

Advocate and Messenger

148th Year MARCH 2009 No. 3

Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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LONGING TO BE LIKE HIM

A broken and a contrite heart
Thou, Lord, wilt surely not despise:
May I in these traits share a part
For they are precious in Thine eyes.

Let me be meek in heart, Dear Lord,
And live at Thy beloved feet
With humble saints who love Thy word
And seek its treasures, pure and sweet.

O meek and lowly Lamb of God
Help me to be what I should be:
Wherever I am called to trod
I greatly long to be like Thee.

R.E.H. 9-26-08

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CHURCH DIRECTORY - FIRST SUNDAY

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

April 2009

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

Dec. 2011

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

Aug. 2009

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

Oct. 2009

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

August 2009

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

Feb. 2010

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

Dec. 2008

SECOND SUNDAY

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

Oct. 2009

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

Mar. 2009

Advocate and Messenger

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EXPERIENTIAL RECOLLECTIONS NO. 3

I don't feel that it would be proper for me to write on the subject of my experiences and not refer to my experience in writing the song "Jesus, Blessed Jesus." This was one of the sweetest joys I have ever had and I thank God for it. This came about in such way that I cannot doubt that the Lord had a hand in it. This song was published in the No. 11 Old School Hymnal, probably around 1984. Over the years quite a number of people have asked me to relate my experience in writing it. Possibly a greater number have related to me *their* experience in hearing it for the first time and the profound effect it had upon them. Due to the unusual manner in which the words came to me there is a sense in which I am not surprised that others have felt something special as they heard them sung. Usually, as I hear the song rendered by a congregation of God's people, I am struck with a feeling as though it was written by someone else.

And, indeed, if it was given by the Spirit's direction, and under His influence, I was merely the instrument in penning it down. The experience is as follows:

On the third weekend in April, 1974, I attended the annual meeting of Mars Hill Primitive Baptist Church, near Edison, Georgia. This meeting began on Thursday night and continued through Sunday. On Friday afternoon after services I felt greatly in need of rest, and went into a cabin connected to my mother-in-law's house to lay down. I was not at all in a spiritual frame of mind and had entertained no other thought than getting some much-needed rest. I took off my outer clothes, turned down the covers, and sat down on the bed. But as I started to lay my head on the pillow the words, *Jesus, Blessed Jesus*, came into my mind with much force and feeling, and I experienced a powerful impression to rise up and write. Words began to flow into my mind, most of which came to me almost faster than I could pen them down, and I felt great joy while writing the thoughts which came to me at that time. I shed many tears of rejoicing in that short period, and never did lie down. I put my clothes back on and began to read my Bible, for I felt fully rested and renewed in strength. To me this was one of the sweetest and most soul-cheering seasons of communion with my Lord that I have ever felt.

That night I went back to the church and we entered into the communion service. I felt a strong impression to read the poetry I had written that afternoon. As I read it I was again filled with emotion, and many tears were shed throughout the congregation. After the service was dismissed many expressed their appreciation for my having shared these words with them. The poem was published the next month in *The Christian Baptist*, and shortly after that I received a cassette tape from a Brother and Sister Maxwell, of Pelham, Georgia, who had recorded it to the tune of "Precious Memories". Then close to three years later I learned through an Elder in Tennessee, that some of the churches in his area were singing it to the same tune in their worship services. It was then I concluded that if the brethren were going to use it in their churches, it ought to have a tune of its own, so I sat down at the piano and

composed the melody.

I have felt humbly grateful to God for the joy I received in writing the poetry and music to that song, and have been deeply moved by the reception it has met with among His beloved people. It has afforded me even greater evidence and assurance that He was in the matter. Oh, what condescending mercy He extends when He blesses us with such precious tokens of His love! How devoted we ought to be to His worship and service!

Many times over the years I have had similar seasons of rejoicing, but it seems that far too much of my time has been spent in the dark valleys. Many times I have felt that I was almost touching the borders of heaven while preaching, but there have also been a number of times when I greatly struggled with trying to express some worthwhile thoughts and did not feel that I should be wasting the time of my brethren and sisters. It is a dreadful feeling to be expected to preach and not be able to feel the presence of the Lord. I have thought that it would be less miserable to try to climb a mountain with two broken legs than to try to preach when the Lord seems "clean gone forever" (Psalm 77:8).

Many times I have had plenty of subject matter on my mind and it seemed that I was able to express myself reasonably well, but there was just no unction, no fire, no enthusiasm, no real life and no genuine power in it. At such times it has seemed to me that the congregation was also down in the same valley with me, not praying for me, not hungering and thirsting for any spiritual food, not even totally awake, and not at all interested in what I was saying. I have often wondered on such occasions if it would not have been much better for me to have just taken my seat and humbly begged my congregation to forgive me for not being able to feed them. Sometimes I have felt that my failures were in great part my own fault for not having studied as I should have and not praying as I ought to have. But on other occasions I have thought perhaps I had not enjoyed any liberty in preaching because the congregation had not tried to properly prepare themselves to receive the spoken word. And I know I too have been guilty along that same line from time to time and have not prayed for the preacher as I should have. What

wretched creatures we are in and of ourselves! How often I have thought of the words of David, "Verily, every man at his best state is altogether vanity" (Psalm 39:5). And we never appear more pathetic than when we vaunt ourselves and think we are something when we are nothing (See Galatians 6:3).

I believe I have perhaps seen more of the miraculous workings of God's Holy Spirit where my preaching efforts are concerned than in any thing else. I have found there to be as great a contrast between preaching, and *trying* to preach, as there is between any other two things I can think of. Being delivered of the Lord to speak freely, fluently, and feelingly, and to have everything fall into place exactly as it is needed is an experience I cannot share with anyone else unless they have felt the same thing themselves. By the same token, to stand before a congregation and feel to be in total darkness is something I would not wish on anyone.

Interestingly, I have preached when I thought I had little or no liberty in the effort and a number of people have come to me and told me how much my preaching meant to them, and on other occasions I have felt that I had enjoyed good liberty, and yet no one in the congregation expressed themselves one way or the other. One of my old fathers in the ministry told me one time that he always tried to give the preachers some encouragement whether he felt they had been blest to preach or not. He said when he did not feel a brother had been able to edify the flock, he would go to him and tell him, "Brother, I appreciate your effort." I think I may have followed his example in that matter a time or two myself. But ever since then, if someone merely tells me they enjoyed my effort, I immediately think of old Brother Phillips.

I wish to relate a particularly unusual experience that has often been reassuring to me and has made me to feel that surely the Lord was in the matter. I think I may have related this incident one time from the pulpit since it all unfolded. I was attending an associational meeting in Alabama, perhaps as much as twenty years ago, I can't recall exactly, and on Sunday morning I was called on to preach and I tried to speak on the subject of being reconciled to the will of God. I felt that I enjoyed reasonably good liberty and during the

lunch hour a young sister spoke to me and told me she was the daughter of a minister in New Mexico and had enjoyed my preaching very much. She said she had lost her little daughter a year or so earlier and she had not been able to become reconciled to her loss until that day while I was speaking. I thanked her for her kind words and after we visited for a little while we parted and I never saw her again after that. I think she was living in Montgomery at the time, or there about, but I did not know who her pastor was. Several years later a pastor from that City visited the church of our membership, and in his preaching he called the young sister's name that I had talked with at the meeting mentioned above, and related his experience with her. He told how she had come to him some time back, after her little girl had died, seeking consolation from him. He said she told him that she could not become reconciled and was in great distress. He then talked with her for awhile but he could not console her. Finally he told her, "The Lord will send you a man of God who will be able to comfort you and help you to be reconciled." He said no more about it, but went on with his preaching.

The moment he began telling of that incident I knew exactly who he was talking about and it sent chills up my spine when he told of what he had said to her. So as soon as I had an opportunity after the service I told him of my experience with the young sister he had mentioned in his preaching. I had never told anyone but my wife about this incident and it made me brake into tears when he related His experience. The reason I had not told anyone else was that I didn't want to appear to be proud, and neither did I want to cast any reflection on her pastor for his not being able to comfort her any more than he had, only to assure her that the Lord would send her "a man of God." It made me feel so little and unworthy that the Lord would use me in this way. I have viewed this as one of the more remarkable things that have come my way during my years of trying to serve the Lord and His people. O! What a debt of gratitude I owe to my God and Saviour! May He ever help me to walk humbly with Him and to always reverence His holy name.—

Editor.

A PRAYER IN RHYME

Almighty God of truth and love
 Look down from Thy great throne above
 And grant my humble plea.

Unworthy though I am, Dear Lord
 Help me to walk in sweet accord
 With those who follow Thee.

Let me not wander from the fold
 But humbly walk with those of old
 Who ever faithful stood.

And when the storm clouds hover o'er
 Help me to trust Thee all the more
 And seek Thee as I should.

When earthly cares come like a flood
 Help me to think upon Thy blood
 And all the pain you bore.

Let me find comfort in the thought
 Of what Thy blood for me has bought
 And love Thee even more.

And when my fading sun has set
 I'll ne'er again complain or fret
 But praise Thy name for aye

In that sweet home prepared of old
 For all Thy chosen, favored fold
 In perfect endless day.

R.E.H.

1-27-09

What Christ did on the cross was in no way an *offer to men*, but it was an offering to His Father for the sins of those who were given to Him as Mediator. God the Father accepted the offering, and as a result the elect were "made accepted in the Beloved" (Eph. 1:6).—*Editor*.

GLORYING IN TRIBULATIONS—ROMANS 5:3

What a mystery, this element of faith that permits a saint to glory in his afflictions! But, Paul did not say we *enjoy* them. He said we *glory* in them, and this because they serve a very useful purpose. By these afflictions we are made to see God's merciful hand in delivering His people, who develops in them marks of grace for their own good and His glory.

By nature people seek to be self-sufficient, independent, able to care for themselves. Would any of us pray anything but the proud Pharisee's prayer if we had no troubles? Would we feel our need of the church or the Bible if all were perfectly easy for us? Young people are often very confident in their own abilities and judgment, and are often resentful if older members see only their lack of experience. Old people often grow suspicious and critical of the young, fearful lest the old ways be destroyed. As in the case of the prodigal son, tribulations, better than anything else, teach both that they need each other. Any pastor can tell you that he and his people are closest when they face the issues of life and death together. The church has never truly become spiritual in times of great prosperity.

Have you considered how many lessons there are in the Bible that teach our text? We read of the trials that came upon Moses to give him the qualities needed to become the deliverer of Israel. Have you noticed the afflictions that came upon Israel in Egypt, to prepare them for deliverance? Indeed, they never would have left Egypt willingly otherwise.

Compare the complaining, rebellious rabble that Israel was as they crossed the Red Sea, with the orderly procession filing around Jericho at the end of their journey. Was it not trouble in the desert that disciplined them into a nation? The people did not enjoy the journey, but to this day they glory in it.

The Psalms are favorites with all Bible readers. There is a story behind every Psalm, and it is time well spent to search those stories out. The sadness of Moses when God told him the people must die in the wilderness (Psalm 90); the sorrow of David when caught in sin (Psalm 51); the prayer of Jesus as He meditated the treachery of

Judas (Psalm 109); and the remorse of Judah in captivity in Babylon, are good examples (Psalm 137). Out of sorrow comes repentance, praise, prayer, hope, and faith in God.

Both Paul and Peter, early in life, were presumptuous men, self-willed, judgmental, quick to vow, ready to act without thought of the consequences. Both made terrible mistakes. And both received the mercies of God far beyond all their expectations or deserts when God drew them into His fold. Is it any wonder that both became firm believers in grace? You might feel very sorry for preachers, or parents, and others too, who have to pass through fires of trial, but let me ask you a question. Would you rather have a preacher who can entertain you with oratory and enthusiasm, or would you rather have a man who has been tempered through fires, one you can talk to about your problems knowing he will understand and be compassionate? I have known young men to envy the place of honor held by older men, but they did not yet know how those old men had earned that respect. There is only one way to obtain experience. It has to be purchased by standing strong and true to the faith in burning trials. Even Jesus had to earn His place as our Mediator in this way (Heb. 2:9-18).

In his later years Paul spent years in prison, hungry and very alone, abused in body and distressed in soul. Yet, if he had been free to travel we would probably not have his fourteen books in the New Testament. The Apostle John gave us Revelation from exile. Peter lived out his life under the shadow of his own crucifixion. Be careful, young man, how you envy someone?

So, we learn that God is not defeated by adversity, though we may feel that we are. He is able to turn such things to our good. We each, if the world continues, will no doubt learn through infirmity, the loss of all we hold dear, and as a result of suffering, to be reconciled to inevitable death. Those things must come; but with them comes a brighter hope. The cross, you see, is not greater than God's grace.

ELDER RAYMOND WEBB

God will not suffer His saints to be still in sin, but will show them the evil of it, and like Peter and David they go out and weep bitterly, and God restores their souls.—*Elder T. S. Dalton, 1906.*

THE WILL OF THE LORD BE DONE

In Acts 21 we are introduced to a prophet named Agabus who came to Paul preaching the word of God. When he saw Paul he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Those that were in that place tried to dissuade Paul from going up to Jerusalem. But Paul refused to give heed to their exhortations.

Paul responded, saying, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And when he would not be persuaded, those that were with Paul ceased, saying, "The will of the Lord be done."

Imagine brethren trying to persuade the apostle Paul not to do the will of the Lord! That Preacher Agabus came declaring the word of God. He didn't come to dissuade Paul but rather to comfort him. Agabus informed Paul of that which would transpire and the word of God was a comfort to Paul! Even though Paul would face difficult trials the Lord would be with him and never forsake him.

Is such revelation to the Apostle Paul only? Aren't there still preachers like Agabus, preaching such messages today to those set to obey the will of God? Yes, there are still preachers today preaching, "Yea, and all that will live godly in Christ Jesus shall suffer persecution!" and there is a part of all of us that is repulsed by the thought of suffering in this way. The flesh lusteth against the Spirit!

Alas, if God's children do not suffer persecution, how can they be living godly? Let's not live the rest of our time in the flesh to the lusts of men, but to the will of God (see 1Peter 4:2). I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Romans 8:18).

Little is known about Agabus. He is mentioned but once or twice in the Scriptures. There too is an example for the ministry. The preacher ought not to be the center of attention but rather the

grace and comfort found in the message given him to preach. Let every preacher preach "thus saith the Lord." Let God's children take great comfort in the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after we have suffered a while (see 1 Peter 5:10). We believe having been told that the world is not our home. We also have been told and have a sweet hope that we have a heavenly home. It shall be a glorious destination indeed, far better than our mortal minds can imagine! That makes the obstacles in the way easier to face as we press toward the mark for the prize of the high calling of God in Christ Jesus. The will of the Lord be done!

ELDER MARTY HOOGASIAN

SEVENTY WEEKS OF PROPHECY

The Bible Vs Premillennialism Part 1

In the world of Eschatology (the study of the end of times) there are diverse opinions about the Kingdom of God. In this article I hope to address two of those positions. The first position is referred to as amillennialism. The amillennial view holds that the millennium represents the period between Christ's death and resurrection and his Second Coming, this period of time being the Church age. The dispensational postmillennial view is a futurist historical interpretation. It predicts that Christ's second coming will inaugurate a literal 1,000-year earthly Kingdom, at the conclusion of which will be the final judgment. The Primitive Baptists, as a group, have always been amongst those that hold to the amillennial view. It would only be fair to note that in the past there have been a few Primitive Baptist individuals who have been led astray by the premillennial position. Dispensational Premillennialism is a doctrine that was born out of imagination. This theory traces its roots to the 1930's and is linked directly to John Nelson Darby (1800-1832). Darby, a Calvinist theologian, was the founder of the Plymouth Brethren, a religious movement that began in Dublin, Ireland. Darby's belief in a future 1,000-year reign was largely commercialized by the Scofield Reference Bible produced by C.I. Scofield. The Scofield Reference Bible was introduced into many homes in the 19th and 20th century and along with its introduction

came the heresy of premillennialism. Another proponent of this doctrine was Lewis Sperry Chafer, founder of the Dallas Theological seminary. Chafer's eight volume systematic theology of the bible was used throughout "religious" institutions across the country and eventually was taught as sound biblical fact among the most Arminian of institutions. This particular doctrine has been sensationalized recently by such authors as Tim Lahaye and Jerry Jenkins in the popular *Left Behind* series. Having personally read over 10 volumes of this fiction, yes I have wasted some time myself studying the other view, I can attest that the beliefs of Lahaye and Jenkins are utterly outrageous and astonishingly unbiblical. The Amillennial view is the fundamental biblical doctrine of a figurative 1,000-year reign of Christ. The amillennial position is that Christ is currently reigning over his people and is currently seated at the right hand of God the Father. The Amillennial view is that the Church Kingdom is a spiritual kingdom here on earth and that Satan is currently bound or limited in his capacity to thwart the Gospel or to wreak total havoc on earth. One of the common arguments made from premillennialist is that amillennialist "over-spiritualize" the books of prophecy. However, it is important to understand that the prophetic books of the bible are of no private interpretation and that much of the language used is poetic and symbolic. For example in Revelations 19:11-16 the verses are very full of symbolic and poetic language. The Amillennialist views the things mentioned as being spiritual and symbolic. The Premillennialist argues that these verses should be taken literally. This however will not work unless the Premillennialist wants to agree that Christ will have a literal sword protruding from his mouth when he returns. It is a combination of simple errors like this along with outlandish assumptions that fuel the doctrine of Premillennialism, not to mention the marketability and sensationalism that this doctrine lends to lovers of a good piece of fiction. ELDER BRIAN MOORE

How damaging just a few ill-chosen words, or one wrong-spirited action can be! How quickly such things can disturb the peace of a church, and how carefully we need to watch what we say and do, especially in the house of the Lord!—*Editor*.

GOD'S GIFT

Salvation is a gift. I've yet to earn a gift. It never dawned on me that I might someday desire to press toward the mark for the prize of the high calling of God in Christ Jesus (see Phil 3:14). Regarding grace, for years such a thought never crossed my mind. Recalling the things I once desired, they all were bound to perish and go the way of the world. I never desired anything other than the base things of this world. In those days the only gifts I ever hoped for came by friends with like affections and tastes, or family. Those gifts have all tarnished or faded away being bound for the dunghill. Are your experiences much like mine?

One day the thoughts I had on both goodness and quality changed. It dawned upon me as a light that shone in a dark place, as if a daystar had risen in my heart (see 2 Peter 1:19). These changes came as a gift from a Friend that sticketh closer than a brother, and yet I knew Him not, nor ever sought Him! These gifts came from above, from the Father of lights. He imparts both good and perfect gifts (see James 1:17).

Eternal life is a gift of God to some that have only earned the wages of sin, which is death. Eternal life is through Jesus Christ. It is bestowed upon those that were given Him before the world began for His inheritance. It was promised of God the Father who cannot lie (Psalm 2:8 and Titus 1:2). These children of promise (the elect) were the Father's and were given Jesus Christ (see John 17:6). The Lord saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began (2 Tim 1:9).

"Salvation by grace." Everyone calling themselves Christian talks about grace. But the truth is on record in the Scripture, "Grace came by Jesus Christ" (see John 1:17). God's born children are either called by grace with an holy calling into divine life, as the Bible teaches, or else, as the religious world teaches, dead alien sinners (who have not faith) must call on Him (in whom they have not believed) to ask to be saved for heaven and immortal glory, which they have neither seen nor contemplated (see Romans 10:14 and 2 Thess 3:2)?

If there is something that one must do to earn grace, then grace comes by works, and if it be of works, then is it no more grace (see Romans 11:6). If man can decide to be born again (which he cannot), then man is a creature who can change himself from natural to spiritual without the aid of grace. But only the Lord can make one born of Adam a new creature in Christ Jesus. Scripture tells us, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor 5:17). All that *are* in Christ *were* in Christ before the world began. Man has nothing to do with election. Election occurred before the world began! The gift of God is eternal life through Jesus Christ our Lord who is the same yesterday, and to day, and forever (see Romans 6:23 & Heb 13:8).

ELDER MARTY HOOGASIAN

PASSING OUT

Peter says, "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance" (II Peter 1:15). I was especially impressed with the word "decease" which signifies passing out. I thought of many precious preaching brethren in Ohio and Indiana with whom I have been intimately acquainted. Many are gone, and many are about ready to be mustered out of the service. I thought of my parents whose memory I still cherish. Many godly brethren and sisters who had been such help to me in my early ministry came before me. These have passed from the earthly scenes and gone to another world.

It would not be right to say their souls sleep and are in a state of unconsciousness. That would be doing violence to the meaning of language. If a mother's babe is put to sleep she would not say it is gone from her. Husbands and wives fall asleep at night and become forgetful of each other for the time, but who would say that they have gone from each other? If the soul-sleeping theory were correct we would say they are sleeping only, but Peter says, "After my decease," meaning when he would leave his body. If the theory that both soul and body sleep in the grave were true, when would a saint leave his body or be absent from it? Paul's desire was to be absent from the body, to be present with the Lord, and plainly says

that while he is in the body he is absent from the Lord. If soul and body together sleep in death, why would Paul and Peter talk of putting off this tabernacle? (II Cor. 5:1-4 and II Peter 1:13-14).

The Bible teaches and Baptists have believed the teaching that at death the spirit leaves the body. The dying Stephen prayed; "Lord Jesus, receive my spirit." Jesus is gone into heaven, and the saints must go there to be received by Him. Jesus will remain in heaven until He comes in body at the great day. To be sure He comes to us in Spirit when He first quickens us into divine life, and when He calls us by death, when He comes to us in judgments along the way, or when He smiles upon us in divine favors while we yet abide in the flesh, but bodily He is in heaven and there our souls or spirits will go when we put off our moving tent and soar to the spirit-land.

Believers, does not your spirits thrill with heavenly delight as at times you feel the work of celestial fire burning in your soul? Do you not find comfort in this old-fashioned doctrine of the Bible? Men may study and labor to remove this doctrine from our hearts, but it will there remain and well up to comfort and gladden our hearts.

David said he could go to the child after its death. The child in soul and body could not have been in the grave; for in the grave there is no remembrance of God. The soul goes into God's presence and that is "far better" than to abide in the flesh. I feel sure that a child of God would rather remain in the flesh and endure the trials of this life than to become forgetful of the many mercies of the Redeemer. It is sweet to reflect upon God. It would surely not be sweeter to become forgetful of Him.—**Elder George A. Bretz**, *Primitive Monitor*, 1918.

It would have been beneath the dignity of Almighty God to have established eternal salvation upon a *chance* basis, thus offering it to *all* but making it certain to *none*. The angel of the Lord told Joseph concerning Christ, "He *shall* save *His people* from their sins" (Matt. 1:21), thus making it certain that none of them would be lost (John 6:39).—*Editor*.

JOSHUA 24:15

“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.”

Joshua is here addressing the Israelites. He does not tell them to take their choice in serving God or serving Satan, as some have taught. If he had commanded them to make such a choice, then they would have obeyed if they had chosen the service of Satan just as certainly as if they had chosen the service of the Lord. Moses said in Deut. 30:19: “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.” He did not command them to choose either life or death, taking their choice of the two. If he had, they would have obeyed no matter which they would have chosen.

God in His word has nowhere called upon man to choose between His service and that of Satan. Such a command on His part would have licensed man to choose the service of Satan. The life that Moses commanded the Israelites to choose was not eternal life, but the perpetuation of their natural life with the temporal blessings that God had promised them. It is impossible for one to choose a life he does not have, and the only way he can choose a life is to choose to have it preserved and perpetuated.

Joshua says, “If it seem evil unto you to serve the Lord,” thus setting the service of the Lord entirely aside; and, with that consideration, he liberates them to choose whom they will serve—which of the heathen gods. It did not matter to him which of these idols they chose to serve, as they were all false gods. There is not a passage in the Bible gives men liberty to choose between right and wrong, between holiness and sin, between heaven and hell, or God and the devil.

We have heard denominational preachers call upon those in their audiences whom they regarded as being in a lost state to take their choice, and pretend to offer them the opportunity to do so. This is

wholly absurd, for fallen beings have already taken their choice. Jesus says, "*Light is come into the world, and men loved darkness rather than light*" (John 3:19).—**Elder John R. Daily**, *Zion's Advocate*, 1906.

TO YOUR SHAME

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (I Cor. 15:34).

The church at Corinth had unrighteously, and even sinfully, neglected some things to her shame as a church, in which they ought to have been more watchful and not to have received or retained such members in church fellowship as did not have the knowledge of God. This was sinfully wrong, and much to the shame of any church to be so careless with regard to the order of God's house.

It is true that graceless members may sometimes get into the church *unawares* as to their true character, but if through carelessness of the church they are brought in, then they should "Awake to righteousness, and sin not." It is not, as some have supposed, that some in the church might have had the knowledge of God in the forgiveness of their sins and in having eternal life, if the church had not been negligent of her duty. Jesus says, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). Neither the church nor any human being on earth can impart or give eternal life to any sinner, nor is it required of them; and for this reason there is no shame or blame charged upon them on that score; but when the apostle says to the church at Corinth that "Some have not the knowledge of God," and that he spoke this to their shame as a church, he had been treating upon the Resurrection and upon the faith and hope of the saints as being predicated upon this foundation principle of salvation, and yet there were some among them who denied the resurrection and thereby denied every principle of the doctrine of the gospel of our salvation, thus showing that it was a sin and a shame to the church of Christ to receive and retain such members in her fellowship.

In this view of the subject we see the consistency of the admonition to the church to "Awake to righteousness," and to be more watchful as to the character and doctrinal sentiments held by some of its members. Some had not the knowledge of God, and when this fact was developed, it was a sin and a shame upon the church to retain them in church fellowship.—**Elder William M. Mitchell**, *The Gospel Messenger*, 1900.

“AND THEN”

A young man came to an aged Professor of a distinguished Connecticut University with smiling face, and informed him that the long and fondly cherished desire of his heart was a length fulfilled—his parents had given their consent to his studying the profession of law. For some time he continued, explaining how he would spare no labor or expense in perfecting his education. When he paused, the old man, who had been listening to him with great patience and kindness gently said, "Well, and when you have finished your studies, what do you mean to do then?"

"Then I shall take my degree," answered the young man.

"And then?" asked his venerable friend.

"And then," continued the youth, "I shall have a number of difficult cases and shall attract notice, and win a great reputation."

"And then?" repeated the old man.

"Why then," replied the youth, "I shall doubtless be promoted to some high office in the State."

"And then?"

"And then," pursued the young lawyer, "I shall live in honor and wealth, and look forward to a happy old age."

"And then? Repeated the old man.

"And then," said the youth, "And then, and then—and then—I shall die."

Here the venerable listener lifted up his voice, and again asked, with solemnity and emphasis—"And then?"

Whereupon the aspirant student made no answer, but cast down his head, and in silence and thoughtfulness retired. The last "and then" had pierced his heart like an arrow—and had made an impression which he could not dislodge.—*Zion's Advocate*, 1903.

EVIDENCES OF GRACE IN THE HEART

If God's born again children did not have two natures, human and divine, natural and spiritual, there would be no explanation for Paul's riddles in II Cor. 6:8-10. For instance, it could never be said of a merely carnal man that he *has nothing, and yet he possesses all things*, or that he is sorrowful, yet is always rejoicing. No unregenerate person would have the slightest notion what was meant by these sayings, yet when the light of the Holy Spirit shines upon them they are perfectly clear to the enlightened sons of grace. God's people will readily confess that they have nothing of any worth that they did not receive from the Lord, yet, as heirs of God and joint-heirs with Christ, they possess all things—great spiritual blessings, and heavenly riches beyond compare. They are "poor in spirit," but the kingdom of heaven is theirs. Also, they find much to make them sorrowful in this life, but even when they are troubled they have much to rejoice in. They are often distressed by their own failings and by the sins of others, yet they rejoice in what Christ has done for them and in the hope of a far better world when their warfare here is completed.

In this present state they often have to deal with the loss of loved ones, but they have the wonderful gift of faith, the trial of which is more precious than gold, and thus they have a sweet hope of the resurrection. From time to time they may suffer the difficulties and distresses of the loss of worldly possessions, but spiritually speaking, they are the richest people upon the face of the earth. They may be looked upon by the world as deceivers, but the Lord knows them to be true and honest, and He gives them peace of conscience. They may be maligned and slandered, but they have the comfort of knowing that the Lord sees their hearts and that He will acquit them in the courts of heaven and not let their accusers go unpunished.

They may live out their lives in relative obscurity, but "the Lord knoweth them that are his" (II Tim. 2:19). He knows everything about them and He never forgets them. He will never forsake them though He often chastises them. But He lays the stripes on their backs in such a gentle and merciful way that they yield the peaceable

fruits of righteousness and makes better people of them. They are blest in a multitude of ways, and God uses their trials to teach them and to lead them into growth in grace and the knowledge of the truth. Oh! what blessed benefits there are to being a child of grace! Does it not make your heart glad that you have some evidence that you are one of His? If you have been brought to love Him and His people then it is certain that you are loved of Him and will see Him in perfection one sweet day. What a glorious prospect, and what a wonderful blessing!—*Editor.*

CHRIST BOTH GOD AND MAN

Christ said, "Before Abraham was, I am" (John 8:58), thus showing His pre-existence as the Son of God, eternal in the heavens, and declaring to the unbelieving Jews that He verily was "equal with God" (John 5:18, Phillipians 2:6). Here is one of the great mysteries of godliness: "God was manifest in the flesh" (I Tim. 3:16, John 1:14). His name, Emmanuel, means "God with us" (Matt. 1:23). At His crucifixion the centurion and the other soldiers that were with him at the cross were compelled to acknowledge that "Truly this was the Son of God" (27:54 & Mark 15:39). When He invited His doubting disciple to examine the scars in His hands and in His side, Thomas replied, "My Lord and my God" (John 20:28). How much plainer could it be made that not only was Christ *with* God from all eternity, but He *was* God from all eternity? (See John 1:1). He himself pointed out to the Jews that if this were not true then David could not have rightly said, "The Lord said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Psalm 110:1, Matt. 22:42-46). In other words, if He had been a mere man, as the Jews took Him to be, then He could not have been both David's legal descendent, and at the same time David's Lord. The Jews could not answer that argument, and neither can anyone else.—*Editor.*

Adversity and persecution attended the true followers of Christ in His day, and to one degree or another the same will be the lot of all those who devotedly follow Him today; but they have the promise of His blessings, and that makes it all worthwhile.—*Editor.*

A QUESTION FOR SERIOUS REFLECTION

“Why do many children of Primitive Baptist parentage obtain membership in other churches?” is an unsolved problem, to which a number of correct answers may be given. Some Old School Baptist parents do not give proof to their children by words and acts that they are spiritually devoted to their church. Frivolous excuses are often given for absence from church services and for neglect of other important duties. They talk in faultfinding ways of their pastor and of other Baptist ministers. They seldom, if ever, read their Bibles. They do not try to bring their children up in the nurture and admonition of the Lord as enjoined in His holy word. They give evidence that they are willing for their children to be taught a false religion in unscriptural schools, contrary to their own profession. Parents who are thus inharmonious with their profession and church cannot reasonably expect that their children will come to the true church for membership when the Lord has prepared their hearts by grace for membership. When parents neglect meetings of their church and other known duties, without reasonable excuse, offering a frivolous pretext for neglect, children cannot believe their profession is real. They should manifest true devotion by cheerfully and persistently practicing as our Holy GuideBook directs. Then their children would be convinced that they were sincere, that they loved their church, and that its service was a pleasure.—**Elder J. M. Thompson**, *Primitive Monitor*, 1916

TRIBULATION

“In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

Tribulation means trouble. It means all the tribulation common to this poor life. Jesus said we would have it, and we know this by experience. It is trouble all the way. Our days are “full of trouble.” There is no escape. It comes to the rich and poor alike, to the saint as well as to the sinner. If anything, it seems there is more trouble to the saint. Look at the dark clouds that overshadow the pathway of the Christian. Watch the storm clouds burst over his poor, defenseless head. See him tossed to and fro on the waves of sorrow. See the many dark nights he passes through, when neither sun,

moon nor stars are to be seen, when thick clouds intervene. Or again, see him in the wilderness, with no shelter from the scorching sun of persecution; when it seems all the world is against him, a footsore traveler, hungry, faint and poor.

Now under such adverse circumstances the poor Christian is liable to forget the blessed words of our Saviour, "Be of good cheer, I have overcome the world." Here is a riven place in the dark clouds. No matter what is meant in the expression "tribulation," Jesus has overcome it. What can enemies amount to when in chains? Or what can sorrow, when each cup has been sweetened; or tempests, when He holds the wind in His own hands; or the cold blast from the north when He tempers it to the shorn lamb; or the scorching sun, with a great Rock for shelter, or the chilly waters with a skillful Pilot in the lead?

So, let us look at each storm, each trouble, cheerfully, for they are all overcome by the Captain of our salvation; and each wave of sorrow will only bring us nearer to that fair haven where storms will never come.—**Elder S. N. Redford**, *The Primitive Baptist*, 1936.

SINNERS BY NATURE

In Psalm 51:5 David says, "I was shapen in iniquity; and in sin did my mother conceive me," and he is referring in that place to the corrupt nature he inherited from his first parent Adam. "By one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:2). All of us are sinners by nature, *even from the moment of conception*, because Adam's polluted blood flows in the veins of our parents, and in their parents before them, and so on back to Adam. Adam's sin is imputed to all those who were represented in him (the human family), just as the righteousness of Christ is imputed to all those who were represented in Him (the elect family). This is shown very clearly by the apostle in Romans 5:19 when he says, "For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous."

It is difficult to look into the face of a precious little infant, especially when it is smiling and cooing, and realize that all the

existing seeds of evil dwell within its little breast, and that unless God in His mercy intervenes in the course of nature, hell will be its eventual doom. Paul tells us in Romans 6:23 that “the wages of sin is death.” Therefore every little babe who dies in infancy is a testimony to the fact that they come into this world with a sinful nature. They could not have died if they had not been sinners by nature. And the fact that the others, who do not die in infancy, all grow up to be sinners, is likewise a clear testimony to the same thing. We all grow up to be sinners by practice because of the fact that we are sinners by nature. We do not become sinners because we sin, but we sin because we are sinners. It is our nature to do so.

God visits His people in time and gives them a new nature that loves righteousness and hates evil. If He did not do this they too would go to their graves loving the world and its sinful ways. They would die in their sins just as do the wicked, or non-elect, and eternal torment would be their doom. If we have a sweet hope in Christ it is because we are among those upon whom He showed mercy, and we therefore owe Him a life of service and praise.—

Editor.

A STRONG ASSURANCE

At times it has seemed to give me some considerable assurance of my salvation to take into account what the Bible says about the attitude and disposition of those who are not included in the family of God (that is, the ungodly or the wicked) and to contrast them with my own feelings and desires. For instance, Psalm 10:2 tells us that the wicked in his pride doth persecute the poor. One verse later we are told that “the wicked boasteth of his heart’s desire, and blesseth the covetous,” and the fourth verse says, “The wicked, through the pride of his countenance, will not seek after God.” And verse 13 shows us that such characters despise God and hold Him in contempt. All of these things are abhorrent to me. They in no way fit me or apply to me.

There are many other such things said about the wicked throughout the Bible but the things mentioned above will suffice to make the point. If I know my heart I have absolutely no desire to persecute *anyone*. I hope I never boast about anything concerning myself, and I certainly do not approve of covetousness in any person.

If I know my heart I love the Lord and try to seek after him every day. I feel to love Him above all else and am far from *despising* Him or holding him in contempt. Therefore this gives me strong assurance that I am not among those that the Lord views as wicked; and, and if I am *not* among *them* then I must be among His dear people. In other words, I must be a child of God, because the things the wicked do, and desire to do, and delight in doing, are as far from the things I feel and hold dear as the east is from the west.

Normally we receive our best assurances that the Lord is ours and we are His simply through the manifestations of His love and the blessed tokens of His mercy to our souls, but if we find ourselves in a low state of mind and heart, is it not a comfort to realize that the Bible descriptions of wicked persons, and what their chief desires and ambitions are, simply do not in any way agree with what we feel in our own hearts and minds.

We find many things in God's word that He hates, and we hate them too; and we find many things that He loves, and we love them too. Aren't we thankful that it is so, rather than the other way around!—*Editor.*

NEWS NOTES

UNION MEETINGS

THORNTON GAP Primitive Baptist Church, near Sperryville, Virginia, have scheduled their union meeting for the 5th weekend in March, Saturday and Sunday (March 28th and 29th). Elder Richard Cox, Pastor (540) 547-5180.

BETHEL-WASHINGTON Primitive Baptist Church, Vienna, Virginia, plans to hold their union meeting on Saturday before the 3rd Sunday in April (April 18th). All day Saturday only. Services begin at 10:00 a.m. Regular services on Sunday, April 19th. Elder John Nichols, Pastor. Phone (301) 893-0655.

SALEM Primitive Baptist Church, Richmond, Virginia, are scheduled to have their annual meeting on the fourth weekend, April 25th and 26th, all day Saturday and Sunday. Elder J. R. Kosch, Pastor. Phone (540) 898-1577.

OBITUARY

SISTER FRANCES HIETT BENDER (101) was born in Levels, West Virginia, on November 23, 1906, the daughter of the late Samuel Marion Hiett and Lillie Florence Power Hiett. She went home to be with her Lord on Saturday, July 5, 2008, at the age of 101.

She is survived by one daughter, Barbara J. Fulton of Hagerstown, Maryland; one son, Terry L. Bender of Martinsburg, West Virginia; three grandchildren, Ashley Fulton of Hagerstown, Maryland, Cindy Smith of Hedgesville, West Virginia, and Brenda Moore of Harpers Ferry, West Virginia; two great-grandchildren; and nieces and nephews.

Sister Jewel was preceded in death by her husband of 62 years, Clarence Luther Bender; two sisters, Violet M. Hiett and Pauline L. Jackson; and two brothers, Albert D. Hiett and Chester B. Hiett.

Sister Jewel was a faithful member of Martinsburg Primitive Baptist Church in Martinsburg, West Virginia. By God's grace, she showed her love for the Lord and His Church in her faithful attendance and support. Her encouragement has been of great help to me in my labors among the Lord's people. She loved to talk about the scriptures and rejoiced greatly in the Lord at the joyful sound of the gospel of the Lord Jesus Christ. Martinsburg Primitive Baptist Church will continue to miss her very much, but we rejoice that by God's wondrous grace, she is now present with the Lord in heaven, praising and worshipping our Saviour. We thank God for blessing us to have her in our fellowship for these many years.

A graveside service was conducted on Monday, July 7, 2008, at 2 p.m. at Rosedale Cemetery in Martinsburg, West Virginia, by her pastors, Elder John Nichols and Elder Gary Utz.

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" (John 14: 19).— Submitted by her pastor, **Elder Gary Utz**

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Mr. & Mrs. James Creel, Va., \$10.00; Elder Ernest Long, Va., \$25.00; Mrs. Louise Stewart, Ga., \$10.00; Mr. & Mrs. J. M. Shultz, Va., \$10.00; Jerry & Mary Hirst, In., \$35.00; Judy Canard, Va., \$10.00; Gertrude Buettel, Md., \$5.00; Elder Larry White, Ga., \$10.00; Ronnie L. Edwards, NC, \$10.00; Jack C. Griffith, Jr., Ohio, \$10.00; Virginia Reed, In., \$10.00; Katherine S. Lowman, Md., \$10.00; Darrell E. Skaggs, Ky., \$10.00; Barbara B. Fulton, Md., \$10.00; Phyllis Davis, Ill., \$15.00; Dale Chaffee, Ks., \$15.00; A Friend, Md., \$10.00; Draper Street, Va., \$20.00; Eunice B. Kiser, Ga., \$10.00.

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 2009

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 Baggaly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2009

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

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

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2009

FOURTH SUNDAY

BARROWS RUN - 5 miles south of Warrenton, Va. on Route 29 and 15; Meets each 4th Sun. at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Mary Lee Olinger, Clerk, 67 Frazier Road, Warrenton, Va. 20186-2704, Tel. (540) 347-3538. Mar. 2009

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Eddie Wayne Wilson, Pastor, 620 Clearview Road, Luray, Va. 22835, Tel. (540) 743-4828; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May 2009

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. 2009

OLD CARROLL - Mt. Airy, Md., 7102 Watersville Rd., Take Hwy 15 or Hwy 340 north to Frederick, Md. and exit onto I-70 east towards Baltimore, Md. and take Exit 68 and turn left onto Rt. 27 north, go to the 4th light and turn right onto Watersville Rd., go about 1 1/2 miles and the church is on the left; Meets each 2nd and 4th Sundays at 10:30 a.m., each 4th Sat. night at 6:00 p.m.; Union meeting is the 4th weekend in May; Elder William E. Stephens, Pastor, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417; Sis. Ruth Stephens, Clerk, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417. April 2010

OLD HARFORD - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or I95 exit 74 to Md. 165, turn right and go three miles to the church on the left; Meets each 2nd and 4th Sundays at 10:30 a.m.; Annual meeting the second weekend in May; Elder Richard Tillman, Pastor, 6 Brandywine Drive, Shrewsbury, Pa. 17361, Tel. (717) 235-3369; Anita Reedy, Clerk, 1324 Harford Square Drive, Edgewood, Md. 21040, Tel. (410) 671-9483. Nov. 2009

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets each 2nd, 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder Jim Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. 2008

EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Sharon 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; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681. July 2011

TEN-MILE CHURCH - Clarksburg, WV.- Follow US 50 about 10 miles, turn right on Marshville Road, church is 1/2 mile on the left; Meets each Sun, at 10:30 a.m.; Annual meeting 2nd Sunday in June, Sat night before at 7:00 p.m.; Elder David Burris, Pastor, Rt. 1 Box 73A, Salem, WV 26426, Tel. (304) 782-1988; Sis. Holly Mureika, Clerk, 140 Knob Drive, Vincent, Ohio 45784, Tel. (740) 678-7372. Feb 2009