

Advocate and Messenger

147th Year JANUARY 2008 No. 1

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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O, WHAT A GOD IS HE!

Almighty in His works and ways;
Eternal, pure, and without days:
Let all the earth His goodness praise,
O, what a God is He!

He works and none can stay His hand,
He rules and reigns in every land
And princes bow at His command,
O, what a God is He!

Forever He doth rule and reign
And evil vies with Him in vain,
There is in Him no hint of stain,
O, what a God is He!

7-25-07 R.E.H.

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis; Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2008

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

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564.
Aug. 2008

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.
June 2008

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 2008

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. 2008

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. 2008

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.
June 2008

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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BEGINNING OF VOLUME 147

We trust it is with truly grateful hearts that we begin another volume of this old paper, now in its one-hundred-forty-seventh year, not counting a few years during the War Between the States and a period of reconstruction when publication was temporarily suspended. Many things are now conspiring against such periodicals that did not exist in the days of our forefathers, but the Lord willing we will press forward trusting in His providential mercies as we have always done. It becomes us to strive, as much as in us is, to be reconciled to His divine will in all matters, acknowledging Him in all our ways and leaning not to our own understanding.

We have tried to avoid referring to the difficulties and unpleasanties we have encountered in editing the paper, for no one is edified by having such things placed before them. But I

think perhaps it might be well to share a little piece titled "The Way of the Publisher Is Hard," that was written by Elder J. G. Wiltshire in the July 1907 edition to give a little hint as to some of the negatives that we and the Secretary-Treasurer often face. Some of it no longer applies as it did then, but some of it still does. He said: *"Truly the way of the publisher is hard. One will say, "Why don't you have more variety in your paper, and more humor and vim?" If we write a somewhat humorous article, a brother will take it seriously, and write as though we had done a great wrong, and cause us to feel as though we had almost committed the unpardonable sin. And if we write kind letters to some subscribers, and ask them if they wish the paper continued to them, and remind them that they have not paid for their paper for two or three years, they will either not answer at all, or write us a cool note and order their paper discontinued. If we put an advertisement on the cover, in order to get a few dollars to aid in paying the expense of the paper, some good sister will write she feels we have done very wrong; so these and many other things makes the way of editor and publisher rather hard; and but for the knowledge that we have a merciful God who judgeth not as man judgeth, but who knoweth and judgeth according to the motive and intent of the heart, and who is slow to anger and of great kindness, this life would be unbearable."* We will not mention any of the "many other things" that Elder Wiltshire wrote of, for we do not feel it would be profitable, but those things have existed all along and have at times been a heavy burden to carry. However the Lord has greatly helped us and we hope that the varied experiences we have passed through have tended, at least in some small way to make us better people.

We humbly ask that our readers remember us often in prayer, and we promise to continue our efforts in your behalf, and in behalf of the cause of Christ, to the very best of our ability—feeble though our best endeavors may be. We have many physical afflictions that cause us much discomfort, and of course we have no way of knowing how long it may be before the Lord gives us a discharge from the various duties of life, but we find daily comfort in the hope that a joyous future, of eternal duration, awaits us beyond

this mortal existence. We have had a full life with untold blessings, and feel ready to go whenever that sweet beckon may come.

We hope that 2008 will be a very good year for each of you. We have no doubt but that there will be sorrows, but there will also be great blessings. Things that the world looks upon as foolishness will no doubt constitute some of our greatest joys and comforts, and we look forward to observing the hand of the Lord mercifully displayed in our lives from day to day. In the days ahead let us all strive to love one another more ardently, and our God more devotedly. The best to you all—*Your unworthy Editor.*

A SALVATION TO BE WORKED OUT

With regard to the admonition of the apostle Paul to the Philippian brethren that they should work out their own salvation with fear and trembling (Phil. 2:12), I have a number of times seen and heard it applied as meaning that “God has worked it *in*, and we are commanded to work it *out*.” I have never known what brethren mean when they say that, but it makes it sound like the salvation Paul mentions here is one that God works in. For the life of me I cannot see such a thing in the text. If it is a salvation that God works in the brethren, why is it spoken of as their *own* salvation—and why is it to be worked out in the same sense in which they had “always obeyed.” When brethren say, “God works it in and we are to work it out, it makes it sound as though they think we are to get rid of what God has worked in. In other words, God works it *in*, and gives it to us,—then we work it *out* and no longer have it. Does that make any sense? It doesn’t to me. Why would anyone want to work out what God had worked in?

It seems plain to me that the salvation the Philippian brethren were to “work out” was pointedly connected with *obedience*: “As ye have always *obeyed*, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” There were things that the brethren could do, by way of *obedience* that would result in their being saved from various hurtful things in this present life. That was a kind of salvation or deliverance that they could “work out” or *achieve* by what they did.

The same is true of God's people today. In regeneration God has worked in them in such way as to make them willing to follow Him, and He has also given them the *ability*. Not "*the* will, and *the* do" as I have often heard it quoted—but rather, "*to* will, and *to* do of His good pleasure" (ver. 13). If God worked in them the *doing*, then their obedience would be *passive*. It would be by *compunction* and not by *compliance*. It would be the same kind of obedience that the sun renders when it gives its light, and not a *loving* obedience with a view to God's glory and honor. Passive obedience is clearly not what Paul had in mind in Philippians 2:12-13. Neither is he telling those brethren that God had worked in them the same salvation that he was exhorting them to work out by their continued obedience.—*Editor*.

HOPE FOR THE FUTURE

When the child that Bathsheba bore to him died, David took comfort in the assurance that he would, in his own eventual death, go to the child (See II Sam. 12th chapter). By the same token, it seems obvious that it is lawful and right for us to likewise be comforted in the passing of our loved ones by the hope that we will be re-united with them in heaven. Through the centuries many a mother and father has been thus consoled in the loss of a child, and a child in the loss of a parent, etc. I have thought that this hope is one of the greatest blessings the Lord has bestowed upon His people, and I have often pondered how awful it would be to lose a precious loved one and then have no hope of ever being with them again in a better world. We are not told exactly how things will be in heaven but we are given reason to believe that we will know as we are known (I Cor. 13:12). I have thought that this could be interpreted as meaning that we will recognize others and others will identify us, but I would not at all insist on the point. However that may be, we are also assured that when we wake with the likeness of Christ we will be satisfied (See Psalm 17:15). If we are satisfied, then nothing can be added to that. The apostle John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he (Christ) shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). What more

could we poor mortals desire? In heaven all things will be on a spiritual plain that is far higher than we can now comprehend, and it will all be just as we would have it. We will not desire to change anything.—*Editor.*

AN INTERNAL WARFARE

I feel sure that all of God's regenerated children feel regrets with regard to certain events in their lives prior to their being "made partakers of the Holy Ghost" and of "the divine nature" (Heb. 6:4 & II Peter 1:4). I feel equally certain that they also have regrets pertaining to some of the things they have said and done *since* their spiritual birth. The difference is that while in a state of spiritual death people do not feel any "godly sorrow" for their failure to comply with holy principles, but *after* the new birth they feel ashamed of their past and present transgressions (See Romans. 6:21-22) and they can no longer sin with impunity as they did while in a state of spiritual darkness, blindness, and ignorance. While dead in sin they are "the servants of sin" (Romans 6:17) but after the new birth "sin shall not have *dominion* over them" (Romans 6:14) as it did before. They still have sin in the body; that is, they are not free from the *being* of sin, but it no longer has the dominion. They are no longer a *slave* of sin. They then have that within them that is opposed to sin, whereas before the only restraints against their native sensuality were external rather than internal. If a person has no internal warfare between the flesh and the spirit then he has no evidence that he has been born of God. But if he hungers and thirsts after righteousness, etc., then according Matthew, chapter five, he is already a blest character. There are many such evidences of divine life in the soul found in the Scriptures, such as, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but *is passed* from death unto life (John 5:24), and, "We know that we *have passed* from death unto life, because we love the brethren" (I John 3:14). What a blessing it is to God's little children to have such assurances that they are subjects of His love and mercy!—*Editor.*

If Satan knew how to love, he would cease being wicked.—*Selected.*

IN MY DISTRESS

In my distress, to God I've cried,
And He has heard my plea:
No better place I've found when tried
Than on the bended knee.

In my distress I've hoped for grace
To get me through the trial
And when He's shown His smiling face
I've rested for awhile.

In my distress, I thank Thee Lord,
That Thou hast giv'n relief
And turning to Thy blessed word
Has helped me in my grief.

In my distress may I recall
Thine own exceeding pain:
Compared to Thine my pains are small
Their mention seemeth vain.

In my distress, Lord, let me run
To Thee and find reprieve
Until at last my race is done
And Thou my woes relieve.

In my distress I'll struggle on
Relying on Thy grace
And finally that day will dawn
Where trouble has no place.

No more distress! O, can it be,
That such will be my lot?
To have a place of endless glee
Where grief is all forgot.

SPIRITUAL REST

A few years ago we were at a meeting where a brother on a front seat went to sleep. He wasn't disturbing anyone, not until he started to wake up. Then, he stretched his arms over his head, and said aloud, "*Ho hum!*" That caught folks' attention. He was taking the word *rest* too literally. That wasn't what Paul meant when he spoke of the rest which Christ gives (Hebrews 3-4.) Nor does this scripture mean, as many try to interpret it, a complete lack of all work. I have observed that many brethren who think that way do not include their wives, who have a great deal to do on Sunday and those brethren do like to eat. Any pastor can tell you that Sundays are full of labors for him, and no one objects to that, for in fact the harder he works the better the people like it. So what does this term mean?

Before leaving that thought, we should note it is a human trait to carry interpretations to radical extremes. Of course some work is necessary on the Lord's Day, as Jesus said (Luke 14: 5), when He had ignored traditions by healing on the Sabbath (Every day was a Sabbath to Jesus). By healing some afflicted person, He was bringing *rest from affliction* to one of His people; His was not servile labor to satisfy any selfish interests, business or personal. Nor should ours be. The entire day belonged to God, and to serving His people. Far too many people think they have kept the Lord's Day if they spend an hour in church on Sunday morning, and then they depart to use the rest of the day however they wish. No, my friend, the entire day belongs to the Lord, and you should honor him with it. If you do not, you will lose blessings, your church will suffer, your pastor will be discouraged, and all who watch you will understand that your profession is only good till after lunch. Years ago I was given a quote from some preacher who had heard too often the excuse that people needed to go home and pull the ox out of the ditch; he was reported to have said, "If your ox gets into the ditch, by all means pull him out. But if he falls in the ditch every Sunday, either sell the ox or fill up that ditch."

As a small boy I was privileged to hear Elder Walter Cash preach.

He could preach powerful doctrinal sermons, but his favorite topic was practical godliness. He began preaching when the Baptists were suffering the reactions to the “means or works” movement, and many of them believed so strongly in what they called *free grace* that they denied any responsibility for any duty at all. Even the church property was sometimes neglected, as were the pastors, and their needy members. Elder Cash made it his business to wake them out of this shameful condition. When some brother would preach a doctrinal sermon (it was all most of the ministers wanted to preach), Elder Cash would say, “I want to preach on doctrine too. And the doctrine that I want to preach is the doctrine of good works.” It is just as much a part of Bible teaching as is predestination and election. Naturally, some didn’t care for his kind of preaching, for some people do not want to think (real thinking is hard work!), do not want to be held responsible for the duties of membership, and they do not want to be told they must repent from sins. They do not want to do anything. If you are one of those, my brother, rest assured that God knows who you are. Certainly the church believes in the doctrines of grace, but grace is given to enable a Christian to fill an important place, not sit idle.

The Hebrew people had to labor hard under the Levitical Code. That law measured them, found all their flaws, and kept them at work paying on their debts in the form of sacrifices, tithes (yes, tithing is paying a debt!), and offerings. It should have made them realize that sin is very expensive, very displeasing to God. (If you want to know what God thinks of your sin, study the crucifixion.) The gospel declares (and yes, it is a *declaration* of salvation, not an offer to obtain it) that the debt is paid, and there is no need for believers to go on offering the sacrifices. If you had a mortgage on your home, and had it paid off, would you go on making the payments to the bank? I wouldn’t. *We have been given a much better system than that of Moses and Aaron. The one sacrifice that we are still obligated to make is that of thanksgiving and praise to God.* Gratitude, and not debt, brings us to church. I fear that many of God’s people are not as grateful as they ought to be.

In fact, many do not realize what sinners they are, both by nature

and by practice. The apostle Paul did not, until the Lord was revealed to him, and then he saw his condemned state. What a blessed relief it must have been when he heard those first words from Ananias, "*Brother Saul*". Just how grateful was Paul? Grateful enough to spend the remainder of his life pleasing the Lord. It must have been a blessed relief to Israel when they left the Wilderness and came at last into the Promised Land, their journey over and the prospect of homes before them. But they had to learn that homes, and having a nation of their own, means great struggles, hard labors. The gospel church is a release from many things, but it too has labors if we wish to keep the precious liberty with which Christ has made us free. The church is a cause for more prayer, more study, more trying to please God, and not less. The world is so much with us that we often lose our way, and get confused as to what is important. Sitting under the sound of the gospel will straighten out your thinking, and point you back to what is really important. Feeding the spirit with the bread of life is even more important than trying to find bread to feed the body.

I was sixteen when admitted to church membership. What a feeling of relief it was, to know those people (I saw them as saints....that was before I discovered they too were human beings) would allow me to be one of them. It didn't take long for that feeling to fade, for they didn't intend to let me sit back in the congregation, silent. At the close of the war with Germany, after many months in a combat zone I felt a relief beyond words when we came back to this country, and to home. That too did not last long, for I had to find work. And within a month or two a church asked me to come speak for them, a labor that I knew was beyond my ability. But I learned that a preacher gets his real pay in those precious moments after his work is accomplished, and he feels free in conscience. That feeling of euphoria never lasts long either, for there are always more labors ahead. What I am saying is, rest in this world is only temporary, it is not perfect. If you want perfect rest, you must wait until the Lord takes you to a place where that will be possible. And the only place where true enduring rest will be found is in the presence of God and with His approval. Do not

grow discouraged, our Lord has never failed to keep His promise. As I write this we are nearing the beginning of a New Year, and no one knows what it will bring. All I know is, we are nearer our home today than we have ever been before, and for that I am grateful.

ELDER RAYMOND WEBB

JACOB HAVE I LOVED

“For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated” (Romans 9:6-13).

What harmony! How beautifully the Scriptures come together into the record of revelation and the only rule of faith and order for the Church. Yet there is no disputing that without the guidance of the Holy Spirit, which teaches God’s people all things, the Bible remains a sealed book. I sincerely doubt that Abraham had all the light that Moses was blessed to possess. I wonder if Job had the same spiritual insights as Jonah after his rebellious ordeal. Yet none of the brethren that were God’s instruments in penning the inerrant Scriptures contradict another. The cannon of Scripture is the inerrant word of God, on record for our edification. The Scriptures are to be used for doctrine, for reproof, for correction, and for instruction in righteousness (See II Tim 3:16). If a man of God will use them as God intended, he will be thoroughly furnished unto all good works.

The possibility of everyone agreeing on every point of the Scriptures is nil. But can the household of faith not agree on at

least these two points? The first is that only one man, Jesus Christ the Lord, understands all things contained in the Scriptures, being the Word made flesh and the Author and Finisher of our faith. Secondly, that "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (I Cor. 8:2). That doesn't mean that all things contained in the Scriptures are incomprehensible. No! But unless the Holy Spirit opens the Scriptures (See Luke 24:32), no man can understand their spiritual applications. It also means that regardless of what men by grace are blessed to comprehend of the word of God, all man's understanding is merely as a grain of sand, compared to the vast omniscience of God. Adam, in all his original native goodness, failed to conform to the God's given word. Fallen man is prone to misunderstand and misapply the word of God too.

For a moment let's consider Romans 9:6-13 with a central focus on verses 11-13 which says, (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) It was said unto her, The elder should serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Where was it written? I read, "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord, Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? Saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountain and his heritage waste for the dragons of the wilderness" (Mal. 1 1-3). God laid Esau's mountain and heritage to waste! Does God blame Esau's appetites, or Rebekah's conniving? God loved Jacob! God loved Jacob not because of anything that Jacob did! That would be love earned by works. God hated Esau not because of anything Esau did. God's choices in election are not conditional.

Hasn't Rebekah, the bride of Isaac, been an accepted type of the Church, the Bride of Christ, and used as such a type for hundreds of years if not longer? How is it that the record of Scripture says Rebekah loved Jacob? And this was before Esau sold his birthright for a bowl of pottage? Is this a mere coincidence? Perhaps some believe this speaks of the affections of a mother incapable of loving

all her offspring equally. I believe it is indicative of the love in the Church for the Lord's chosen.

Was Esau's ravenous appetite so unforgivable as to cause God to hate Esau instead of Esau's sin (if eating pottage was in fact a sin)? Is a starving man selling his birthright for food any more sinful than the collusion and deception Rebekah and Jacob perpetrated against Isaac? God needed not Esau's hunger or man's lying deceptions to accomplish His purpose (see Genesis 25:23) in this world. He purposed that the elder (Esau) shall serve the younger (Jacob) and God Himself brought it to pass and is still bringing the "spiritual application" of that truth to pass today without the works of man.

As far as commonly accepted types are concerned is it only a coincidence that Esau was the first born? Isn't that which is first natural; and afterward that which is spiritual (See 1st Cor 15:46-47)? The first man is of the earth, earthy: the second man is the Lord from heaven. So isn't Esau, in type, a natural man, one not born again but only possessing a carnal mind which is enmity against God (See Romans 8:7)? When did the Lord ever reveal Himself and Bethel (the house of God) to Esau as He did to Jacob? Who is greater, He that is in you (Christ in you, the second man from heaven, the hope of glory) or he that is in the world (See 1st John 4:4)?

Finally, Esau's deeds or works had nothing to do with God's hatred of Esau. How can I say that? I am paraphrasing the Scriptures that read: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." Children who have never been born have never done anything good or evil. Who could prove to the contrary? Most of the religious world will not say that God loves His sheep who are His elect, chosen before the world began. Neither will they tell you that God hates Esau. They would rather convolute the fact to mean something other than the plain inescapable truth on record.

I might not understand Esau as I should, but one thing I know is—God hated Esau. I know it because there are two Scriptural

witnesses attesting to that fact. The Scriptures say, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut 19:17). I may not understand election with perfect knowledge either, but by grace I can believe that God hated Esau. Are not the Scriptures God's own inerrant word? Let God be true, but every man a liar.

ELDER MARTY HOOGASIAN

THE GREAT LIE—PERPETUATED

The book of Genesis is known as the book of beginnings. In this book of beginnings we are told about the beginning of time, the beginning of the earth and the heavens, the beginning of man and the beginning of sin and death. In the third chapter we witness the subtle approach of the serpent and the first lie that was ever told. It is this great lie that I would like to deal with in this article.

The book of Genesis teaches us that the serpent was more subtle than any beast of the field which the Lord God had made. This subtleness can be seen in the doubt-creating question that he first asked Eve, "Yea, hath God said, Ye shall not eat of every tree of the garden?" The simple phrasing of his question not only required Eve to doubt what she had been told, but even more so it questioned the authority of Almighty God. This *doubt* is one of the more cunning devices of the devil and it can be seen everywhere today, in schools and institutions across this country and throughout the world. Today, professors and educators everywhere are challenging the authority of the Bible and denying the existence of God. They do this by simply creating doubt in the minds of their easily manipulated students, this is done by asking two simple questions "yea, hath God said?" or, "Is there really a God?" Therefore, it becomes rather obvious that the questioning of God's existence and authority did not end in the garden, but rather endures unto this day.

"The fool hath said in his heart, There is no God" (Psalm 14:1). The book of Genesis also permits us to witness the first lie that

was ever told. This lie is as old as time itself and has been perpetuated by many of the same ones who question or deny the authority of God. In Genesis 3:4,5 we read, "And the serpent said unto the woman, Ye shall *not* surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (*emphasis mine*). It is important to note that the serpent simply added the word "not" and immediately became a corrupter of God's word. He then goes on to suggest that instead of dying their eyes would be opened and that they would be as gods, knowing good and evil. Although this great lie was told back in the garden, it is still being advocated today among modern religionist. The airwaves are inundated daily with the same message, it can be seen on television stations and heard in pulpits around the world, "Ye shall be as gods." Although, the wording isn't exactly the same the message is still intact.

These false teachers tell untold millions what they have to do to get eternal life. According to their message, the power to give and grant eternal life lies in the hands of the individual and God is merely a passive eternal being who anxiously awaits your decision. The delivery may be different but the message is the same, "Ye shall be as gods!" These messages are just as clever and cunning as the one the serpent delivered in the garden. The soft-spoken subtlety of their message puts man in the position of God and places God in the position of man. For example, some argue that Jesus Christ is offering mankind salvation, but the Bible teaches that Christ's offering was made to God the father. By telling people that the offering is made to them, they are trying to put puny man in the position of God Almighty. Some will insist that Jesus Christ is knocking on your hearts door and that if you only will let Him in you may have eternal life. The Bible teaches that the Lord Himself is the door, therefore when these false teachers suggest that you are the door, they are merely putting man in the position of God Himself. Some conditionalists argue that all you have to do is be baptized, quote a sinner's prayer, answer an altar call or perform some other duty. Yet the Bible teaches plainly that salvation is by grace and not by works of the flesh. To imply to anyone that their

duty/works will cause them to have eternal life, is the same as saying, "You can be as a god and give yourself eternal life." Although it is presented in many different ways, is this not the same thing that the serpent told Eve in the garden? Which goes to prove that the great lie is still being told today.

ELDER BRIAN MOORE

GOODNESS OF GOD

"The Lord is good, a stronghold in the day of trouble"
(Nahum 1:7).

Dear reader, would you not be glad to know the truth of the above Scripture in its fullness? Maybe you already know that it is true, and if so, by what means have you learned it? Did it come to you by special revelation at any particular time, or in a dream, or vision of the night? Did an angel from heaven come down and tell you that the Lord is good, a stronghold in the day of trouble? Or do you claim that you know this only because it is printed plainly in the Bible? It is well to accept the truth of God upon any reasonable ground whatsoever, if we can conscientiously do so; but the essence of divine truth is reached by actual experience. By this means one is prepared to say, "The Lord is good" to *me*.

David was enabled by experience to say, "I was brought low, and He helped *me*" (Psalm 116:6). He had experienced the day of trouble, had been helped of the Lord, and thus became a qualified witness of the power and goodness of God. The Psalmist had been brought in contact with the sorrows of death, and he had felt the very pains of hell. He found unsought trouble, and in his desperate affliction he called upon the name of the Lord, and was delivered (Psalm 116:3-8). In this case, as in all similar cases, the word of the Lord was verified as spoken by the Prophet Joel, saying, "Whosoever shall call upon the name of the Lord shall be delivered" (Joel 2:32).

But where is the carnal, pleasure-loving sinner to be found who would naturally choose, or even accept, the Lord's method of teaching and imparting a true knowledge of the truth of our text. Not one can be found that desires the painful experience produced

by the quickening power of the Holy Spirit; but every one would naturally kick against the pricks, or try to resist the power of quickening grace, and if possible to do so, would lull the conscience into carnal ease and remain ignorant of the sad condition he is in by nature; nor ever learn the blessed truth that the Lord is good, a stronghold in the day of trouble.

The first satisfying knowledge of the goodness of God is felt in the sense of forgiveness, or freedom from the oppression of guilt. With this manifestation of divine favor, the child of God is prepared to say with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless His holy name" (Psalm 103:1). And all similar expressions are the sentiments of inspired hope and faith in God and His exalted Son Jesus Christ; and the subject of this blessing is so charitable as to wish others to "Taste and see that the Lord is good" (Psalm 34:8). Having *tasted* and *seen* all this through the revealed love and mercy of God, the heaven-born child, possessed of the Spirit and power of Jesus by faith, sits down under His shadow with great delight and enjoys the great feast of His divine love (S of S 2:3-4).

When the sinner is thus brought to the spiritual banquet, and rests under the banner of Jesus' love, he can look back over the dark and rugged way in which the Lord has led him and acknowledge the goodness of God in all that he has suffered, and say, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psalm 119:71). It gives no pain to remember and speak of the awful apprehensions of death and destruction we endured in our past experience, when we have the assurance of present, future and everlasting security in Jesus, who is "our refuge and strength, a very present help in trouble" (Psalm 46:1).

But from this moment of deliverance the Master bids His children go to prove their faith by their works (James 2:18); to bear the easy yoke, to find rest to their souls under the light burden of Him who bore the great burden of their sins, and redeemed them by His blood (Matt. 11:29-30).—**Elder J. E. W. Henderson**, *The Gospel Messenger*, 1905.

He who boasts of being perfect is perfect in folly.—*Selected.*

LIFE—WHAT IS IT?

"In Him was life; and the life was the light of men" (John 1:4).

What is life, and from whence does it come? Can science inform us? Some of the greatest talents, with all their researches, have stated, "We do not know what it is, nor from whence it came." Spontaneous generation is an exploded theory. This mysterious subject can never be explained beyond what the infallible word of God has explained. Why will the worldly wise seek elsewhere than the word of God for the solution?

The doctrine of the Bible is a reasonable doctrine. That is, usually if we will use a little reason in studying these deep and profound mysteries, we will not get lost in the field of speculation. Reason, as well as facts, teaches us that all life comes from antecedent life. Life is here and came from some source. The text above says, "In Him was life, and the life was the light of men." And we lay this foundation, without the fear of successful contradiction, that the God of the whole earth is the great embodiment of life, whether it be natural or spiritual.

Let us use a little reason again. Has it ever been known that anything has ever had to act to get any kind of life? Reason teaches us that life precedes action. Hence life comes *before* action. God, who is the embodiment of life and the absolute sovereign over all worlds, breathed into the nostrils of Adam the breath of life and he became a living soul. There is no use to hunt for the source of natural life anywhere else. It cannot be found elsewhere.

The same can be said of spiritual life. It is from the same source. Some may talk of the "divine spark of life in all of Adam's race" all they please, but even a child could press them to the wall by asking, "From whence the spark?" Jesus says, "I give unto them eternal life." The issues of life and death are entirely in the hands of the great I AM." And, as God is the absolute sovereign, the work of imparting life will continue, regardless of all circumstances. I am glad that it is this way. The dead in the graves, by the almighty power of God, will be raised to immortal life in the resurrection. We cannot explain all about that immortal life, but this we are taught by the inspired penman, that it will be never-ending, free from sickness, pain and sorrow.—**Elder S. N. Redford, 1931.**

GOD'S EFFICIENT WORK

In his day Thomas Dewitt Talmage was the best informed and most renowned representative of Arminianism in the world. He said that ten men are dragged down by dissipation where there is one brought into the kingdom of God through Christian instrumentality. In a quarter of a century four are lost by death to every two gained by conversions. He then asked, "How soon, at that rate, will this world be brought to God?" "Eternal God!" he exclaimed, "what will this come to?" There can be but one answer to the question. It will come to a failure. If we believed that Christ was depending upon such "Christian instrumentality" to accomplish His work, we would be ashamed of His failure, and would be compelled to give the devil great credit for his superior wisdom and skillful tactics.

How glad we are that Christ is not dependent upon such unsuccessful means, and that He will not share in any such disgraceful failure! He quickens whom He wills, just as the Father raises up the dead. This is what He teaches concerning the sovereignty and success of His work. The dead hear His voice and live. He is stronger than any strong man armed—stronger than Satan himself. No evil fortification is proof against the power of His omnipotent Spirit.

While deluded worshipers at the shrine of modern missionism are throwing in their mites for the salvation of sinners, the learned prophets of the day are crying loudly to their god to save sinners and begging the sinners to let him save them, and at the same time lamenting the evident failure of the whole plan.

Jehovah simply speaks and it is done. As a result of His efficient work an innumerable company of redeemed sinners will forever praise His glorious name for having saved them out of every nation, kindred, tongue and people.—**Elder John R. Daily**, *Zion's Advocate*, 1902.

Oh, how we should long to see true piety among all our people; to see our churches places of devotion and worship, and to see faithful men and women come to us for a home!—**Elder J. H. Oliphant**, 1908.

NO WEAK LINKS

Recently I was discussing Bible teaching with a lady who is an ardent advocate of Sunday Schools, and when I quoted the apostle Paul on the subject of teaching—namely, “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (I Tim. 2:12). She soon informed me that she did not believe what Paul said was right, that the women had as much right to teach in the churches as the men, that Paul was only a man and his writings therefore may be a combination of truth and error.

What unbelief! If such reasoning were true, what would we have to stand upon? To whom shall we go? If the Bible is a bundle of truth and error, is it a safe guidebook to follow? What security have we upon a road that is safe a part of the way and infested by robbers and cutthroats the balance of the way? The strength of a chain is measured by its weakest link. Would we want to risk ourselves over the yawning abyss hanging to a chain that we believed had a few weak links in it? Then do we want to swing out on the promises of a God a part of whose word is false?

May He save us from infidelity! To me the Bible is either true or false. I feel that there are many portions that I cannot fully understand, but my misunderstanding does not effect my belief that it is the revelation from God to men—that He moved men to speak and write its contents, that He has preserved it unto us and our children from thousands of enemies that would, but for His protection, destroy every vestige of the precious Scriptures from the earth, and that, being from God, is therefore true, and is a thorough furnisher to the man of God to every good work. We need no other religious guide, no other chart, and no other compass upon the sea of time. It is good to live by and it will do to die by.—**Elder R. H. Pittman**, *Zion's Advocate*, 1911.

The church, as established upon the doctrine and order of the gospel, is called “the house of God, the pillar and ground of the truth.” It needs no supplements, auxiliary societies, or institutions of men, to strengthen either the foundation or the house. It is “God’s building.” His work is perfect. We want nothing more, nor anything less.—*Elder William M. Mitchell*, 1905.

SELF ABASED AND CHRIST EXALTED

No one can have an exalted concept of Christ unless he has a diminutive view of himself based on a correct knowledge of the corruption of his fallen nature. How could anyone rejoice in Christ as his Saviour unless he had an experiential awareness of what he had been saved *from*? And how could he feel his utter dependence upon Christ if he truly thought he could save himself by complying with certain conditions?

The only reason the apostle Paul could look alone to Christ for deliverance from the condition he was in by nature was because, in that sense, he knew he was a wretched man (Rom. 7:24-25). By the same token, the only reason he knew he was a wretched man was because God had made it known to him.

The Lord had brought him to feel that he was the chief of sinners, showing him that before his conversion he was a blasphemer and a persecutor and that he did great injury to all those saints with whom he had contact. When Christ was revealed to him he forever thereafter viewed himself as "less than the least of all saints" (Eph. 3:8). He said of himself, "I am the least of the apostles of Christ, that am not meet (fit, or worthy—r.h.) to be called an apostle, because I persecuted the church of God" (I Cor. 15:9). Thus it is that those who feel themselves to be the greatest sinners, and consequently the greatest debtors to Christ, are the ones who love Him most (See Luke 7:36-47). The extent of our love for Him will be in direct proportion to the degree that we feel and know our unworthiness of His mercies.

I am thankful beyond words that I have been blest to see that "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (See Isaiah 6:1-5) and I believe, like Isaiah, this is because "mine eyes have seen the King, the Lord of hosts." I am sure all God's humble people feel the same way about the matter.—

Editor.

Suffering for doing well is indeed a great blessing. Paul accounted it a favor. He thanked God that he was accounted worthy to suffer for Him. And so may we, dear brethren, account it a favor to suffer for Jesus' sake.—*Elder R. H. Pittman, 1913*

PROOF OF DISCIPLESHIP

“By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35).

It is so easy to misquote a text. I’m guilty, and that’s how I know. I know I have sometimes misquoted the above text, and have heard others do the same. It is so common to say, “If ye have love one *for* another.” Well, what’s the difference? The difference would be about like this: One man might have one hundred dollars *for* me and never get it *to* me. Another man may get the one hundred dollars *to* me. I’m sure I would be benefited more by the hundred dollars that is given to me than by the hundred the man has *for* me and still never gets it *to* me. Thus it is important to note that the text says, “If ye have love one *to* another.”

It would be well, too, to notice the text doesn’t say, “By this shall ye *be* my disciples,” but, “By this shall all men *know* that ye are my disciples.” It is one thing to *be* the Lord’s disciple, and quite another thing for others to *know* that you are.

To love in *word* is good, but to love *indeed* is better. First John 3:18 reads, “My little children, let us not love in word, neither in tongue; but indeed and in truth.” It is a little difficult for me to believe that if I love my brother that I am not to *tell* him so, but rather I think it means not to stop at that. If I tell a brother that I love him, than I should prove by my *actions* that I really do love him.

Many men have told me they love to hear me preach. Well, I’m human, and of course that makes me feel good; but when they never make any effort to get where they can hear me, how am I to believe they were sincere in what they said? The one who always goes to my appointments when it is reasonable is the one who proves he enjoys hearing me preach. The man who proves he loves me for the truth’s sake is the one who proves himself to be the Lord’s disciple.—Elder J. H. Keaton, *The Primitive Baptist, 1939*.

The tongue of the gossip is always wagging, and the tongue of the snake is always darting, and of the two the snake is the least dangerous, because it has fewer victims.—*Selected*.

DEVOLUTION, NOT EVOLUTION

As far back as I can remember I have heard, and was taught in school, that man descended from monkeys. Ever since I've been mature enough to give any thought to this pathetic fantasy I have given it no more credence than it deserves, which is none at all. It seems to me that it is a supreme insult to monkeys. I've never known monkeys to do any of the awful things I have known men to do. Evolution cannot explain why men and women are all possessed of a sinful nature. Only the Bible has the answer for that. As for that matter, the Bible has the only reliable answer to a great many questions. In the third chapter of Romans the apostle Paul gives a very graphic description of man in his natural state, and therein he asserts that "all have sinned and come short of the glory of God." When Adam sinned in the Garden of Eden he brought upon himself and all his posterity a fallen nature that is averse to all that is holy and good. The first child born to Adam and Eve maliciously murdered his brother in cold blood, thus manifesting that he had inherited the corrupted blood of his father. His brother Abel also had the same corrupt nature, but God had made him righteous while leaving Cain in his natural state. Cain could not bear this glaring distinction and hence he vented his wrath against God by killing Abel. Monkeys are not capable of such premeditated wickedness. Therefore if man descended from the apes then evolution has played an extremely nasty trick on humankind. They would have been better off if they had remained monkeys. In such a case the process of changing from monkey to man would have to be called *devolution* instead of *evolution*. The truth is, the Bible is true while evolution is merely an ill-conceived and unsustainable invention of spiritually blinded men.—*Editor*.

Christian unity is a bond of great worth. Love as brethren. Let brotherly love continue. Love is the fulfilling of the law. It is the new commandment. It is the best gift and should be guarded with zealous care. It should be cultivated, nourished, and cherished by every child of God.—*Elder R. W. Thompson, 1915*.

CONSEQUENCES OF CLAIMING SINLESSNESS

The Bible makes it clear that there are self-deceivers in the world who maintain that they have not sinned and therefore have no sin (I John 1:8,10). The apostle John tells us that those who make such claims not only do not have the truth in them, but they tacitly charge God with being a liar. God has clearly shown in His word that all men are sinners by nature, and sin is therefore manifest in their conduct to a more or less degree. Therefore those who say they have no sin are contradicting God and saying that His word is a clear and willful misrepresentation of the truth. That they would thus charge God is, in itself, one of the greatest of sins. Hence, even the act of a person saying they have no sin is an awful sin in itself. Such persons could never pray as Christ taught His disciples to pray, "Forgive us our sins" (Luke 11:4); and neither could they be forgiven for that of which they were not guilty? Also, when people argue that they have no sin and have not sinned, they cannot then rightly claim that Christ died for them, for He came into the world for the express purpose of saving sinners (I Tim. 1:15).—

Editor.

NOTE TO SUBSCRIBERS

Prompt renewals would be greatly appreciated by the staff of the Advocate and Messenger. It is quite expensive and time-consuming for our Secretary and Treasurer to have to remind subscribers that their subscriptions have expired, plus it creates considerable additional work for him when he has to send out numerous reminders. Please pray for us as we endeavor to serve you.—*Editor.*

Grace is considerably more than *unmerited favor*. To feed a tramp who calls on me for help is *unmerited favor*, but my feeding him can scarcely be called *grace* since I have only done my reasonable duty toward a suffering fellow-human being. However, if that tramp has been my enemy and has made efforts to harm me, and yet I feed him, *that* is a much more accurate illustration of what grace is. A good definition of *grace* is: "free and unmerited favor bestowed upon undeserving characters." Grace, then, is favor shown where there is positive *de-merit* in the one receiving it.—*Selected.*

SOME THOUGHTS ON GOOD WORKS

In view of the fact that the Scriptures are declared to be a thorough furnisher unto all good works (II Tim. 3:16-17), we conclude that any works which do not accord with “thus saith the Lord” are not good in *His* sight. We read of some who claimed they had done “many wonderful works” in the Lord’s name—but what was His reply to them? He said, “I never knew you: depart from me, ye that work iniquity” (Matt. 7:22-23). This shows very clearly that some people’s ideas about what constitutes good works are very different from the way the Lord views the matter. In order for the things men do to be acceptable in God’s sight they must meet two criteria. First they must conform to His inspired word, and secondly they must be performed with a view to His glory. The latter of these two can only be performed from a gracious heart. We read of a class of professed worshippers whose religious exercises are performed for the sole purpose of being seen of men (Matt. 6:1, 5). “*All their works they do for to be seen of men*” (Matt. 23:5). When this is the motivation for religious activities, these carnal functions not only *do not* constitute good works, but they are abominable in the sight of God, for they are done under a pretense of service to Him when in reality they are motivated by the basest of intentions. The only people who render truly acceptable service to God are those who worship Him “in spirit and in truth” (John 4:23), and the only ones who can do that are those who “rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. 3:3). That narrows the field down considerably doesn’t it?—*Editor.*

There can be no true love but where there is love of the truth.—
Marbury.

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Mary E. Burleson, Ca., \$10.00; Clydie W. Klopp, Va., \$10.00; Joyce Roberts, Tn., \$5.00; Mr. & Mrs. James Parsons, Ms., \$10.00; Mary V. Nines, Ohio, \$10.00; Alice C. Hawkins, Va., \$5.00; Elder J. Tolliver Utz, Va., \$100.00; Charles A. Smith, WV, \$15.00; Barbara Eichhorn, Ill., \$20.00; Fred & June Bradley, In., \$20.00; A Friend, Va., \$20.00.

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 2008

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

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

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2007

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 2008

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

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2008

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

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

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2008

FOURTH SUNDAY

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

(540) 347-3538.

Mar. 2009

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

May 2008

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. 2008

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 2008

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. 2007

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

Dec. 2008

EVERY SUNDAY

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

June 2008

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

July 2011

TEN-MILE CHURCH, Clarksburg, WV - Follow US 50 West about 10 miles, turn right on Marshville Road, church is 1/2 mile on the left; Meets each Sun. at 10:30 a.m.; Annual meeting 2nd Sun. in June, Sat. night before at 7:00 p.m.; Elder Harry Vernon Booth, Pastor, HC 74, Box 15, Pickens, WV 26230, Tel. (304) 924-6717; Frank Patterson, Clerk, 425 Roane Ave., Clarksburg, WV 26301, Tel. (304) 622-9614.

Sept. 2007