

CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy. 340, Meeting house is on Wampler Drive; Meets 1st Sunday 10:30 a.m., Saturday night before at 7:30 p.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851. Tel. (540) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '99

BENTONVILLE - Bentonville, Va. 1st Sunday 10:30 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison Va. 22727. Tel. (540) 948-4803. Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va. 22610. Tel. (540) 635-4609. April '98

BETHEL - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; 1st and 3rd Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court., Annandale, Va. 22003. Tel. (703) 573-0854. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031. Tel. (703) 273-5983. Dec. '98

ENON PRIMITIVE BAPTIST CHURCH - 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, 1108 Whitestone Drive, Martinsburg, W.Va. 25401. Tel. (304) 263-3564. Aug. '98

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 '98

GREENWOOD - Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles and turn left on Spriggs Rd. St. Rt. 643, follow that to Minnieville Rd. St. Rt. 640 to church; 1st Sun. 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Mrs. Beulah Dotson, Clerk, 119 Lone Oak Rd., Partlow, Va. 22534. April '99

NEW LIBERTY - Champaign, Ill., 1714 W. Springfield, Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m.; Elder Lloyd Clapp, Pastor, Carolyn Corn, Clerk, P.O. Box 17, St. Joseph, Ill. 61873, Tel. 469-2450 or 469-7634. Dec. '97

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. '99

UNION - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 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, 9598 Meetze Rd., Midland, Va. 22728. Dec. '98

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '99

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NO GROUNDS TO BOAST

I never cease to marvel at some of the things I hear from the mouths of men. I recently heard one theologian say to another, "My friend, you and I have done a lot of wonderful things for the Lord." And his friend agreed that they had. This kind of talk has always been strange to me. What I have "done for the Lord" is not a subject that I am willing to speak of, but "the wonderful works of God" is a theme of which I never grow tired.

Christ spoke of a day when many would say unto Him, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

And the Lord said, "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23). I have wondered if those who speak so freely of what they have done for the Lord ever think of this scripture and ponder whether or not it might apply to them. My guess is that they do not.

I feel no inclination to boast of anything I have ever done. I realize that any worthwhile abilities I may possess, whether natural or spiritual, are gifts from God. Whatever I possess in that regard I received at His merciful hand, and having thus received it, it would be very wrong for me to glory in it as though I had not received it (See I Cor. 4:7). If I have ever done anything good the Lord knows it and that is all that matters. I do not need to broadcast it.

We are exhorted not to be weary in well doing, and are promised that in due season we shall reap, if we faint not (See Gal. 6:9). This should be enough for us. We all appreciate encouragement from those who may have benefited from our efforts to serve God, but whether we receive such encouragement or not we are still bound to do good to all men as we have opportunity and leave the sequel to God. Our first obligation is to Him, whether men approve of us or appreciate us or not. If we seek first the kingdom of God and His righteousness all things else will fall into place, not by accident but because God is faithful. He is not unrighteous to forget our work and labor of love which we have shown toward His name (See Heb. 6:10). He will reward us in His own time and in His own way. But whether He rewards us or not we are to labor on, humbly and faithfully as He has taught us, striving to honor Him and glorify Him in all we say and do.

Life is short and all of us will soon be gone from the scenes of time. Even if we should make a great name for ourselves in this world, such notoriety only lasts for a brief period and is soon forgotten. It is far better for us to humble ourselves under the mighty hand of God, that He may exalt us in due time (See I Peter 5:6). We should acknowledge ourselves to be "unprofitable servants" even when we do that which is our duty to do (See Luke 17:10). Doing our duty gives us no grounds to boast, and neither does anything

else we do.

I have tried to labor in God's kingdom for about forty years, and if my brethren have been honest with me many of them feel to have been benefited by some of my little efforts, but I fully realize that no matter how hard I may labor, *it is God who gives the increase* (See I Cor. 3:7) and that without Him I can do nothing (See John 15:5). "My soul shall make her boast *in the Lord*" (Psalm 34:2). In that I cannot go wrong.—*Editor*.

RECONCILED TO GOD

When God does not deal with a situation as we think we would have liked it to be managed, it merely indicates that we did not know what was best in the matter. Thus every action, or inaction, on God's part that goes counter to what our carnal mind tells us should have been done, or not done, is a clear testimony to the fact that His wisdom is far superior to our own.

One of the most difficult things for mortal men to do when providence seems to frown upon them or when their circumstances are disagreeable to them is to be truly submissive to God's will. Hence, one of the most important aspects of the ministry is to exhort or beseech those who are in such situations to "be reconciled to God" (See II Cor. 5:20).

The verses prior to this clearly show us that we (His people) have already been reconciled to Him by the death of Christ in the sense of putting away our sins. But we are not always reconciled to God in the sense of being submissive to His will, and in this we need to be much in prayer and closely attentive to His word.

The apostle Paul said he had learned, in whatsoever state (circumstance or condition) he was, therewith to be content (Phil. 4:11). This cannot happen without reconciliation to God and one cannot be reconciled to God in the sense in which we speak unless he is fully persuaded that God's grace is, and will always be, sufficient.

When we firmly believe that God always knows best, and will always do right by us, no matter how much our outward circumstances may appear to contradict such a belief, then we will be willing to humbly bow to whatever our lot may be and to truthfully and thankfully say, "The will of the Lord be done" (See Acts 21:14).
—*Editor.*

LET THERE BE LIGHT

"And God said, Let there be light: and there was light" (Gen. 1:3).

The only way anyone can believe such an astounding truth is by a God-given faith. Viewed strictly from the standpoint of logic or carnal reason no credence at all could be given to such a thing as a being who can create simply by speaking. It cannot be explained and it flies in the face of anything men have ever observed in any field of knowledge. The natural man cannot *believe* it, and the spiritual man cannot *explain* it. It is one of those secret things that belongs only to God (Deut. 29:29). The more one thinks about it the more he is lost in wonder and amazement. "Let there be light: and there was light." And in the same way He did *that* He could also make billions of stars in billions of galaxies—simply by saying, "Let it be". And we are persuaded that He could just as easily have created anything He was pleased to create without ever saying a word. How awesome! and indeed, how far are we little earth worms from finding out His ways! (See Rom. 11:33).

As we said, only a God-given faith can embrace such things; and even then they are not necessarily embraced because they are understood or can be explained, but simply because God declared it to be so. Even the aged disciple, long experienced in handling the word of truth, cannot understand how God can simply speak things into existence, but he believes it nonetheless, and because of faith communicated to his soul by sovereign grace, he cannot deny it, and would not if he could. He knows that if God could make a believer

out of one such as himself, He could, and did, "make the worlds" (See Heb. 1:2).

The apostle Paul compared the creation of natural light in the world to the production of spiritual light in the souls of His people, saying, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face (or person) of Jesus Christ" (II Cor. 4:6). The one is no less a mystery than the other, but we who have tasted that the Lord is gracious must acknowledge that it is so.

We have seen those whose works and ways indicated that they were dead in trespasses and sins, with their mind and heart set on nothing but temporal things, yet one day they became interested in the things of the Spirit of God and forsook their former course of ungodliness, without the aid of preacher, priest or printed page. What was it that brought about the change? As mysterious as it may be, there can be but one answer: "God said, Let there be light: and there was light."

The blind infidel may scoff ever so obstinately at the existence of God, and contend ever so strenuously for the weakness and stupidity of believers, but if God ever speaks light into his soul he will then know that there is a God and that He can speak and it is done (Psa. 33:9). Even we who know it to be so still find it amazing. Oh, what a wonderful God we have!—*Editor*.

The voice of God is: Do thyself no harm; the voice of Satan is: Do thyself all the harm thou canst; yet God's word is despised, and Satan's regarded. —*Matthew Henry*.

When Elders get tired of the plain, old fashioned ways of our people it is better for them to go where the things they want are practiced without giving trouble. Better for those who distress and divide our people to go elsewhere.—*Elder J. H. Oliphant, 1923.*

O BLESS US, LORD

O Lord, Most High, help us look up
To Thee for all Thy love supplies
And let us feel in our distress
That Thou dost hear our anguished cries.

O Thou who art the sinner's Hope
And in whose grace we daily trust
In mercy keep us at Thy feet
Acknowledging that we are dust.

O bless us, Lord, Thy love to feel
When others turn their hearts away
And give us light within our souls
When outward skies are dark and gray.

O cause Thy face on us to shine
And manifest Thy presence dear
That we may feel in all our griefs
That Thou dost care and Thou are near.

May we each day from Thee draw strength
And courage to pursue Thy way,
Not fearing what may be the cost
Nor what an evil world may say.

Unworthy though we feel, Dear Lord,
In no one else can we confide
The secrets of our inmost souls
That from Thine eyes we cannot hide.

O Thou in whom we live and move
And have our being and our breath,
Protect us from the tempter's wiles
And kindly cheer us ev'n in death.

3-3-98

R.E.H.

**BUILDING UPON THE FOUNDATION —
I COR. 3:11;12**

With the calling and grace of God, there was never a greater church builder than the apostle Paul. The world never looked more hopeless, and no man was ever more destitute of worldly assistance than he was. Yet, his letters reveal the names of about forty churches that he established, and about that same number of elders he ordained to carry on the work. The Church could not have long survived if there had not been a man like Paul to outline the great truths which the Church believes. We would count ourselves blest indeed if we could have more men with his spirit and zeal.

If we were to undertake to build churches today, or if we wish to be identified as the Lord's Church, we must be established upon Paul's foundation. There is none other. Now if people do not love the gospel, the world is full of other organizations just for them, but it won't be the Lord's. I do not like to have people refer to my home church as Elder Webb's church, for I suspect that if it is mine it cannot be the Lord's.

There are three principles that identify the true Church. Her doctrine is Bible; her discipline is that of grace and truth; and her practice honors God above all. It is my belief that the Church as we know it has the truth, as far as we are able to comprehend it, and she is striving to learn it better. I do confess, however, that as much as we wish to be strictly correct in discipline and in practice, we are human, we are subject to error, and we are in great need of charity. Our greatest wish is that the Lord will manifest Himself to us so that we may not lose His approving presence, or if we err we may have His chastening hand, for even in this we will know He has not disowned us.

The Church's greatest purpose is to honor God. How could we do it if we did not believe His word, His book? How could we if we denied the life, death, and resurrection of His Son, or the work of His Holy Spirit? Or how could we be His Church if, in spite of mental belief, we lived after the wicked ways of the world?

Many years ago I knew of a man who advocated that the death

of Jesus was sufficient for all the world, but was applied only to those who were willing to accept Him. Now if any of you believe that, I assure you that you have the majority of the world on your side, but you do not have Paul, or me. Such an idea says that Jesus failed to save some for whom He died, and is no better than others who believe God cannot save them unless they let Him. These are but two examples of countless errors found elsewhere, but they are not allowed by the true Church. Our Bible teaches us that Jesus came to save, and we believe He did it without the loss of a single one of His own.

The apostle, like our Master, did not build churches on his own great authority with men. He didn't do it with wealth, or military power, nor with great education. There was never a true church in all history builded upon arguments and quarrels, upon anger or envy or strife, upon ambition or worldly honors. God designed His people to be servants, not masters. Regardless of how many talents they possess, His ministers are supposed to be fellow yokemen, working together for the great cause they serve. Saints have seen more strife than they want in the world all around them, they do not want to see it in their churches.

In our own time it seems that much stress is laid upon the size of congregations, upon fluency of the preaching, cost of buildings, and other such things. It was not so in our Lord's time, or Paul's. I would rather have a congregation of four or five people who were at peace, who genuinely wanted to serve God in spirit and in truth, even if they were forced by necessity to meeting in some private home, than to have a houseful of the other kind. Those, at least, would be at peace, and I know from experience that they can have wonderful spiritual services. And that, more than anything else, will mark them out as the Lord's.

ELDER RAYMOND WEBB

One person is no better than another so far as their nature is concerned. Were it not for the grace of God all men would be equally wicked.

NOT OF THE WORLD

“They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth” (John 17:16-17).

Nothing is more certain than that our Lord is not of this world. As the Son of God, He dwelled in the unfathomable glory of the Trinity from eternity. In the fifth verse of this chapter He speaks of “the glory which I had with thee before the world was.” Even His human nature did not originate in the ordinary manner in one critically important respect, for the virgin Mary conceived when overshadowed by the Holy Spirit, and so the child Jesus had no earthly father.

The fact that our Lord was not of this world is abundantly manifest throughout the gospels. Angels heralded His birth, wise men traveled far to worship Him, He sat before the most learned men in the land at the tender age of twelve, soldiers observed that “never man spake as this man,” indeed, such a “manner of man” was He that “even the winds and sea” obeyed His voice. Multitudes were the recipients of His power and kindness as the hungry thousands were fed and healed. Like Nathanael, many confessed, “Rabbi, thou art the Son of God: thou art the king of Israel” (Jn. 1:49).

What showed most starkly, however, that Christ was not of this world was that He was “holy, harmless, undefiled.” He never sinned. This world is filled with sin. Every man Christ ever encountered was born in sin and sinned hourly. Consequently, each time He came face to face with another human, it was manifest that He was different from that man in a wonderful sense. He was in the world, but not of it, the Son of God among the sons of sinners. Sin did not “rub off” on our Lord either, for He was “separate from sinners,” separate in the sense that He did not partake of their sinfulness, though He shared their suffering and heartaches.

In His prayer, Christ said that we, also, are not “of the world,” just as He was not. We are born again, or, as the margin notes, born “from above.” We have been given a holy principle of grace in our hearts. That being the case, Paul poses the question, “How shall we that are dead to sin, live any longer therein?” (Rom. 6:2) If our

citizenship is not of this world, then our behavior ought not be like it and our affections ought not be set upon it. We are to be disciples—followers—of Christ, and so to tread the path He trod, a path of holiness and self-denial. We are to be holy, as He is holy.

After Christ said that we are not of the world, He prayed that we would be “sanctified,” or set apart, from the world. The way this is to be done is through truth—truth heard and heeded. Truth will never lead us astray, never direct us into the broad way of the world. Error is what points in that dangerous and shameful direction. Truth always beckons in the direction our Saviour went, and certainly as we walk following Him, we will not be walking in the way of the world, but will be apart from it, in a way of righteousness. Isaiah spoke of a highway which “shall be called The way of holiness: the unclean shall not pass over it.”

We recognize and gladly confess that we are not holy of ourselves or of our fathers, and feel ourselves to be great sinners. We hope, however, that we have been born “from above,” by the working of the mighty power of a holy God. If we have, then Christ has pointed out the good way for us. “Walk in the day, in steps of that faith, in newness of life, after the Spirit, humbly with thy God, by faith, according to this rule, worthy of the vocation wherewith ye are called, circumspectly, honestly, in the light,” and most especially “even as He walked” (1 Jn. 2:6). That manner of walk is upon a “high” way, a good way and a happy way.

ELDER MARK GREEN

“What shall I preach? should be written in letters of fire in the heart of every man who goes forth as a teacher of God’s people. We are not to preach about ourselves, nor to seek after worldly wisdom, nor to seek to please men.
—*Elder George A. Bretz.*

A woman preaching is like a dog’s walking on his hind legs. It is not done well: but you are surprised to find it done at all. —*Samuel Johnson.*

LIKE PRECIOUS FAITH—II PETER 1:1

In this scripture, Peter is, by inspiration, addressing those of like precious faith and at the same time telling us that we received that faith through the righteousness of God and our Saviour Jesus Christ. The part of this scripture I would like, the Lord willing, to look at for a little while, is what the apostle tells us to add to the faith the Lord has given us. You will notice that the apostle did not tell us to add faith, but rather add to the faith which the Lord has already given us.

The first thing he tells us to add is virtue. Virtue is defined in the dictionary as being "moral goodness." Certainly it should be the desire of every one who has experienced the goodness of the Lord's mercy, to live a life of moral goodness.

Next, the apostle tells us to add to our virtue knowledge. To have knowledge is to have freedom. Jesus said: "And ye shall know the truth, and the truth shall make you free." John 8:32. The more we know about the Lord and His finished work, the more it frees us from our own works. Not to say that we are not to practice good works, for the seven things that Peter outlines in this passage of scripture are all good works. They are things we can, and certainly should do.

Next on the list is temperance. We commonly think of temperance as related to drinking alcoholic drinks, and certainly that is a part of it. In fact, no Old Baptist should be found in such company. However, temperance covers a lot of territory. The Bible condemns anything that is done to excess. We can become so engrossed in our everyday work that it becomes a sin. If we work to the extent that we ignore our families and neglect our service to God, then we are guilty of not practicing temperance in our work. Certainly, it is an honorable thing to engage in honest work, and the Bible teaches such, but to many, it becomes a source of greed and coveteousness. One of my greatest problems with intemperance, is at the dinner table. This too, is wrong for gluttony is condemned in the scriptures. See Proverbs 23:21.

Then we come to patience. I could certainly use an extra measure

of this one as I am sure most could confess. One of the writers said: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. I am quite sure that many divisions in our beloved Zion could have been avoided had more patience been exercised among brethren in years past. Oh, that we could learn from our past mistakes!

Then the apostles says to add to patience, godliness. This should be foremost in our thoughts each day, to live a godly life. There is a saying that has recently taken hold in the religious world: "WWJD" which stands for: "What Would Jesus Do?" I don't go much for religious sayings or symbols invented by the religious world, but this one would do us all good to think about. Before we act or speak in haste, it would be great if we would all stop and ask ourselves: "What would Jesus do in this particular situation?" If we would do so, I dare say we would be a lot more careful how we act or speak. No doubt, our conduct and speech would be of a much more godly manner.

The inspired apostle then tells us to add to godliness, brotherly kindness. In reality, each of these attributes speak from themselves. When we walk into a meeting where brotherly kindness is the order of the day, it is truly a little bit of Heaven on earth. It is indeed a pleasant place to be, and how we should each endeavor to have it this way each time we meet together in the service of the Lord!

The last thing the apostle tells us to add is charity. Charity has been defined as "love in action." This is something that should be practiced among the true believers at all times. To meet in the Lord's house on Sunday morning and affirm our love for one another is great, but is not enough. In the 13th chapter of 1st Corinthians, Paul teaches us that without charity, we are nothing. It is necessary that we put our love to work in the service of the Lord, visiting the sick and elderly, comforting those who have lost loved ones, feeding the hungry just to mention a few.

It is interesting to note that the apostle does not allow us the option of omitting any of the above items. We are instructed to add to each of them in the order given. The promise is: "For if these

things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Verse 8. Then in verses 9 through 11 he tells us: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Is Peter telling us to make our calling and election sure with God? No, of course not? He is telling us to practice those things outlined in verses 5 through 7 so that we may make our calling and election sure to ourselves and to all those around us. The more we learn about Jesus and strive to live as He would have us to live, the less doubt we will have in our own minds as to our eternal destiny. Certainly, it is our human nature to have doubts from time to time, but I am convinced that the more we put these things into everyday practice which Peter has outlined, the fewer doubts we will have. The abundant entrance into the everlasting kingdom to which he refers in verse 11, I believe to be teaching that the closer we live to the Lord, the more we will experience dying grace when that time comes.

May we each read these seven things outlined in verses 5 through 7, and put them into practice every day of our lives.

ELDER JIM TURNER, JR.

Nobody buys a little passing pleasure in evil at so dear a rate, or keeps it so short a time, as a good man. —*Selected.*

There is not in the universe a more ridiculous nor a more contemptible being than a proud clergyman.

"Godliness with contentment is great gain" (I Tim. 6:6).

THE EFFECTUAL CALLING

God's calling is always effective, bringing about the desired result in the sinner. There are many Bible terms that set forth the work of God being active and the receiver or sinner passive. These words are in the Scriptures: born again, quickened, raised up, regenerated, translated, circumcised in heart, drawn, created, and called. This is vitally necessary in bringing man into spiritual relationship with Jesus Christ. Jesus Himself teaches this in John 5:25, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Now the dead in sin are under consideration and there is only one voice that can quicken or impart eternal life to them. This call is holy and powerful, not refused by any. It is as the wind that blows. No man can direct its course. So is everyone born of the Spirit (John 3:8). There are no barriers in God's calling, whether it be age, race, tongue, nationality or geographical location. God's work in His people is without their consent, will or choice. He needs no assistance from preachers, evangelists, churches, angels, parents and agencies.

"Who hath 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" (II Tim. 1:9). Paul says here that God purposed to call His own before the world began and created them in Christ, making them spiritual creatures. What an amazing work in the souls of men to translate them from wretches to saints. The grace of God draws all the elect to Christ irresistibly and they are preserved in Christ to heaven.

Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). Jesus firmly teaches that all the Father gave to Him shall irresistibly come to Him. This coming is passive on man's part, because God raises him out of death in sin, just like He raised Lazarus out of physical death when He said, Lazarus, come forth." Those that are raised into eternal life can never be cast out.

ELDER DAN PARKER
Danville, Virginia

DIVORCE AND REMARRIAGE

On the subject of divorce and remarriage, there is a variety of opinions. However, the New Testament provides God's people with all of the answers on this subject. It is good for every church member (whether married or single) to be aware of the scriptural guidelines regarding divorce and remarriage, so that there will be peace and unity as the churches try to uphold the basic scriptural standard in regard to this matter. Sometimes it is tempting to try to "adjust" the scriptural teachings to condone an unscriptural divorce or remarriage that involves a good friend or relative. But Christ said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37). God honors churches that take His standard seriously and put the cause of Christ above natural ties, human logic, cultural pressures, or the desire for more members.

Jesus Himself made it clear that the only scriptural grounds for divorce is adultery. In His sermon on the mount, Christ said: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matthew 5:31-32). This scripture teaches that if a person remarries following an unscriptural divorce, that person (and the person that he or she marries) is committing adultery.

Does it necessarily take a scriptural divorce to end a marriage and give both spouses the freedom to remarry? If a man (without scriptural grounds) divorces his first wife and then remarries, does his remarriage then give his first wife the right to remarry? Jesus provided the answers to these questions when He said: "And I say unto you, Whosoever shall put away [divorce] his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:9). This verse teaches that if a man divorces his wife (without scriptural grounds) and then remarries, he is committing adultery. By the Scripture's saying that such a relationship is

“adultery”, it is giving the clear implication that the man’s prolonged relationship with his second “wife” does not negate the fact that he and his first wife are still married to each other in the eyes of God. For this very reason, in this situation the divorced wife cannot remarry without committing adultery herself. In the eyes of God, she is still married to the man who divorced her unscripturally; God did not sanction or recognize his divorcing her. A divorce on the grounds of adultery is recognized by God and sanctioned by the Holy Scriptures as the only way to end a marriage.

Suppose an unbelieving wife leaves her husband and moves back in with her parents (and yet remains pure). At that point, is either she or her husband free to divorce and remarry? The apostle Paul provided the answer to this question when he wrote: “And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife” (I Cor. 7:11). According to this verse, departure itself is not a scriptural grounds for divorce and remarriage. However, if adultery takes place at any time during the marriage (whether there is an unbeliever who departs, or not), there is scriptural grounds for divorce and remarriage. In many cases, if there is an unbeliever who is irresponsible enough to abandon his or her family, adultery probably has already taken place or will soon occur.

In I Corinthians, the apostle Paul said: “But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace” (I Cor. 7:15). This verse is sometimes interpreted to mean that departure itself is grounds for divorce and remarriage. However, in this writer’s view, the phrase “not under bondage” has reference to the fact that the believer is not under bondage to live with the unbeliever if the unbeliever is bound and determined to depart. Although the command of God is for the believer and unbeliever to stay together, God is not going to hold the believer responsible for the violation of this command if the unbeliever departs. The believer does not have to use force, threatenings, or other unpeaceable measures to keep the unbeliever

under the same roof, for "God hath called us to peace" (I Cor. 7:15).

No matter how (or from what angle) the question is asked, the answer is still the same. The Scriptures teach conclusively that the only two things that dissolve a marriage union are the death of a spouse or a divorce on the grounds of adultery. If a person remarries when his or her first marriage union has not been dissolved by one or the other of these two things, that person (and the person that he or she marries) is beginning an adulterous marriage. Such a marriage remains a state of immorality for the duration of the relationship (even if the partners are "born again" during the course of the relationship), for God did not recognize their wedding ceremony. God does not recognize a wedding ceremony in which one (or both) of the partners is still (in the eyes of God) married to someone else.

Do the Scriptures permit a church to extend the privileges of membership (or retain as a member) a person who is living in immorality (through an unscriptural marriage, or otherwise)? Setting forth the binding standard for every New Testament church, the apostle Paul wrote: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat... do not ye judge them that are within? But them that are without God judgeth. Therefore put away from yourselves that wicked person" (I Corinthians 5:11-13).

Also, it is generally understood and accepted among Primitive Baptists that a man cannot be ordained to the gospel ministry if he has a "live-in" companion or is in an adulterous marriage relationship. Such a man does not meet the scriptural requirements for church membership, much less the qualifications for an elder that are given in I Timothy 3:1-7 and Titus 1:5-9.

The issue of divorce and remarriage is relevant to every child of God. Even unmarried teenagers who have not yet joined the Church should be aware of the scriptural guidelines on divorce and remarriage, lest they marry into an adulterous relationship and, thereby, forfeit their inheritance in the Church. It is easy to take this issue for granted and assume that there will never be a serious effort

made to get the Church to lower her standard for membership so that she can gain more members and not offend anybody. However, this assumption may be just wishful thinking.

These principles would certainly be considered overly restrictive, narrow, and harsh by the popular culture. Of course, we should never set out with the intention of offending people, and we should always try to express the truth in meekness and love. But the "narrow way" that Christ has laid out for His Church will always be offensive to the world. (In fact, according to John 6:59-66, some of Christ's teachings were even a stumblingblock to "many of his disciples"). The Lord's Church is not on an even plane with the world; she has been established "in the top of the mountains" and "exalted above the hills" (Isaiah 2:2). She has been "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). May we respect the wisdom of the Head of the Church (as expressed in His own teachings and the teachings of His apostles) and not be as the denominations of the world who, by their actions, proclaim: "We will eat our own bread and wear our own apparel: only let us be called by thy name to take away our reproach" (Isaiah 4:1).

BROTHER JABIN JAMES
Fitzgerald, Georgia

RIGHT ON TIME, EVERY TIME

On November 8, 1997, as my husband Otis, my son Justin Tyler and myself traveled back home (to Michigan) from the Smokey Mountains, we were going through Ohio when we passed a big truck with the words written on the back saying, "*On Time, Every Time*".

I thought about the truck line being a responsible business and trying to be punctual and effective in their marketing. And definitely I realized that they were making an effort to please their customers and probably were very conscientious about their work. And feeling that they were doing an adequate job, they could easily boast of their accomplishments and trustworthiness by having the words put

on their trucks saying, "*On Time, Every Time*".

As I thought about their statement and recognized their pride, I also doubted very much the accuracy of the statement. Being human in a mortal timely world, there are too many diversions, distractions, unforeseen hindrances and delays, unpreventable stumblingblocks for anyone, any business or any trucking company to make the statement, "On Time, Every Time" and be accurate about it.

With man it is impossible, but with God, *It is true, God is on time, every time*, even if His great purpose is hid from our view. He knows *best* and we must *rest in our trust in Him*.

I wrote the following song as I thought on our God who is *always on time!*

RIGHT ON TIME, EVERY TIME

When Israel was at the Red Sea....And Egypt behind,
God's love shined for His people....And deliverance came on time.
The three Hebrew children....And Daniel with the lions,
God's power was manifested....And deliverance came on time.

Chorus:

Right on time, Every time,
God sends His deliverance, Right on time,
Right on time, Every time.
God's great deliverance is *always* right on time.

Trust in God, though your troubles....Close in on every side,
God's love shines for His People....And deliverance comes on time.
Be not dismayed nor fearful....Nor let doubts crowd your mind,
God's power is manifested....And deliverance comes on time.

(Chorus)

When with cares, you begin to sink....And waves begin to rise,
Trust always in Jesus....That deliverance comes on time.
Our Father knows the best for us....And always hears our cries.
Safe in His love, *Always trust*....That deliverance comes on time.

SISTER NEETCIE BUELL.

The fool hath said in his heart, There is no God" (Psalm 14:1, 53:1).

WIDE CONSEQUENCES OF SIN

Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone; that no man could do ill and his fellows not suffer. They illustrated it thus: — “A vessel sailing from Joppa carried a passenger, who, beneath his berth, cut a hole through in the ship’s side. When the men of the watch expostulated with him, ‘What doest thou, O miserable man?’ the offender calmly replied, ‘What matters it to you? The hole I have made lies under my own berth.’”

This ancient parable is worthy of the utmost consideration. No man perishes alone in his iniquity; no man can guess the full consequences of his transgressions. —**C. H. Spurgeon.**

A GOSPEL SERMON

“I am the resurrection, and the life” —John 11:25.

Tuesday night we had the pleasure of listening at the Primitive Baptist church to a gospel sermon from the above text. We use the words gospel and sermon advisedly. It was a *gospel* sermon, not a lecture such as we frequently hear in houses where the gospel is supposed to be preached.

Gospel hymns, such as “Amazing Grace”, “How Firm A Foundation”, and “Jesus, Lover Of My Soul”, were sung by human voices. The sermon was deep—too deep to be appreciated or comprehended by those who only skim over the surface of Bible truth. It was the good old doctrine of salvation by grace, not by works, not by preaching, not by the church. Just grace and that not of self, but by the gift of God.

At the conclusion of the service our old friend, Mr. W. Z. Haggard, united with the church. The preacher is Elder Charles H. Waters, of Maryland.

The series of sermons began last Saturday and were concluded last night. The members of this congregation are to be congratulated upon the auspicious beginning of the services in their new house.

The building is in accord with the people who worship in it.; not showy, but plain and sensible in construction.

In this growing city these Old Baptists, as they are called, have a mission to fulfil and we do not doubt that they will do it with credit to themselves and the cause they represent. —*From a secular paper, Winchester, Kentucky. Zion's Advocate, 1904.*

NEWS NOTES

BETHEL-WASHINGTON ANNUAL MEETING

Bethel-Washington Primitive Baptist Church will hold their annual meeting on the 3rd Saturday, April 18, with regular services on Sunday the 19th.

UNION MEETINGS

BENTONVILLE (Bentonville, Va.)—First Sunday, May 3, all day Sunday only. To be held at the South Warren Fire Hall on Route 340 South.—**Elder J. Tolliver Utz**, Pastor. Ph. 540-948-4803.

ROBINSON RIVER (Brightwood, Va.)—Fourth Sunday, May 24, all day Sunday and Saturday before. To be held at the church building in Brightwood.—**Elder J. Tolliver Utz**, Pastor. Ph. 540-948-4803.

MAYO ASSOCIATION

The 200th annual session of the *Original Mayo Primitive Baptist Association* will be held with *Martinsville Church*, 1223 Chatham Road, Martinsville, Virginia, on May 15, 16 and 17, 1998 at 10 a.m. each day.

Services will be held morning, afternoon and evening on Friday and Saturday, with lunch and dinner served at the church. Services will end Sunday at noon with lunch served thereafter.

For further information call **Elder Thomas Radford** at **540-673-1018**.

SPECIAL MEETING AT ROCKY MT.

Rocky Mt. Primitive Baptist Church of Arab, Alabama, plans to hold their annual communion and feet washing service Sunday, May 3, 1998.

The meeting will begin on Saturday at 10:30 a.m. and will run through Saturday p.m., Sunday a.m. and communion and feetwashing will be held Sunday p.m.

The church invites everyone to come and worship with them. They also ask that God's people pray for them during this special meeting and at any other time they feel led of the Spirit to do so.

For further information contact **Elder Coy Brothers** at **205-586-6858**.

OBITUARY

SISTER ELMYRA COOK REDMON (85) was born Oct. 20, 1912 and passed from this life Jan. 1, 1998 at the Clearview Manor Nursing Home in Bentonville, Virginia. She was the daughter of the late James and Elrissia Curry Cook, she was a homemaker and a lifelong resident of Warren County, Va.

Sister Myra suffered many health problems in her latter years, however by the grace of God she was able to endure her afflictions with patience, never complaining.

She was baptized into the fellowship of *Mill Creek* Primitive Baptist Church in 1978 by her brother-in-law, the late Elder Hollie Redmon, and remained faithful to the church as long as she was able.

She was married to Brother Irvin W. Redmon, deacon of *Mill Creek*, who preceded her in death. To this union was born one son, Irvin Redmon, of Spring Hill, Florida, and one daughter, Mary Ruth Beatty, 1247 Happy Creek Road, Front Royal, Va.

Also surviving are 11 grandchildren and 19 great-grandchildren.

Funeral services were held at the Maddox Funeral Home in Front Royal, Jan. 4, 1998, with burial in Prospect Hill Cemetery in Front Royal, there to await the second coming of our Lord.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours" (Rev. 14:13).

Services were conducted by Elder Gary Utz and Elder Ernest M. Long.

Written in humble submission to *the Lord's* righteous will by her unworthy pastor—**Elder Ernest M. Long.**

BROTHER AGUSTUS MARTIN MODISETT (101) of Luray, Virginia, was born March 21, 1896, in Page County, Va., and was a lifelong resident there. He was the son of the late Stage Hite Modisett and Martha Ellen Coffman.

Brother Gus lived a good, long, honorable life (101 years, 10 months and 6 days) and most of those years were active. He was confined to the Montview Nursing Home in Luray for quite some time before he passed away Jan. 27, 1998.

He graduated from Luray High School and from Bridgewater College with a degree in Commercial Business. He served as General Manager of the Luray Ice and Cold Storage Company and was employed by other businesses in the County.

He married Eliza Elizabeth Shirley, Oct. 31, 1917. They built and operated the Quality Court Motel for thirteen years, selling it to the Luray Caverns Corp., in May of 1966.

He is survived by one son, Shirley A. Modisett, of Richmond, Va., one daughter, Elizabeth Ellen Senseney, of Charles Town, W.V., and one foster daughter, Dorthy L. Campbell, of Luray, Va. He is also survived by a brother, Jesse T. Modisett, of Luray, seven grand children and eleven great-grandchildren.

Brother Agustus united with *Mill Creek* Primitive Baptist Church and I had the sweet privilege to baptize him Sept. 1983 when he was 87 years old. He remained faithful to attend the church as long as he was physically able. He enjoyed the church.

Funeral services were held at the Bradley Funeral Home in Luray, Jan, 31, 1998 with Elder Ernest M. Long and Elder Forest Atwood, Jr. officiating. Burial followed in the Evergreen Memorial Gardens in Luray.

May the Lord bless the family and friends with reconciliation in knowing he is at rest from his sufferings and at peace with the Lord. Humbly submitted by his pastor—**Elder Ernest M. Long.**

ELDER CARLTON W. TODD (81) of Caryville, Florida, passed away on Feb. 5, 1998, in a Pensacola hospital. He was born Aug. 5, 1916 in Bluffton, Georgia, and was ordained to the ministry in October of 1940 at the *Mars Hill* Primitive Baptist church near Edison, Georgia. He was called to serve *Bethel* church near Bonifay, Florida, and *Shady Grove* church near Arlington, Georgia, in 1941, and *County Line* church in 1961. He was serving these three churches at the time of his death. During his ministry he also served *Trinity* church near Whigham, Georgia, for 43 years.

A Golden Anniversary celebration was held for him at Bethel in 1991. He was given a plaque by the church. The Florida Legislature passed a resolution honoring his 50 years of service. He received a letter of recognition from Governor Bob Martinez and also a letter from Governor Guy Hunt of Alabama.

In 1986, near Christmas, he was diagnosed with lung cancer and underwent surgery. Near Christmas of 1997 the cancer reappeared. He fought it valiantly and never lost his great sense of humor, but God was merciful to him and took him home.

He is survived by his wife, Sister Martha Todd; a son, deacon Aaron Todd; two daughters, Sister Joan Retherford and Sister Jeanelle Sapp; 7 grandchildren, 15 great-grandchildren, and a sister, Sister Christine Cook.

He was laid to rest Feb. 7 in the Bethel cemetery, after a funeral service officiated by Elder Walter Todd and Elder Robert Torrance. His family, his friends, the church and the community have suffered a great loss. Heaven has gained.—Compiled from information written by **Howard Harris**.

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

Neetcie Buell and Elder Otis Buell, Mi., \$5.00; A Friend, Ga., \$10.00; Mary Lee Olinger, Va., \$5.00; Virginia Reed, In., \$10.00; Willard Davis, Ill., \$10.00; Ms. Frances W. McNeill, Tn., \$15.00; Elder Elmer & Sis. Tessie Skeen, Va., \$10.00; James M. Painter, Va., \$10.00; Lucille Griffard, Ga., \$5.00; Ernest Roberts, In., \$5.00; Ralphie Norvelle, Ga., \$5.00; Elder Chris Hollingsworth, Ms., \$5.00; Redford Rhue, NC, \$5.00; A Friend, Va., \$10.00; Arnold Holden, Ala., \$10.00; Virginia P. Kane, Va., \$10.00; Jessie Neely, Mo., \$10.00.

Strength in prayer is better than length in prayer. —From "Taste of Home".

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133.
July 2000

MARTINSBURG - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk. L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195.
Mar. 2000

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 '99

NORTH FORK - Held at Upperville Primitive Baptist Church, Upperville, Va.; Meets 2nd Sunday at 10:30 a.m.; Elder Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Nancy H. Jackson, Clerk, 41063 John Mosby Highway, Aldie, Va. 20105, Tel. (703) 327-4326.
May '98

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, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360.
Dec. '98

THIRD SUNDAY

CHIPLEY CHAPEL - 1 1/2 mi. S of Hwy. 90 on Hwy 277 in Chipley, Fl.; Meets each Sunday in the Woodmen of the World Bldg. at 10:30 a.m.; Elder Walter Todd, Pastor, 638 4th St., Chipley, Fl. 32428, Tel. (850) 638-9683; Perry Wells, Clerk, 950 Hwy 277, Chipley, Fl. 32428, Tel. (850) 638-1016.
Jan. 2000

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. and Saturday night before at 7:30 p.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 '99

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 63 Box 2320, Romney, W. Va. 26757. Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253.
Aug. '98

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, RD 1, Box 1050, Needmore, Pa. 17238, Tel. (717) 573-2885.
Oct. '99

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va., 22603, Tel. (540) 667-4756; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718.
July '98

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder David A. Roberts, Pastor, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394
July '99

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m.; Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115.
April 2000

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 20186, Tel. (540) 347-3538.
Mar. 2000

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.
May '99

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 '98

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488.
Dec. '98

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464.
Dec. '99

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605.
Dec. '98

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854.
Dec. '97

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets every Sunday at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.
March '99