



### 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 2007

BENTONVILLE - Bentonville, Va., 1st Sunday 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison Va. 22727, Tel. (540) 948-4803; Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va., 22610, Tel. (540) 635-4609.  
April 2007

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. 2007

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 2007

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, 168 Longstreet Ave., Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577.  
April 2007

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) 745-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel. (217) 842-5591.  
Feb. 2007

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. 2007

WATERLICK - located off Hwy 55 near Strasburg, Va., from Front Royal turn right at the Waterlick Grocery and take first left and cross RR and continue to bear left, church is on the right; Meets each 1st Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701-7419, Tel. (540) 547-5180; Sis. Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.  
Aug. 2007

### 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 2007

# Advocate and Messenger

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

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## BORN OF GOD

Almost daily we hear unregenerate sinners exhorted to raise themselves out of sin. They are asked to meet such impossible conditions as feeling and acknowledging themselves to be in need of salvation, resolving to turn from sin and to ask Christ to come into their hearts. However, if they could do any or all of these things while spiritually unborn, then there would, and could, be no such thing as regeneration. There could be no *quickening* from sin by the Holy Spirit, and the sinner's deliverance from his former course could not be traceable to the grace of God nor to the "great love wherewith He loved them" but rather it would be the result of their own doings. This could not by any stretch of the imagination be referred to as "Salvation by grace" but it would be salvation by the works of the creature.

The Scriptures make it abundantly clear that the spiritual birth of sinners occurs when they are “dead in trespasses and sins;” while they are walking according to the course of this world and fulfilling the desires of the flesh and of the mind. It *never* occurs as a result of a dead sinner deciding to start hating sin and feeling in need of salvation. How could a sinner feel the need of being saved from something he loves; or how could he voluntarily start desiring that which he hates? That would be about like expecting a hog to stop loving slop, or to stop wallowing in filthy mudholes.

A man’s nature must first be changed before he will love what he preciously hated, or hate what he previously loved. And only the almighty power of God, exerted independently of the creature, can accomplish this. It is called a *new creation, a new birth, a resurrection, a quickening, and a translation*, all to show that man has nothing whatsoever to do with it. Any godly actions on the part of a sinner come *after* he is given divine life, *never* before.

And, God only quickens “*His people.*” It is *because they are* (already) *sons*, that God sends forth the Spirit of His Son into their hearts, crying, Abba Father (See Gal. 4:6). “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will” (John 5:21). “So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy” (Rom. 9:16). Sinners are spiritually born “Not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13). “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. 11:27). These verses are a mighty strong dose for popular religionists, but could anything be plainer so far as language is concerned?—*Editor.*

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Preachers, nearly all of them, have eyes to see with, and they should watch their congregations while preaching, and when they have preached through the interest, they should quit. Some of the indications that they are no longer interested are to see them shut their eyes, thumb their hymn books, look at their watch, or leave the house. Most any man can see these things if he tries, and the good of the cause demands that he quit.—*Elder S. N. Redford, 1939.*

### “BE YE RECONCILED TO GOD”

We know that God suffered sin to enter into this world through and by Adam (Rom. 5:12). We also know that if it had been according to His divine will and purpose He could have prevented this from happening. But it is obvious that He *didn't* prevent it. Now, we could kick and scream about this, and a lot of other matters, all our days and it wouldn't change the facts one iota. Truth is truth whether we mortals can *understand* it or not, or whether we *approve* it or not. Consequently, it is much better for us and those around us when we can be submissive to what God has either done, or not done, and acknowledge that His way is always best.

One great part of the work of God's ministering servants (ambassadors for Christ) is to beseech or implore His people, in His stead, to be reconciled to Him (II Cor. 5:20). In the verse just before this, this is called “the ministry of reconciliation.” This cannot refer to eternal reconciliation for that is covered in the previous verses, but it speaks of God's people being urged, entreated, and encouraged to be reconciled in their own hearts and minds to God's will and way in all matters. We should not complain of His providences, nor question what He does. We should be humbly submissive to whatever His will is in our lives and acknowledge that we often do not know what is in our best interest. “Kicking against the pricks” (Acts 9:5) is a hard way to go. How much better life is when we can, from our hearts, place our all in the loving hands of our Lord and in all things say, “Thy will be done.”

There are multitudes today who are not “reconciled to God” in the matter of eternal salvation. They think He should have left it in the hands of men rather than in the hands of Christ. And there are many other matters in which they will not accept what His word says He has done. In that sense they are not yet reconciled to God, and it makes life miserable for them.—*Editor*.

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Relatively few people have had the church, or have been baptized with a Christian baptism, and relatively few have known the Scriptures, but every one of the elect will have been blest with a degree of faith before they leave this world.—*Elder Raymond Webb, 1987.*

### ETERNITY AND TIME

It has been made known to us through the apostle Peter that "one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8). This does not mean that God is concerned with time in the same way we are and that it takes a thousand of *our* days to make one of *His* days. What the text is actually telling us is that so far as time is concerned a long period is of no more significance with God than a brief span. Being omniscient all things are ever before Him and have been eternally. The verse could just as accurately have said, "a million years is as one day with the Lord" except for the fact that where the chronology of man on this earth is concerned He would have us think in terms of *thousands* instead of millions. It is the scientists, "falsely so called," that deal in *millions* and *billions* where this earth is concerned—not God. The only time the word *millions* appears in the Bible is in Genesis 24:60 and it speaks of *people*, instead of *years*, and even then it says, "*thousands* of millions." The Bible never speaks of millions or billions of *years*, but only thousands. Time is of use to *us* in many ways throughout our days, but God and His works are timeless from the viewpoint of eternity.—*Editor*.

### ETERNAL LIFE LOST—AN OXYMORON

Christ said of His sheep, "I give unto them eternal life; and they shall never perish" (John 10:28), but in spite of this plain declaration, many religionists still contend for the doctrine of final apostasy on the part of some of the saved. They obviously do not think "eternal" life necessarily lasts for eternity. They read such scriptures as First Corinthians 8:11, and they think the *perishing* in that text is final and eternal. But how do they think "a brother," that is, a child of God, can finally perish when Christ specifically said, "They shall never perish"? How do they think some will be plucked out of His and the Father's hand when He declares emphatically that no man is able to do that? (John 10:28-29). I believe many professors of religion today, if they heard Christ say these same words and they could get by with stoning Him, they would try to do so, just as the Jews did (See verse 31). It is obvious to those with spiritual discernment that to speak of a person with eternal life perishing eternally is an oxymoron. That is, it is patently and pointedly foolish. It is strange indeed that anyone believes it.—*Editor*.

### AN UNEVEN PATHWAY

The life of God's people is varied,  
Sometimes they will feel so alone:  
Much weeping oft comes in the darkness  
But joy doth appear at the dawn.

It would not be best if they always  
Were high on the mountains of joy:  
There must be some conflicts to try them,  
Their dross to root out and destroy.

Say, how could they e'er be exalted  
If always they dwelt in the clouds?  
Without the sore school of affliction  
They always would go with the crowds.

They must be brought down in the valley  
Before they can leap on the hills:  
They must pass through seasons of suff'ring  
Before they can know heaven's thrills.

If not for the deep, threat'ning shadows  
How could they know darkness from light?  
If not for their own wretched weakness  
How could they know God's pow'r and might?

God's wisdom is seen in His dealings  
With His little children so dear:  
He first makes them feel their unfitness  
Before they're drawn feelingly near.

At last He will take them to Glory  
Where they will forever be blest:  
Where all of their conflicts are over  
And they are forever at rest.

6-20-06

R.E.H.

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### LORD, TO WHOM SHALL WE GO?

This question, which was suggested to me as a topic for an article, will be recognized by most readers (John 6:68). It is a response from Peter to the Master's question, "Will ye also go away?" And it does indeed merit a lot of thought in our day, when there are so many teachers of religion, so many kinds of churches, so many things foreign to the true service of God. Peter's answer should be pondered by every individual who grows weary of the plain and simple religion of our Lord. It is a good question for Primitive Baptist members today.

It reminds me a little of Joshua's challenge to Israel (Joshua 24:15). If we will not choose to adhere to the teaching of Christ, who will we follow? Where will we go? Because every individual is going someplace, though few seem to consider where their path leads. A little study of chapter five and chapter six will show the reader there were three kinds of people in attendance. The first kind were those of whom Jesus said, "And ye will not come to me, that ye might have life" (Ch. 5:40), and again, "Ye shall die in your sins" (Ch. 8:21-24). I don't want to go with those. The second type of people were those disciples, who heard, but found the truth too difficult, so they turned away in large numbers. And seeing them depart, Jesus turned to His apostles with His question, "Will ye also go away?" Will you? Will I? Who will remain faithful to him? I would rather walk with two or three faithful saints than thousands of the other kind.

This chapter mentions three notable miracles that the multitudes knew of, none of which could have been performed had God not been with Jesus. The first was that of healing (verse 2). The second was the miraculous feeding of a large number with five barley loaves and two fish, and the third, when Jesus crossed the sea without benefit of a boat, walking on the water. How much evidence should you need to make you believe Jesus is the Christ, and the church is his? How much evidence must one put before the unbelieving world to make them believe? What did they say to Jesus, when they knew these miracles had been done? "What sign shewest thou then, that we may see, and believe thee?" And they

reminded Him that their fathers had eaten manna in the wilderness, not just once but for forty years. They were interested in Him if He would agree to satisfy them with food, and in fact they would make Him king as a reward. Not one understood that He was already king, born of a greater royal family than they knew. So Jesus answered them, (verse 26), "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." They might remind us of those who go to church to be fed, or to be entertained with worldly activities. Their hearts aren't in it.

The thought of eating his flesh and drinking his blood (verses 53-58) was repugnant to his hearers, for like Peter later, they would say, "Not so, Lord, for I have never eaten anything that is common or unclean" (Acts 10:14). Their law forbade doing it even if their nature did not. It didn't stop them from eating the lambs. Of course, they interpreted His words very literally, when He was teaching them a spiritual lesson. Jesus knew they would react this way, it was deliberate on His part, for the gospel is supposed to separate believers from those of no faith. To His apostles Jesus would provide an explanation, that it was His words that were the spiritual food souls require. (Verse 63.) And how can this be? Let us retrace our steps a few verses.

Jesus had told them (verses 37-40) that "All the Father giveth me shall come to me." Here is the first reason some hear. The Father intended them to hear, and brought them to His son. Again, in verse 44-45, "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

The Father had given by His Spirit such a hungering for the truth, that His apostles were drawn to Him with ties they could not explain. His words fed that hunger, satisfied their deep longings. It is so yet to our day, for to true Christians the hearing of the gospel, the story of the birth of our Lord, His ministry and His preaching, the story of His trials and of His death and His burial, and then of His resurrection, is food for that soul dwelling within. A church

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composed of true Christians will flourish when fed by that kind of food, but a worldly church would die from it. By this we may know whether any individual is born of God's Spirit. No other message will satisfy but that of Christ, crucified and risen from the dead. The Lord's answer to Peter is full of meaning. "Have not I chosen you twelve, and one of you is a devil?" If he had chosen them, then the answer to Peter's question is plain. They must follow Jesus. But they must beware of any unclean person or spirit among their number. So many false ideas and beliefs are in the world, so many treacherous paths to tempt the child of God away from the Christian way. It seems to me that the apostles needed this warning, for as they traveled there were often disputes among them, and Judas seems to have been in the middle of all of them. So it always is when wrong headed men take the lead in a church. I recall one man who boasted that he was called of God, and no man could tell him where he could go to preach. From the places he went, I surmise that he did not consult God very often. He reminded me of the remark I heard a brother make, that anyone who said such things had either done something he knew good churches would object to, or he was fixing to. And I can tell you also that any church that hears a man make misguided statements is duty bound to reprove him and correct his views. If they remain silent, they are partakers of his guilt.

My home church, being situated in a rural area where few people live, has grown quite small in numbers. Sometimes we get concerned about its future. I have told them that it is possible our church could die, for all things human do die eventually. But if we die, I want us to die with honor. I do not want us to have uncleanness in our midst, no adultery, drunkenness or dishonesty, no abuse of any persons, no disrespect for spiritual things. If we are to die, I want us to die praying, with a reverent and thankful spirit of praise to God for all the good years we have enjoyed. I know in my heart there will be a people, somewhere, that will still be worshipping when our Lord comes again, and I would like if it be possible that we be among them.

ELDER RAYMOND WEBB

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### THE PRIMITIVE DIFFERENCE

Some ask, "What is so distinctive about the Primitive Baptists?" They will point to other denominations and delineate their doctrinal distinctives. Some professing to be "more scholarly" might think Primitive Baptists are Calvinists. They are confounded by the fact that there are plenty of Calvinists that bear not the name Primitive Baptist. What makes Primitive Baptists different? To begin with, our Lord did not suffer John the Calvinist to baptize Him in the Jordan, but rather John who was called "the Baptist". John the Baptist did so with protestation saying, "I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness (Mat. 3:14 & 15)." Then, like now, the Baptists (that was what Primitive Baptists were called before the division) are those that are becoming to the Lord. The Primitive Baptists are those that fulfill all righteousness.

The Lord has a portion of people that are His friends in this world. These are they with a home in His Church. Who are His friends? Our Lord Himself answered that question saying, "Greater love hath no man than this, that a man lay down His life for His friends. Ye are my friends, if ye do whatsoever I command you." The Lord has a home full of friends and it is His Church which in these days are called Primitive Baptists. These are they that can hear the Lord's gospel and who relate to the compassion that the Lord has on sinners in this world (Mark 5:19). They are the ones testifying of the great things the Lord has done and of the mercy He has shown.

Some may think it unique and distinctive that Primitive Baptists worship God in singing without instrumental accompaniment. But such people know not the instruments of true worship! The Scriptures tell the Lord's believing people to speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their heart to Him; giving thanks always for all things unto God and the Father in the name of their Lord Jesus Christ. Submitting ourselves one to another in the fear of God (see Eph. 5:19-21). In order to thus worship God, we must yield ourselves unto God, as

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those that are alive from the dead, and our members as instruments of righteousness unto God (see Rom. 6:13). True worshippers yield their members as His instruments. Why would true worshippers need the musical instruments or the arts of Jubal, the father of all such as handle the harp?

So much more could be said. It is not simply that Primitive Baptists are a prayerful people, or that they refuse to send out missionaries. The question is not what makes Primitive Baptist different from the denominational churches. The fact is that the Primitive Baptist Church is the Lord's Church and not a denomination! The fact of the matter is that all the denominations have a common denominator. That common denominator is that they will not do all things the Lord commands them to do. Primitive Baptists don't ask what makes denominations different from one another. Primitive Baptists know what they all have in common and that is they are of those that still say, *We will not walk in the old paths and the good way* (see Jeremiah 6:16).

In the Scriptures the question is raised, "who maketh thee to differ from another? and what hast thou that thou didst not receive" (I Cor. 4:7)? The Lord's Church gives God the glory. Primitive Baptists proclaim that anyone with a genuine hope in Christ has such a hope in this world by grace. They are not ashamed of the gospel of their salvation. The Primitive Baptists are those that proclaim the gospel of the Kingdom, the gospel of the grace of God. They are what they are because God loved them with an everlasting love and has drawn them unto Himself and called them by His grace and revealed His Son in them. All whom He chose before time began and before the foundation of the world He did foreknow and predestinate to be conformed to the image of His Son. All these shall be born again by the Spirit of God. All the elect shall inhabit heaven and immortal glory when time is no more. The question is, "Who maketh thee to differ one from another," not what makes you different.

ELDER MARTY HOOGASIAN

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Many a sermon has been preached that was not so much *exhaustive* as it was *exhausting*.

**PSALMS 61:2**

*"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."*

Often in life we find ourselves faced with seemingly insurmountable odds. It is then, when we are overwhelmed, that we beg God for mercy and deliverance. I have often thought about the times in my life when I have felt the closest to God and in each instance it was when I found myself faced with an overwhelming problem. I feel that I can concur with the psalmist for my cry was great and could have gone out from the end of the earth, for I was indeed at my end. Yet in every instance I was led to the wonderful assurance that all would be well. I was able to lay my burden down and place it in the hands of one that was much greater than I and He was able to deliver me in my hour of distress.

Let us not, however, find ourselves crying unto the Lord only during times of overwhelming distress. Let us cry during our times of prosperity also. It has been my experience that my faith is not only tested in the bad times but even more so in the good times. It is in the best of times that I seemingly take for granted the tender mercies and grace of everyday life. It is during these times as well that our cry should be *"lead me to the Rock that is higher than I."*

ELDER BRIAN MOORE

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**ABRACADABRA**

The Arminians believe that man initiates the work of being born again. They believe that if a man loves the Lord and prays to be born again that the Lord will come into their hearts. What would prompt such a natural man to ask for Spiritual things (see 1 Cor. 2:14)? The Arminians call this "the sinner's prayer." Scripture tells us that "the effectual fervent prayer of a righteous man availeth much." If individuals do not possess the imputed righteousness of Christ then none of them can or will pray an effectual or fervent prayer, no not one! The "sinner's prayer" uttered by such persons seems more like a recitation of certain magic words like "abracadabra" or "hocus-pocus" which can only produce an illusion

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of pure religion.

Solomon wrote in Ecc. 9:1, "For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them." So what would lead a natural man to love the Lord and hate sin? How shall a natural man call on Him in whom they have not believed? How can man exercise faith and believe in God if God has not already given them faith?

Man's religion is full of grievous blunders and it is an untoward theology. However, embracing such untoward notions and grievous errors will not keep God's elect from the everlasting love of Christ. Holding to such theology will not afford much rest in this world but neither will it deprive the elect of immortal glory and heaven. If our works determined whether or not we got to heaven we would *all* be doomed.

ELDER MARTY HOOGASIAN

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### MEMORIES

My grandparents, Walter and Elizabeth Owens, were members of the Primitive Baptist Church at Sulpher Springs (also known as Frying Pan because the meeting house was located on Frying Pan Creek) in the old Washington Association. They lived during a time when times were hard. They lived through the Great Depression, during which time my father lied about his age in order to get a job with the CCC camps in order to send a little money back home. They had fourteen children, 11 of whom lived to adulthood. They were hard working people and always saw to it that the children had a new pair of shoes each year and always had food on the table. They were an industrious people and lived largely off of the land.

They kept bees and once a year they would give a quart of honey to the regular preachers at the old church. I have heard the old timers refer to the honey as "sweetening". They used it much like we would use sugar or the sugar alternatives today. One morning when getting ready to go to meeting my Grandmother put out three quarts of honey saying "I want one quart to go to Elder Rean Singleton, one to Elder Hadley Edwards, and one to Brother Martin

Edwards.” Grandpaw said “But Mom, Brother Martin is not a preacher. He hasn’t even been a member very long.” Grandmaw said, “No, he’s not preaching now, but he will. The Lord showed me in a dream.”

Perhaps Grandpaw thought about the notorious life that Brother Martin Edwards had lived when young which was rough and rowdy to say the least. I still remember Brother Martin describing the dramatic change that came about in his life after the good Lord revealed Himself in him. He put it this way: “One day I was going about with a deck of cards in one pocket and a loaded pistol in the other. The next day I was going about with the King James Bible in one pocket and a Goble hymn book in the other.”

The honey was delivered, and just a couple of meetings later Brother Martin Edwards began to exercise his God given gift in public for the first time. He went on to become a highly respected Elder and for a while served as the Moderator of the Washington Association. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17). I believe that this is never a total surprise to the church. I believe that whenever the good Lord calls someone into the field He also reveals it ahead of time to somebody.

I’ll cite just one scriptural example from the many that are recorded. This one concerns a man whose name was Saul of Tarsus. As you all know, Saul set out with papers of authority to bind those who called upon the name of the Lord at Damascus, but something dramatic took place on the way. I’m sure you all know the story (Acts 9:10-22).

The Lord works in mysterious ways. He did not reveal His calling of the Apostle Paul first to Peter or John or James or any of the other original Apostles. He revealed this first to a lowly servant of God in Damascus named Ananias. Even so, He revealed the calling of a good old soldier of the cross, Elder Martin Edwards, first to a little Sister who always made a point of giving honey to the preachers.

BROTHER BLAINE OWENS  
Bristol, Virginia

### WICKEDNESS IN ALL AGES

In the anti-deluvian period (the space of time before the flood in Noah's day) when "the end of all flesh" came before the God of heaven, He declared that the earth was "filled with violence through them" (Gen. 6:13). He "saw that the wickedness of man was great in the earth, and that every imagination of the heart was only evil continually" (Gen. 6:5). After the waters of the great flood were abated the Lord smelled a sweet savor. One might suppose that the human race had been purified to a great extent by the destruction of the violently wicked and the preservation of Noah's pious family. Not so: for though the Lord promised never to bring such a calamity upon his creatures again, he still declared that the "imagination of man's heart is evil from his youth" (Gen. 8:21). Some seven centuries later David was inspired to write, "The Lord looked down from heaven upon the children of man, to see if there were any that did understand and seek God." The startling announcement was made, "They are all gone aside; they are all together become filthy: there is none that doeth good, no, not one" (Psa. 14:2-3). Observe that it is not only said that they are altogether filthy, but *all together* have become so.

It may be insisted that this was said of mankind when they were under the dispensation of types and shadows, but an improvement has been made under the enlightenment of the gospel. Let those who think so read Paul's description given in the third chapter of Romans. But it may be said that this was true at the beginning of this glorious dispensation, but with the spread of the gospel, and through the united efforts of Christians, the world has become better and better. In reply we say that this contradicts the prediction of inspiration: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The fulfillment of this is observable in our day. Instead of matters taking a more favorable turn, wicked men grow more cruel and malicious. Crimes black and dreadful are being committed in the very midst of the most refined civilization.

The awful stream of corruption has broadened in its onward course. Gambling in multiplied forms is practiced even by persons of religious pretensions, while the law, if it does not openly *sanction*, makes no provision for its *arrest*. Political corruption pervades all

parties to such an extent that truly upright men can scarcely ever attain positions of official trust and honor. The manufacture and sale of intoxicating drinks is publicly carried on under the sanction of a pretended free government. Such is the potent power of money that crimes committed by the very poor are much more likely to be punished than the same crimes committed by the very rich. Wickedness rages in high circles at a fearful degree, and in the low hovels of vice robbery and murder walk hand in hand.

In the midst of this flood of guilt, pride lifts up her unabashed head, and with bold effrontery laughs in the very face of God. Appeals are unheeded and warnings are laughed to scorn as downward rolls the current of humanity to inevitable ruin and everlasting despair. This is a very dark picture but it is not overdrawn. All, all would be carried into this fathomless abyss of ruin were it not for the grace of God. From the whirling current none could escape if all were left to themselves.

What a mercy it is, then, that a just and holy God chooses, redeems, calls, justifies, and finally glorifies His own, an innumerable multitude "out of every kindred, and nation!" (Rev. 5:9). While the whole world lies in wickedness, the world of unregenerated sinners, should we not praise His dear name that He has chosen and called us out of the world? There was no more reason in us than in others why He should have dealt so mercifully with us, for it is all of His sovereign grace. Bless His holy name for such rich grace! It is sufficient to save the vilest, for the efficacy of the blood of the atonement is such that it can remove the foulest stain. The omnipotent arm of Jehovah reaches down and lifts up from the sink of pollution His elect people. Oh! that we could proclaim with power His glorious gospel in the hearing of a dying world and to the lasting comfort of the Lord's redeemed family! Let the coming years be noted for the spread of these glorious truths. May the sweet voice of the blessed Bridegroom sound in the hearing of His bride below, saying, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land."—**Elder John R. Daily**, *Zion's Advocate*, 1900.

### TOTAL DEPRAVITY

I do not understand that each and every unregenerate man is in every respect as bad as he can be. Some men who are utter strangers to grace, have some qualities that from some point of view are good, or at least better than some others. Some are kind in their families and are good neighbors, etc., and those qualities are, in some sense, good. Animals show a love for their kind, and especially their young, and this is in some sense good; so we see also this in the human kind, the mother loves her babe and seeks to preserve it. We read of some who were “without natural affection,” but we do not understand that all men, in nature, are without natural affection. By “Total Depravity” we do not mean that unregenerate men do not love our country or human liberty—that they are all haters of our flag; nor do we mean that they are all brutish, ready to cohabit with beasts, or that all are as low in vileness as those mentioned in Romans 1:26 & 27.

There is no loyalty in men to God—no love of God—not one act in all his life has God’s glory for its object, nor that springs from the love of God. All actions that are religiously right grow out of the love of God, and as there is no love of God in men till born again, so there are no actions of men, till born again, that are religiously right.

It is agreed among our people that a sinner dead in sin cannot perform actions religiously right, and just what we mean by this “cannot” is an important question. We do not mean that he *wishes* to do right and is hindered from it by other causes. Nor do we mean that his unwillingness is his only difficulty.

Man is a moral being; that is, he is susceptible of moral government, he is a moral agent, capable of doing right or wrong. We speak of moral actions to denote either the right or the wrong conduct of men.

Simple *moral inability* lies in an unwillingness to obey. If man’s inability to obey lies altogether in his unwillingness, then his inability is moral only. But if this unwillingness is the result of some antecedent cause, then we must find out that antecedent cause before we can decide whether his inability is moral only. If his inability or unwillingness grows out of a want of instruction, the Campbellites

are right and moral force is the remedy needed. But if his nature is such as to insure opposition to God, then his inability is more than moral only. He is not capable of receiving instruction till this natural obstacle is removed. If he were only an enemy, then instruction might remove the difficulty. But if his mind be enmity (Rom. 8:7), then he must have a physical change before moral force can effect him for good.

The prophet referred to the leopard, and also the Ethiopian (Jer. 13:23), to illustrate this subject, and these illustrations do not suit the case if unwillingness were the only trouble.

The Saviour referred to the thistle and bramble bush to illustrate the subject. A physical change is indicated by these figures. Paul mentioned, "Dead in trespasses and sins." The words "trespasses" and "sins" refer to the moral nature of the subject, but the remedy, "*quicken*ed," was not a moral force, indicating that simple unwillingness was not the only trouble. It is interesting to inquire how God's people are made willing in the day of His power, if they are dead. Let God give them life and their environment will operate as a moral force to turn the will. If they be blind, let God open their *blind eye* and moral force will enter by eye-gate to change their will. If they be deaf, let God unstop the deaf ear and moral force will enter by ear-gate to change the will. If their mind be enmity, let God change their nature by a physical act and then moral force will effect them for good.

Old writers often speak of a *physical* change being necessary. I have seen confessions of faith that say the sinner has "neither will nor power." It is evident that they believed there is an inability beside, and in addition to, the "want of will." To say a "want of will" embraces the whole of the sinner's inability is to make a physical change unnecessary. It is to minimize the force of the word "quicken"ed" and give it no stronger meaning than the words *persuade, teach*, etc. It is to destroy the force of the Saviour's illustration by the thistle, bramble bush, and the making the tree good, etc.

"Neither can he know them, for they are spiritually discerned" implies more than a mere unwillingness (See I Cor. 2:14). "Cannot

see the kingdom of God"...Cannot enter into (discern) the kingdom"...the words describe the sinner and mean more than to say he "will not." While it is true he will not, yet this does not tell the whole trouble, nor does it indicate a remedy. He needs to be generated again (regenerated), which is not his act nor dependent on his will, but when it is done then the several symptoms of the real trouble will disappear. His unwillingness will go. His enmity of heart, deadness, blindness, deafness, hatred, and all the symptoms of his ruin will receive the deadly wound when he is generated again.

The law requires innocence, but his inability to meet this reasonable demand is more than the words "will not" imply. The sinner's attitude to God is that of a condemned criminal (not a *penitent* criminal). He would not if he could. This points out moral inability, but he could not if he would, and this points an inability beyond simple "moral inability." We tell truth when we say he "will not" but, he hears not, understands not, feels not, and discerns not, and "neither *can* he." He *cannot*. So all these "nots" point out the fact that there is something back of all that must be treated by physical force and not moral.

In the new birth or regeneration lies the only remedy, and this the Bible everywhere points out as God's act. *It is not the sinner's act, and is not therefore a duty performed by the sinner.* We are dependent on God for this blessing. We may desire it in our families and churches, but we cannot produce it. The Lord only can give healthy growth to our churches.—**Elder J. H. Oliphant**, *Zion's Advocate*, 1907.

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All the trials of the minister are for the good of the flock, and the Lord enables him to endure it all and profit by it, "For which cause we faint not." Paul would have fainted in the midst of his trials and persecutions but the Lord enabled him to endure all things and to give the people of God the benefit of the lessons that his sufferings taught him.—*Elder J. H. Oliphant*, 1916.

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There is no greater name, that any can afford—Than Jesus Christ our King, our Saviour and our Lord.—*r.e.h.*

### A CHANCE SYSTEM

Everyone not taught in the Christian School of Experience will contend for a *chance* to be saved. You hear this clamor on all sides. And so far as my knowledge goes, the ministry of every denomination except the Primitive or Old School Baptists, preach a chance system of salvation.

They tell us that there is nothing certain about the sinner's salvation. The death of Christ did not make salvation sure. Nothing may not be accomplished by the life, suffering, death and resurrection of Christ. They say He died as much for the unsaved as He did for the saved—that He made as much effort to save Judas as He did to save Paul. They say He has gone to prepare a place for you, but you may never get to that place. The inheritance that He has laid up may never be enjoyed. The house He has built may never be occupied. It is all uncertain. It all depends upon chance.

Wonder why the apostle did not write, "By chance ye are saved?" Evidently because it is not the truth. There is no truth in this chance system of salvation. And there is no consolation in it for God's dear children who have been taught the exceeding sinfulness of sin; who have been made to feel lost; been made to realize what they are by nature and what they must be by grace to see God in peace. There may be, and no doubt is, much consolation in the Chance System of salvation to the self-righteous man. Being so puffed up as to believe that heaven and eternal glory depend upon his efforts, and that he can obtain admittance to the glory world whenever he may conclude to do so, he, of course, finds consolation in this system of chance and is willing to pay his preacher a handsome salary to proclaim it. Human nature loves praise and vainglory, and is willing to pay well for it. Men love to be advised to do that which they want to do and think they can do. This is why the Bible is so little thought of. It does not advise man the way he thinks is right.

"There is a way that seemeth right unto man, but the ways thereof are the ways of death." I think this is a good description of this chance system of salvation. It seems right to man, and it has many ways. But all these many ways are the ways of death. None of them lead to life. There is no eternal life in all the conditional systems of the world. They are all the ways of death.

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But one says, God would be unjust not to give man a chance to be saved. Well, has not God given man a chance? Did not man have a chance to keep the law of God in the Garden of Eden? What good did his chance do him? Did not God give man a chance—and does He not give you, dear reader, a chance to keep the law of Moses—the moral law which Christ did not set aside nor destroy? But what eternal good is accomplished thereby? Does any one keep this law—“Love the Lord with all thy heart, mind, soul and strength; and thy neighbor as thyself?” If not, what good does this chance do so far as eternal salvation is concerned? Have we not all had these chances? If we are not saved by them, why clamor for more? The man who wants a chance to save himself, send him to the law. If he keeps the law his chance system will do to depend upon, but if he does not keep the law his chance system will not save.

Dear reader, may your hope of heaven not depend upon chance, but may it depend upon the “sure mercies of David.” “A certain man went down from Jerusalem to Jericho and fell among thieves.” He had two chances for help. By chance a priest came along, but he passed the half-dead man without helping him. Likewise, or by chance, a Levite also came along and he, too, passed by without rendering any assistance. The poor fellow received no help from this system of chance. And so it is with the poor sinner. If nothing more sure and certain than chance reaches and helps him he will never be saved. But we learn by this parable that the Good Samaritan came where he was. There was something certain about his coming. And he did not stand off and tell the poor fellow that he now had a chance to be saved, but he went to him and administered unto him. He took him on his own beast and carried him to an Inn. He stayed with him all night. He did all needful things for this poor man in distress. So Jesus does for the poor sinner who feels the need of help divine, who is hungering and thirsting for righteousness and who can from the heart pray, “Lord be merciful to me a sinner.” His salvation is sure to all “His people.” He knows where they are and is acquainted with their condition. He came to save them, and He will do it. He gives them eternal life, and they shall never perish. He loves them with an everlasting love, and they shall all be safely housed in the glory land. And it will be all by grace—God’s

unmerited favor to poor, hell-deserving sinners. May this ever be our sweet, sure, immovable hope, and may we not rest in that delusive, man-honoring, sandy-foundation system of salvation by chance. It is without honor to God and comfort to His children.—  
**Elder R. H. Pittman**, *Zion's Advocate*, 1911.

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### COMFORT IN TRIBULATIONS

“Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me” (Micah 7:7).

In every age and dispensation of time, the people of God have suffered afflictions because of the wickedness of the ungodly nations of the earth among whom their earthly interest and welfare are identical. Their eyes being opened to the exceeding sinfulness of the ungodly, and to the inbred corruption of their own nature, they deeply deplore the sad state and condition of the human race, and their hearts are often full of grief and lamentation, while they read, and feel, and know of the certainty, as well as the justice of Divine wrath which shall descend upon this wicked world of mankind. Like the prophet, in the opening sentence of this chapter, they are constrained to utter sad complaint when they contemplate the barren fields and vineyards, desiring food for the hungry soul, and, behold, there is no cluster, and they are left to glean, as it were, over vast fields of stubble, where, only now and then, God in His merciful providence has dropped down for them a crumb of consolation. They look around them and are grieved at the absence of merciful and upright men, and sicken at the sight of gaping wounds and putrifying sores (moral depravity) of the fallen sons of Adam.

But with all the ills of mortal existence, the children of God are provided with peculiar discernment. Their faces and hearts are unveiled (II Cor. 3:16), and therefore they see, not only the present existence of the world's abominations, but also the inevitable result and dreadful end of it all, so far as relates to the world; but their triumph is in the view of Christ, their Redeemer, the end of the law for righteousness to all that believe and love the truth.

In the fourth verse of this chapter, the prophet predicts the Lord's visitation and the appearance of His watchmen, which was to be a time of perplexity and discomfort to the wicked king and rulers and

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nobles of Israel, which has already been fulfilled, and the time did come when it was exceedingly unwise and dangerous for the children of God to confide their faith and hope in Jesus even to their most intimate friends and nearest relatives according to the flesh; for those were their most dangerous religious enemies. So the church is led to the wise conclusion expressed in the text, saying, "Therefore," in consideration of the foregoing facts, "I will look unto the Lord." Their eyes being opened by the power and grace of God, they are enabled to look unto the Lord and be saved. They claim no power of themselves to avert the dreadful judgments of God denounced against the ungodly, and are only saved from despair by the hope which the Lord has given them of their final gracious and everlasting salvation from sin and its awful consequences in the world to come.

Armed with faith the church can joyfully say, "I will wait for the God of my salvation," which means that God is the Saviour of the church, His chosen people. And He being their God and Saviour, they believe that He will hear them when they call upon Him, and deliver them out of all their afflictions. In their affliction and downtrodden state, for a time, their adversaries may taunt them with the apparent absence of their God, yet they hope and trust that they shall arise, and that in the darkness the Lord shall be a light unto them. They recognize the fact that the terrible judgments that fall upon the nations of the earth are tokens of His divine wrath and holy indignation, and yet they receive strength to bear it in common with the world, knowing that they themselves have sinned against Him, and they look to the hand that smites them to bind up their wounds and execute judgment for them and plead their cause against their enemies, who, when they shall see it, shall be ashamed.

The holy Jerusalem shall be established and endure unto all generations, while boasting Babylon shall fall into everlasting destruction. And with all these facts before them, and feeling that in the Lord Jehovah is everlasting strength, the children of God may say, and do often feel, that they have no cause to fear, though the earth itself be removed; and say also, that there is none like unto the Lord, "who pardons iniquity and passeth by the transgression of the remnant of His heritage; and will cast all their sins into the depth of the sea." "Happy is that people, that is in such a case: yea,

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happy is that people, whose God is the Lord" (Psalm 144:15).—  
**Elder J.E.W. Henderson**, *The Gospel Messenger*, 1905.

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### REDEMPTION

To understand this blessed theme it is necessary that we know something of its various relations, or different shades of meaning. The Standard Dictionary defines it, "To purchase back; recover, as from captivity; deliver, as from sin." When the apostle speaks of Jesus as having obtained eternal redemption for us (Heb. 9:12), he means, He brought them back into His own possession. Before this they were His by virtue of covenant relation; now they are His legally; and because this is so, they will all hear His blessed voice (John 5:25) and be His by virtue of vital relation. "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (Zech. 9:11). The blood our Lord gave as a ransom for His people was covenant blood, and secured their eternal redemption. It is by and through that blessed medium that poor finite man can hope to live beyond this vale of sin and sorrow. We have often wondered why we were enabled to believe and love the sweet doctrine of grace, for, as the apostle said, "we received it not of man, neither was I taught it but" (as we hope) "by the revelation of Jesus Christ.—**Elder A. D. Wood**, *The Primitive Baptist*, 1937.

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### OBITUARY

**SISTER BETTY KOONTZ LONG** (93) of Luray, Virginia died Monday, June 12, 2006 at Rockingham Memorial Hospital in Harrisonburg, Virginia. She was born in Page County Dec. 20, 1912 to Frank L. and Bertie Koontz. She lived most of her life on her homeplace.

On April 23, 1929 she married R. Harry Long who preceded her in death on Oct. 14, 1991.

She is survived by her two children, Robert E. Long of Luray, and L. Belle Shuler and her husband Bill, of Waynesboro, Virginia; five grandchildren Teresa Pyne of West Point, Va., David Long and Alan Long of Luray, Eddie Shuler of Waynesboro, and Gayle Gilman of Richmond; 13 great-grandchildren and a sister, Iva Mae Koontz of Waynesboro, Va. She was preceded in death by one sister and three brothers.

She was a member of Hawksbill Primitive Baptist Church and was a

true inspiration to her family and friends. She will always be remembered for her dedication to her church and for her good cooking and gracious hospitality, also a devoted wife and mother.

A graveside service, as she requested, was held at Graves Chapel Cemetery in Stanley, Virginia, at 11 a.m. on Thursday, June 15, 2006 by her pastor Elder Ernest Long, followed by lunch, as she requested, with a large attendance of family and friends present.

**SISTER ZESSIE MYRTLE GOOD (89)** of Mont Vue Nursing Home, died on Saturday, June 10, 2006 at the home. She was born on Dec. 2, 1916 in Stanley, Virginia, and was a daughter of the late Elby and Mary Elizabeth Good.

Sister Good was a member of Hawksbill Primitive Baptist Church and was a self employed housekeeper for fifty years.

She is survived by a brother, Nathan Good of Stanley, Va. and a sister, Edith Miller of Stanley. She was preceded in death by five brothers, Lloyd, Edward, Daniel, Walter Lee, and Paul Russell Good, and three sisters, Elsie Pugh, Mamie Miller, and Edna Mae Gray.

A funeral service was conducted on Tuesday, June 13, 2006 at the Bradley Funeral Home in Luray, Va. by Elder Forest Atwood, Jr. Burial was at the Leake's Chapel Cemetery in Stanley.

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*"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4).*

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

Sis. Janet Y. Ford, Va., \$15.00; Elder James L. Painter, Va., \$10.00; Elder Howard Edwards, Mi., \$5.00; Mr. & Mrs. James P. Parsons, Ms., \$15.00; Betty Lou Brown, Va., \$10.00; A Friend, Fl., \$10.00; Ann Dzwonkowski, Ga., \$5.00; Bertha Marshall, Va., \$10.00; Elder Durward Edwards, Ohio, \$25.00; Pauline Weeks, Va., \$10.00; Idrys M. Davis, Tx., \$10.00; Hilda S. Jones, Va., \$10.00; Betty C. Nolin, Al., \$5.00; Mrs. Donald L. Moseley, NC, \$15.00; Roger Beemer, Ks., \$5.00; Lois Collier, Ill., \$10.00.

**SECOND SUNDAY (continued)**

**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. 2008

**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 2007

**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. 2007

**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. 2006

**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 2007

**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.; Bro. Sam Baggarly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2007

**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 2007

**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 2007

**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 2007

#### 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. 2007

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.

May 2007

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. 2006

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 2007

OLD HARFORD - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or 195 exit 74 to Md. 165, turn right and go three miles to the church on the left; Meets each 2nd and 4th Sundays at 10:30 a.m.; Annual meeting the second weekend in May; Elder Richard Tillman, Pastor, 6 Brandywine Drive, Shrewsbury, Pa. 17361, Tel. (717) 235-3369; Anita Reedy, Clerk, 1324 Harford Square Drive, Edgewood, Md. 21040, Tel. (410) 671-9483.

Nov. 2006

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, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464.

Dec. 2008

UPPERVILLE, Va. - Meets each 4th Sun. at 2:30 p.m.; Sister Bessanna Trussell, Clerk, 2234 Taft Circle, Apt. #1, Winchester Va. 22601, Tel. (540) 662-1605.

Dec. 2006

#### 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 2007

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 2006

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

Sept. 2007