

Advocate and Messenger

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**Advocate
and
Messenger**

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

Zion’s Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

ALL FLESH IS GRASS (ISAIAH 40:6)

How quickly does our body fail
Here long we cannot stay;
Our temp’ral life takes rapid wings
And we soon fade away.

A vapor’ous life is this on earth,
Like grass we wilt and die.
We should not plant our hopes on sand
For this shall shortly fly.

Lay up thy treasures far above
This present fleeting clay
For these shall stand when earth dissolves
And saints are caught away.

9-26-07 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. 2010

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

(I COR. 2:3-5)

Our most able and representative ministers have always held that the preaching of the gospel is God's ordained means of establishing His church in the faith. When this preaching is done as it was done by the apostle Paul, "in demonstration of the Spirit and of power," it has an effect upon the hearers that no other means or methods of teaching has. The reason this is true is because the Holy Spirit is then in operation in a unique way and is applying the spoken word to the hearts of the born again hearers in a way that He does not apply it at any other time or under any other circumstances. This creates a situation in which the spirits of the hearers are witnessing, experientially, with what is being spoken, and thus the truths of the gospel are being conveyed heart to heart

from the Spirit of God to the souls of the hearers. Mere lecturing has never accomplished this, and it never can or will. So-called Bible Studies, or more accurately, Bible Classes, cannot accomplish this, and never will. This is why we never read in the Scriptures of a Bible Class being conducted "in demonstration of the Spirit and of power." In fact, we never read in the Scriptures of a Bible Class being conducted, anywhere, anytime.

The apostle, in his speech and in his preaching, humbly, and under the influence of the Holy Spirit, projected an image of weakness and godly fear, and he avoided using "enticing words of man's wisdom." His stated reason for this was, lest the faith of his hearers "should stand in the wisdom of men" instead of "in the power of God." If a man faithfully preaches the gospel, the hearts and minds of his hearers will be directed toward the One he is preaching rather than toward himself and his own gifts and abilities.

If my own experience is any guide, preaching that is done "in demonstration of the Spirit and of power" is light-years ahead of preaching that is done only in the power of the flesh and with natural abilities. (I used to know an old preacher who said that in his early years of trying to preach he thought *he* had to supply the power, but in later years he came to realize that God was the only one who could supply the power needed for profitable preaching.) I have found that when God supplies the power, preaching is the easiest and most up-lifting thing I have ever done, but when He has withheld that power, trying to preach has been the most miserable, exhausting and humiliating thing I ever tried to do. The lesson to me is, God must have the glory. He will not give it to me or to any other man, nor should we desire it.

I have been present when a minister stood before a congregation and calmly spoke to them with humble conviction and they were lifted to the mountaintops of heavenly delights. I have also been present when a preacher spoke so loudly it hurt my ears and all indications were that no one in the congregation got a crumb from his preaching. What made the difference? I believe the difference was that one was blest of the Lord to speak in the demonstration of the Spirit and of power and the other was not blest in that way. I

have sat under the sound of uneducated ministers and felt wonderfully fed and edified, while I have sat under the sound of well-educated ministers and felt little or nothing. I've also seen it happen the other way around. And sometimes it is *us* who are shut up in darkness rather than the preacher; we can tell that others are being lifted up but we are left in a cold unfeeling condition. It is the work of the Lord that makes the difference.

Let no man ever think that profitable preaching is something that can be done in the power of the flesh. We should all realize that preachers need the fervent prayers of their hearers. They are but men, and if left to themselves they not only are going to *make* a failure, but they *are* a failure. It is God alone that gives the increase (I Cor. 3:6).—*Editor.*

“TOO LATE” RELIGION

I recently received a religious insert from the editor of our local newspaper in which he said: “God is moving in the world in a new way, *trying* to get everyone’s attention before it is too late.” I have heard and read many such statements, but this is about as sad and pathetic as it gets. How depressed I would be if I honestly believed that God was *trying* to do *anything*! Even though I realize that most people are totally blind as to how God saves His people, it nevertheless amazes me that any of them can actually think God is sitting in heaven desperately thinking up *new* ways to “get everyone’s attention before it is too late.”

Of course when the modern religionist says, “before it is too late,” he is speaking from the erroneous perspective that eternal salvation is in the hands of *men* and that if they do not “accept Christ” before they die then it will be too late. But the salvation of God’s people is in *His* hands, and therefore that salvation can never be too early or too late. Their sins have been taken away (John 3:5) and both their calling and their salvation is “according to God’s own purpose and grace, which was given (them) in Christ Jesus before the world began.” Their works have nothing whatsoever to do with it (see II Tim. 1:9), and it is therefore all of grace.

It is never “too late” for God to carry out His own eternal purpose and design. He cannot fail nor be discouraged (see Isaiah 42:4) and He does His will both in heaven and in earth and no man can keep Him from doing it (see Daniel 4:35). Christ “*shall save His people from their sins*” (Matt. 1:21) and He will not lose a single one of them (John 6:37-39). He will begin a good work in the heart of each of them in His own time and will perform it (complete or perfect it) until He comes back to get them (see Philippians 1:6). He will “*give eternal life to as many as (the Father) has given Him*” (John 17:2).

The truth is so much better than error. Isn't it amazing that fallen man is so ready and eager to latch on to error and so repulsed by the truth? It is immeasurably better when people can serve the Lord unselfishly, and in love, than it is when they can only pay a fabricated or forced homage to Him out of fear of going to hell if they don't?—*Editor.*

WEALTH NO ADVANTAGE

I do not ride in as much style as the rich man, but I reach my destination the same as he. My shoes and my attire did not cost as much as his, but that does not hinder my walk with God. In fact, I may walk closer to God than he. My bed is not covered with satin and silk like his, but I will probably sleep more peacefully than he. My house is a hovel compared to his, but if the Lord dwells with me and not with him, my house will be a palace and his a prison. My table may not be covered with all the dainties and delicacies with which his is spread, but I have had more than enough, and the Lord has sustained my life as well as his. His Bank account is much larger than mine, but I will never be held accountable for improperly using what I do not have. And if thieves take my *pittance*, it will not concern me nearly as much as it is apt to concern him if they take his *fortune*. When all is said and done, those who are truly rich are those who are “rich in faith, and heirs of the kingdom” of God (James 2:5). I much prefer to have *this* kind of wealth than all the worldly goods that might be brought together. And I pray

that if I should ever be given wealth, that I would also be given grace and wisdom to use it to the good of others and not to consume it upon my own lusts (See James 4:3). Let us "take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).—*Editor.*

A PROPER POSTURE BEFORE GOD

Christ showed strong displeasure toward those who justified themselves before men (Luke 16:15)—those who "trusted in themselves that they were righteous, and despised others" (Luke 18:9). This attitude was, and is, the complete antithesis of true Christianity. It is precisely the opposite of that meek and lowly spirit that Jesus demonstrated and taught in word and deed. It was a spirit that was rife when He walked among men, and we have no reason to think it is not the same today. How appropriately did Christ apply the parable of the Pharisee and the publican to this kind of people! They esteem themselves far more highly than the truth of their situation justifies and they feel no real need of the great Physician other than to boast to Him about how good they are and what all they have done for Him. They appear to have no qualms at all about boasting of the "wonderful works" they have done in His name (Matt. 7:22). In the Proverbs of Solomon we read of just such characters. They "proclaim every one their own goodness" (Prov. 20:6) and they are "pure in their own eyes" (Prov. 30:12). But their view of themselves and what the Lord knows them to be, are two very different things, for they are "not washed from their filthiness." We have reason to bless God if our hearts have been touched and tendered by His grace and we have been blest to see that we are not worthy of the least of His mercies (Gen. 32:10). If we are in the right frame of mind and heart, our posture before Him will be the same as those who will say to Him in the final day, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink, etc." (See Matt. 25:37-39).—*Editor.*

Those who have no hunger and thirst after righteousness cannot be nourished by the gospel.—*Editor.*

THE REJECTED STONE

The Stone that the builders refused,
'Tis He that my soul doth desire:
Though falsely He oft was accused
Yet His blessed name I admire.

This great Priest-Prophet, and King—
Despised and rejected of men,
Of Him I desire most to sing
Who saved His elect from their sin.

This perfect example of love
Was hated by men without cause
And though He came down from above
They would not acknowledge His laws.

This great Prince of Peace, full of grace,
Was treated as though He were vile:
Men beat Him and spit in His face
Though in Him there never was guile.

He e'er was *with* God in Glory
And without Him nothing was made:
Thus goes the old gospel story—
He stands not in need of man's aid.

O, Let all the saints adore Him
And thusly extol Him each day:
For grace let them e'er implore Him
And all of His teachings obey.

Stone that the builders rejected!
And *King* that the world doth despise!
By Him His saints are protected
And by Him they shall yet arise.

R.E.H.

1-16-08

GROW IN GRACE—II PETER 3:18

I cannot help but marvel at the abundance of examples in the Scriptures that portray the differences between the ways of grace and the ways of human nature. The two are almost entirely opposed to each other. This is a subject important to Christians, and especially to Christian churches, for they would be deeply in trouble if they could not discern between the two.

At the tower of Babel, men motivated by selfish principles rebelled against God, and He confused their tongues and drove them out into the world. At Pentecost, under the influence of the Holy Spirit, this process was reversed in that people of many languages and places were brought together and made to speak one common language—the language of the heart. Under the impulse of grace, David composed beautiful, spiritual Psalms; but when his humanity spoke, he sinned terribly. Peter, moved by the urge of self-preservation, denied with cursing that he even knew Jesus; but under the tender drawing power of grace, he fell at Jesus' feet to confess three times that he loved the Master. Little children cannot wait to grow up and leave home; but spiritual little children can't wait to meet the Lord's people in divine service. A little knowledge, a great supply of worldly treasures, and a life of ease, make men proud, secure, needing no one; but a knowledge of our weaknesses, and of the greatness of God, make men humble and meek. Do we not all hate restraints, reproofs, and dependence upon others? But by grace, we are made to seek those very things within the church.

How is it with grace? Does grace make a preacher big or little—proud or humble—-independent, or dependent—careless or studious of the word—worldly wise, or prayerful? If a preacher is filled with a sense of his own bigness and worth, will not accept correction, and uses his position to abuse others, is this grace or humanity? If worshippers are more concerned with the harmony of the music than with the truth of the words, if they are more concerned with the fineness of the building or of the clothing worn there, than the adornment of a meek and quite spirit, what spirit is moving them? If a man pleads superiority because of his superior

knowledge, his office, his experience, his multitude of followers, or some other things, what prompts him?

What does grace teach? Let us look at Bible examples. The Lord appeared to Abraham to warn him of the coming destruction of Sodom; how did Abraham speak? "Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes!" When at last Jehovah appeared to Job to reason with him, how did Job feel? "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Moses was proud and strong in his youth, but after being humbled by his forty years in the desert, did he still volunteer to do the Lord's work (Exo. 4:10)? When Isaiah saw the Lord high and lifted up, how did he feel (Isa. 6:15)? When the Lord called Jeremiah to be a prophet, how did he respond (Jer. 1:46)? When Saul of Tarsus met Jesus on the Damascus road, how did he answer (Acts 9)? Which is the pure testimony of grace, the Pharisee or the Publican? The one leper who returned to give thanks, or the nine who did not? Mary who washed Jesus' feet with her tears, or Simon who offered him his dinner? A single tear of contrition speaks louder of grace than volumes filled with human knowledge. A single heartfelt prayer from a little sinner comes nearer the heart of God than human works by great men.

Grace and affliction are closely bound together. Peter lived out his days in the shadow of the cross as Jesus promised, and it humbled him. Paul suffered a thorn in his flesh, but by it he obtained a precious promise. God suffers troubles in the lives of men, even the best of men, for it purchases something for them. Was not Jesus a man of sorrow and acquainted with grief? It becomes Christians then, to watch afflictions closely for the attending grace, and to value them for this reason. The furnace of affliction is hard to bear, and the Lord's hand is sometimes heavy in chastisement, but out of these things come prayers, songs in the night, watchfulness, reading of the Bible and conversations with godly men, and a great desire for the fellowship of the saints. Even the preached word is more precious to those in great need of it.

The Bible and also our Christian experience are not intended to make us worldly-wise, but to enable us to be worshippers. Do not boast of your knowledge, my friend, but like Paul, boast in the grace given you to meet your trials. Do not think yourself superior for any cause, but count yourself blest when you have a place at the feet of the brethren. Do not smile to yourself when you get your way about things, but rejoice when the cause of Christ is promoted. Do not boast of your office or title, of churches you pastor or crowds you preach to, or miles you drive, but just be thankful when you know the flock of God is fed, safe from harm, and contented. If you wish honor, remember it is more blessed to give than to receive.

When I was a young man, I wanted to grow tall. Well, after awhile I stopped growing up and began growing out. Sometimes I grew in other wrong ways too, for I grew stubborn and rebellious. The only proper and becoming way for a Christian to grow is in the field of grace. From childhood I have rejoiced to hear brethren and sisters tell how they learned the lessons of grace, and as they spoke of their trials of faith, how they learned some precious text in the deliverance from trial. I suspect that, in His wisdom, God will send us experiences best suited to enable us to fill our proper place in life, and to be of most service to those about us.

ELDER RAYMOND WEBB

A COMPARISON

“My son, eat thou honey, because it is good; and the honeycomb, which is sweet to the taste. So shall the knowledge of wisdom be unto thy soul: when thou has found it, then there shall be reward, and thy expectation shall not be cut off” (Prov. 24:13-14).

When we read verses such as these, recorded in the Old Testament Scriptures, we often question their spiritual value to us in the gospel age. Yet, Paul writes to those at Rome and declares, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Strong’s Concordance defines *hope*: to anticipate, usually with pleasure. Paul writes to Timothy that “All scripture is

given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

These statements by the apostle Paul gives credence that will allow a comparison of the natural sweetness of honey and honeycomb with the spiritual sweetness of the gospel. As natural honeycomb and honey are sweet to the natural man, so is the gospel, when preached in the power of the Spirit, sweet to the soul of God's people.

Natural honeycomb is constructed of "hexagonal waxen cells, made by bees to contain honey, eggs, etc."—Webster. God uses things that are already in existence to teach us profound lessons. Therefore, it is noteworthy to observe that honeycomb has a six-sided contour within each cell. The cell, of course, is augmented by other adjacent cells which forms the overall construction of the larger piece of honeycomb. Inside these cells is where the bees deposit their honey.

The hexagonal shaped cell provides adequate strength for the honeycomb to withstand the weight of the honey, when deposited and capped. These six-sided cells compares to doctrinal references found in the New Testament. They are (1) foreknowledge, (2) election, (3) predestination, (4) calling, (5) justification, and (6) glorification. These six fundamentals of gospel teaching were strongly advocated by Paul and other New Testament writers. Please note the similarity between the number of increments of the hexagon forming the honeycomb cell, and the points of doctrine stipulated in Romans 8 and elsewhere in the Scriptures.

The bees prepared the honeycomb and gathered the sweet nectar, from the flowers, and deposited it in the cells. Likewise, the New Testament writers began immediately to pack the spiritual honeycomb with sweet morsels of nectar from the Rose of Sharon and the Lily of the valleys (the Lord Jesus Christ).

Matthew commenced, in the first chapter, to record the events surrounding the birth of Christ. He stated His mission into the world and that was to save His people. This he reiterates in chapter eighteen, and Luke joins in the chorus by recording the Saviour's

expression, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

In Mark's gospel he gathered more nectar from the flower (Jesus) and deposited it in the honeycomb. In chapter four he recorded the event of Jesus rebuking the wind and causing a great calm. In addition, he recorded the occasion of the Master's watchful eyes over His disciples as they were toiling in rowing, for the wind was contrary unto them. He went to their aid, walking upon the water, and the wind ceased. His message to them was, "Be of good cheer, it is I; be not afraid" (Mark 6:48-50). Mark gave these accounts as proof, to us, that this man has all power and possesses the authority and ability to accomplish his mission.

John corroborates the gospels of Matthew, Mark, and Luke, by describing the scene of Jesus coming to John the Baptist and John proclaiming, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). He further verifies the certainty of our salvation by quoting the Saviour when He said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:37-39).

The writings of these four evangelists are loaded with many sweet morsels of honey, within the spiritual honeycomb, for distribution to the Lord's people (in the form of the gospel) as at appropriate times and on many occasions in our pilgrimage, we are privileged to sit under the sound of the gospel and enjoy the sweetness thereof.

Verse fourteen of our text says, "So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward." The phrase "knowledge (of) wisdom," in this quotation, is an unusual connotation of language. However, when we consider Christ Jesus as Paul declared Him to be, as our wisdom, it becomes clear how we may gain "knowledge of wisdom". Paul identifies Christ Jesus as wisdom. "But of him are we in Christ

Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord" (I Cor. 1:30-31).

It is the sweetness of the gospel that gives knowledge of wisdom (Christ Jesus) and brings joy to the soul. The more knowledge we accumulate about Christ, the object of our wisdom, the greater our reward. May we be found sitting at His feet, spiritually, desiring to be fed by His sweet gospel messages. As Elder Raymond Webb said in His article in the January 08 issue of the A&M, "Feeding the spirit with the bread of life is even more important than trying to find bread to feed the body." May we be blest to eat from the spiritual honeycomb and be assured that our expectation shall not be cut off.

ELDER DENNIS H. JONES

GREATER THAN SOLOMON

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet Solomon in all his glory was not arrayed like one of these" (Matt. 6: 27-28).

Most all the Jews knew the name of Solomon in Christ's day. The Jews were fond of their lineage and esteemed it highly. They often attributed far too much to their parentage. Today, though we are in the age of information, I wonder how many know much about King Solomon. I wonder how many today know who Jesus meant when He spoke of the queen of the south. Isn't the queen of the south the queen of Sheba? As to the exact location of Sheba's kingdom I cannot say with certainty. Suffice it to say that she came as the Lord said "from the uttermost parts of the earth." She came with one intention; she desired to hear the wisdom found in the one called King Solomon.

Granted, the Lord blessed Solomon with wisdom but He did far more than that to Solomon. He gave Solomon "a wise and an understanding heart" (see 1 Kings 3:12). The wisest man born of Adam in the world still stands in need of having "the operation of God" done upon his heart (see Col. 2:12). God must take out the stony heart and give him a heart of flesh along with a new Spirit.

Solomon was made to understand life and was wise to know that men ought to glorify God in this world.

But our Lord said that a greater than Solomon is here. Solomon in all his glory had no glory compared to the glory of Christ. Jesus laid down the glory that He had with the Father before the world began (John 17:5) and made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men (see Phil. 2:7). Why would Jesus do such things? Because Jesus has something greater than Solomon had in store for those the Lord loved. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). How great is Christ? Far greater than Solomon. Solomon is dead and buried in Zion but the one that is greater is He alone that can say, "I am He that liveth and was dead and behold I am alive for evermore, Amen: and have the keys of hell and of death" (Rev. 1:18).

Jesus is far greater than Solomon. Jesus is He that came from a far country, farther away than the uttermost parts of the earth. He is not wise in the same sense that Solomon was wise. He is the source of Solomon's wisdom. Christ is the wisdom of God (I Cor. 1:24). Solomon, with all his wisdom and his understanding heart had not the power to eternally save himself from his sins. He was but a figure, a type of the true King that was to come.

Solomon had great and glorious riches, wealth beyond compare. But our Lord speaking of Himself said, "a greater than Solomon is here. Can you imagine how those in our Lord's time must have thought? Here is one walking about Israel with a few faithful companions often eating with publicans and sinners and saying that He is greater than Solomon! They saw His disciples gleaning corn from the fields. Though Jesus had no treasure chest of money He supplied food for the five thousand meeting all their providential needs with baskets full of abundance. How hard it was for those looking with only the natural eye to comprehend the riches of Jesus! Scripture tells us, "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (see II Cor. 8:9). One can look as hard as one might yet without grace one cannot perceive the unsearchable riches of Christ which is preached

among the Gentiles today as it was yesterday (see Eph.3:8).

Indeed most Jews knew that God spoke of Solomon saying, "I have chosen him to be My son and I will be his Father" (see I Chronicles 28:6). But a greater than Solomon is here! Jesus Christ is the "only begotten of the Father." There were some blessed to see the Lord transfigured in glory, to view His perfection on earth and His power and glory and majesty from on high. To these a voice was heard from the overshadowing cloud. That voice said, "This is my beloved Son, in whom I am well Pleased; hear ye Him" (Matt. 17:5).

And there still are some today blessed in this world who have been called out of darkness into His marvelous light from the uttermost parts of the earth. These are they that know for a certainty that Jesus is greater than was Solomon in all his glory, wisdom, power and wealth. These blest of the Father are indeed as beautiful as the lilies of the field. These are they who have been blessed of God in this world with life and a lively hope. These know that all Spiritual blessings and divine providence is by God's lovingkindness and grace. They have been brought to see and hear and know of a greater King, and that is the King of Kings, Jesus Christ! A remnant have been blessed with a home in the Lord's Church here on earth. There, His glorious gospel shall continue to be proclaimed as long as the earth stands. Why would sinful man merit the Lord of glory leaving the portals of glory to heal, preach, and lay down his life for His friends? What a great and everlasting love Christ has for His elect. What a great and gracious God He is!

ELDER MARTY HOOGASIAN

BRYAN VERSUS GOD ON ELECTION

"God is voting for you and the devil is voting against you, and whichever way you vote, that carries the election."—*William Jennings Bryan*, (Mr. Bryan lived from 1860 to 1925, and ran for President three times between 1896 and 1908.)

The above was clipped from a western paper and our brethren will perhaps be interested to read Mr. Bryan's view of the Bible doctrine of election. The "Great Commoner," as Mr. Bryan is called

by many of his admirers, may be usually right in the principles of government that he so eloquently advocates, but if the Bible is right, he is in gross error in his view of election to eternal life. It has been charged by Mr. Bryan's enemies that he will soon leave the field of politics for the gospel ministry. If so, and the above is a sample of his doctrinal preaching will he not be posing, not as the *friend*, but as the *enemy* of the truth?

The Bible teaches election to eternal life. So does Mr. Bryan—but his views and the views of prophets and apostles are as opposite as night and day, light and darkness. The Bible represents God as choosing or electing the sinner to salvation, while Mr. Bryan represents the sinner as electing himself to salvation. Both views cannot be correct. Shall we believe the popular view of election (for such is Mr. Bryan's view) or shall we believe God's word—the Bible?

Let us examine Mr. Bryan's doctrine. "God is voting for you and the devil is voting against you and whichever way you vote, that carries the election." So it's a tie vote between God and the devil. The voting of one cancels the votes of the other. Neither counts for anything. It's a mere waste of time for the Lord to vote *for* the sinner and the devil to vote *against* the sinner for neither of their votes count for anything as the one cancels the other. According to Mr. Bryan the sinner is neither lost nor saved until the sinner casts his vote. So the result of the election depends entirely upon how the sinner decides to vote. Mr. Bryan assumes, I suppose, that the sinner will vote either for the Lord or the devil, but he advances no proof that all sinners will vote. And therefore the question arises—what becomes of the sinners who do not vote? Those who vote for the Lord elect themselves to a place in glory, while those who vote for the devil obtain a place in his kingdom. But what becomes of the sinners who fail to vote at all?

Infants know nothing about voting in Mr. Bryan's plan of salvation. The thousands of unfortunates in this world with impaired minds know nothing about how to save themselves according to the individual plan of voting. The teeming millions of so-called heathens who have never heard of obtaining immortal glory by Mr. Bryan's plan may also be classed as non-voters. Then where will all these go if voting for God means election to heaven,

and voting for the devil means election to hell? Does Mr. Bryan have another place for those who vote not at all? Has he something on the order of the Catholic's purgatory—a kind of halfway station, or devils waiting room, where there will be a contested election?

What a muddle do men make of the doctrine of God our Saviour when they try to hinge eternal salvation not upon the Lord but upon men? The "Great Commoner's" plan of election will not even do for *this* life. Mr. Bryan himself is a living witness to this. If men can elect themselves to the position of Kings and Priests in the Kingdom of God—a kingdom they know nothing about only by faith, why cannot they elect themselves to positions of honor in the kingdom of this world? Are places of honor in the eternal world more easily obtained than positions of like character in this world? Mr. Bryan has not yet elected himself to the presidency of the United States, though he has had good chances to do so (*and he never did achieve that goal*, Editor). Yet he claims he can obtain heaven simply by casting a vote. Voting oneself into heaven is, according to Mr. Bryan's doctrine, "dead easy," but voting oneself into the White House is, according to the same authority, quite difficult.

Is it safe to follow such a leader? If Old School or Primitive Baptists had no Bible, and if Mr. Bryan would prove the practicability of his theology by electing himself President, then they might follow him. But as long as he proves a failure in electing himself to an *earthly* office they will be slow in believing he is able to elect himself to a *heavenly* one.

Moses told the Israelites that the Lord did not choose them because they were more in number than any people; for they were fewest of all people; but because the Lord loved them and because he would keep the oath he had sworn unto their fathers" (Deut. 7:7-8). In this we see that Moses testifies that God did the choosing, and not only that, but tells why He did so. Moses was a better lawyer than Mr. Bryan can ever be, and we prefer to believe Moses.

Isaiah speaking for God says, "I have chosen thee." Again, "Israel whom I have chosen." And again, "And thou Jerusalem whom I have chosen." Mr. Bryan does not agree with this witness. David says, "The people whom He hath chosen." Again, "Ye children of Jacob His chosen." Again, "That I may see the good of

thy chosen." And again, "The Lord hath chosen Zion." Mr. Bryan does not agree with David. The prophet Haggai says, "For I have chosen thee, saith the Lord." But Mr. Bryan saith, "You choose yourself." Christ says, "Ye have not chosen me but I have chosen you." Mr. Bryan says, "God voted for them, but the election did not carry until they voted for themselves." Christ says again, "I have chosen you out of the world." "No," says Mr. Bryan, "they chose themselves out of the world."

Christ said of Paul, "He is a chosen vessel unto me." Mr. Bryan says, "Yes, Paul may have been a chosen vessel but the Lord could not elect him until Paul voted for himself and thus broke the tie between the Lord and the devil." And this same Paul, in writing to the Thessalonian brethren afterward said, "God hath from the beginning chosen you to salvation." Now if the choice of those brethren was made "from the beginning" the election was over before they were born; entirely too early for them to help the Lord in the matter. So here is a case where the Lord must have out-voted the devil single-handedly, and "carried the election" without man's vote. Perhaps Mr. Bryan thinks this election of the Thessalonians should be contested.

Paul again says, speaking of himself and the Ephesian brethren, "According as He hath chosen us in Him before the foundation of the world." This election also was held entirely too early for these sinners who were elected to cast the deciding vote. The election went off without their assistance. So, it must not be true, as Mr. Bryan says that the Lord cannot out-vote the devil without man's help.

The apostle James asks, "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom?" Mr. Bryan says, "No, they must choose themselves. Whichever way they vote carries the election." What a pity James did not know that the sinner must elect himself! If he had known as much about it as Mr. Bryan, he would not perhaps have asked such a question. Mr. Bryan also antagonizes the apostle Peter. This apostle speaks of the child of God as "Elect according to the foreknowledge of God." He says nothing about "Elect according to the way you cast your vote."

But why multiply witnesses? The reader can easily see from

those introduced that Mr. Bryan is a blind leader, or else the Bible itself is a false witness. This cannot be. Let God be true and every man a liar who sets himself up in opposition to His written record left for a lamp to our feet. The doctrine of election as taught in Holy Writ is that God chose His people in Christ before the foundation of the world; that they were chosen according to His purpose and grace, and that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy; that in time they are regenerated by His Spirit, justified by His Son, and kept by His power, ready to be revealed in the last time. And when Christ shall again come to earth He shall gather "His elect" and safely house every one of them, both soul and body, in His eternal home. It is an "election of grace," not of works, nor of voting, and therefore shall every elect vessel of mercy ascribes all praise, honor, and dominion to the triune God for their election and deliverance, which they could not consistently do if their election was accomplished by their vote as Mr. Bryan teaches.

May God give us renewed evidence that we are numbered among the innumerable host chosen out of every nation, kindred, tongue, and people, for "Who shall lay anything to the charge of God's elect."—**Elder R. H. Pittman**, *Zion's Advocate*, 1911, *slightly condensed and abridged by the editor*.

THUS IT MUST BE

"But how then shall the scripture be fulfilled, that thus it must be?" (Matt. 26:54). No man ever relied so implicitly upon the fulfillment of Scripture prophecy as did our Lord Jesus Christ. His whole character and teaching while upon earth showed the most profound reverence and confidence for that which His God and Father had spoken by His chosen prophets.

Great and trying as His work was in some of its parts, not one jot or one tittle of what was spoken of Him by the prophets or assigned to Him to say or to do by the Scriptures could be regarded by Him as too little or too great for Him to say, or to do, or to suffer. But when He was closely examined and criticized by Pilate and his court as to His character and work, He did not flinch or falter, but plainly told them—"To this end was I born, and for this

cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

He had faithfully done the will of the Father in every particular without murmuring. Yes, it was even His soul's delight, His meat and drink to do or to suffer as the Father had appointed, and thus leave us "an example that we should follow His steps" (I Peter 2:21).

How much better it would be for all the true servants of our Lord if they would cease from strife and follow in the steps of Jesus, who, when He was reviled, reviled not again; but to the contrary, "for the joy that was set before him" in His lonely work, He endured the cross, despised the shame, and is "set down at the right hand of the throne of God" (Heb. 12:2). There was a joy before Him that helped Him greatly to endure the cross.

And now, dear suffering child of God, if you are suffering for righteousness' sake and for truth's sake, you are suffering with Jesus, and you will be glorified together with Him, and may the Lord give you, by faith and hope, to see that there is joy set before you, that may strengthen and encourage you now to cease from murmuring, endure the cross that may fall to your lot, and count it all joy to suffer reproach and shame, or whatever else may befall you, for Jesus' sake.

There is a comfort in suffering reproach for the truth's sake that is in nothing else. It is in the fiery furnace of trial that we need the strongest and the richest help, and our blessed Lord is always there on time to walk and talk with and to comfort His people in the furnace, when they most need His gracious hand and Spirit to be upon them. This is a delightful thought for an old man who desires to know Jesus in the fellowship of His sufferings and in the power of His resurrection, and at last to awake with His likeness.—**Elder W. M. Mitchell**, *The Gospel Messenger*, 1900.

(Elder Mitchell died a few months after writing this excellent article. He was 82 at the time of his death.—*Editor*.)

The least that the Lord's church has to offer is better than the best anyone else's church has to offer.—*Editor*.

A COMFORTING MESSAGE

The gospel of Christ preached by the Primitive or Old School Baptists takes in not only the helpless infant and the mentally incapable and whosoever wills, but it feeds the hungry with the bread of life. It supplies the thirsty with living water, clothes the naked with a beautiful robe of righteousness, and strengthens the weak. It confirms the feeble hope, comforts the mourner, and enlightens the understanding of God's believing people to see the truth in Jesus as it is felt in the heart. It is a guide to our feet as a pillow of cloud by day and of fire by night. It leads the saints to the Rock in a weary land—yea, to the Rock of Ages on the tempestuous sea of time. It points the sinner to the *only* Saviour that can save, the *only* ship that never sinks, the *only* Captain that never fails, the *only* light that never goes out, and the *only* fountain that never goes dry. It is a glorious doctrine that we Old Baptists preach, though it is not *ours* but the doctrine of God our Saviour. It is not a narrow doctrine as some who oppose us argue, but it is rejected by those who are narrow enough not to be satisfied with it, and who would "add to" and "take from" this glorious gospel that tells of a *sure* salvation for *all* God's people in Jesus. May we never deny it, but grow in grace and knowledge, and thus learn to love it more and more, and may the misrepresentations of it by those who do not love it only serve to drive us closer to our precious Master, His eternal truth, and His faithful people.—Elder R. H. Pittman, 1911, *with some changes by the editor.*

INCONSISTENCY

An Arminian preacher in Texas made the statement that God had done all He was *going* to do for sinners; that Christ had done all He *could* do; that the angels were weeping over the situation; and that sinners were still not saved. When he called on a Brother Jones to offer prayer, Bro. Jones replied, "If God has done all He *will* do for sinners and Christ has done all he *can* do, then I don't know who to pray to." So, Brother Jones refused to offer prayer.

Who cannot see the inconsistency of the Arminian world? I

would suggest to them that they pray to the devil to turn sinners loose so their god can save them. But *our* God is not like *their* god (See Deut. 32:31). He has power over all flesh to give eternal life to all His sheep. I would be ashamed to speak of the God of heaven and earth as though He were but a man, trying to do something and making a failure all along.—**Elder S. N. Redford, 1911.**

WHAT MAKES AN ABLE MINISTER

It is not the flowery style of speaking that makes an able minister of the Spirit of the New Covenant, but it is to feel their utter helplessness and their entire dependence upon the Lord. It is to know by experience the trials and afflictions and necessities of the flock of God, and that they may be able, by the grace of God, to comfort them with the comfort whereby they themselves have been comforted of the Lord. They must know by experience something of the sufferings of Christ, and come into the fellowship of those sufferings, else they will never partake of the glory that is to follow those sufferings. I pray God to strengthen them for the work whereunto He hath called them.—**Elder William M. Mitchell, 1819-1901.**

SAVED TO THE END

I suppose one of the most widely used hymns among the Primitive Baptists is "God of Love, O Hear Our Prayer." The latter half of the first verse says, "We on Thee alone depend, love and save us to the end." I am sure it is the desire of each of us, even those who think they don't believe in time (temporal) salvation, that the Lord would save us to the end of our lives. We hope we are among those who have been saved with an everlasting salvation, and we rest our case in God's faithful hands, secure in the blessed assurance that all is well from that standpoint. But at the same time we realize that we are faced with many dangers, toils and snares each day of our lives and stand much in need of being saved from such things every hour we live. We believe we *have* salvation from a devil's hell, but we need to be "kept by the power of God *unto* that salvation (See I Peter 1:5). There are many things from

which we cannot save ourselves, and in those things, as in all others, we are totally dependent upon the Lord and we beg Him to save us. O, save us to the end, Lord, and then we will enter into a place where we will be forever *safe*.—*Editor*.

THOUGHTS ON THE HOLY GHOST

The glorious Person and Godhead of the Holy Ghost should be steadfastly believed and contended for by God's enlightened people. They should strongly insist upon the power of God the Holy Ghost alone in the quickening of those who are "dead in trespasses and sins," for that process is a raising up into divine life, and it should be obvious to all that death cannot contribute to *any* action of *any* kind. Not only that, but nothing short of almighty grace can convince a sinner of his native corruption and bring him with a broken heart to the feet of Jesus begging for His mercies. A mere professor of religion may make his pretentious and self-serving prayers, but those prayers will consist of nothing but expressions of pride in his own supposed goodness (See Luke 18:11-12). But when a man is brought by the Holy Spirit to see himself in a good measure as God sees him, he is left with nothing to plead but his own wretchedness and his utter need of mercy and compassion (verse 13). It is only from this posture of genuine humility, godly sorrow, and spiritual poverty that Christ will appear to him as "altogether lovely" (S of S 5:16) and "the chiefest among ten thousand" (5:10)—*Editor*.

UNION MEETINGS

THORNTON GAP Primitive Baptist Church, near Sperryville, Virginia, have scheduled their union meeting for the 5th weekend in March, Saturday and Sunday, March 29th & 30th. Elder Richard Cox, Pastor (540) 547-5180.

BETHEL WASHINGTON Primitive Baptist Church, Vienna, Virginia, plans to hold their union meeting on Saturday before the 3rd Sunday in April (April 19th). Services begin at 10:00 a.m. and regular services on Sunday, April 20th. Elder John Nichols, Pastor. Phone (301) 893-0655.

OBITUARY

SISTER TESSIE POWERS SKEEN (90) of Lake Monticello, Virginia, died May 11, 2007. She was born March 15, 1917 the daughter of Henry and Phoebe Musick Powers. She was preceded in death by her husband (Elder) Elmer S. Skeen; eight sisters, Ruby Davis, Edna Powers, Rissie Powers, Lula Kiser, Ada Kiser, Mary Pippin, Eva Edwards, and Odle Lakes. Also six brothers; Charles, Taulbee, Ashley, Bradley, Claude and Palmer Powers.

Sister Skeen was a loving mother, grandmother, and faithful member of Battle Run Primitive Baptist Church. She had retired from Sperry Marine Corp.

Survivors include a son, Leon Skeen and his wife Erlinda; a daughter Jeannette Fitzgerald; five grandchildren, Gary Roberts and his wife Susan, Gregory Roberts and his wife Maria, Phoebe Herring and her husband Larry, Armondo Skeen and his wife Rachael, Miranda Weimer and her husband Michael; four great-grandchildren and two great-great-grandsons. A funeral service was conducted on Wednesday, May 16, 2007 at Hill and Wood Chapel by Elder Toliver Utz and Elder Forest Atwood. Interment was at Holly Memorial Gardens.

Sister Tessie will be greatly missed by all who knew and loved her on this earth, but what a glorious day for her to enter the presence of her Lord! In Christian love—**Elder Forest Atwood, Jr.**

BROTHER JOHN PENDELTON FOX (91) of Luray, Virginia, died Friday, May 18, 2007 at Page memorial Hospital in Luray. He was born April 16, 1916, in Luray and was the son of the late Bernard Clayton Fox and Amy Rachael Keyser Fox.

Bro. John was a member of Mount Carmel Primitive Baptist Church, where he was a deacon and trustee for fifty years. He was a farmer most of his life and served on the Board of Directors of the Page Co-Op Farm Bureau from 1967 through 1988. He was married to Helen Elizabeth Weaver on Dec. 4, 1940.

He is survived by his wife, a son, Eugene Clayton Fox; a daughter, Louise Elizabeth (Fox) Keeler; four grandchildren and five great-grandchildren.

A funeral service was conducted at Bradley Funeral Home May 21, 2007, by Elder Forest Atwood, Jr. Burial was at Beahm's Chapel Cemetery in Luray.

Bro. John had been a very faithful member of the church and is greatly missed. May we all be comforted by our Lord and Saviour with understanding that our loss is only temporary, for one sweet day we will meet together again at the throne of God.—**Elder Forest M. Atwood, Jr.**

SISTER VIRGINIA “GINNIE” M. SNELLINGS ALDERTON (87) entered into eternal Rest on Thursday, Jan. 10, 2008 at Culpeper Regional Hospital. She was born in Washington, D.C. on May 22, 1920 and was the daughter of the late Charles B. Snellings and Sue L. Durham Snellings.

Sister Ginnie married Elder James Emory Alderton on May 11, 1938. She united with the Columbia Primitive Baptist Church in 1949. She and her husband later moved their membership to White Oak Primitive Baptist Church in Stafford County, where her husband served as pastor until his death in 1993. She was a homemaker who enjoyed her family and serving her Lord in any capacity that she was called on to do.

Sister Ginnie leaves to mourn her passing two daughters, Sandra Dyche and her husband of West Virginia, and Brenda Alderton and her husband of Maryland; eight grandchildren, one step-grandson, nine great-grandchildren, two step-great-grandchildren, one great-great-grandchild, and her loving sister, Alouise Friedman.

In addition to her parents, she was preceded in death by one daughter, Pamela A. Bussink, her brother, Charles B. Snellings, Jr., and one grandson, James A. Alderton.

Her funeral service was held on Monday, Jan. 14, 2008, at Found and Sons Funeral Chapel in Culpeper, Virginia with Elders Toliver Utz, Gary Utz, and John Nichols officiating. Interment followed in Robinson River Primitive Baptist Church Cemetery. Submitted in love by her pastor—**Elder John Nichols.**

—•••••—
 “If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also”
 (I John 14:3). —•••••—

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

Elizabeth Kerns, Va., \$10.00; Brenda J. Alderton (In loving memory of Sis. Virginia Alderton), Md., \$25.00; Elder Forest N. Atwood, Jr., Va., \$35.00; Vodell Kroger, Ia., \$5.00; Stacia Grace, Al., \$10.00; Bro. Jerry & Sis. Mary Hirst, In., \$35.00; Mr. & Mrs. James Creel, Va., \$10.00; Gertrude Buettel, Md., \$5.00; Lewis Judd, Va., \$35.00; Sis. Charlotte Rudacille, Va., \$5.00; Lucille Griffard, Ga., \$10.00; Bro., Mike Helminski, Va., \$30.00; Danny Duncan, Ga., \$5.00; Virginia Reed, In., \$10.00; Sis. Eunice B. Kinser, Mo., \$10.00; Bro. Don Harrison, Mi., \$10.00; Br. Evan & Sis. Mary Lee Olinger, Va., \$50.00.

SECOND SUNDAY (continued)

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 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. 2008

THIRD SUNDAY

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

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

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

Feb 2009