well as those of Elder Hoogasian and Elder Moore have been very helpful over the years and we thank all of them for all their labors in behalf of the cause of truth and righteousness. Brother Sam has been a tremendous

help to the Advocate and Messenger, Inc. over the last 20 years and is to be highly commended for his faithful service. We are all deeply indebted to the past editors and associate editors, consisting of some of the most able and representative Elders the old church has ever known. Though they have been long deceased the labors of many of them have lived on through the pages of the A&M and other publications, and have been of great benefit to the cause of Christ and His enlightened people.

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

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### THE INNOCENCE OF CHRIST

It has been very appropriately observed that in all the history of mankind no other case can be found in which a person on trial was as unjustly treated as was our Lord. Not only was His trial a travesty, but He was also pronounced innocent and righteous both by His betrayer and His judge, and later by an officer who attended His execution. Not one single charge was sustained against Him, yet He was treated as the very worst of criminals and died one of the most ignominious deaths that could be inflicted upon a man. Although He had "done nothing amiss" (Luke 23:41) and was holy, harmless, undefiled and separate from sinners (Heb. 7:26), yet the Jews madly demanded His crucifixion, stupidly invoking the guilt of His innocent blood upon themselves and their children (Matt.

27:25).

The Scriptures take careful note of the innocence of Christ in order to clearly demonstrate that He did not suffer for any transgressions of His own but “was wounded for *our* transgressions,” and “bruised for *our* iniquities” (Isaiah 53:5). “He was numbered *with* the transgressors” (ver. 12), but He was *not* a transgressor. He was *made to be sin for us*, but He “knew no sin” (II Cor. 5:21). He was “made a curse for us” (Gal. 3:13) but He “did no sin, neither was guile found in his mouth” (I Peter 2:22). “He bore our sins in his own body on the tree” (ver. 24) but “in him is no sin” (I John 3:5).

On the day Christ was brought before Pilate, Pilate’s wife had a dream concerning Christ in which she suffered many things because of Him, which prompted her to send a message to Pilate advising him that he should “have nothing to do with that *just* man” (Matt. 27:19); and Pilate later “washed his hands before the multitude, saying, I am innocent of the blood of this *just* person (ver. 24); and again, “Behold, I, having examined him before you, *have found no fault in this man* touching those things whereof ye accuse him” (Luke 23:14). “I find in him *no fault at all*” (John 18:38).

Isaiah expressed it so well hundreds of years before when he said, “He had done no violence, neither was any deceit in his mouth” (53:9). Truly, “He was brought as a lamb to the slaughter” (Isaiah 53:7 & Acts 8:32). He did indeed die as an offering and a sacrifice to God for a sweet-smelling savour (odor or fragrance)—see Eph. 5:2—and it was accepted of the Father, for when He had offered this one sacrifice for sins for ever, He sat down on the right hand of God (Heb. 10:12).

Just as all the sacrifices under the ceremonial dispensation that typified the sacrificial work of Christ consisted only of those animals that God had designated as *clean*, and had to be “without blemish,” so also Christ, through the eternal Spirit, offered Himself “without spot” and “without blemish” to God (Heb. 9:14 & I Peter 1:19). And as the propitiatory sacrifices under the Levitical priesthood were “holy of holiness,” or offerings “most holy,” so was our Lord “righteous in all his ways, and holy in all his works” (Psalm 145:17).

When He was conceived in the womb of the virgin His human nature was described as “that holy thing” (Luke 1:35). In His youth He is said to have been God’s “Holy child” (Acts 4:27,30); and as an adult He was spoken of as “the Holy One and the Just” (Acts 3:14). Then, when He was in the tomb, He was still God’s “Holy One,” and was not suffered to see corruption (Acts 13:35); that is, He did not remain in the grave, nor did His body even *begin* that process of decay what always occurs at the very moment when fallen men expire.

When Christ “gave himself for our sins” (Gal. 1:4) it was *the Just* dying for *the unjust* (I Peter 3:18); the pure and sinless Lamb of God being stricken and “cut off out of the land of the living” for *the transgression of His people* (Isaiah 53:8). Paul gives this as the ultimate commendation of God’s love for the elect. There are few who would die even for a *righteous* man, yet some *would* dare to die, and *have* died for *good* men, “But,” says Paul, “God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us” (Romans 5:7,8). It was “when we were enemies” that we were reconciled to God by His death (ver. 10).

The purity and perfection of Christ’s nature, and the holiness of His character, are very beautifully set forth in Hebrews 7:26. I have already made passing reference to part of this verse, but with comment. I desire to notice it briefly here.

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Christ was a High Priest who “became us”; that is, He was exactly what we needed in every particular. He was suited in every respect to be the Redeemer of poor sinners. And He was *holy*. He was altogether free of sin and sinful inclinations. Both in His *nature* and in His *conduct* He was completely in harmony, every moment, with the will of the Father and of the Holy Spirit. He was also *harmless*. He never mistreated anyone but always “went about doing good” (Acts 10:38). He was the only man who ever lived who *always* did unto others exactly as He would have had them do unto Him under the same circumstances. He was likewise *undefiled*. He was neither defiled by the original corruption that we, as mere

mortals, all inherit from our father Adam, nor by anyone or anything He ever came into contact with, which included wicked men, evil spirits, and even Satan Himself.

And, insofar as He bore the above characteristics, He was *separate from sinners*. He was uniquely fitted both to be "touched with the feeling of our infirmities" and at the same time to be *separate from us*, and thus He was the perfect Mediator between God and His people. And finally, He was *made higher than the heavens*. It was not sufficient that our great High Priest merely offer Himself for a sacrifice to the Father, but it was also necessary that He *ever live* to make intercession for us (Heb. 7:25), and this part of His priestly duties could not have been fulfilled had He remained upon the earth. "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1). "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Thus we look upon the absolute perfection of our High Priest and wonder and adore. As we reflect upon these things the words of Job 26:14 come to mind: "Lo, these are parts of his ways: but how little a portion is heard of him?" How thankful we ought to be for that portion which He has given us! Won't it be wonderful when the veil of nature no longer mars our view of Him and we behold Him face to face! May we strive to be more like Him.—

*Editor.*

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"Oft times the thing men most fear comes upon them by the same means that they take to prevent it. The Jews were afraid that if their people believed in Jesus of Nazareth, the Romans would come and seize their city and nation, and therefore they endeavored to persuade them to reject Him; and for this rejection the very thing they feared came upon them."—John Gill, 1697-1771. Those who labored to build the tower of Babel feared being scattered throughout the earth, and in an effort to prevent that from happening they began the erection of that structure. But their course of action resulted in the very thing they sought to prevent.—*Editor.*



**A VIEW OF CHRIST ON THE CROSS**

Adoring, I gaze on my Lord  
By faith, as He hangs on the tree  
And marvel that blood so submissively shed  
Could cover a wretch such as me.

I see as I look on His face  
A tear and a smile blend as one  
And wonder as I stand in awe of the scene...  
Could He include *me* as a son?

I fall 'neath the cross on my knees  
With tears running down from my face  
And cry, "Are my sins charged to Him as He bleeds  
And does He now die in my place?"

A glimpse from His agonized face  
Assures me of covenant grace  
And love beyond words floods my penitent heart  
As I look again on His face.

Such beauty I cannot express  
As this morbid scene now unfolds  
And I contemplate the great price that He paid  
For millions of sanctified souls.

And though my heart bleeds for His pain  
Yet lift I my face to the skies:  
Words fail me to pen this unspeakable scene  
As He so triumphantly dies.

Oh, do I mistake His design  
And have I been wrong in it all?  
Then why this deep love that burns hot in my breast  
And why do I yet on Him call?

I'll hope in His mercy till death  
And ne'er begrudge one temp'ral loss  
But cling to the glory I felt when I viewed  
My Lord as He hung on the cross.

Sept. 9, 2002

R.E.H.

### LIFT UP THINE EYES

Look not and dwell not on thy light affliction  
 But rather on the unseen above:  
 Thy light affliction is but for a moment  
 And will be overcome by God's grace and love.

Lift up thine eyes, consider the heavens,  
 The stars that were placed by God's fingers with skill.  
 So shall the seed be—God's elect children—  
 Chosen in Christ by His holy will.

Look not to the Law; expect no relief there—  
 A severe, stern schoolmaster to teach us our needs.  
 Know by its keeping no flesh is perfected  
 Though thou devote thine all to its deeds.

Look not to religion, vain tradition, nor breeding;  
 True treasure is not found in silver or gold.  
 Lift up thine eyes to the Lamb slain at Calvary;  
 The half of His glories have never been told.  
 Elder Bridgman Harris                      Jan. 7, '08

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The proper view that the followers of Christ ought to have of themselves was well expressed by the apostle Paul when he said, "By the grace of God I am what I am" (I Cor. 15:10). If there is any good in us God is due all the credit. "The flesh profiteth nothing" (John 6:63).—*Editor.*

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

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

### A NOTE OF THANKS

Since this is to be the final issue of the Advocate, it seems appropriate that we express our appreciation to the Editor for his years of service, and to the Board of Trustees for their faithful administration and supervision. It has been a privilege to serve as one of the Associates, and the writing of my articles has no doubt been more beneficial to me than to any who may have read them. It has been my understanding from the beginning that the policy of this paper was to allow nothing in it that we would not want in our pulpits, nothing that was not considered sound Bible teaching. Though as human beings we have made mistakes, it was our intent to honor that policy. I can speak for a number of readers when I say that paper will be greatly missed.

Time has brought many changes. In the words of an old hymn, "Time like an ever-rolling stream bears all its sons away." We have grown older. Our nation has changed. Society has changed. Many churches have changed. Only the God whom we worship has not changed. It is our prayer that the Giver of every good and perfect gift will continue to lead us through whatever years remain, and in His own way will amply reward those who have labored in His cause.

ELDER RAYMOND WEBB

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### STEDFASTNESS

I have before me the last verse of 1 Cor. 15, the much loved chapter in which Paul declared the resurrection of the bodies of God's people. Building upon this foundation, upon the certainty of our being called presently into the presence of God, the apostle urges as a matter of greatest importance the people to remain true to their faith and to their high calling. The world is no friend to grace, its greatest hope seems to be the accumulation of material things, and power, and its influence upon the best of disciples is to sway them from following Christ. No one was ever injured by walking in the old paths, the time and trial-tested ways of the gospel.

When the apostle wrote to Timothy from the prison in Rome, knowing that his own departure from this world was at hand, he

gave him sound advice (2 Tim. 4:1-8). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Paul had labored hard to lay a foundation (1 Cor. 3:10), and wanted this younger man to carry on his work. These were the last words of advice Paul could give, and the last words of any man should show his faith and desire. I stood once by the hospital bed of a dying pastor. He had been at his church, preaching his final sermon when he was stricken, and carried to the hospital. He lay there weeping, telling me how much he wanted his churches to continue. It would have been well if every one of his members could have heard him. In that hour all that is of no importance loses its attraction, and the things truly important are clearly seen.

When Jesus gave the Commission to His apostles (Matt. 28:18-20), He told them what to do, where to go and what to do when they got there. There were some things He did not include! **He did not tell them to go make children of God. He did not tell them how to raise money, or that they should expect a salary. He did not tell them they were to be rulers over the house of God. He did not tell them they could make their own rules, or decide for themselves how much of the Bible to teach, if any.** Many persons who think they have the ability to decide what they will hear, what they will believe, what they will do, forget the warnings of the Scriptures that tell them they are not wise enough (Jeremiah 10:23, or Proverbs 14:12). Those who do such things, though at first they promise success, always lead to divisions and trouble.

The government of the Lord's church will always rest upon the Lord Himself. (Isaiah 9:6,7). Many a person who struggles to make the decision, but think the Lord doesn't answer prayers, need to read His Book a little better, for they usually find God has already spoken His counsel. Perhaps such persons may not find what they want to hear, and that is their trouble. But the Lord put the responsibility for teaching the people squarely upon His ministry (Eph. 4:11-16), and the duty to observe and do those things squarely upon the members of the church. They are safer by far when they



are one in purpose, one in spirit, one in prayers. It is this **unity of the spirit in the bond of peace** which has always made the fellowship of a true church precious. There is nothing that raises doubts in my mind faster than to hear some person declare their personal rights, for no one has any rights but those that the Lord gave Him. And that is summarized in His words, "**Follow me.**"

There are two ordinances taught by the Scriptures. Both are plainly defined by word and example. No Bible reader need be in doubt about the kind of people who obtained baptism, whether by John the Baptist or by Philip, or any other, nor how that was done, and why it was done, or by whom. Neither should any be in doubt about who is included in communion. That service is not offered as proof of friendships, nor to win approval of those who would like to say we are selfish or unkind for not including them, when they know they do not believe what the church believes. Both ordinances are types of the Lord's death, burial, and resurrection, and to include something in it that is condemned by the scriptures would be insulting to our Lord. We must seek His favor, not the favor of the world. Upon this principle rests the discipline of the gospel church, and the ordinances become our security.

We sometimes hear people say they believe a man is *called to preach*, and therefore they should ordain him. When Jesus called James and John, Peter and Andrew from their fishing nets, did He call them to preach, or did He call them to learn? There is nothing wrong with the occupation of fishing, for it gave their families a living and provided food for many others. Nothing wrong, that is, until it took them away from following the Lord, and from doing what He required of them. Saul of Tarsus was well on his way to becoming one of the truly great Pharisee teachers, until he met the Lord on the road. Was he called to preach by that experience? Or did the Lord lead him into the Arabian desert for the next three and a half years, to learn by vision and revelation the gospel of grace? Be careful who you ordain, friends. Be sure he edifies the lambs and sheep, and preaches the truth, and has an interest in the people. Be sure he will listen to their questions and take their advice, too. One of the great errors that some people make is to ordain a man

and then turn him loose.

The service of God should be spiritual in nature. (John 4: 21-24). We do not want mere entertainment. The sermons are not mere oratory, they are to teach, confirm, unify, yes, and sometimes rebuke, reprove, and correct. Prayers need not be long, for they are addressed to God who already knows what the people need. They should be humble, expressions of faith. The hymns chosen should also express the truth, for we sing the truth as well as preach it. The conversations should tend toward spiritual matters, more than crops or families or vacations, or troublesome items on the news. I commend those who have an interest in the gospel and ask questions, or make comments from their experience, for those have helped me many times to know the interests of the people. Nor should people hesitate to show their appreciation for the work done by pastors or deacons or others. Saying thank you to them will not rob God of glory, and it will encourage those persons in their labors. Didn't your parents teach you to say thank you when people did something nice for you?

Finally, after the example of Paul to the elders of Ephesus, and knowing this is probably the last time I will be writing an article for the Advocate, I leave you with Paul's words. **"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."**

ELDER RAYMOND WEBB

The apostle Paul gives us a rule that should be observed by all the members of the church; "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). Neglect of this duty is discouraging to the church and pastor. We should consider that it is a service we owe to God, and when we are making excuse for staying away we should think that before the excuse is a valid one the Lord, who knows the very thoughts and intents of the heart, would have to approve it. This searching test,—*"Would the Lord excuse me?"*—ought to be ever before us.—Elder Walter Cash, 1925.

### SMOOTH NOTIONS

Many are the weights that men must bear. Life continues on until the flesh can bear no more. Some men in this world seem much more burdened than others do. Some "New School" (Christians?) advance the notion that those who are born again ought to live a life of "smooth sailing" because they know that their home is in heaven. But it wasn't always smooth sailing for the apostles of the Lamb. I recall them rowing hard in the darkness on the troubled waters of life. What man born of Adam can say that he is one hundred percent sure every day and without a doubt that heaven shall be his home?

If the "New School" folks are correct and the children of God should expect smooth sailing here below, then both the Scriptures are wrong and what we see everyday in this world is false. How often do we see atrocities committed by unrepentant men? How often do we see murders and hate crimes and senseless slayings committed by men who appear to be without consciences; men who are not burdened by the results of their depravity? On the other hand, how many of God's children suffer with a contrite heart realizing that they might have failed to say a more comforting word to a needy brother in this world, or help in some other way?

A born again child of God is a complex creature. He is more than the flesh. He knows more about himself than the natural man knows about himself. The God's enlightened people know that in their flesh dwelleth no good thing (Romans 7:18). Such are not the thoughts of men by nature. The child of God knows that he has an outward man and that it is perishing. How many are the men of nature who are "body builders," believing that by so doing they are doing well. Though a man might be building his flesh to endure more and more, still everyday it is growing closer to the grave.

Those who have been born again have an inner man that is not of the flesh. They have Christ in them, the hope of glory. That inward man is a man renewed day by day (see 2 Cor 4:16). That inward man is against the flesh, and that constant battle is wearing on a child of God. So it has always been with those who are born

again. This burden the natural man knows nothing about whatsoever. In the Old Testament we read that God said, "I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord" (Zep 3:12). The Lord's born again people are afflicted. The remedy is to trust in the name of the Lord. These are they that shall trust in the finished work of Jesus who saved His people from their sins. These are they that are not sufficient in themselves to think anything as of themselves but realize that God is their sufficiency (See 2 Cor 3:5).

The battle isn't over when God quickens His elect. There is a new battle that begins when one is born again! Perhaps one might think that joining the Lord's Church would put an end to his troubles in this world. But after one is blessed with a home in the Church he or she fights daily the good fight of faith, contending for the truth once delivered to the saints. The Lord's Church is where those with a broken and a contrite spirit (See Ps 34:18 & Isa 66:2) shall be found enduring hardness, as good soldiers of Jesus Christ, endeavoring to please Him who hath chosen them to be a soldier (see 2 Tim 2: 3-4). In the Lord's Church the saints tremble at His word (see Isa 66:2) and shall give no heed to those that speak smooth things, prophesying deceits (see Isa 30:10). "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb 12:1).

ELDER MARTY HOOGASIAN

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### THE VIRGIN BIRTH OF CHRIST

Not long back while passing through a bookstall, I picked up one of the newer versions of the Scriptures. Turning to the Gospels, I found that it proclaimed that Joseph and Mary were only engaged. Such a thought is so far from the truth that I would not have such a Bible in my house, for it dishonors our Lord as well as that precious couple.

Is our belief in the virgin birth of Christ scriptural? Turn with me to Isaiah 7:14, where we find these words, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Is this belief



important? Yes, it certainly is, for if it be not true none of the Bible can be true, and we have no Saviour.

Let us imagine something impossible for a moment. Suppose Jesus had been born at Nazareth, when the Scriptures promised that event would occur at Bethlehem (Matt.2:6)? Suppose he had been born into a wealthy family, or born a priest? Would we not conclude the prophets were mistaken? Would Satan let us ever forget that error? It must be exactly as God said for the Lord to bear the scriptural authority for His work.

Could God ignore His own institution of marriage, when by His own law (Deut.23:2) an illegitimate child could not enter into the congregation? That could not be. By the customs of that people, legal marriage was composed of two parts. The binding agreement, or espousal, was the first part. The coming together as husband and wife might not take place for some time, but would, if they were financially able, be celebrated by a wedding feast. Sometimes the espousal was arranged by parents, sometimes by the parties themselves, but it was legal, and could only be broken by death or divorce. We do know what a *spouse* is, do we not?

The scriptures tell us that Joseph was a just man, and prove to any right thinking person that Mary was fully honorable, full of faith. They did not do wrong. Humanly speaking, when Joseph learned that Mary was with child, he thought of putting her away privately, thus causing her no unnecessary sorrow. The angel intervened on her behalf, and assured Joseph that this was the work of God. "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20-25).

The scriptures abound in proof that Jesus always acknowledged God to be His Father, and usually addressed Him that way (Luke 2:49). Jesus also honored His mother Mary, as a person that God had richly blessed. On the other hand, did not God audibly and visibly own His Son (Mark 1:10-11; Matt. 17:5)? Did not angels sing His praises (Luke 2:13-14), and old Simeon and Anna thanked God for him? Even devils knew who He was (Matt. 8:29). Why is

it that with all His proof, men cannot so honor Him?

This is too great a miracle for us to grasp, some say! And we answer, to the unclean is nothing clean, not even the miraculous birth of our Lord. There are those who think they can elevate themselves by dishonoring God. Nevertheless, that miraculous birth began on earth a journey that would lead to a cross. That work demanded that Jesus fulfill every particle of the law and the prophets. If he were imperfect in any respect, God could not accept that offering. That God did accept it is proven by our Lord rising from the dead. Nothing but a God of miracles can do His people any good. If His birth is a miracle, and we remember why He was born, and how He died for us, the miracle becomes even greater. You may depend on it; the person who denies the virgin birth of Christ must also deny His atonement and His resurrection.

ELDER RAYMOND WEBB

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### NUGGETS OF TRUTH

By the Editor

*“As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will” (John 5:21).*

The word *quicken*, a form of which is used in this text and elsewhere, means *to give life*. Hence, as God the Father raises the dead and gives them life, so in like manner God the Son gives life *to whom He will*. Isn't it interesting to observe that Christ bases the giving of this life upon His *own* will and popular religion bases it upon the *sinner's* will. The apostle Paul tells us that God *quicken*s (gives life) to His people while they are “dead in trespasses and sins” (Eph. 2:1,5), but freewill religion says God only gives life to sinners after they accept it. In other words, according to this theory they only get life after they have met a number of preconditions—they act while they are spiritually dead in order to be made spiritually alive.

When the Bible says Christ quickens *whom He will*, it does not mean that He quickens those who will *let* Him. He means exactly what He says. The giving of divine life to dead sinners is not

according to their *own* will, because the very fact that they are *dead* in sins shows that they have no desire for that kind of life. If they could desire divine life then that would mean that they were not dead in sins.

Turn back to John 5, the 40th verse. In that place Christ says to some, "Ye will not come to me, that ye might have life." And why will they not come to Him? The text clearly answers the question. They *will not* come to Him because they have no *will* or *desire* to come to Him. God's people must first be made *willing*, and this is only done *in the day of His power* (Psalm 110:3), and that day is when He, according to His own will and purpose, quickens them into divine life. "It is God that worketh in you both to will and to do of *His* good pleasure" (Phil. 2:13),—not according to the *sinner's* good pleasure. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

I wish all God's people could see this and cease from their fruitless efforts to populate heaven. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, Let *everyone that nameth the name of Christ* depart from iniquity" (II Tim. 2:19).

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*"How shall we, that are dead to sin, live any longer therein"*  
(Romans 6:2).

The apostle Paul was aware that there were unscrupulous characters who would cast the doctrine he preached in a bad light and charge the worst of consequences to it. Some would argue that if God's grace has abounded much more where sin has flourished, then we should *continue* in sin so as to give His grace greater opportunity. Such an inference can only arise in the mind of people who are looking for any justification they can find for their wickedness. The apostle shows us that rather than the doctrines of grace promoting licentiousness, they do just the opposite. They teach us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-14).

Paul also shows us that there are people who are "dead to sin,"

and that such people can no longer “live” in disobedience to the laws of Christ. He does not say that they can no longer *engage* in sin or participate in things that are sinful, because “in many things we offend all.” That is, God’s people all offend in numerous instances, but he asserts that they can no longer “live” in sin. There can be no real *living* where sin is indulged willfully and willingly. God’s people, who have been killed to the *love* of sin, cannot sin with impunity or without remorse. They cannot go into it with the kind of zest and remorselessness that unquickened sinners do. Paul teaches us that the “brethren” are debtors to mortify, through the Spirit, the deeds of the flesh, and he tells us that if we live after the flesh we shall *die* (Romans 8:12-13). That doesn’t sound much like “living” does it? It is only as God’s people mortify the deeds of the body that they *live* in the sense of enjoying peace of conscience and communion with Christ. When they do otherwise, they *die* to those blessings until there is a sincere turning back to the paths of righteousness.

May the Lord help those of us who are “dead to sin” to keep ourselves as far from iniquity as possible. Sin can only bring negativity into our lives, while “godliness is profitable unto all things” (I Tim.4:8). Remember, peace, and joy in the Holy Ghost, is always preceded by *righteousness* (See Romans 14:17).

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*“Have mercy on me, O Lord; for I am weak” (Psalm 6:2).*

What a blessed word is *mercy* to those who have been enabled to see and feel their true condition by nature. They know that if God dealt with them strictly on the basis of *justice* it would spell their doom. Like the Publican of Luke 18:10,13, they realize that there is no relief from a sense of guilt and sin to be had in a plea of one’s own righteousness and merit. There has been a conviction ingrained deeply within their hearts by the Holy Spirit that tells them their eternal condemnation would be entirely just—hence it is obvious to them that God’s mercy is their only hope. They know that the only right way to plead with Him is from a posture of absolute demerit and weakness. David could not urge his own goodness or greatness when supplicating God, but could only



acknowledge his sin and unworthiness by begging for mercy.

Any plea for mercy is a tacit admission of demerit. There can be no such thing as deserved mercy or merited grace. By Divine inspiration the apostle Paul has related to us that if we are a subject of mercy it is strictly God's doing. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "Therefore hath He mercy on whom *He* will have mercy, and whom He will He hardeneth." He is the Divine Potter, and He can take of the same lump and make one vessel unto honor and another unto dishonor.

In the final analysis it will be seen that God has shown His wrath and made His power known by enduring with much longsuffering the vessels of wrath fitted to destruction, and He has made known the riches of His glory by showing compassion upon the vessels of mercy which He afore prepared unto glory (See Romans 9). And let it be remembered that for anyone to reply against God in this or any other matter is for the creature to argue with the One who created him. Disputing with God is one of the most futile exercises anyone can engage in. When vying with Him, man can only be the loser. Why God does what He does may not always be understood, but of one thing we can be certain—the Judge of all the earth will, in all cases, do right (Gen. 18:25).

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### THE LORD'S BEAUTY AS SEEN IN HIS TEMPLE

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his holy temple" (Psalm 27:4).

The service of God was David's choice. It was, in fact, his element. Occasionally his heart panted after God as the hart pants after the water brooks. When it appeared to him that his God had deserted him he was so distressed that his tears became his meat, his only solace and relief, day and night. In this situation of distress he called to mind former times of sweet communion with God till

his soul was melted within him. He had gone with the multitude to the house of God, his heart being filled with love and his voice tuned to the praise of His Holy name. In calling all this to remembrance he sought to evade despondency by questioning his own soul as to the cause of being cast down. Hope sprang up within him, and he felt assured that he would yet experience the help of the Lord's countenance and enjoy His presence and smiles, for which he would give all the praise to Him. Read the forty-second Psalm.

The more spiritually minded a believer is, the more will he rejoice in the Lord's presence and the more will he grieve in His absence. The greatest blessing any child of God can have is to be exercised by such a longing desire for the Lord's presence and communion that nothing else will satisfy his heart. He can have no stronger proof that he is truly a child of God than the sense of distress he sometimes experiences. The beauty of the Lord being once seen, a thirsting desire to behold more and more of that beauty is felt in proportion to the spiritual exercise of the Christian's mind. When such is not the case it is because the carnal mind that still belongs to our nature is allowed to predominate over the spiritual mind that the Lord has given us.

When we, through the Spirit, mortify the deeds of the body, and are truly spiritual minded, we live, and this life is manifested by a hungering and thirsting that nothing else but fellowship and communion with God will satisfy. If we lose our appetite for the Lord's presence and love we have reasons to fear that we have allowed ourselves to become carnally minded.

God gave to the children of Israel, through Moses, a holy sanctuary or tabernacle as a visible representation of His glorious beauty, and pledge of His presence and protection. In this sanctuary the true Israelite, who was one inwardly, could see the Lord's beauty. To him there was a sublime sacredness and holy beauty in the curtains and boards and bars and veil and covering of the tabernacle, and in the furniture it contained. The offerings and feasts were joyful to him as he saw in them the beauty of his God. So in the gospel dispensation those who are Jews inwardly, who are

circumcised in heart, behold the Lord's beauty in His church. "Her sweet communion, solemn vows, her hymns of love and praise," fill their hearts with joy. This is the house of His abode whose tabernacle is said to be with men.

The place of devotion, the house of the Lord, is the place most delightful this earth can afford to the toil-worn people who are left as a poor people in the midst of a sinful world. This is the Mount Zion, the city of God. Jesus shows a smiling face there to all who meet in His name. The gospel sets forth the excellent beauty of the Lord and proclaims peace to the inhabitants of spiritual Jerusalem. How sweet it is to sit in His holy sanctuary, tasting the sweet word of truth and seeing by faith Him who, to the natural eye, is altogether invisible.

This is greatly to be desired and sought after. Dear reader, are you favored with church privileges? If so, do all in your power to show your appreciation of the rich favor thus graciously conferred upon you by your kind heavenly Father. The more zealous you are in attending the public service of God, the more beauty you will see in it and the more comfort you will derive from it. After more than thirty years of service we can say that we still desire of the Lord to dwell in His house all the days of our life, to behold the beauty of the Lord and to inquire in His temple. To us there is nothing so delightful as this.

We want always to feel as we meet with God's people that we are meeting with our own kindred in Christ with whom we hope to dwell in heaven. Jesus, whom we then hope to see and love and praise, sheds forth the beauty of His glorious presence where even two or three of His children are gathered together in His name. How can we purposely absent ourselves from an assembly where Jesus is sure to be—as sure as His promise is certain? If He were on earth bodily, and we knew He would be with a band of His saints on Saturday, would we not leave our earthly affairs and go to the place? It is just as certain that Jesus is present with them in Spirit as if He were there bodily. He was at the meeting of your church last Saturday meeting. Were you there? If you were not you were not where He was in the sense of His promise to be in the

midst of those who meet in His name. To be sure He was everywhere, but He was with His church in a special sense. None of His children can afford to miss meeting with Him.—Elder John R. Daily, *Zion's Advocate*, 1901.

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### OF THE LOVE OF HUSBANDS FOR THEIR WIVES

Roland Hill often felt much grieved at the false reports which were circulated of many of his sayings, especially those respecting his publicly mentioning Mrs. Hill. His attentions to her till the close of life were of the most gentlemanly and affectionate kind. The high view he entertained of her may be seen from the following fact:—a friend having informed Mr. Hill of the sudden death of a lady, the wife of a minister, remarked, "I am afraid our dear minister loved his wife too well, and the Lord in wisdom has removed her."

"What, sir?" replied Mr. Hill, with the deepest feeling, "can a man love his wife too much? Impossible, sir, unless he can love her better than Christ loves the church: 'Husbands, love your wives, even as Christ loved the church and gave Himself for it'" (Ephesians 5;25).—*Zion's Advocate*, 1905.

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### THE POOR—MATTHEW 16:11

There will be thousands of dollars and much labor expended in order that the poor in purse and material things may have a "Merry Christmas." Tons of excellent viands will be cooked and distributed, many garments, much fuel, barrels of candy, thousands of toys and unaccounted necessities will find their way into the homes of the destitute. And it is well. But while dealing with this class of our poor, it is well to remember that there are other classes.

There will always be these little eddies of driftwood in the sea of humanity—a score at one point, a hundred at another—whole families crowded into the narrow confines of one small room; a little community shut within the boundaries of the tenement house; a shaking, silent throng at the cheap lodging places; a crowd at the police station on stormy nights, while, in all weathers, there are the

physically homeless and hungry—day after day, year in and year out—always changing, yet never changed.

The lack of food or fine clothes, or fuel, or houses and land does not constitute real poverty, if poverty is to be measured by the content and health and happiness of the individual. Many who have all these natural comforts are miserably poor, more so than the homeless and hungry wretches whose lack is of the fleshly sort, and who's spiritual being is undeveloped. A sickly mind, a narrow spirit, a dormant morality, brutish impulses, and perverted appetites are pitiful things, but the addition of material wealth to these would not remove them from the ranks of the pitiful.

Those composing the driftwood of the world are not more miserable than others—often not as much so. Many of them—the majority—would not lead a respectable life if the means were offered them. They do not feel their degradation. Money cannot benefit them, except temporarily, for they are the flotsam and jetsam of the human sea—seeking no port, caring for no harbor; without moral or spiritual vitality to endeavor for whatever reward. In sun or storm they ride the tossing waves or lie upon the sea of glass—here today, there tomorrow. Their only business seems to be to satisfy the cravings of the physical appetite. Yet among them—these social outcasts—there is often to be found a peace and contentment, even a health and happiness for which, if it could be done, many a money-king would gladly barter uncounted thousands.

There is another class of poor. They wear good clothes. They even “fare sumptuously every day.” They know no want of a physical nature, but theirs is the “tragedy of social hunger”—that poverty of human contact, which gnaws at many a heart that beats under fine linen. These hearts go hungering through the world—set apart in a way hard to be understood by many. They seek; but they never find. They knock, but the door is never opened. These are the poorest of the poor.—**Author unknown.** From *Zion's Advocate*, 1906.

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Christ has but one Church. The second Adam, like the first, is the husband only of one wife. Just as the Church cannot have two heads, so the one Head cannot have two bodies.—Thomas Guthrie, 1803-1873.



### THE LANGUAGE OF FAITH

There is a language of faith, and a means of giving expression, that is marvelous to behold. This language is of the heart, and not alone by the lips. Sometimes it may speak through prayer or preaching, but it is just as likely to be expressed in a quiet song. Sometimes it is best said in sighs and tears, or in groans too deep for words. Sometimes in feelings of quiet contentment or reconciliation in the way God has led, when a saint goes thankfully about his daily tasks. I think the voice of prayer is very often the best expression of faith.

Out of the depths of the soul a cry ascends God-ward. It spans the endless stretches of the universe at a bound. It pierces the heavenly veil. It comes to kneel at the very throne of God!

There is no other human experience like it to prove the reality of God, or the loving nature of God, or the power of God. What a wonderful testimony is an answered prayer!—**Elder Raymond Webb, 1987.**

The “good way” spoken of by our Lord in Jeremiah 6:16 is that way He laid down for His people to walk in. It is a good way because it is the *Lord's* way and therefore it is the *right* way. It is not sufficient merely to *ask* for the old paths wherein is the good way, but it is the way that must be *followed* and *lived* if the “rest” promised by the Lord is to be found. It is a *narrow* way, and is entered by a *strait* (constricted or difficult) gate. But with all its hardships and difficulties it is still a far better way than any other.—*Editor.*

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

### SECOND SUNDAY (continued)

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 2010

MT. BETHEL - Three Churches, W. Va.; Meets each 2nd Sunday at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sister Deborah Heare Mayhew, Clerk, HC 79 Box 36, Romney, W Va. 26757, Tel. (304) 822-7134. Aug. 2011

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

### THIRD SUNDAY

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

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

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

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

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 2010

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

Dec. 2009

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

April 2010

OLD HARFORD - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or 195 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 2010

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 2nd Sun. in June; Elder Robert Turner, Pastor, 1654 Forest Drive, Little River, SC 29566, Tel. (843) 249-7948; Bro. Matthew Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681.

July 2011

TEN-MILE 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