

CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis. Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2008

BETHEL-WASHINGTON - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets each Sunday at 10:30 a.m. except the 5th Sundays; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655; Sis. Gladys Nichols, Clerk, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655.
Dec. 2008

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564.
Aug. 2008

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412.
June 2008

GREENWOOD - Minnieville, Prince William Co., from Manassas on Route 234, travel 14 miles and turn left on Spriggs Road, St. Route 643 — follow that to Minnieville Road on St. Route 640 to the church building; Meets each 1st Sunday at 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577.
April 2007

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafem Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel. (217) 842-5591.
Feb. 2008

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

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

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.
June 2008

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

If men could either achieve or maintain a righteousness sufficient to forever justify them in the sight of God, then the sufferings and sacrifice of Christ would have been altogether pointless (See Gal. 2:21). In other words, why would He have died to save His people if they could have saved themselves. The apostle shows us in Gal. 3:21 that if there had been a law (*any* law) given that would have given eternal life, then righteousness would have been by whatever that law might have been, and not by Christ.

Satan has no greater desire than to diminish the importance of Christ's death in the minds of the people, and that ambition is quite efficiently achieved in the religions of men. They do not ascribe all the glory for salvation to the shed blood and imputed righteousness of Christ, but they declare it to be a joint enterprise

between Christ and the sinner, with the sinner receiving at least equal, if not greater, credit for the accomplishment. To say the least of it, human religion declares that the whole transaction would have been a complete and utter failure if it had not been for the cooperation and compliance of the sinner.

A man may fancy himself to be one of the best of God's creatures, and he may often engage in his own concept of what prayer is, be thoroughly convinced that he is totally free of any extortion, injustice, adultery, etc.; and he may pay tithes of all that he possesses and even thank the Lord that he is not a sinner like other men are, and yet not have one tiny crumb of true religion or holiness in his heart (See Luke 18:10-14). True religion is reflected in a proper concept of our own wretchedness by nature and a correct view of the work of Christ and what it accomplished. Without this no man can truly rejoice in the fact that salvation is of the Lord alone. If there had been *any* law given of the Lord that could have given eternal life—even if that law had been nothing more than “accepting Christ as one's personal Saviour,” then that life would have come by that law, and not by Christ. So, again, “If righteousness come by the law, then Christ is dead in vain” (Gal. 2:21). Yet we see millions “going about to establish their own righteousness” and not submitting themselves to the righteousness of God (See Rom. 10:1-3).—*Editor.*

THE APOSTLE PAUL (No. 4)

After the Lord had appeared to Saul, a certain disciple at Damascus was sent to him to restore his sight and to tell him a number of things he was to do, and the Lord said, “I will show him how great things he must suffer for my name's sake” (Acts 9: 16). Great privileges were bestowed upon the apostle Paul, and a greater use of him was made by the Lord than perhaps any other man who ever lived, but he was also made aware from the start that there were also great sufferings in store for him. His was not to be an easy life, but he had the assurance that God's grace would be sufficient for him. God gave him strength equal to his tasks and

upheld him for as long as there was work for him to do.

In Acts 20 we read of his going bound in the spirit unto Jerusalem, not knowing the things that would befall him there, except that the Holy Ghost had made it known to him that bonds and afflictions would be his constant companion. But as his days, so was his strength, so that none of those things moved him. God had given him such a measure of grace that so far as his gospel labors were concerned he did not count his life dear unto himself and he finished his course with joy. He faithfully fulfilled the ministry that he had received of the Lord, testifying the gospel of the grace of God. It is indeed amazing to consider the things that he suffered at the hands of men because of his faithfulness (See for instance II Cor. 11:23-28).

I do not in any wise compare myself to the apostle Paul for I have had an easy path compared to his, but I have often thought about the things I have suffered as a result of being a minister of the gospel. Many things I have endured that I would never have been exposed to if my life had taken a different turn, but the Lord made me willing in the day of His power. I never sought the ministry but neither did I fight it. The Lord has always given me grace for whatever He has required of me and I have never considered for a moment that I was the loser when I have gone forward in faith, believing that the Lord would deliver me and that my needs would be amply cared for. But though I have endured many hardships in the service of the Lord, I wonder how many more difficulties I would have faced if I had sought to avoid what He impressed upon me as my duty? I have no doubt but that my troubles would have been far greater if I had followed a path of rebellion and disobedience.—*Editor.*

When Christ cried out on the cross, "My God, My God, why hast thou forsaken me?" there was some manner of withdrawing of the Father from Him that our finite minds cannot comprehend, yet the relationship between them was never broken, for if it had been Christ could not have called Him, "My God, My God."—

THE CHURCH

The church a comfort doth provide
The saints while here below;
It's like a shade in summertime,
A shield from every foe.

A place for saints to join in praise
Away from scorner's glare;
A place where gospel truth is preached
And each for others care.

A place where love flows breast to breast
And thrills each humble heart,
And in a precious hope in Christ
Each member feels a part.

Communion time, that solemn feast,
With rev'ence they partake
In honor to Christ's sacrifice
Made for His people's sake.

They long to meet, to greet, to pray
And sing the songs of praise,
And hear of God's eternal love,
The Great Ancient of Days.

A place of labor, yet of rest;
A place to serve as one,
To dwell in bonds of fam'ly love
Until their journey's done.

Thank God for such a lovely place
So solemn, yet so sweet;
A foretaste of that church above
Where all the saints will meet.

6-20-07

R.E.H.

WHY DO CHURCHES GROW WEAK AND DIE?

Recently I was asked to write on this topic, and it is not easy to do. I am not an expert on the subject, and there are probably about as many answers as there are dead churches. Nevertheless it deserves study, and my answers here are from personal observations. You may have your own list. I will begin by giving a few causes, but wish to discuss one in particular.

The changes in economic patterns in our nation have taken many people away from the rural areas where churches have been located. The building still stands but the people are gone. The changes in moral standards have robbed churches of the principles that formerly made them strong. To maintain the desired standard of living that is now expected, both parents must work, sometimes at more than one job, which has seriously damaged family relationships and their relationship to the church. All kinds of entertainment and worldly activities occupy the thoughts of people, till they find fairs, sports, vacations, reunions, or even resting at home, more attractive than the plain and simple service of God. Nor have parents respected their church as they ought, or taught their children to hold it in more than secondary importance.

When I speak of churches dying I do not speak only of vacant decaying buildings. The strength of any real church is spiritual, not numbers or money. I know of churches that have several in the congregation, but their services to me are as cold and dead as a doornail, and preaching the gospel to them gets about as much reaction as if they were hedge posts. Even small congregations may be very strong spiritually, and a great blessing *if the Lord honors them with His presence*. If people insist on honoring some man, even some King Saul, on filling the house with activities that may be eye-catching to the world, or preach things contrary to God's Book, how could they expect Him to honor them? No church can exist without His blessing and grace.

One of the most detrimental of problems to the Primitive Baptists has been the internal conflicts that have torn them apart. I know it has been necessary for good people to defend their faith, and insist

on walking in the old paths, and I can honor them greatly for their faithfulness. The difficulty here is that all contention must be in the spirit of Christ, and it has not always been so. It is so easy to create a division, and so hard to end one. Indeed, the difficulty with divisions is not in making them, but in living with the consequences. This warfare has gone on since the church began, and human nature will no doubt cause it to continue until our Lord reaches the end of His patience. I marvel that He has not done so already.

This brings me to the issue that I want to discuss with you. The cause of death and destruction in many, if not most, churches is their *lack of sound judgment, their insistence on making poor choices*. I am aware that people demand the right to make choices. Freedom of choice, they say, is our constitutional right. Our government and our courts will support that view, within certain limits. But I insist that God does not rule over a democracy or by the constitution. Do you know who offered mankind the first choices? It was not God, for He issued a command and not a choice. The first choice was offered by Satan to Eve. Has it mattered to the human race which choice she, and then Adam, made? Let us look at other examples of human choices.

God commanded Abram to leave Ur and go to another place. Abram believed, and went as God had commanded. Great good resulted because God was pleased. A little later, his nephew Lot was given a choice as to where he would dwell. He pitched his tent toward Sodom, the easy life. What was the result?

The Lord appeared to Moses at the burning bush, and commanded him to go to Egypt. Moses sought to excuse himself, pleading a slowness of speech. He could have added his age, his present job, the danger, but the Lord brushed all excuses aside, and said to him, *Go!* Moses went. And as Mr. Paul Harvey says, "Now you know the rest of the story." It was not his choice, but God's.

In the Wilderness Israel would have preferred to have Aaron lead them, or Korah, or some other. Aaron made a golden calf for them, and they held a big party for it. The idols of this world, and the men of this world, make no restrictions such as the Ten

Commandments. Get rid of those, people think, and we can live as we please. Stone Moses! Kill the prophets and the other messengers! Human nature has not changed. There are still those who would destroy any faithful servant who preaches Christ and Him alone. Ah, but such persons forget how they came to have the manna, the water from the Rock, and the Shekinah to guide them!

Some will say, "Didn't Joshua offer Israel a choice of whom they would worship?" (Joshua 24:15). No, he did not. Definitely he did not. He stated his own intent to worship God only. Any of the idols they might choose would lead them to destruction *if they chose not to worship God*. He was most certainly *not* telling them to choose between two or three denominations that call themselves Christians. The Lord made only *one* church in the world, not *many*, and His people need to be encouraged to live in that one.

The Bible abounds in examples like these. We observe that Jesus was the only person who lived His entire life on earth doing the Father's will. He was the only man who never had to make a sin offering for Himself. On the other hand, Saul of Tarsus spent all his early years pursuing his own choices in religion, and we see where it led him. The innocent God-fearing people were his first target, just as innocent people in churches today often suffer when others demand the right to choose their own way.

The Ethiopian might have mused thus with himself and with the Lord, on his homeward journey. *Well, Lord, I went. I saw impressive buildings and lots of priests, and a number of ceremonies. But Lord, they couldn't even explain this chapter for me! When I get home, my folks will ask me whether it was worth it, and what will I tell them?* And way up north, the Spirit spoke to a preacher, telling him to go down to the south country. He too could have argued, though he did not. *Lord, why go down there where only a few desert nomads live? Right here is where the people are!* But he went, didn't he, in the way God commanded.

Every choice has consequences. I have known churches to ordain men who had no calling and no real ability. They said they had the right to do it. I have known some who allowed heresy to be preached, and some who insisted on bringing in members who

were adulterers or guilty of other moral sins. I have known of some who honored alien baptism, and allowed open communion. There have been some who wanted musical instruments and Sunday Schools and mission systems, with their supportive money-raising activities. And then there are others who, while they do not do those things, sit quietly without a word while such things are brought into the church. And I say to these: *You claim this as your right and privilege. But you must know, you are making a choice, and your choice will have long-lasting consequences. You are choosing between right and wrong, between **them** and **us**.* Do not complain when fellowship fails. Do not boast of the pleasure you find in the company of rebels or in the way of sin. Even those who crucified Jesus rejoiced for the next three days, for they thought they had their own way.

The true church has two purposes in the earth. The first and foremost is to set a high standard, the standard of truth and grace to the world, a city set on a hill, thus honoring God. The second is to enable God's wayfaring people to walk together in fellowship with those of like precious faith. God never designed the entire world to be in His church, nor did He design the church to take people to heaven, or to make children of God. The work of the gospel ministry is not to make children of God, for that is the Father's business, but it most surely is to help God's children to be obedient and reverent children. Any time you care to sit in judgment on any church, watch them, and then ask yourself, *Is this the way of holiness?* (Isaiah 35:8).

The light of spiritual worship will never be extinguished on this earth until our Lord comes. There will always be a people somewhere who worship Him in spirit and in truth. Whether that may be our little individual places of worship will be determined by how well we serve Him and receive His blessing. The question is not whether you or I are satisfied with the church as we know it, but whether He is satisfied. ELDER RAYMOND WEBB

Those who do not love holiness could have no greater burden than to attempt to practice it.—*Elder John R. Daily, 1904.*

THE FATHER SEEKETH SUCH

"...the Father seeketh such to worship Him" (John 4:23).

Isn't the concept of God *seeking* something difficult to grasp? But Scripture plainly states that the Father seeks. What is it that the Father seeks? He seeks true worshippers! Unless I am deceived, all that the Father seeks in this world is true worshippers.

This Scriptural phrase is found in the fourth chapter of John. A woman is revealed to us at the well of Jacob in Samaria in Sychar. Jesus being alone asked her for a drink of water. This woman was not at all like the virgin Rebekah who let down her pitcher and gave Abraham's servant to drink. This woman was contentious. She made it clear to Jesus that Jews have no dealings with Samaritans. Aren't you glad that Jesus didn't answer saying what communion hath light with darkness? All men born of Adam abide in darkness until the Lord shines in their hearts. Aren't you glad Jesus didn't say what part hath he that believeth with an infidel? All that are without a work of grace are without faith and without Christ having no hope and without God in the world. That is the condition of all born and left in Adam.

Jesus asked for a drink of water, and in return this woman informed Jesus of the way of the world. Our Lord began to speak to her about the gift of God, saying, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink, Thou wouldest have asked of Him, and He would have given thee living water." One cannot and will not ask anything of God unless he has experienced the gracious gift of God. That doesn't come by knowledge of the way of the world but by being born again of the Spirit.

Jesus went on to say to the woman, "Whosoever drinketh of this water (from Jacob's well) shall thirst again: but whosoever that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up onto everlasting life" (v.14). Such shall never thirst as they used to for the worldly refreshments but they may well hunger and thirst after righteousness. God will graciously fill them

out of His abundance.

The woman went on to elaborate on ways of worship. She said, "Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship." Search the Scriptures and see if Jesus ever said that Jerusalem is the place that men ought to worship. Jesus said, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father: Ye worship ye know not what: we know what we worship for salvation is of the Jews. But the hour cometh and now is, when the true worshipers shall worship the Father in Spirit and in Truth; for the father seeketh such to worship him. God is a Spirit: and they that worship Him must worship him in Spirit and in Truth.

The woman said she knew that Messiah cometh, which is called Christ: when He is come He will teach us all things. Jesus said, "I that speak unto thee am He." I believe she being born of the Spirit suddenly knew the gift of God and knew the Truth of the gift of God in Jesus Christ. She left her waterpot, and went into the city rejoicing in Christ Jesus. And many no doubt heard of and believed on Him for the sayings of the woman, but it was later written that now they believe not because of (the woman's) saying: for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world. So it is still. The Son seeks out all the elect and speaks to all His children calling them from death to life. He brings them up out of their horrible pit, out of the miry clay and sets their feet upon a rock and establishes their goings. It is He that puts a new song in their mouth even praise unto our God. But not all the elect shall walk in the way of the true worshippers.

True worshippers walk according to the established goings of the Lord. They praise, honor and glorify their God in obedience. If God didn't seek out His elect and show them how they ought to walk, then there would not be any true worshippers. It is by the grace of God that anyone has a home in the Lord's Church. There wouldn't be one Old Baptist except for the grace of God and His seeking them and showing them the way of the true worshipper.

ELDER MARTY HOOGASIAN

MINISTERIAL EXPERIENCES

In my efforts to preach, I have had a great many pleasant times in trying to proclaim the gospel to a dying world. There is nothing more pleasant to me than to be blessed with ability and deep personal interest while I try to proclaim life and salvation through a crucified and risen Redeemer. I have thought many times during my ministry that I could do better and realize the presence of the Lord more sensibly, if I could keep self out of my discourses. That has been one of the hardest things for me to control, and I have suffered a great deal because I could not be farther away from self in my efforts to preach, in my prayers, and in my exercises generally in the service of the Lord.

While I have had many pleasant times among the brethren, I have been made to feel frequently that the brethren were ungrateful for my services and did not appreciate me as I deserved. At times, on that account, I have been very miserable. I think, however, that this was a temptation from the evil one, for I know when I look back over my life that the brethren have been kind to me. They have treated me better than they have a great many others, who perhaps are as good as I am in every way and more able to preach the gospel. I have many times in my life made complete failures when I expected to preach well, and I wish to give one or two instances of my experience in that direction.

When I was very young in the ministry, I think it was in the year 1870, I lived in the neighborhood of Long Prairie Church, in Illinois. I worked on a farm in those days and tried to make my own living. One time when I was out in the fields at work, a text of Scripture came into my mind and I thought a great many good things in connection with it. I could see more beauty in it than I ever had before and thought I understood some things about it that I had never heard anyone say anything about. I felt certain that the ideas I had upon it were correct, although I had never thought of them before. With these ideas in my mind, I thought if I were going to preach now, that would be my text. And, working along, the text remained with me until finally the thought occurred to me that,

next Saturday being our meeting time, I would certainly preach from that text some time during the meeting. There were two or three other preachers, who were members of the same church, and we usually divided the time among us at our regular meetings, so the probabilities were that I would not get to preach just when I would like to. It would suit me best to preach from this text on Sunday, as more people would be likely to be present then, than at any other time during the meeting. From this time on until meeting time, I studied about this text and felt confident that I would try to preach from it the first opportunity I had before a good congregation. I felt that I would not preach it to a small crowd. If I was called on to preach on Saturday, I would use some other text and save this one until I had a large crowd, for it would be too good a sermon for just a few to hear.

I went to meeting on Saturday, and we had our ordinary attendance, and some of the other brethren preached. I was glad of that, for it was a pretty fair indication that I would get to preach on Sunday; and I felt that when I did get up, the people would hear something. We had meeting Saturday night, and, as I went to the meeting house, I thought that if there was a pretty fair crowd out and I was called on to preach, I might preach my sermon that night, lest I might not have an opportunity to preach it on Sunday. When I entered the house and looked around, I thought to myself, "This crowd will do very well, and if the brethren insist on my preaching tonight, I will only be just a little backward, enough for good manners, and I will preach my sermon." So, when the time came for preaching, the brethren insisted that I must preach. I went into the pulpit, asked one brother to introduce services for me, took the Bible down off the stand, and was going to turn to the text, but by the time I had gotten the Bible down, ready to open it, I had forgotten where the text was. Then I studied a moment to try to call to mind where it was. Then I studied a moment to try to think what the text was. I could not call it to mind. I then tried to call to mind some of the things I had thought about it and I could not. By this time I began to be wretched. I raised up and looked over the pulpit, (it was one of those old-fashioned pulpits, closed up in front,) and I

looked at the congregation and thought, "I do wish there were not so many people here." I wished that I were out of the stand and that I did not have to try to preach. My text was gone, my sermon was gone, everything that I had ever thought about that text was gone, and I had no message for this people.

I never have known from that moment to this what that text was, nor anything I had ever thought about it. I may have used it many times since then as a text, but if I have I do not know it. I took some other text and whiled away a portion of the time. When I went out of the stand that night I was as completely whipped as was ever a poor servant of the Lord, which at that time I could not think I was. I abominated the thought of depending upon myself and felt that I ought to apologize to the people for ever offering to talk to them on the subject of religion. I never could make any calculations about preaching and then work up to them.

Another circumstances that occurred in my ministry was later in life. I was still living in Illinois, and Elder Lewis Hon and myself were the delegates to the Little Wabash Association. I had not been to that Association for two or three years. When I was younger I had been in the habit of going about every year, besides visiting among the churches at other times in the year. When I got there I met with a great many old brethren and sisters, whom I had met many times. They seemed so very glad to see me that they made use of such expressions as these: "I am glad to see your face once more," "It seems like old times to see you among us again," "Why did you stay away so long?" "I am eager to hear your voice again," which were very pleasant. I finally began to be anxious to preach to them, and thought that if I had an opportunity to preach they would think of old times, more than simply to see me.

To my satisfaction, there was an appointment made for me at the house of a Brother Sands, for Friday night, which was the first night of the Association. I was glad, and a great many people assembled at Brother Sands' before night. Although there were other appointments in the neighborhood not far away, yet it seemed that most of the people had come to my meeting. By this time I had lost what little sense I had ever had about preaching. When

the hour drew near for the services to begin, I made ready without any hesitancy whatever, selected my text and song to introduce services, and when the time came, I was ready. There were several ministers present sitting around me, but I did not think to invite any of them to take any part. When I was ready to begin, I told some of the brethren to be ready to conclude the meeting when I was through preaching. I did not ask them to preach any after me, for I expected to do all the preaching that would be needed that night.

When I commenced reading my song, it seemed that my voice was in an unnatural key. During the prayer it seemed that I had no voice, but I felt that when I got to preaching I would be all right. I read my text and commenced talking. In a few minutes I found myself talking in a very uneasy, low, dragging, unnatural monotone. As I could not change my voice from that way, I concluded that I would begin anew and see if I could not start out better. In the course of twenty minutes or so, I made about three efforts to start and "Failure" was written on each one of them. By this time I came to the conclusion that I could not preach, so I quit, saying to the brethren, "Brethren, some of you preach, for you see I cannot preach a bit." Brother Hon arose and commenced preaching. I felt that he thought it would be a good time for him to beat me preaching, also that he would make use of the opportunity.

I did wish that he could not preach a word, and felt that I wanted him to quit every moment of the time. But he did not; he went on and preached and labored hard. Toward the last of his sermon a young sister was very deeply affected, and I concluded that he wanted her to shout before he quit. I was not in a spirit of mischief, for I was feeling sad and almost out of humor, but I did wish the girl would shout so he would quit. I felt almost confident that he wanted her to shout, and did not intend to quit until she did. Finally I thought he gave the matter up, for he closed his discourse; (a man can think anything but what is right when he is in such a frame of mind as I was).

I give these two instances to show that I, for one, cannot preach every time I want to. I am still as dependent on the Lord for ability

to preach as I ever was in my life. I know that it is wrong for me to calculate that I am going to preach a big sermon, because I never did make any such calculations without being disappointed in the arrangement. I would say to the brethren generally, that perhaps the admonition of the apostle is as applicable to my case in such circumstances as to any other man in the world; that is, "He that standeth, let him take heed lest he fall."—*Chapter 41 of the autobiography of Elder Lemuel Potter, 1894.*

A SMOOTH STONE WELL PLACED

Whenever the modern Goliaths disdain you and defy "you old foggy hardshells," do not let your Adam nature rise up and get the best of you. Let's try to be meek and quiet, like David, and use what God has given us to defend ourselves with. A smooth stone rightly placed will do the job well.

A man trying to seat his little do-and-live god on the throne and to prove that all of Adam's race could be saved if they just would, quoted: "And he is the propitiation for our sins: and not for ours only, but for the sins of the whole world" (I John 2:2).

I said, "Propitiation, meaning atonement or satisfaction;—will the whole world be saved?"

He answered quickly, "No!"

I asked, "Why not? satisfaction having been made for all. If Jesus is the atonement or satisfaction for the whole race, for the sins of everyone, how can any be sent to hell? Jesus being the satisfaction, having satisfied for the sins of every Adam sinner, what could send any of them to hell?" His mouth was stopped. Not one word more could I get him to say.

Then, another man put in, "I can tell you what will send them to hell."

"All right, let's have it."

He said, "Unbelief."

I said, "Is unbelief sin?"

He said, "Yes."

Then I quoted their text: "And he is the *satisfaction* for our

unbelief: and not for ours only, but for the *unbelief* of the *whole world*.”

“Now, what will send any to hell if all the race is meant by *whole world*?”

Then he was as dead as the other, and not another word could I get them to say. I worked side by side with them for years and they never mentioned that text again.—**Deacon S. E. Copeland**, *The Primitive Baptist*, 1952.

A GREAT LESSON TAUGHT AND LEARNED

A young man of eighteen or twenty, a student in a university, went one day to take a walk with a professor who was commonly called “students’ friend,” such was his kindness to the young men whom it was his office to instruct. While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path that they supposed must belong to a poor man who was at work in a field close by and who had nearly finished his work.

The young man suddenly turned to the professor, saying, “Let us play the man a trick. We will hide his shoes and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them.”

“My dear friend,” answered the professor, “we must never amuse ourselves at the expense of others, especially of the poor; but you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a silver dollar in each shoe, and then we will hide ourselves behind the bushes.”

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer and see what wonder or joy he might express. The poor man soon finished his work and came to the path where he had left his coat and shoes. While he put on his coat, he slipped one foot into one of his shoes, but feeling something hard he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance. He gazed upon the dollar, turned it around,

and looked again and again. Then he looked round him on all sides to see who might have put it there, but could see no one. Then he put the money into his pocket and proceeded to put on his other shoe. But how great was his amazement when he found the other dollar! His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered aloud a fervent thanksgiving to God, in which he spoke of his sick and helpless wife, and his children without bread, whom this timely bounty from some unknown hand would save from perishing. The young man stood affected, and tears filled his eyes.

“Now,” said the professor, “are you not much better pleased than if you had played your intended trick?” “O dearest sir,” answered the youth, “you have taught me a lesson I hope never to forget. I feel now the truth of the words which I never before understood: “It is more blessed to give than to receive.”—*Via. Zion's Advocate, 1900.*

PROTECTED BY ANGELS

A minister was once sent to a wild and dangerous part of Australia on some errand of duty and mercy. He traveled up to the place too poor to be in any great danger from bush-rangers or robbers. But as he came back, he had to bring in his saddlebags a large sum of money, not of his own, but belonging to the dying man whom he had been sent for to comfort. He knew that a dangerous robber was aware that he was riding along this lonely track through the brush with all this money about him, and when he got to one part of the road he felt so frightened that he thought he was not trusting God as a Christian should. He wanted a little quiet, so he got off his horse and stood by it, with his eyes shaded against it, praying for faith and courage not to be afraid of robbers, and to be guarded against them. He prayed till he felt calm enough to ride on, and then he mounted his horse and reached the town in safety with the money, which he had in charge.

Sometime later he was once more called to visit a man on a sickbed, and he recognized him as the robber of whom he had been

so afraid in his ride. This man told him that he felt he could not die without confessing that on that day he had followed him, intending to murder and rob him, but he could get no opportunity. "Why did you not do it when I got off my horse?" asked the minister in surprise.

"I could not then," said the bush-ranger; "there were too many of you."

"What do you mean?" asked the minister. "I was quite alone in the bush, standing with my head resting against my horse's side for a long time. You could have killed me then."

"You were not alone," said the bush-ranger; "I saw you standing as you describe, but there was a man on each side of you."

Certainly there had been no other man with the minister in that hour of terror when he cried to God; but no doubt God opened the robber's eyes and showed him His angels guarding His servant as he went on his dangerous duty, as Elisha's servant's eyes were opened to see celestial guardians around his master (II Kings 6:15-17). Whatever may be the explanation, God *did* send His angels to frighten away the robber, and by so doing He saved him from a great crime as well as the minister from death. "Are not all the angels ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).—Elder Sylvester Hassell, *The Gospel Messenger*, 1907.

THE PHARISEE AND THE PUBLICAN

In Luke 18:9-14 we have the parable spoken by our Lord to some who boasted of their righteousness and despised others. The parable condemns their form of religion and shows their condemnation. It is a description of the different temper and language of those who proudly justify themselves, and those who humbly condemn themselves, and it shows their different standing before God. Among those who profess to worship God, there is a mixture of good and bad. Some are accepted of God and some are not; and so it has been ever since Cain and Abel brought their offerings to the altar.

These two went to the same temple to pray at the same time, but with different views. The Pharisee went to pray, but as Christ said, "All their works they do for to be seen of men." To some He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretense make long prayer: therefore ye shall receive the greater damnation." Again, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "Not by works of righteousness which we have done, but according to His mercy He saved us." Their long prayers, or their going to the temple to boast of self-righteousness, could not justify them before God. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."

It is the work of God to purify the heart. Men are dead in sin until quickened by grace. They walk according to the course of this world and their religious pretensions are of the world and for carnal gain. Jesus often called them hypocrites, and we know they keep up the external form of religion only to save or gain credit. Such men shall not be seen on the right hand of Christ unless grace changes their hearts. When the light of life springs up within, it condemns sin in the flesh and leads to faith in God. Morality is good. This Pharisee boasted of many good things, but in mere formality. The Pharisee came into the temple to make his appearance to be seen of men, and the Publican, to make his plea to God. The one was there to tell God how very good he was, and the other to plead for mercy.

The Publican "would not lift so much as his eyes to heaven." He did, however, lift up his heart to God in the heavens in holy desire. He smote upon his breast, being sensible of sin and condemning sin in the flesh. It was the power of grace that caused the apostle Paul to cry, "O wretched man that I am." Before regeneration he could see the law only, and touching that law he considered himself blameless. When called of the Lord, sin appeared exceeding sinful and he began to beg for mercy. These are marks of grace and make manifest the fruit of the Spirit. The confession and plea for mercy was not the *cause*, but the *evidence*

of a work of grace and of his justification before God.

That proud Pharisee goes away rejected of God. His thanksgivings and proud boastings were an abomination. He was not justified and his sins were not pardoned, nor was he delivered from condemnation. It is the saving grace of God that purifies the heart and causes saving faith to spring up within the soul. It is the pure in heart that feel the condemnation of sin, and hunger and thirst after righteousness. "By their fruits shall ye know them."—**Elder J. Harvey Daily**, *The Primitive Baptist*, 1941.

BY GRACE ARE YE SAVED

The lawyer asked the Saviour, "Which is the great Commandment in the law" (Matt. 22:36). Jesus answered, "To love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

It seems to me that Christ intimates that if one should do these things he would be saved—that is, if he would continually love God and his neighbor all his life. The apostle Paul said, "Cursed is everyone that continueth not in all things that are written in the book of the law to do them" (Gal. 3:10). If one were to continue in all these things he might talk of being saved for *doing*. There is nothing better to do and if one can be saved for *doing*, this is the thing to *do*.

One asked the Saviour, "Master, what shall I do to inherit eternal life? (Luke 10:25). Jesus referred him to the law, which he owned was to love God with all the heart, soul, strength, and thy neighbor as thyself. Jesus said, "Thou has rightly said. This do and thou shalt live." Those who came to Christ with this question were all answered the same way. Were one now to ask, "What good thing must I do to inherit eternal life?" We could make no better answer; "Keep these two commandments perfectly and continually and thou shalt live." In Matthew we read, "All these things have I kept from my youth up, what lack I yet?" Possibly he thought he had done so, but the Saviour probed his record a little, with the words, "Go sell

that thou hast and give to the poor and thou shalt have treasure in heaven." He went away sorrowful, for he had great riches (Matt. 19:16-22).

We are not required by the law to simply do the best we can, or to love God perfectly most of the time, but it demands *perfect* love *all* the time, and if we can't be saved for doing this, we can't be saved for *doing* anything, for this is the first and great commandment, and if it turns out that we have not and cannot keep the law perfectly then we can be saved only by a system that is *not of works*—"Not by works of righteousness which we have done" (Titus 3:5).

Have any of us done this? Who has loved God perfectly and continually as he should do? Our love to God is spasmodic, if at all—by fits and starts, and this is not sufficient. We must "continue in all things"—if there is one period in our life where we failed, it is not sufficient.

But what poor sinners we are to talk of keeping the law. We are bankrupt and have nothing to pay; "under the curse," "condemned already," with no hope but the mercy of God. "Yet save a trembling sinner Lord,—Whose hope still hovering 'round Thy word;—Would light on some sweet promise there,—Some sure support against despair.—Elder J. H. Oliphant, *Zion's Advocate*, 1914.

THE COMMON SALVATION

The apostle Paul tells us, Romans 11:26, that all Israel shall be saved, referring, no doubt, to the elect people of God out of every nation for whom Christ died; and also referring to everlasting salvation from sin. This is the salvation spoken of by Jude, verse 3; for since it is common, or alike bestowed upon all, it is common to all, and not one of God's chosen can come short of it, because it is the legitimate effect and final result of eternal redemption which Christ has obtained for them. It is a common deliverance in the sense that it is applied to them all alike and shared by them in common, as in Acts 2:44. "And all that believed were together, and had all things common," not all common things, but they

enjoyed what they had in common as a family enjoys the comforts of home, which belongs to each of them alike.

Eternal salvation is common to God's elect in the sense that they will obtain it jointly, according to divine appointment (I Thess. 5:9). The idea is prevalent among our people (the Primitive Baptists) that Jude has reference to ordinary temporal or time salvation, or deliverance from temporal sufferings, afflictions, and losses as the effect and result of disobedience to the commandments of Christ, and that the children of God may escape the judgments of God by the obedience of faith, thus working out their own salvation, saving themselves from the result of willful sin. But I think he has reference to eternal salvation, the word *common* signifying that all of the elect will enjoy it in common, equally and alike.

Paul speaks of the common faith (Titus 1:4), which we all understand to be the one faith mentioned in Eph. 4:5, "one Lord, one faith," etc., and now if we are to enjoy a temporal, ordinary salvation, we must obtain it by observing the admonition of Jude contained in the third verse, by earnestly contending for the faith; i.e., the doctrine of faith, and practice of the work of faith, and labor of love and patience of hope in the Lord Jesus Christ (I Thess. 1:3), thus showing our faith by our works (James 2:18).

The faith is common in the sense that it is the gift of God to each and every one of the children of God; common to them all, and in the same sense Jesus Christ is our common Lord and Saviour, and we have one common inheritance reserved in heaven (I Peter 1:4).

Do not mean by the above remarks to antagonize the views of my brethren who believe that there is a temporal salvation provided for the children of God which comes to them through faithful obedience to the commandments of Christ, for this is clearly taught in the Holy Scriptures, and without such active obedience on their part as commanded in the law of Christ, I believe they come short of the rest which Jesus promises to those who bear His yoke.

It is the grace of God which brings salvation, and it teaches the children of God to live right in this present world (Titus 2:11-12). Works without faith do not please God (Heb. 11:6), and faith without works is dead (James 2:17). The children of God are passive in the

reception of divine life, and faith, and hope, and they are active in the obedience of faith. The office of faith and the comfort of hope are temporal, but that final inheritance that these principles embrace is eternal. These gifts qualify us for active obedience to God who gives them, and with such sacrifices as are required of us God is well pleased (Phil. 4:18, Heb. 13:16), and He will not disregard the faithful works of His children (Heb. 6:10) for such obedience has a saving effect (I Tim. 4:16), while the lack of active obedience brings on fearful results (II Peter 1:9, Heb. 10:27,31; 2:3).

The above cited Scriptures should not be overlooked nor disregarded, for they certainly teach that much temporal good comes to us through the observance of the duties required of us, and also salvation from terrible temporal judgments which result from disobedience.—**Elder J.E.W. Henderson**, *The Gospel Messenger*, 1910.

NEWS NOTES

THE ORIGINAL BEAR CREEK ASSOCIATION

The Original Bear Creek Association of Primitive Baptists is scheduled to meet on the third weekend in September, beginning Friday at 10:30 a.m. Sept. 14 through Sunday, Sept. 16. Services are to be held all three days at the Agri-Civic-Center on Hwy 24-27 west of the town of Albermarle, North Carolina. For further information call: Elder Joe Helms – Phone 704-272-8308. Elder Helms says, “We desire the presence of those who love our Lord’s church and cause.”

UNION MEETINGS

MT. BETHEL Three Churches, West Virginia. Second weekend in September, all day Sunday, Sept. 9. Elder William Payne, Pastor, Ph. (540) 722-4419.

ENON Church in Great Cacapon, WV will hold its Union Meeting all day Saturday and Sunday Morning, on October 6th and 7th, 2007. Sister Oleta Shanholtz, Clerk (304-263-3564) and Elder William Payne. Pastor (540-722-4419).

SISTER HELEN HARDY HALL PRIOR passed away Tuesday, September 19, 2006, in McLean, VA. She was born August 7, 1921, in Decatur, Illinois, the daughter of the late Seigel B. and Velma (Butler) Hardy, but grew up in Eldorado, graduating from Eldorado High School in 1939. For a number of years she lived and worked in the Washington, D. C. area. In 1969, she married Brother C. Dulaney Hall in Arlington, VA. After his death in 1980, she returned to Eldorado. In 1987, she married Elder Orval B. Prior and lived in Carthage. After his death, she moved to Northern Virginia.

While in Northern Virginia, Sister Helen was a faithful member of Happy Creek Primitive Baptist Church in Front Royal. She loved to attend the church meetings, rejoicing in the singing, praying, and preaching, and was a great help and encouragement to her pastor. She attended at her home church and sister churches as long as she was physically able. We greatly miss this dear sister, but by God's amazing grace we are reconciled to the will of God. We surely believe that our temporal loss is Sister Helen's eternal gain. "For to me to live is Christ, and to die is gain." Philippians 2:21

A funeral service was held at Murphy Funeral Home in Falls Church, VA, on Friday, September 22, 2006, with Elders John Nichols and Gary Utz officiating, with interment in National Memorial Park in Arlington, VA.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). Submitted by her pastor.—Elder Gary Utz.

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 "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54).
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**DONATIONS TO THE
 ADVOCATE AND MESSENGER, INC.**

Draper Street, Va., \$50.00; Paul Motsinger, Ms., \$15.00; Sis. Mary Burlison, Ca., \$10.00; Cinda Caudill, Md., \$10.00; Bill Blackburn, In., \$5.00; A Friend, Va., \$5.00; Mary Booth, Md., \$20.00; Donna Brady, Ohio, \$5.00; Willis B. Collier, Ga., \$5.00; Mrs. Ray Rountree, Ga., \$30.00; Mr. & Mrs. Winston Huffman, Va., \$10.00; Dolores B. Wayland, Va., \$10.00; A Friend, Va., \$5.00; Granville H. Utz, Jr., Va., \$10.00; Michael A. Turner, Va., \$50.00; Delmar and Jean Law, Tn., \$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 2008

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

NORTH FORK - Held at the Upperville Primitive Baptist Church, Upperville, Va.; Meets 2nd Sunday at 10:30 a.m.; Lisa P. Hill, Clerk, P.O. Box 176, Bloomery, WV 26817, Tel. (304) 947-5223.
May 2008

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153.
Dec. 2007

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625.
April 2008

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Alice Mellott, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel (717) 573-2885.
Oct. 2007

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645.
July 2008

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

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

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634.
March 2008

FOURTH SUNDAY

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

(540) 347-3538.

Mar. 2009

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

May 2008

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

Dec. 2007

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 2008

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

Nov. 2007

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets each 2nd, 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder Jim Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464.

Dec. 2008

EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764.

June 2008

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 3rd Sun. in June; Elder Jamie Hancock, Pastor, 1059 Ferry Road, Danville, Va. 24541, Tel. (434) 792-7131; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681.

July 2011

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

Sept. 2007