

# Advocate and Messenger

148th Year                      MAY 2009                      No. 5

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## 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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### GOD'S CREATION

“The world is the Lord's  
And the fulness thereof.”  
Upon it is stamped  
The marks of His love.

Great beauty is seen  
In its mountains and glades;  
In its dazzling bouquets—  
In its hues and its shades.

“All these were made  
For His honor,” says He,  
And we should give honor  
Where honor should be.

R.E.H.                      9-27-08

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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 2009

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

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

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

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

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

UNION - Summerduck, Va., Take Route 651 from Remington to Summerduck (about 10 miles); Meets each 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 215A Fernwood Place, Warrenton, Va. 21086, Tel. (540) 349-5844.  
Dec. 2008

### SECOND SUNDAY

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

MARTINSBURG - Martinsburg, W. Va., Corner of Wilson Street and New York Avenue; Meets each 2nd Sunday at 2:30 p.m. and each 4th Sunday at 10:30 a.m.; Elder Gary Utz, Pastor, 429 Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434 and Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; L. E. Farley, Clerk, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195.  
Mar. 2009

# Advocate and Messenger

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May 2009

No. 5

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## EXPERIENTIAL RECOLLECTIONS NO. 5

One of my Elder friends told me awhile back that he hoped the row I have had to hoe has not been as bumpy as the one he has been blest to hoe so far. Be that as it may, there have been many conflicts along the pathway I have traveled; many severe trials and tribulations, many heartaches, and yes, many regrets, but the Lord has sustained me thus far and I live in hope that He will lead me on. He traveled a road that was infinitely more difficult than the one I've traveled, and that would be true no matter what I had endured in this life. No man was ever hated to the degree, and in the manner, that He was, and no man could have borne what He willingly took upon Himself in behalf of His people. For reasons that we cannot comprehend, this bride is precious to Him, and His love for her is so great and is of such a nature that He would not, and will not, let anything interfere with her living with Him in Glory. He has promised that He will present her to the Father without having "spot

or wrinkle or any such thing" (Eph. 5:27), and if the least member of her body should be missing in the final day, then she would not be a perfect bride.

As for the bumps in the road, I have tried to avoid mentioning those things too much for many of them have been very unpleasant and I have preferred to leave those things in the hands of the Lord. He is the righteous Judge and I know He will always do what is right in every situation and circumstance. He has taught us that vengeance is His and He will repay (See Rom. 12:19). So, in any matter where others have wronged me I am perfectly willing to commit my case to His blessed and holy management and ask His mercies upon the offender. On the other hand, in any matter wherein I have displeased the Lord or offended a brother I am sure that He has dealt kindly with me and that His hand has not rested on me as heavily as it justly could have.

I vividly recall an occasion when I offended an old Elder (now deceased) without realizing it. He had preached just ahead of me at an associational meeting and he had said quite a bit about Adam being *perfect* in his unfallen state. At some point in my preaching I referred to what he had said about Adam being perfect, and I said I was sure Adam was *innocent* in his unfallen state, but that I believed Elder (the Elder who preceded me) would agree with me that Adam was not *perfect* in the sense that *Christ was perfect*. I explained that I was sure that if Adam had been perfect in the sense that Christ is perfect then he would have been incapable of falling, just as Christ was incapable of falling. That was pretty much the extent of what I said on that subject, and I wouldn't have said that much if it had not fallen in line with the thing I was considering at the time. I didn't think anymore of it until a few days later I received a telephone call from the old Brother and he told me I had offended him by saying what I had said on the subject of Adam. It seemed that he could not disagree with what I had said about it but he was quite rankled that I had said it at all, for he felt that it put him in a bad light.

I was mortified to learn that I had offended him and I apologized profusely, but I didn't get the impression that my apologies were doing much good. He apparently felt that I had contradicted him.

I did not feel that I had done so, but if it seemed that way to him then I felt that I owed him an apology, so I again humbly and sincerely asked for his forgiveness, and the conversation ended with that. He never did say he forgave me, but he never mentioned it again. It seemed to me that he was more distant toward me after that, but I hope that was merely my perception and not the reality of the matter. The last thing in the world I would want to do is to offend a brother in the church, and especially that old Elder that I thought so much of. Besides not ever wanting to offend anyone, I am aware that our Lord has attached a heavy penalty to the sin of offending "one of these little ones" (Matt. 18:6). O! My beloved brethren, if I have ever offended any of you in any way, I beg of you to make me aware of it so I can at least implore your forgiveness. And if I can correct the wrong I will happily do so.

When I think of the hardships some of our forebears have had to endure and the struggles the faithful servants of the past have suffered for the sake of serving the Lord's people, I don't consider that I have had a very rough road to travel. There have been dangers that I feel the Lord providentially delivered me out of, probably far more than I realize, and there have been many thousands of miles traveled in His service without incident. I have encountered a good number of inconveniences along the way and always had to deal with a certain amount of bodily affliction but nothing to compare with some others. And too, as we travel along through life and the years fade into the past, we tend to forget about the difficulties and hardships of life.

I've also encountered some rather humorous situations as I have traveled among the Lord's people. I drove to Indiana back in August of 1965 and attended the White Water Association. While I was there I spent my nights in the home of Elder Ralph and Sister Alma Culy of Hagarstown. Several other visiting Elders also stayed at the Culy's overnight. The first night I was there Elder Culy took me and five or six of the other Elders, all of whom I considered to be old men at that time, down into the basement where pallets had been laid out on the floor for us to sleep on. It wasn't long until the conversation died down and in a few minutes I was lying wide awake being entertained by a steady chorus of grunts and snores. I

didn't sleep much that night because I can't give in to sleep if there is much noise going on, but I rested well enough to feel all right and enjoy the visit and the meeting. Being cold natured, I had not gone as well prepared as I should have for the crisp temperatures I awoke to every morning. I shivered while everyone else seemed to consider that the weather was delightful. I suspect they all had a much better thermostat than I do, and too, they had not come from Florida where the temperature was boiling in August.

I am hesitant to include the following, but it was such a sweet, thoughtful, and encouraging act of kindness that I feel compelled to relate it. Shortly after I arrived home from the White Water Association and from visiting with a few of the churches in that area, Melba received a letter from the Culy's. It contained a check (I think it was for twenty dollars, but at the time that was a small fortune to us) and the letter was dated August 12, 1965. It read as follows:

"Dear Sister Melba, We returned last evening from the last appointment filled by your husband. We were privileged by the Lord to attend all of his appointments but one. We want to tell you that we are thankful to the Good Lord for the gift that He has given to your good husband. We find that Elder Harris has a precious zeal for the cause and is much more dedicated to the work that the Lord has given him than most of the ministry whom we have met.

On each occasion the Lord enabled him to declare the unsearchable riches of Christ with much power and assurance. He was able to present the doctrines with strong persuasion to the assurance and comfort of our people. We have received many favorable comments from our brethren.

We are writing directly to you (even though we suspect your husband is reading this over your shoulder) because we felt impressed to tell you of our joy and pleasure of having him in our home and in our meetings. We were sorry that we were so very busy with the associational duties that we did not get to visit as much as we would like to. We regret very much that you could not come along with him. From experience we realize that the wife and mother cannot always go.

The enclosed gift is not intended to pay you for the absence of

your husband. We are sending it because we love the cause of Christ and know that in this cause you also have your share of the burden to bear. We are sending it because of our love for you as a Sister in the Spirit and a child of the Most High God. Yours in hope, Ralph and Alma Culy.”

Needless to say we both shed tears as we read this precious little missile. We were deeply touched by Elder and Sister Culy’s love and kindness. This letter meant so much to us that we have kept copies of it in one of our Bibles since the day we received it over forty-three years ago. Such kind deeds, we have no doubt, are inspired of the Lord and we have been on the receiving end of a great many of them over the years. Most of them have come when I was at a very low state in my feelings and they were a great boon to my spirits.

Once when I was in the hospital for surgery I was given an epidural and the hole where the needle was inserted did not close off. After awhile enough of my spinal fluid leaked out through that hole that I developed the worst headache I’ve ever had. It lasted for four days and nights until one of the doctors drew some blood from one of my arms and injected it into the area where I had the epidural shot. The blood clotted and stopped the leak and within an hour the headache began to subside and was soon gone. But sometime during the days I suffered with that headache I was brought a letter from a dear Sister who belonged to a nearby church that we had visited frequently over the years. It was so sweet and encouraging that I broke down in tears, and as soon as I started weeping my headache went almost completely away. That only lasted for a short time but I welcomed the brief reprieve from the pain and thanked God for it. One never knows how much such acts of kindness (though they may seem small to the ones who bestow them) may mean to the ones who receive them.

I will relate one other incident here concerning my travels that I can smile about now, but which was not all humorous at the time. I was on a trip up into Georgia and one night it fell my lot to have to share a bed with an old Elder who was also visiting in the area. When we got ready to quit talking and try to go to sleep, he told me, “Now, brother Harris I have a condition that makes me holler

out once in awhile during the night, so don't be surprised if I do that a few times." Then he turned over and it must not have been five minutes before he let out a yelp that I figured had to have been heard by everybody in the house and everybody down the street too. I thought to myself, well, I sure hope I can get to sleep before the next yell, but it was not to be. That dear old brother barked all night and I never even got close to going to sleep. The next morning he didn't say anything about his strange habit and I wouldn't have dared mention it myself. When we went in to join the family for breakfast nothing was said about how we rested. I surely hoped I never had to share the bed with the old brother again, but I never saw him again after that meeting.

I have a few times gotten very sick with colds and flu when I was hundreds of miles from home, very homesick, and wishing I was back where my loving wife could bathe my burning brow and comfort me with her compassion. But, as I indicated, I think of such things as being very minor compared to what some have had to endure in days past. I have often thought of Paul's tiresome journeys, his terrible beatings and a multitude of other indignities he suffered and have thought that it is not fitting that I should even mention any of my *light* afflictions, which are but for a moment (See II Cor. 4:17). The Lord has blest me so wonderfully in so many ways I often consider how ungrateful it is for me to ever complain about anything. But, we all have an old human nature that at least sometimes gives in to this vice. I frequently think of the joys that await us in that wonderful and glorious place called heaven, and try to imagine what it will be like, but there is no way for us to form a proper or adequate concept of such a place or fathom its riches. I once dreamed that I was in heaven but I remember nothing about it other than that I was extremely happy. It seemed but a brief moment that I was there, and upon awakening I remember the first emotion I had was one of great sadness and disappoint that I was not really in that glorious abode but must wait the Lord's call at a later time. It helps me to keep pressing onward to think about His goodness and to meditate upon His precious word.—*Editor.*



### MOTHER'S PRAYER FOR HER CHILDREN

Starting forth on life's rough way  
 Father guide them:  
 O, we know not what of harm  
 May betide them!  
 'Neath the shadow of Thy wing,  
 Father, hide them:  
 Waking, sleeping, Lord, we pray,  
 Go beside them.

When in prayer they cry to Thee  
 Do Thou hear them:  
 From the snares of sin and shame  
 Do Thou clear them:  
 'Mid the quicksands and the rocks  
 Do Thou steer them:  
 In temptation, trial, and grief,  
 Be Thou near them.

Unto Thee we give them up  
 Lord, receive them:  
 In the world we know must be  
 Much to grieve them:  
 Many strivings oft and strong  
 To deceive them:  
 Trustful, in Thy hands of love  
 We must leave them.

William Cullen Bryant      Zion's Advocate, 1903

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To banish, imprison, plunder, starve, hang, and burn men for religion, is as far from anything taught in the gospel of Christ as the east is from the west. It is solely instigated by the devil. Christ never used anything that looked like force or violence but once, and that was to drive ungodly men out of the temple, which, at that time He still referred to as His Father's house (John 2:16).—*Selected.*

### ISRAEL ABIDING IN UNBELIEF—ROM. 11:23

Recently a young man from a church he called “non denominational” gave me his views on religions throughout the world. All, he believed, had some good in them, and all basically worshipped the same God. Of course I didn’t agree, nor could I see much value in a church whose belief was so vague that it would fit the views of everyone. But he did give me something to think about.

Does it matter what we believe, or whom we choose as our companions? Does it matter whether we choose for our lifetime companion one who believes as we do, shares the same interests morally and religiously, and with the same wish to rear children by the same standards? Is one religion as good as another, whether Buddhist, Muslim, or whatever, so long as the people are sincere? Does it matter what Bible we read, “Because they all say pretty much the same thing anyway?” (They certainly do not).

If we desire nothing more from a church than some sort of social entertainment, or at best a little philosophical sermonizing over the background of some very churchly sounding music, all of which will leave us in total confusion as to what the truth really is, then we may not think it important at all. But do not think that just because you do not care, the Lord doesn’t care either, for He does, and He isn’t deceived either. The U.S. Constitution may allow people to believe anything they wish, but we can only have *God’s* approval if we abide in His truth. I cannot imagine Jesus making such a sacrifice, even the death of the cross, if it didn’t really matter.

There are serious consequences to living in unbelief, which is the Bible’s way of describing those who do not follow Jesus. Let us look at those consequences through the eyes of the Bible. Let us never suppose that happiness or security or love can be found in this world without Christ, or that we can escape the judgments of God which fall upon this world daily if we depart from Him. The Bible tells us our works will be tried by fire (I Cor. 3:10-23), and the Bible examples prove it to be true. Let us examine a few cases from the Bible, to see what happened to those who chose to walk in unbelief.

During the trial of Jesus, John stood beside the Master, and even though he was known to the high priest he had no difficulties. Peter, on the other hand, warmed himself by the soldier's fire, trying to remain anonymous. The result was predictable. Does it matter where we stand, or whether we make a profession at all? Would we deny the Lord who bought us, out of fear of this present dark world? Would we go out weeping bitterly like Peter?

So far as we can tell, the other apostles were not at the trial at all. If this is the case, then they missed seeing the most important event in the entire history of the world. They had been forewarned, and they had been told how to prepare for this test ("Watch and pray!"), but they had only slept. Beginning at the Mount of transfiguration Jesus had told them the things which must occur presently, and they had not wanted to believe that it could or would happen. Now, being in unbelief, they fled from Gethsemane and hid themselves from the Jews in terror. Does it matter whether we pray, or read, or prepare ourselves for life?

Then there was Thomas, sometimes called Doubting Thomas, although his unbelief was probably no greater than the others. "I will not believe!" he declared. Read! For the next eight days he went in sorrow and darkness while the others rejoiced in the proof of the resurrection of Jesus! Is it important whether we attend our services, or visit with Christians? Had Thomas stayed with the other apostles he could have spared himself that time of sorrow.

Note the account of the Emmaus disciples, traveling their sad journey. They knew of the reports of Christ's resurrection, but they simply did not believe. Therefore, they were going in the wrong direction in the wrong frame of mind. Is this the way for Christians to behave? Why is it that when we meet adversity we so often flee from the very friends who could help most?

National Israel has continued in unbelief for a long time. Our text tells us that they will continue to be troubled until that unbelief is changed, for God will not reward unbelief. But if you will observe the examples given above, in every case our Lord eventually revealed Himself, thus bringing relief. God is able, said Paul, to graft them in again. I doubt that this scripture means the nation of

Israel will somehow become Christian, and I do not personally expect to see the Jews converted to Christianity. But I do believe the time will come, a time of dire trouble, when Israel will turn again to the God of their fathers for salvation, and will acknowledge Him. When it happens, a great many scripture prophecies will be fulfilled.

In the time of Jeremiah the prophet, Israel strayed far from God. In spite of all Jeremiah's warnings they simply could not see the danger. "But if ye will not hear it, my soul shall weep sore, and run down with tears, because the Lord's flock is carried away captive" (Jer. 13:17). What a wonderful book to study!

We used to hear people refer to their own personal frailties as their "besetting sins." Actually, there is only one besetting sin in the hearts of God's children, and that one is the sin of unbelief. Out of that one rises a host of bad attitudes, bad choices, and bad habits. The happiest and safest place for any Christian to be is just as close to the Lord and to His people as he can get. The next time you find yourself making excuses for straying from duty's pathway, or for permitting yourself to have a bad attitude toward your church, remember one Old Baptist preacher has warned you.

ELDER RAYMOND WEBB, 1991.

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### LIBERTY ABUSED

Men everywhere seem to want liberty? I wonder what men would do with real liberty if they had it. Adam had great light and liberty, didn't he? Whatever he wanted he could freely have, for it was given unto him. There was only one exception, and he could have that exception too but he would pay a high price here on earth for partaking of it. He sacrificed his innocence exercising liberty—breaching God's commandment.

All the liberty the world has to offer is nothing compared to the joy experienced when a sensible sinner serves the Lord in obedience. "To obey is better than sacrifice and to hearken than the fat of rams" (I Sam 15:22). These were the words of the Lord given at the mouth of Samuel to King Saul. Adam would have suffered no loss if he had obeyed the word of God and not have eaten of the tree of

knowledge of good and evil. But sin did enter into the world by Adam and death by sin. Since death entered into this world man has tasted of all sorts of misery.

The Lord provided both an eternal and a timely remedy for the elect. The Lord, declaring the end from the beginning, purposed the advent of the Lamb of God slain from the foundation of the world, who "brought many sons unto glory." After Adam's fall in the garden, the Lord guarded the tree of life with a flaming sword. This kept Adam in his fallen and depraved state from partaking of that fruit, and this in turn limited the extent of the agonies and miseries of corruption to the life of the flesh.

So many wars have been fought and so many mortal men have lived and died but none have brought real freedom. The Bible speaks of "the way of all the earth" and that is back to the dust (See Josh. 23:14 & Gen. 3:19). "True liberty" is allusive to the natural man. Many perceive liberty as something just out of reach. True liberty comes only from The Lord.

How can the natural man know liberty? The Scripture says, Where the Spirit of the Lord is there is liberty (II Cor. 3:17). It comes from heaven to those quickened that were once dead in sins and trespasses. Liberty comes from the Lord who is Life. It came by the excruciating pain and agony of the cross of Calvary that Christ endured. Jesus was the acceptable sacrifice for the sin of His people. He fulfilled the law to every jot and tittle. "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The natural, man has no light on this liberty. Most men have a desire for something better than they have. They covet things better than they have. They desire the liberty to pursue that which they do not have. But how few are thankful for what they do have? How few will esteem that they are better off than they deserve? Most men are afraid that they won't get what is coming to them and will fight for those things that they think they deserve. On the other hand there are some poor sinners thankful that they don't get

what is coming to them. There is a little flock waiting for that heavenly hope.

Here is a sad truth. Some of God's born again children, blessed with light and liberty and enabled to enter into the Kingdom of God here below, are sometimes found abusing their God-given liberty. Some with light on "the Way and the Truth and the Life," knowing that the Lord has His Church where those with life may have it more abundantly, walk away from that blessing. They walk not as children of light, but sadly choose to walk in darkness. Indeed they do hope to follow the Lord to heaven's immortal glory but seem unwilling to follow Him here below! Some of them are walking according to the course of this world as disobedient children (See Isa. 59:9 & John 8:12 & 1st John 1:6, Eph. 2:2).

But God's grace is greater than man's head-heartedness. All God's born again children would be blessed if they would come after their Lord and deny themselves and take up their crosses daily and follow Him! Sadly they often find themselves making their beds in a hell here below (see Psalm 139:8). Our Lord said, "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 6:39). "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (John 6:39). All of God's enlightened sons and daughters should accept that saying regardless of whether they are found walking by faith, obeying the Lord, or not. The Lord knows those that are His!

Those professing to be born again, and advancing that they are under no compunction for failing to worship the Lord are abusing the liberty God has granted them. These are they that serve the flesh. The worldlings have no liberty whatsoever to worship the Lord as true worshippers. That liberty is set aside for God's obedient children who have obeyed from the heart that form of doctrine which was delivered to them. These are they that are thankful to God who has blessed them to hear the gospel of their salvation and know that Christ has made them free from sin. It is these who can and should deny themselves and take up their crosses to become the servants of righteousness (see Romans 6: 17&18). Let's use

God's liberty in serving Him, putting on the Lord Jesus Christ, and not making provisions for the flesh, to fulfill the lusts thereof (See Romans 13:14). May we never abuse that liberty.

ELDER MARTY HOOGASIAN

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## SEVENTY WEEKS PROPHECY

### The Bible vs. Premillennialism Part 3

In the past two segments of this study I have attempted to define pre-millennialism as well as portray the view from which advocates of this doctrine interpret scripture. In part 3 of this series I would like to examine the phrase "end times or last days." I have often stated that the Bible does perfectly well in defending itself against false doctrine. When we are confronted with false doctrine or something that sounds strange our best line of defense is to test that doctrine against the written word of God. Throughout Christendom, there are basically three positions regarding the timing of the "last days or end times." Some believe that the last times started around 1947 and the formation of political Israel after World War II. While some believe that the last days have yet to arrive and are off in the near future, a third position argues that the last days started during the ministry of Christ. It is this position that sound orderly Primitive Baptists have held dear throughout the ages. The premillennialist on the other hand argues that the last days began with the formation of political Israel in 1947. According to them, it was this restoration of the Jews to Palestine that ushered in the "last days." However, the Bible tells us something else. In the book of Hebrews in chapter one, verses 1 and 2 we read; "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" It is a very important element in this truth finding mission to point out that the "us" within the text is referring to those that were alive when the text was written. Which means that those very people were living in the "last days." Therefore, to argue that the last days could not have been during the ministry of Christ is to deny the plain teaching of the Bible, which is exactly what premillennialism

does. In addition to Hebrews 1:1,2 the writings of the apostle Peter also support the time and location of the last days. In First Peter 1:20 the apostle writes "Who verily was foreordained before the foundation of the world, but was manifest in these *last times* for you." The "who" referred to in this verse is Jesus Christ (see verse 19), therefore we have another example of the Bible defending itself against the errors of premillennialism. This particular verse plainly states that the last days in question were coinciding with the first coming of the Lord, which brings about the question, if the "last days" is not referring to the end of time and the second coming of the Lord, what is it referencing? In the scriptures quoted above and throughout the Bible, the phrase last days, end times, last times, is in many cases referring to the fall of the Jewish political state and the cessation of the Jewish temple in 70 A.D. The last times were literally the last days of the Jewish political state in which Christ came in judgment on a disobedient and rebellious nation. The account of which is discussed in the ninth chapter of the book of Daniel and in the 24th chapter of the Book of Matthew.

ELDER BRIAN MOORE

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### GOD IS INDEPENDENT

That man is altogether dependent, and that God is independent, is a fact that all people are slow to learn, and thousands have failed to acknowledge. It is a lesson that all people are naturally inclined to reject or modify so as to reduce the character of God to the low standard of human power and wisdom, and in some measure to a state of dependency upon man for assistance in the accomplishment of His will.

Some men, posing as ministers of the gospel, have been heard to say to alien sinners that Christ desires, and is ready, willing, and anxious to save their souls, and all that is necessary is for them to yield themselves to His overtures and commit themselves to His loving embrace. And in order to support this vain and false assertion they quote such passages as these: "O Jerusalem, Jerusalem, thou that killeth the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a



hen gathereth her brood under her wings, and ye would not;" "Behold, I stand at the door and knock;" "Ho every one that thirsteth, come ye to the waters," etc., and a few other similar passages of scripture, without observing the qualifying adjuncts, which are so necessary to proper understanding and correct application of these scriptures.

When we consider that even the man is cursed that trusts in man, we could not reasonably suppose that God has any confidence in man; nor is He so unwise as to commit to man's trust anything that is required in the execution of His will. God needs nothing at the hands of men nor calls upon men nor angels for help (Read Psalm 50:12). He is sovereign, man is dependent, even for the right to declare His statutes and testify of His holy covenant. All human beings that presume to take any part of God's work out of His hands, or propose to help Him by their works stand reprov'd and condemned in His word.

The works of the ceremonial law, however constantly observed by the Jews, did not add a pennyweight to His wealth and honor; yet they thought, like many people of the present age, to bring Him under obligation to them, until finally all such service was rejected and denounced as vile and hypocritical and loathsome in His holy sight on account of the evil spirit in which the service was rendered (Isa. 1:11-16; Psalm 50:8-9). The Bible history of man proves that he is not to be trusted in the administrations of divine government, nor has God ever committed to man any part of the work of saving His people from sin. No, dear reader, the Lord Jehovah is not wanting in power to execute His will in all things, and declares by the holy prophets that He will do all His pleasure.

God said to Israel of old, "If I were hungry I would not tell thee; for the world is mine, and the fulness thereof." Thanks be to His holy name for such plain declarations of His glorious power and majesty, for it is assuring and comforting to those who have been led and taught to trust in Him, and have no confidence in the flesh. Our God is the Lord, the independent Sovereign of the universe, and His children glory in Him and trust in His will and power to save their souls from ruin and their bodies from corruption, and

therefore they are in a gracious state now and are tending to a perfect state in the future world of light and glory. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord" (Psalm 144:15).

Dear brethren, our Father in heaven is infinitely rich, infinitely wise, holy and good. He declares that heaven is His throne, and the earth His footstool. How precious to believe that God is our Father and heaven our everlasting home! How glorious will be the hour when we shall be transferred from the footstool to the throne! It is our Father's will that such shall be, and no power can defeat His purpose, "for there is no power but of God; the powers that be are ordained of God."—Elder J. E. W. Henderson, *The Gospel Messenger*, 1910.

### FIRST THESSALONIANS 2:4

"Not as pleasing men, but God." The world's hired ministers must please men. As they are *employed* by men, they are *obligated* to do it. What else could be expected of them? They are not the Lord's free servants at all. But the preaching of the gospel is to be done in a peculiar manner, in the open light of Jehovah's presence. The mercenaries of earth that pose with dignity and self-importance before their admirers, undertake to desecrate the pulpit and degrade the gospel by making it nothing more than the means of their own popularity among the unbelievers.

Did we say, *the pulpit*, and, *the gospel*? Well, it is what they call such, and the world knows no better. To mutilate and pervert the eternal truths of God, and commit the sacrilege of stealing the fire from the holy altar to inflame the unhallowed principles of depraved humanity, is itself an evidence of depravity of the deepest dye.

O, how differently the melting story of the cross comes to the heartbroken poor of the household of faith! The sweet doctrine drops as the rain, distills as the dew, as the small rain upon the tender herbs, and showers upon the grass! How refreshing, how reviving to the wilting plants in the garden of love, "a garden enclosed?"

"Pleasing God." What thing it must be to please *Him!* O, Lord,

help us to please *Thee, just Thee alone*, should be the bleating cry of the shepherds of His flock. If His people are fed by the honey of truth, the milk of the word,—He is pleased. If they are drawn together in love under the melting story of Jesus and His love,—He is pleased. If they are built up in the most holy faith and made to grow in grace and in the knowledge of the blessed Jesus,—He is pleased. If they are induced to glorify Him in their bodies and spirits which are His,—He is pleased. If His ministers affirm constantly His glorious doctrine as a firm foundation, election, predestination, special atonement, effectual calling, final perseverance, resurrection and glorification, all unconditional and without means or human aid, so that His people are induced to be careful to maintain good works,—He is pleased. The *world* is not pleased, *men* are not pleased, but *God* is.

Faithfulness in all this will enable the faithful one to triumph over the frowns and the favor of men, and give him the sweet rest of conscience in feeling that he has pleased God. What compensation would there be in the fading laurels he might win in trying to please men? Ministers of the gospel cannot afford to be unfaithful, but quite above this selfish view of this important matter, it is *wrong* for them to be unfaithful. The disposition to court the smiles, and fear the frowns, of man is all to be subdued, and we are to face the difficulties that lie in our pathway with the one design of pleasing our Master who has called us to His glorious service.—**Elder John R. Daily**, *The Gospel Messenger*, 1916.

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The Bible clearly teaches the doctrine of election, and we do well to embrace it and rejoice in it. As a result of this merciful act of God, a great multitude, which no man can number, out of all nations, kindred, tongues, and people, will ultimately stand before the throne of God, and before the Lamb (Christ), clothed with white robes (His imputed righteousness), and palms in their hands (emblematic of victory), crying with a loud voice, saying, “Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev. 7:9-10). There has never been another system or method that would save a single soul eternally. “Salvation is of the Lord” (Jonah 2:9).—*Editor*.

### HE OPENED NOT HIS MOUTH

“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth” (Isaiah 53:7).

The above prophetic declaration was spoken about seven hundred years before it was literally fulfilled or before the birth of Christ, of whom it is a part of the testimony of God concerning the sufferings of our blessed Lord and Saviour.

In fulfillment of the word of God by the prophets, “When the fullness of the times had come, He sent forth His Son, made of a woman, made under the law,” to fulfill His sovereign will and purpose in the redemption of His people that were under the law; and at the time and place appointed of the eternal Father, Christ was born. The New Testament Scriptures abound with testimony that Christ the Lord was actually born, and the scripture was fulfilled; “Unto us a child is born, unto us a Son is given” (Isa. 9:6).

God, who had in former times spoken unto the fathers by the prophets, now began to speak to His chosen people by His Son, whom He had given a body in the likeness of sinful flesh, and a human mouth and tongue to speak His words in the human dialect of His people. Those holy lips and tongue were faithfully employed in testimony of Himself and of the Father who sent Him to redeem His elect. Our incarnate Saviour must needs suffer the penalty of the law under which His people had fallen in order to redeem them from its curse. The time of this event was also appointed and agreed upon in the counsel of God, and therefore Jesus said, “The Son of man must be lifted up” (John 12:34).

Having come from the Father into the world, the very hour drew near when He must leave the world and go to the Father (John 16:28). He said to His disciples, “Behold the hour cometh, yea, is now come, that ye shall be scattered every one to his own, and shall leave me alone; and yet I am not alone, because the Father is with me” (ver. 32). After speaking these and many other words to His disciples, intimating His death, it is written (John 17:1) that

Jesus lifted up His eyes to heaven (not simply *toward* heaven, but all the way up to the infinite heights), and said: "Father, the hour is come," and once more began to speak in prayer, first for Himself and then for His apostles.

Following on, we find Jesus next in the garden with His disciples, where He was soon followed by Judas, the traitor, and a band of men and officers; armed with weapons, and clothed with authority to arrest the supposed malefactor. Jesus suffered the mob to bind Him and lead Him to Annas, father-in-law to Caiaphas, the high priest, unto whom the prisoner had been sent bound, and who, after he had briefly examined Him, sent Him to Pilate's judgment hall, by whom He was questioned as to His identity as King of the Jews, to which Jesus answered that He was a King, but that His kingdom was not of this world. In reply to the question, "Art thou a King?" Jesus said unto Pilate, "Thou sayest that I am a King" (John 18:37). It is clear that every transaction of the Jews in connection with the matter under consideration bore testimony to the fact that Christ was the Son of God that should come into the world, for it is written in the second Psalm, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed," etc., and in this way, in their ignorance, the Jewish Sanhedrin were now engaged, bent on the death of the despised and rejected Nazarene. The concluding record by John of the events of that miserable day following the previous night of the bitter anguish of soul the exceeding depth of sorrow, the agonizing prayer of Jesus is found in the 19th chapter. The other three evangelists also record the same.

But although Jesus was so oppressed and afflicted under the burden of our sins and under the consequent curse of the law, He opened not His sweet and precious mouth in a single word of complaint against the will and counsel of God by which He was delivered for our offenses. In His terrible agony in Gethsemane He asked not that the eternal counsels be changed so as to avert the strokes of Divine wrath or to withhold the sword of infinite justice which was already falling with merciless severity upon Him. His mouth was indeed open to the Father in prayer, but not in complaint

or murmuring.

Suffering love and mercy might have come to the rescue of the holy, harmless, and undefiled High Priest of our profession, but for the claim of infinite and inexorable justice, the flaming sword that guards the tree of life against the approach of guilty man, whose blood can never atone for his sin—this sword must be bathed in the precious blood of the Lamb who was brought to the slaughter, who under the cruel mockings of His adversaries, opened not His mouth in remonstrance against their shameful and cruel conduct, but as a sheep before her shearers, He bore all these indignities in silence and meek submission to His Father's will, who was pleased thus to oppress, afflict, and bruise Him, to smite Him, all for the iniquities of His people for whom He was delivered unto death.—**Elder J. E. W. Henderson**, *The Gospel Messenger*, 1916.

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### OVERZEALOUS AND UNDERZEALOUS

*"Lord, I will follow Thee whithersoever Thou goest" (Luke 9:57).*

This man was full of zeal, but perhaps had not counted the cost. If we count up all the cost when we start in the way of duty, among the burdens we may consider are the trials on account of confusion and strife, desertion of brethren who will forsake the way, etc. Our own imperfections will disturb us all along the journey. The coldness of many of the churches and many other hindrances will confront us. To see and count them all would make us hesitant about starting.

We are not told how long or how far this man followed Christ, or whether he followed Him at all. The answer Jesus gave him was discouraging to him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58). As much as to say, I have no worldly reward to offer you—no salary—no worldly greatness. This reply was suited to cool his zeal. "Behold, I send you forth as lambs among wolves" (Luke 10:3). I do not remember that anything else is said of this zealous man.

Jesus said to another, "Follow me." He replied, "Suffer me first

to go and bury my father.” Jesus said, “Let the dead bury their dead; but go Thou and preach the kingdom of God” (Luke 9:59-60). That is, you are not to let any worldly duty or engagement interfere with your duty as a called servant of God. “Seek ye first the kingdom of God and His righteousness.”

The first of these men was overzealous, and the other was not zealous enough. If we see the subject of ministerial duty correctly, and feel that we are called to it, we will not put it off till our financial condition is so that we can give the time. It is a little thing to be a financial loser, or to bear reproach, or to endure public opposition. The Saviour endured it all, and we ought not to complain if we, too, should “sail through bloody seas.” All our sorrows will soon end forever.—**Elder J. H. Oliphant**, *The Gospel Messenger*, 1916.

*(Editor's note: What kind of soldiers would we be if there was no warfare, and what kind of followers would we be if there were no obstacles in the pathway? It is in the enduring of trials and hardships that we prove the sincerity of our love, devotion, and faithfulness to the Lord and His cause.)*

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## TWO VERY DIFFERENT CHOICES

The reason the rich young ruler, mentioned in Matt. 19:16, Mark 10:17 and Luke 18:18, did not want to share his wealth with the poor, was because he loved that wealth more than he loved God. He preferred treasure on earth to *treasure in heaven*. He went away sorrowful. If following Christ meant parting with his wealth, then it meant more than he was willing to perform. In his error of thinking eternal life was something that was to be gained by “doing,” he was even yet not willing to part with his wealth even if it meant forfeiting that endless life and suffering the torments of an unending hell. How much greater love of material, perishable riches could anyone have than this? And how pathetic is such a vain love!

There are many today who, no doubt, would make the same choice the rich ruler made. And what a great contrast is this to the choice of Moses, who preferred rather to suffer affliction with the people of God than to pursue the transient pleasures of sin, which only last for a brief period. He esteemed the reproach of Christ

greater riches than the bountiful, but temporal, treasures in Egypt (Heb. 11:25-26)! Moses, by the grace of God, was enabled to see something of the blessedness of a godly life and the emptiness and vanity of worldly pleasures and riches. He was blest to understand that even a life of suffering and reproach with God's people is far superior to, and far more to be desired than, a life of luxury and ease among worldly-minded people who have no love for the things of the Spirit of God..

The rich ruler made an amazingly *bad* choice, but Moses made a very *good* one. Moses, like Mary (Luke 10:42), chose that good part, which was never taken away, and will never *be* taken. What wondrous things he was blest to perform and achieve by the hand of the Lord! What glorious displays of the power of God he witnessed! What a useful place he filled in the ancient church! none of which would have been the case if he had made the same choice as the rich young ruler. Who can tell what temporal joys that rich man would have experienced if he had done what the Lord directed? If he had simply been obedient to the answer he had asked for he would have *entered into life*, or, in other words, into real and lasting fulfillment and peace of mind. But by his choosing to cling to his earthly wealth we can only imagine the uneasiness, emptiness and anxiety that most likely characterized his existence from that day forward. O how pitifully poor is the rich man who loves his wealth more than life itself!—*Editor.*

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### THE BIBLE WAY

Wicked persons will not seek after God (Psalm 10:4) for His judgments are far above out of their sight (v. 5). The carnal mind is enmity against God, and those who are in the flesh cannot please God (Rom. 8:7-8). "The preaching of the cross is to them that perish foolishness" (I Cor. 1:18). The natural man does not receive the things of the Spirit of God. Not only that, but he cannot know them because they can only be discerned (understood) spiritually (I Cor. 2:14). Christ Himself said, "No man can come unto me except the Father which hath sent me draw him" (John 6:44). But in spite of all these plain scriptural declarations popular religionists



blindly continue to offer their version of the gospel to those who are dead in trespasses and sins. How foolish it is for anyone to urge unregenerate sinners to do that which the Bible clearly declares they *cannot* do and have no *desire* to do. The Bible way is for God-called men to “edify the body of Christ” (Eph. 4:12) by teaching the truth to those whose hearts have been prepared by the Holy Spirit to receive it. It is the spiritually poor who have the gospel preached to them (Matt. 11:5), and consequently it comes to them “in power and in the Holy Ghost, and in much assurance (I Thess. 1:5).—*Editor.*

It seems to me that our people do not read the Holy Scriptures as much as they should.—*Elder T. J. Bazemore, 1901.*

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## NEWS NOTES

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### UNION MEETINGS

**ALMA, MILL CREEK, AND HAWKSBILL** Primitive Baptist Churches will jointly hold their union meeting on Saturday before the third Sunday in May (May 16th) beginning at 10 a.m. This meeting is to be held with Hawksbill church which is about 2 miles north of Stanley, Virginia, on Farmview Road. Regular services will be held on Sunday, May 17th. Elder Danny Parker and Elder Stanley Cadle are the invited ministers and local preachers are expected. A cordial welcome is extended to all who wish to attend.—Elder Ernest M. Long, Pastor.

**THUMB RUN** Primitive Baptist Church near Marshall, Virginia, all day Saturday and Sunday, May 16th and 17th. Elder Toliver Utz, Pastor – Phone (540) 948-4803.

**CEDAR CREEK** Primitive Baptist Church, Near Marlboro, Virginia, all day Saturday, May 23rd, beginning at 10 a.m., with lunch served at noon. Regular services on Sunday, May 24th. No lunch or afternoon service. An invitation is extended to all of like faith and order. Elder Eddie Wayne Wilson, Pastor—Phone (540)-743-4828.

**ROBINSON RIVER** Primitive Baptist Church near Brightwood, Virginia. All day Saturday and Sunday the fourth weekend in May (May 23rd & 24th). Elder Toliver Utz, Pastor – Phone (540) 948-4803.

**OLD CARROLL** Primitive Baptist Church, 7102 Waterville Road, Mt. Airy, Maryland, is to hold their union meeting the 4th weekend in May (May 23rd & 24th). All day Saturday and until noon on Sunday with communion. Elder William E. Stephens, Pastor— Phone (410) 795-9417.

**GOOSE CREEK** Primitive Baptist Church near Markham, Virginia. All day Saturday, June 6th, with regular services on Sunday, June 7th. Elder Forest N. Atwood, Jr. Pastor. Phone (540) 652-6482.

**MARTINSBURG** Primitive Baptist Church, Martinsburg, West Virginia. All day Saturday, June 13th, with regular service on Sunday, June 14th, at 2:30 p.m. Elder Gary Utz Pastor. Phone (540) 636-9434.

**BATTLE RUN** Primitive Baptist Church, Rappahannock County, Virginia. Sunday, June 14. Elder Forest N. Atwood, Jr. Pastor.

**BARROWS RUN** Primitive Baptist Church, Warrenton, Virginia. All day Saturday, June 27th, and until noon on Sunday, June 28th. Elder Richard Cox, Pastor. Phone (540) 547-5180.

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I believe that we are responsible for our deeds. If we could not help doing as we do, we would not be responsible. Because we oppose the doctrine of absolute predestination of all things, some have charged us with believing that we could obey without grace. We do not believe this, but we believe that God gives to every child of grace the ability to obey Him, and that His people have no right to say, as a cloak for their disobedience, "I couldn't help it." May the dear Lord help us to speak the truth, for truth will stand when all worlds are ablaze.—*Elder S. N. Redford, 1909.*

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

Sis. Charlotte W. Rudacille, Va., \$5.00; Sis. Bettie R. Carpenter, Va., \$10.00; A Friend, Va., \$15.00.

#### SECOND SUNDAY (continued)

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 2009

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

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

#### THIRD SUNDAY

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

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

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 1704 Canal Clipper Court, Point of Rocks, Md. 21777, Tel. (301) 810-5041; Bro. Sam Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2009

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 2009

#### FOURTH SUNDAY

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

Mar. 2011

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

May 2009

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

Dec. 2009

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

April 2010

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

Nov. 2009

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

Dec. 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 Shoron Utz, Clerk, 429 West Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434.

June 2009

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

July 2011

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

Feb 2009