

# Advocate and Messenger



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## A STRANGER HERE

One evidence that the Spirit of God indwells us is that we feel to be “strangers and pilgrims” in this “present evil world” (Heb. 11:13, 1st Peter 2:11 & Gal. 1:4). The more we understand “the plague of our own heart” and the more we see the vanity of the things of time and sense, the more we realize that *we are strangers and sojourners in the earth* (Psalms 39:12, 119 & 1st Chron. 29:15).

When we look about us and observe the way a great many people think and act, we are reminded of what a great gulf lies between them and us. Proverbs 20:6 says: “Most men will proclaim every one his own goodness,” but with us it is much different. By the grace of God we have been blest to understand, as did the apostle Paul, that in us (that is, in our flesh) dwelleth no good thing (See

Romans 7:18). In and of ourselves, we are “as an unclean thing, and all our righteousnesses are as filthy rags” (Isaiah 64:6). There is a righteousness that consists of the obedience of the Lord’s people to Him as His awakened children, but the righteousness that justifies them before God is in Christ alone, and is imputed to them without works on their part. Their beliefs in such Biblical truths as these makes them appear very strange in the eyes of an unbelieving world.

We live in a society where it is very common for men to “receive honor one of another, and seek not the honor that cometh from God only” (John 5:44); a world in which the majority of the inhabitants seem to think that real living and real happiness consists of having great material wealth, taking one’s ease, eating, drinking, making merry, etc., (see Luke 12:19). However, those who are “strangers” to the world have been blest to realize that true, “durable riches” are to be found only in the Lord (Prov. 8:18), and, like Moses, we understand that even the “reproach of Christ” is “greater riches than the treasures in Egypt” (Heb. 11:26). We know that those who *desire to be rich* “fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition” (I Tim. 6:9). We also know that worldly riches “certainly make themselves wings; they fly away as an eagle toward heaven” (Prov. 23:5), for such riches “are not forever” (Prov. 27:24). And in addition to all this we are also aware that idleness and worldly ease and pleasure, will ultimately lead to emptiness and misery (see Isaiah 47:8,9). Those who live in such pleasure are dead while they live (I Tim. 5:6). They do not know what true happiness is.

All such things make Christ’s humble followers total strangers to the world. Those who have their heart set on nothing but material things are “uncircumcised in heart” and cannot enter into the sanctuary of the Lord (Eze. 44:9). They have “neither part nor lot in this matter” for their heart is not right in the sight of God (Acts 3:21).

We humbly believe we can count ourselves among those who are “dead to sin” (Romans 6:2), for we have been blest to see the exceeding sinfulness of sin (Romans 7:13), and have been killed to the love of it. We hate sin, and would avoid it altogether if we

could. But we are living in a world that is made up largely of men and women to whom *wickedness is sweet* (Job 20:12), and who *love darkness rather than light* (John 3:19). John said, "We know that we are of God, and the whole world lieth in wickedness" (I John 5:19). The world of the ungodly is no different now than it was in John's day. They *drink iniquity like water*, "rejoice to do evil, and delight in the frowardness of the wicked (Job 15:16, Prov. 2:14). And while they are in this awful state they certainly cannot understand us, and we would be making a terrible mistake if we tried to enter into any kind of alliance with them. It would be very much of an unequal yoke (see II Cor. 6:14). The world has been crucified unto us, and we unto the world (Gal. 6:14). We are strangers here.

Much of what the world calls *music* is a terrible annoyance to my soul. It grates on my nerves and makes me want to get as far from it as I can. I often marvel that anyone can listen to such awful noise hours on end, (usually with the volume turned up about as loud as it will go), and keep any semblance of sanity. Somehow, I have no problem imagining the wild Gadarene, if he had lived in our day, having a boom box sitting on one of those headstones where he dwelt (see Luke 8), with that ungodly "instrument of music" blaring at an ear-splitting pitch. I have seen people on television (dancing?) to this kind of instrumental bedlam with wild, obscene gyrations, and I have thought to myself that, just like the devil-possessed Gadarene, these folks surely cannot be in their right mind (see Luke 8:35). The main thing I dislike about going to some public eating-places is that they have Juke-boxes, (the word juke, or Gullah, is of African origin, and means *disorderly*), and what kind of music do you suppose is usually being played, loud enough to be heard a good distance away? Any time I have found myself in that kind of environment, I have thought to myself, *surely this is not my world. I am a stranger here.*

We live in a materialistic society that murders over a million babies each year while in the womb; approving this wholesale slaughter while at the same time opposing capital punishment, with some inconsistently arguing that such punishment is "murder," and

others saying it is “too cruel.” Those who oppose out-of-wedlock cohabitation, adultery, homosexuality and such like practices are branded as narrow-minded bigots, old-fashioned prudes or worse. Over forty million people are currently infected with the AIDS virus and millions more are infected with other sexually transmitted diseases. In addition to this, myriad other ills afflict the peoples of the earth, and a great number of tragedies have befallen the nations, including some in our own country. Many other dangers hang over our heads as threats of eminent and cataclysmic casualties, and can we doubt that such things are clear indicators of God’s displeasure? The wonder is that there are no more ravages throughout the world than there are.

We live in a world in which greed abounds and every law of God is contemptuously and insolently violated each moment of every day; a world in which hundreds of millions of dollars are spent each year on alcohol and entertainment; a world that is riddled with corruption in high places, where drug dealers and pushers often boast openly of staying out of prison by giving kick-backs to judges and other officials; and a world in which all sorts of crime and vice are rampant and where various forms of child and spousal abuse are common. When we consider these and a host of other evils and injustices in the world we are very forcefully reminded of just how much of a stranger we who try to serve the Lord are here in this worldly environment.

We no doubt feel much as did Moses while he was dwelling in Midian. He felt himself to be “a stranger in a strange land” (Exodus 2:22). His first son was born there, and he called him “Gershom,” which means “a stranger here.” And while they dwell upon the shores of time *all* God’s regenerated and enlightened people might well be called “Gershom,” for this world is not their home. They are only passing through on their way to a better place—that city which hath foundations, whose builder and maker is God” (Hebrews 11:10). That is the place of their *true* citizenship.—*Editor*.

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We can never think too highly of God in His infinite purity, nor too little of man in his native wretchedness.—*Editor*.

**A SIGH FOR PITY**

Pity Thou me, forbearing Lord,  
I'm poor, and weak, and lame.  
Rememberest Thou I am but dust,  
Thou knowest, Lord, my frame.

I feel ashamed to ask of Thee  
A thing so great and high  
But being sunken low in sin  
Without Thee I must die.

Without Thy life I cannot live  
A witness of the cross.  
Unworthy, wretched, and abased,  
I'm nothing more than dross.

Without Thy sight I cannot see  
The narrow way to find.  
Long since I have been made to know  
Within myself I'm blind.

Consider, Lord, my feeble case,  
Dispel these raging fears.  
'Tis Thee alone can heal my wounds  
And wipe away my tears.

I'm nothing in Thy sight, I fear,  
I feel so very small.  
O, look in pity on me, Lord,  
And hear my feeble call.

Thy riches are for such as be  
In poverty like me.  
Then sure I trustingly can leave  
My burden, Lord, with Thee.

### THE SPIRIT OF TRUTH

We must begin this subject with thoughts of the triune God. Who is there that has not puzzled over the God who is One, yet is three? There is nothing in earth to which we may compare Him. Yet, from the beginning to the end, the Scriptures declare this truth, for even the word which translates into our name of *God* is a plural word. "And God said, Let us make man in our image, after our likeness" (Gen. 1:26). In this, the Creator was speaking to His Son and to the Holy Spirit. Mystery of mysteries! Wherever we find one of the works of one of the Godhead, we find elsewhere that the others performed that work also. They are one.

It pleased our covenant-making God to reveal the work of the Father in the creation of the worlds, and in bringing into being all that man would need before He created man. It has pleased Him also to preserve mankind after His divine purposes. God was not surprised by Adam's fall, nor was He discouraged by it. All men can see things that God has done, though not all will recognize God as the source (Romans 1:19-21). This knowledge of God is the beginning of revelation.

In the fullness of time it pleased God to reveal His Son. With a body born of Mary, Jesus could be seen, heard, touched, but the Spirit within was the fullness of the Godhead. To see Jesus is to see God, as the Lord said to Philip (John 14:8-11). This is the second great revelation of God to man. His work on earth being completed, our Lord returned to glory, but He did not leave His disciples comfortless. The third great revelation was at hand, in the Person of the Holy Spirit of truth, the Comforter.

God is perfect. As a Creator He has left nothing undone, nor will He until the last one of the elect people are safe at home. There is a perfect unity in the work of Christ with the Father, for His humble submission to the Father's will lacked nothing. As a prophet and teacher He failed in nothing. As our Atonement, He is perfect, and as our Mediator also (Hebrew 1). The Holy Spirit also is perfect. At the dawn of time He moved over the face of the deep, bringing order and light, giving life to all growing things. It has been His

work to give faith and understanding to God's people in all ages. One day that Holy Spirit will awaken the sleeping dust from the earth, and raise it to life again, a new creation.

The Apostle Paul could testify of the Lord, having first met Him on the Damascus road, that He alone "hath immortality, dwelling the light which no man can approach unto; whom no man hath seen, nor can see" (I Tim. 6:16). God is light, but unlike any light known on earth. He is immortal, the source of all life. He is good, the fountain of all goodness. He is wisdom, and power, the very source of all wisdom and power. "We have heard of him, and declare unto you, that God is light, and in him is no darkness at all" (I John 1:5). Saul of Tarsus was stricken into the dust, blind and helpless, by that light (Acts 22:6-11, and 26:13). That light, said John, was in Christ (John 1: 4,5). Then how shall we declare this mystery? I can only say that God is that light, that *true* light, and that it has pleased Him to manifest that light in His own way. Like a light within a house, shining out through three windows, it is one light but it is seen from three different points of view.

The apostles were distraught at the death of Jesus. They had not yet learned to see the Lord as more than a man. It had not occurred to them that this man, this friend and teacher, had by the power of His word spoken the worlds into existence. They had seen Him work miracles, but it had not occurred to them that He was more than a prophet. To Cleopas and his friend walking toward Emmaus, our Lord had failed. And then Jesus appeared to them, to comfort them with the knowledge of the purpose of His death.

After the Lord's ascension, the disciples still were not completely aware of what they had seen and heard. They knew it was marvelous. And then the Holy Spirit, the Comforter, moved over them all with the sound of a mighty rushing wind, and a presence like cloven tongues of fire. Then they understood, and began preaching the gospel. This has ever been the work of the Spirit, to open the blind eyes, to cause the lame to walk and the deaf to hear. You see, God does not speak to just everyone. If you sit under the sound of gospel teaching, if it touches your heart and makes you know it is the Lord speaking to you, then it means you are one of

God's children. You can never be satisfied with anything less. It will comfort you in life, it will strengthen you in worship, and it will give you grace in the moment when you leave this old world. It will tell you that you belong to Him, and you are going to see Him for yourself.

The Spirit also will show you your sins. As a boy I heard an old preacher tell of his wild youth. He said he was sitting in a back room of an old filling station, gambling, when the Lord appeared to him. He threw down his cards, left, and never went back. The dying thief on the cross finally acknowledged his sins, confessing that he deserved to die. Was it too late, as many people believe? Ah, no! For the Lord's promise brought him comfort in his dying hour. We often sing Mr. Newton's hymn Amazing Grace, and we have heard how the Lord arrested his wild career, brought him low almost to the point of death, and then delivered him. The first of the commandments to Israel told them "The Lord thy God is one." His promise is yea and amen, and never was forfeited yet. And as God is one, it is His divine purpose that one day His people also will be one—and one with Him.

ELDER RAYMOND WEBB

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### GOD'S HOLY NATION

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa 42:16).

Think of God's people in Egypt as an example. They were blind to such a degree that they could not find a way to deliver themselves from their cruel taskmasters. The Lord God both saw their afflictions and heard their cries. More often than not God's people cry out, not in joy and adoration, but rather by reason of their taskmasters. Often if God's people can see a way out of their miseries they will take it without a thought to thank the Lord. And if they can find relief, seldom will some give God the glory and praise Him for His multitude of mercies. Nonetheless, God has compassion on those that He loves. The Lord still brings His people

out, delivering them in miraculous ways. How does the Lord bring His people out in miraculous ways today? Is the Red Sea still parting? Those that have a home in the Lord's Church, those who have had their values changed have been led out of their bondage to the world by the Lord. No man can find that way out by himself. Men are blind to that way and must be led out by the Lord. Man is unable to find rest for his soul. God must bring him by a way that he knew not.

I have often considered the way God leads His people. Why is the road so hard? One reason is that the walk of God's people is an uphill battle. It is a walk with many battles where God's people fight the good fight of faith. The quickened soul initially finds himself in a horrible pit. All in Adam live in that horrible pit and know it not until the elect are being born again. In the 40th Psalm we read of one in that pit who patiently waited for the Lord. One waiting on the Lord is one who waits in a sweet hope. In the 40th Psalm we read that this one cried unto the Lord and the Lord heard his cry. The Lord brought him up. When one comes to such a realization who else can deliver him but the Lord? It is He that leads us out. The Psalmist says, "He brought me up, also out of a horrible pit."

Before God brought Israel out of Egypt, Pharaoh was told of God through Moses to let His people go that they might serve the Lord (see Ex 8:1). It made little difference to Pharaoh that God had for Himself a people. Declaring the doctrine of election produced not the desired end. The end of such a great deliverance was a change in servitude. Instead of serving Pharaoh in bondage, God's people are led out to serve the Lord in liberty (see 2 Cor 3:17). When the Lord led His people out, He went before them. He led His people out by a pillar of cloud by day and a pillar of fire by night. This manifestation was a picture of the work of the Spirit of God sent by the Lord Jesus Christ. The Spirit both guides and leads God's people in the way that they ought to go. It's a picture of the Lord's mighty hand at work in the lives of those He loves. The Psalmist said the Lord God beset him behind and before and lays His hand upon him. Such knowledge is too wonderful for

men. It is too high. They cannot attain unto it (see Psalm 139: 5-6). By grace the Lord still lets down His hand and shows His children the way that they ought to go, establishing their goings.

The Hebrews followed the pillar until the tabernacle was reared up and the cloud covered the tabernacle. At evening upon the tabernacle was the appearance of fire and there was the cloud and fire. From that point forward God's people followed the tent of the testimony (see Numbers 9:15-19). The ark of the testimony is a picture of the Mercy Seat of God. The blood bought mercy seat, was a figure of the Lord Jesus Christ. So today all God's people ought to follow their Lord in order to be found in His divine service. If God's people sought the King and His Kingdom first, they would surely be lead to the place of His divinely appointed service—the Lord's Church.

It is He that puts a new song in the hearts of His children even praises unto His holy name. It is He that puts a new heart and a new Spirit in His elect whereby they call upon the Lord. It is He who gives His born again children hearing ears and seeing eyes. But do all of them serve the Lord? Do all those who have been brought up and out of their horrible pits follow the ways the Lord has established for them to go (see Psalm 40:2)? How many are they that say, "We will not walk in the old paths"? How many forsake the rest that God has for their souls in this world? Being born again doesn't make God's people incapable of fulfilling the desires of the flesh! Many of God's people are still as stiffnecked as those that God brought out of bondage in Egypt. Those in that day too experienced God's miraculous deliverances but it didn't take long before they were found worshipping gods of their own making. The Lord purposed unto Himself a Holy Nation a royal priesthood, a peculiar people, though it is but a Little Flock. Fear not little flock, these things the Lord has done and He will not forsake you.

ELDER MARTY HOOGASIAN

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A few soft-spoken words that carry a potent spiritual message will lodge more favorably in the hearts and minds of godly hearers than a multitude of bellowing words without conviction, direction or purpose.—*Editor*.

## SEVENTY WEEKS OF PROPHECY

### *The Bible vs. Premillennialism Part 4*

In this fourth installment, I hope to examine the 110th Psalm and show how it disproves the pre-millennial theory. The 110th Psalm is a Psalm of David and it portrays the reign of Christ over His kingdom following His ascension into heaven and immortal glory. In this particular Psalm, Christ is referred to as a King and a Priest and He is seated on His throne in Heaven ruling and reigning.

In Psalms 110:1 we read, "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This verse is rather pictorial in that it gives us the image of Christ seated on His throne. It is also important to note that pre-millennialists believe that Christ will reign at a future time and will sit on an earthly throne. In the book of Hebrews 10:12-13 the Bible teaches us that Christ took His place on the throne after He had made the sacrifice for sins. Therefore, the image that we see in Psalms 110:1 is an image of Christ after the Cross of Calvary.

The 110th Psalm creates several problems for the Pre-Mill follower. One problem being that it shows Christ as reigning now and not at a future time. Secondly, the popular idea that Christ will come back to earth and reign for a thousand years and then put all enemies under His feet is discredited by this Psalm. Followers of this heresy commonly believe that Christ will return to earth and will in a matter of time defeat all of His enemies, until He is the sole ruler of the planet. This verse however teaches something else. If you will notice in verse one the word "until" provides a rather large problem for the pre-mill advocate. The verse teaches us, in correspondence with Hebrews 10:13 that Christ will sit on His throne "until" His enemies are made His footstool. The proper understanding of this verse is that, while He is reigning on His throne, Christ will sit until His enemies are made His footstool. It does not agree with millennial theory that suggests that Christ will come to earth and then make His enemies His footstool.

With this information it is only reasonable to acknowledge that Christ procured the victory with His death, burial and resurrection,

the victory is His. However, according to time, all things must assume their defeated place and eventually death itself will die, for the last enemy that shall be destroyed is death. The work has been finished and Christ is King, it is just a matter of time in which we will witness these enemies fall, it is a foregone conclusion.

Another problem that the 110<sup>th</sup> Psalm creates for the Pre-Mill advocate is that it introduces Christ as a King and a Priest while He is reigning. The premillennialist believes that Christ will return to earth and then become the king, and priest. This is a huge error in light of the teachings of the 110<sup>th</sup> Psalm. This Psalm teaches us that Christ is the King and that He is a priest forever after the order of Melchizedek. The popular notion that Christ will be a king and priest after a supposed return to earth would not be proper according to scripture. In the seventh chapter of the book of Hebrews verse 14 we read, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." This verse teaches us that Christ could not be a priest on earth because he was not of the tribe of Judah. With this we are made to understand through the simple process of elimination that if Christ could not be a priest on earth, according to the Scriptures, then His throne cannot be on earth. This then leads us to understand that Christ is reigning now and that He will continue to reign until all of His enemies are made His footstool.

I could spend further time on Psalms 110 as it pertains to the subject, but feel that the above comments are sufficient for now. In part five of this study, I hope to explore the 9th chapter of Daniel.

ELDER BRIAN MOORE

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### SAME STORY

*"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you" (Acts 17:23).*

There is nothing new under the sun! Passing through this world we can easily see some of man's altars. We see devotees dedicated to the things that they love and adore. To some, history is their god. To others it is art. To others it is philosophy, and to others it is science. But regardless of what men adore and dwell upon in

this world there comes an end to their love and knowledge. The historian cannot study that which occurred before there was a record preserved. The art lover looks back to the hands of other men for their beauty; not to the beautiful works of their Creator. The philosophers, whose god is man's knowledge, continue to broaden the ways of confusion and death. Those devoted to science admit that science is a "black hole" when it comes to insights into the Father of lights. Man's altars dwell on creation—but the Creator they cannot comprehend. Without God's gracious work God remains the same unknown God today as He was yesterday.

James 3:7 reads, "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind." Man cannot make himself good nor shall all the time in the world be sufficient for the natural man to find God. How long will a man seek for that which he knows not, or has not lost?

To the wisdom of the world Jesus and the resurrection is "a new doctrine" (see Acts 17:19). But it is the doctrine of the Ancient of Days. It is the doctrine of God. Neither the wise and learned of Athens nor those filling the seats of worldly wisdom today believe in Jesus and the resurrection of the dead by worldly wisdom. It takes the work of the Spirit to guide one into all truth.

When Paul preached Jesus and the resurrection of the dead, that preaching divided men into three camps (see Acts 17: 32 & 34): some mocked; others said, We will hear thee again on this matter; but certain men clave unto Paul and believed. So it is the same way today. In Athens some erroneously believed that Paul turned the world upside down (see Acts 17:6). It is not in the preacher's power to make the gospel beautiful. The preacher may be blessed of God to preach the glorious gospel by grace, but it is God that has made every thing beautiful in His time. Also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end (Ecc. 3:11). The Holy Ghost must come upon one, and the power of the Highest must overshadow one before that which one used to love no longer seems so lovely. God alone turns the world upside down in His people. Those whose mind is set on the world and not on things above seek not God's gracious works or love His doctrine.

ELDER MARTY HOOGASIAN

### COMFORT YE MY PEOPLE

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isaiah 40:1,2). This is an exhortation or command to the Lord's servants to comfort His people. The question might be asked, How shall they comfort them? The Saviour said, "Teach them to observe all things whatsoever I have commanded you" (Matt. 28:20, etc.) Paul said to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2). To the child of God there is comfort in reproof, rebuke and exhortation, if it is done in a scriptural way with long-suffering and doctrine. Again Paul says, "Comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God" (II Cor. 4:3,4).

None are addressed in the above quotations except the children of God, who have been made partakers of His divine nature. To all such he says, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). If one be afflicted or overtaken with a fault, it is the duty of the brethren and sisters to try to comfort them and bring about a reconciliation by pointing out to them the way that Christ has marked out for them to walk, and if they can convert them from the error of their ways they will have saved a soul from death and hid a multitude of sins. That is, they will be saved from a death to the enjoyments of the blessings promised to God's children in obedience—not from an eternal death.

We are commanded to comfort the feeble minded and support the weak—to bear them up and strengthen them with the sincere milk of the word, that they may grow in grace and in the knowledge of the truth. If they need reproof we should do it in a scriptural way, and not encourage them in any hallucination, even if they are our children or any other connection. Though the child of God is troubled and his troubles seem more than he can bear, they can never separate him from the love of God which is in Christ Jesus. Therefore, dear brethren, if we suffer with Christ in this world, we

will be glorified with Him in the world to come. If our enemies rise up against us, and influence the children of God, even our loved ones, to lift up their heels (fleshly nature) against us, let us not marvel at it, for the world is an enemy to the child of God, and is at all times ready to do anything to destroy the peace and happiness and welfare of the church. But no weapon that is formed against the people of God shall prosper, and every tongue that shall rise up against them in judgment shall be condemned.

The Lord has prepared for His people a table in the midst of their enemies, and they can feast upon the invisible things of God's kingdom, even though their enemies may be railing out against them in their fury and wrath, and falsely accusing them. The Saviour has declared that we are blest when the world hates us. "Though troubles assail and dangers affright—Though friends should all fail and foes all unite—Yet one thing secures us, whatever betide—The Scripture assure us the Lord will provide." He has promised to be an adversary to our adversaries, an enemy to our enemies. He can conquer all our foes and cause the wrath of man to praise Him. Therefore let us not revile our enemies, but let us do good to them that hate us, and thereby heap coals of fire on their heads. When Christ was reviled He reviled not again.

If a brother or sister should depart from the right way, we should deal with them gently. Peter denied the Saviour while walking in person with Him. Paul said, "The good that I *would*, I do not, and the evil that I would *not*, even that I do." If these apostles erred from the right way, how can we expect perfection? Our troubles and afflictions are often chastisements, and prove a blessing in the one afflicted, and to others also. "God moves in a mysterious way—His wonders to perform." He is a sovereign, and works all things after the counsel of His own will. He alone is able to bring order out of confusion. Therefore, it is good to wait upon the Lord.

If we take matters in our own hands, and go according to our own carnal nature, and not according to the Lord's precepts, we say by the act that we will not have the Man Christ Jesus to reign over us. Being joined to Christ, we are one spirit, and have become His bride, and if we have any doubt as to how we should walk let

us go to our husband (Christ) and examine His precepts, and walk therein. God never decreed that the bride should rule the bridegroom, but that the bridegroom should be the head of the bride. Therefore Christ is the head of the church, and when the church persists in walking in her own ways instead of her Husband's, she soon loses her identity and the candlestick is removed, just as when a wife persists in ruling her husband she brings destruction to the house.

Paul said, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Dear brethren and sisters, don't allow yourselves to become drunken with the things of this world, such as covetousness, pride, the love of money, etc., for such things have a tendency to destroy the peace of the church and also the peace of families. Do not let pride overrule your better judgment and cause you to say you never visit certain neighbors because they are uneducated, when perhaps your own mother cannot spell well enough to write a respectable letter. Such a spirit proceeds from Satan and not from your Husband (Christ). He will not allow such things to go unpunished, but will send chastisements on the guilty, such as will humble them and cause them to esteem their brethren better than themselves.

Where your treasure is, there your heart will be also. If it is in heaven, your mind will be on things eternal. If it is on earth, it will be on things that perish. So let us not lay up treasures on earth for moth and rust to corrupt and for thieves to break through and steal, but let us lay them up in heaven where they cannot be corrupted or stolen from us. Flee these things and lay hold on eternal life whereunto thou has been called, and hast professed a good profession before many witnesses. Godliness with contentment is great gain, for we brought nothing into this world, and it is certain that we can carry nothing out, and having food and raiment let us therewith be content. Never cast reflections on the poor and uneducated, for this is not Christ-like. He went among the poor and uneducated fishermen to choose His disciples.

Dear reader, if you are chastened for disobedience, rest assured that you are a child of God, for He only chastens those that He

loves, and He loves only His children, and He will never leave nor forsake them. He will raise them up at the last day, and will fashion their vile bodies like unto the glorious body of Christ, and then all their troubles and sorrows will be ended, and all tears will be wiped from their eyes. Therefore, let us bear our troubles patiently (though our enemies may cause us to suffer for well-doing), looking forward to that blessed hope.—**S. P. McDonald**, *Zion's Advocate*, 1905.

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### FAITH'S PRACTICAL EFFECTS

The true believer has many privileges. He is permitted to trust Him who is invisible, and he has the satisfaction of believing that God is fully able to supply all his needs and support him in every trial. Faith gives to him the evidence and subsistence of things not seen, and enables him to realize the great truths of the gospel and to rejoice in the sweet promises of God. As his faith works by love, he loves Him in whom he trusts, and loves those who are begotten of Him. In life's toilsome journey he is supported and directed by faith in his God, a faith that is more than historical, being an implanted, living principle in his soul, which can no more die entirely than can the Spirit that produces it. He enjoys a stable peace in the midst of a changing world, and if, through the weakness of the flesh, he is startled and distressed by a sharp and sudden trial, he quickly flees to his strong refuge, remembers it is the Lord's doings, resigns himself to His will and patiently awaits the unseen issue. He uses prosperity with moderation, and meets adversity with calmness. Having committed all his concerns to the Lord, he knows that his best interests are safe. There are many things over which he can have no control, and he is glad to believe that there is a hand that rules in wisdom and makes his trials and afflictions subserve a noble purpose.

It is the privilege of the true believer to show his faith by his works. Indeed, the exercise of a living faith will produce a fervent *desire* to do the Lord's will, which will manifest itself in an *effort* to do His will. The best evidence of such a faith is the manifestation of such a desire, and one who is actuated by it will be solicitous

how he may glorify God in the world and live in the enjoyment of such foretastes of heaven as are attainable while he is yet upon earth. "Lord, what wilt thou have me to do," was Paul's first fervent and effectual prayer. This great champion of the doctrine of sovereign and discriminating grace, was faithful in exhorting God's people to walk worthy of the vocation wherewith they were called, and to present their bodies a living sacrifice, holy, acceptable unto God, as their reasonable service (See Rom. 12:1). To walk with God in the exercise of faith, and strive to mortify the body of sin in the members, seeking a practical conformity to the character of the meek and lowly Redeemer, is one of the happiest privileges of the believer.

A believer's conduct towards his fellow creatures is regulated, or should be, by the same principle of faith. As he feels his own weakness and unworthiness, and as he is conscious of living on the grace, mercy and pardoning love of his divine Master, in the same degree he is likely to possess a spirit of meekness and gentleness. Being humbled under a sense of much forgiveness to himself, he finds it easy to forgive others, if he has ought against any. Haughtiness and obstinacy are not the product of a true faith which works by love. To be resentful and unforgiving is to manifest a fleshly propensity that bears no mark of faith in Christ. To requite injuries with kindness and to overcome evil with good is to manifest the gracious dealings of the Spirit in the heart and shows that a living faith has been imparted there. Gentleness, forbearance and forgiveness will certainly be seen where love is written in the heart, and where the soul has been liberated from the law and narrow dictates of a selfish spirit. A sense of our own failings will cause us to regard the failings of others with due allowance if we have this faith in our hearts. We will be slow to believe reports to the injury of others without sufficient proof, and even then we will not repeat them unless lawfully required to do so. To "speak evil of no man" is commanded by the same authority that forbids adultery, theft and murder, so we should keep our tongue as with a bridle.

Faith in Christ and love for Him will induce us to deal honestly and justly with our fellow beings in our transactions with them, if

we are regulated by this faith and love in these transactions. This is the pure incentive to true charity. Faith in Christ, when in lively exercise, carries with it a sympathetic feeling for suffering humanity, and opens ear, heart and hand to feed and clothe the needy, to visit the sick, and to comfort the distressed.

There are many corrupt customs and maxims of the world. Vain amusements and sinful practices present themselves in every community to a greater or less degree. The broad way appears decked with attractive scenes and flesh-gratifying delights. The false glitter of wealth and worldly display is viewed by the carnal eye with charming delight, while the siren music of pleasure's deceptive harp dulls the natural conscience and lures the soul on to destruction.

Abiding faith in the precious Redeemer and pure love for Him serve as a safeguard amid all these vain allurements of the pleasure-seeking world. The believer is *in* the world, but he is not *of* it. The discharge of duties of that station in life in which the providence of God has placed him requires him to mix with the world in ordinary business affairs, and the religion he professes as well as accepted rules of etiquette demands that he treat all with becoming respect, but he is disposed to look upon the poor pleasures and sinful amusements of those who know not God with a mixture of pity and disdain. Having learned to know better things, he is led to say, "Let worldly minds the world pursue,—It has no charms for me;—Once I admired its trifles too,—But grace has set me free."

Evidences of pride are to be seen all around us, not only among the non-professing world, but also among those who loudly profess faith in Christ. "Society" people parade the streets arrayed in finery, their necks never bending to notice others whom they regard as being below their rank. What strutting worms they are! Such vanity is the very opposite of the fruits of faith. Becoming humility is characteristic of the true believer. Nothing is more becoming than a disposition of modesty and a spirit of meekness, and nothing is more disgusting than a display of overbearing pride. Faith in Christ does not exalt its possessor in his own estimation. It does not fill him with vanity, and cause him to think more highly of himself

than he ought to think. On the contrary, it strips of pride and gives a desire to know and do the will of the Lord in meekness and fear.—**Elder John R. Daily**, *Zion's Advocate*, 1902.

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### THE POTTER AND THE CLAY

“Hath not the potter power over the clay?” (Rom. 9:21). As the apostle expounded upon the sovereignty of God in the choice of His people, he used the potter and the clay to plainly show that God has power over His creatures, to do with them as He chooses. The prophet Jeremiah was instructed to go down to the potter’s house, and there he would hear the Lord’s words. As Jeremiah watched, he saw that the vessel the potter was making was marred in his hand, “so he made another vessel, as seemed good to the potter to make it.” Then the word of the Lord came to Jeremiah, saying, “O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand” (Jer. 18:1-10).

Nothing could be made clearer than that God is in full and complete control of all the affairs of men and devils. Men are like the lowly clay in the hands of the Great Potter of heaven. “Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?” Yes, He has just such power! “All the inhabitants of the earth are reputed as nothing: and He (God) doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?” (Dan. 4:35).

No lump of clay has ever yet complained to the potter, saying, “Why hast thou made me thus?” (Rom. 9:20). And no lump of clay has ever formed itself into anything, much less into a useful vessel. It is the same with us. If the Lord had simply left us to ourselves we would never have been made into anything with which He would have been pleased. We came into the world as marred vessels by virtue of our kinship with our fallen father, Adam, and had neither will nor ability to recover ourselves from that vile and polluted condition.

Thank God there are some vessels of mercy which He “afore prepared unto glory” (Rom. 9:23) and “ordained to eternal life” (Acts 13:48). It is these into whose hearts God sends forth the Spirit of His Son, crying Abba Father—not in order to *make* them His sons, but because they already *are* His sons (Gal. 4:6).—*Editor.*

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### COMMENTS ON ZACHARIAS AND ELISABETH

“*They were both righteous before God*” (Luke 1:6).

They were not like the Pharisees, who were only righteous *before men*, but they were “righteous before God”—righteous in the eyes of Him who sees and knows the hearts of men, righteous in the sight of Him whose judgment is according to truth. Therefore they were not justified by the deeds of the law, for by those deeds no man can be justified in the sight of God. They were *made* righteous through the righteousness of Christ, by which the saints who lived *before* His coming were made righteous, the same as those of His people who have lived, or will live, *since* His coming (See Acts 15:11 & Rev. 13:8). God beheld them in His Son, as clothed with that righteousness that He, before the foundation of the world, engaged to bring in, and which He did work out for His people during His life on earth in a sinless body of flesh. He viewed them as cleansed from all sin in that blood which Christ shed. And thus they appeared to Him, and in the eyes of justice, and according to His law, as righteous persons. This righteousness may also regard the internal holiness of their hearts, and the truth and sincerity of grace in them, which God, who trieth the hearts and reins of the children of men, knew, took notice of, and bore testimony to. And likewise He knew of their holy, upright walk and conversation before men, which was observed by Him and was acceptable to Him (though imperfect) as arising from a principle in the faith and fear of Him, and with a view to His glory, and for the sake and through the righteousness of His Son.—*Gill's comments on the faith of Zacharias and Elisabeth—paraphrased by the Editor.*

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Anxiety springs from the desire that things should happen as we wish rather than as God wills.—*Selected.*

### THOUGHTLESSNESS REGRETTED

Several years ago I learned that in order to collect one single tablespoon of honey, a little bee has to make 4,200 trips to flowers. It amazes me to think about all the honey I have eaten over the years without giving a single thought to the tremendous amount of work honeybees have put into gathering it.

This has put me to thinking about the many things we take for granted everyday of our lives. A good example is the electricity it takes to run the computer on which I am typing these words and which provides the light by which I am performing this task. There is a tremendous amount of work involved in the generation of that energy, its storage, and the maintenance of the equipment by which it is delivered to my home. How thoughtless I so often am with regard to many such things that I enjoy the benefits of each day. And Oh! how it shames me to think of the many times I have gone to the Lord's house without giving any thought to the great sacrifice and faithfulness of those old forefathers and mothers who handed the church down to us.

Millions of the dear old saints of God have given their life for the faith that we often take so much for granted. The enemies of truth have tortured untold thousands of the best people on earth because those dear ones would not deny their faith in God. And most of all, it grieves my heart to think of how little time I have spent seriously reflecting upon the awful sufferings of my dear Lord in my behalf. What unimaginable agonies He endured in order to pay my sin debt, and how little time I have spent meditating upon His life, His sufferings, and His death in my behalf! I must often confess my sins and beg His forgiveness for my wretched ingratitude and thoughtlessness!—*Editor.*

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Attempting to explain the existence of the universe by saying it came from a big bang, is no more informative than trying to explain the existence of man by saying he came from a monkey. Neither attempt explains anything. On the contrary, the Bible explains where both man *and* the universe had their origin.—*Editor.*

### MEET FOR THE MASTER'S USE

If God's children will keep themselves from dishonorable men, from their bad company and their evil pursuits, they will be persons who are fitted to and suitable for the Lord to make use of in His service, for the glory of His name and for the benefit of others. They are thereby prepared to perform in a proper way all those good works to which He has called them.

This, it seems to me, is basically what the apostle Paul is saying in II Tim. 2:21. This of course refers to the born-again children of God behaving themselves in such way as to enjoy a close and comforting communion with the Lord, as opposed to the behavior of Phygellus and Hermogenes, mentioned in chapter one, ver. 15. A child of God who is living in disobedience forfeits his right to be put to an honorable use by the Lord in His kingdom here in the world.

Those who have experienced the joy of being used of God to perform some good services in behalf of His people, know that nothing in this world brings the kind of fulfillment and satisfaction that this does.

We cannot make ourselves "meet (fit or suitable) to be partakers of the inheritance of the saints in light" (Col. 1:12) but after that blessed state has been established by the Lord, we then are called upon to live righteously, humbly, and soberly in this present evil world so that we might be useful servants employed in praising our Master and being devoted to the welfare of His children for so long as our sojourn here may last. May He lay the burden of this truth upon the hearts of all His people.—*Editor.*

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### NEWS NOTES

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#### ASSOCIATION NOTICES

**THE EBENEZER ASSOCIATION** will be held on Friday, Saturday, and until noon on Sunday, August 7, 8 & 9, 2009. The meeting will be hosted by Robinson River Primitive Baptist Church at Brightwood, Va.. For more information call: Elder Toliver Utz at (540) 948-4803 or Elder Gary Utz at (540) 636-9434.

**THE KETOCTON ASSOCIATION** is scheduled to be held jointly with all the churches of the Association at the Middle School on Waterloo Street in Warrenton, Virginia, on Friday, Saturday, and until noon on Sunday, August 14, 15, 16, 2009. For information call Elder J. R. Kosch, at 1-540-898-1577 or Bro. L. E. Farley at 1-301-223-6195 or Bro. Evan Olinger at 1-540-347-3538.

### UNION MEETINGS

**WHITE OAK** (on the White Oak Road, 6 miles east of Fredericksburg, Va.)—will hold their union meeting on the third Saturday in July (July 18th) with regular services on Sunday, July 19th. Elder John Nichols, Pastor. Phone (301) 893-0655.

**HAPPY CREEK**, Front Royal, Va., will hold their union meeting beginning on Friday night at 7:30 and going through Sunday on the 4th weekend in July (July 24, 25, & 26). All day Saturday and Sunday. Elder Gary Utz, Pastor. Phone (540) 636-9434.

**SOUTH RIVER** of Browntown, Va., will hold their union meeting on Saturday before the First Sunday in August (Aug. 1st) at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va. All day Saturday only. Elder Jonathan Cook, Pastor. Phone (301) 810-5041.

**UNION** of Sumerduck, Va., will hold their union meeting on First Sunday, Sept. 6, and Saturday before, all day both days.—Elder Gary Utz, Pastor. Phone (540) 636-9434.

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

Lewis W. Judd, Va., \$35.00; Paul Gayda, Va., \$20.00; Liz Fedon, Va., \$10.00; Myrtle Willis, Ohio, \$5.00; Larry Elliott, Ohio, \$5.00; Dora M. Hylton, Va., \$5.00; Draper P. Street, Va., \$30.00; Barbara Sickels, Ia., \$5.00; Elder & Sis. Tom Pitney, Ohio, \$10.00; Dee & Rebecca Crisp, Tx., \$15.00; A Friend, Md., \$20.00; Marilyn Money (In memory of Ruby Hardy), Al., \$25.00; Jim Brumback, Va., \$85.00.

### 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 2010

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 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 2010

#### FOURTH SUNDAY

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

Mar. 2011

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

May 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. 2010

#### EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister 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 CHURH - Clarksburg, WV. - Follow US 50 about 10 miles, turn right on Marshville Road, church is 1/2 mile on the left; Meets each Sun, at 10:30 a.m.; Annual meeting 2nd Sunday in June, Sat night before at 7:00 p.m.; Elder David Burris, Pastor, Rt. 1 Box 73A, Salem, WV 26426, Tel. (304) 782-1988; Sis. Holly Mureika, Clerk, 140 Knob Drive, Vincent, Ohio 45784, Tel. (740) 678-7372

Feb 2010