

Advocate and Messenger

145th Year DECEMBER 2006 No. 12

Advocate and Messenger

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

Zion’s Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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HOW WOULD WE DO?

When bravely martyrs faced their foes
They so disdained their threatened woes:
They much preferred to freely die
Than their dear Lord to e’er deny.

How would we do if in their place?
Would we be brave? Would we find grace?
Would we be blest to praise God’s name
While being tortured in the flame?

We may not ever face such plight
But let us live for truth and right
And for the saints lay down our lives
Until our “Rising-Day” arrives.

6-9-06 R.E.H.

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CHURCH DIRECTORY - FIRST SUNDAY

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

April 2007

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

April 2007

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

Dec. 2008

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

Aug. 2007

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

June 2007

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

April 2007

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

Feb. 2007

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

Dec. 2007

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

Aug. 2007

SECOND SUNDAY

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

June 2007

Advocate and Messenger

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

145th Year

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CLOSE OF VOLUME 145

Another year is almost gone and our minds are again turned to the brevity of time. The Lord has blessed this old publication to survive another year and has enabled me to complete another year as its unworthy editor. I am keenly aware of His compassions and of the glorious fact that they fail not (Lam. 3:22). Truly, His faithfulness is great. Times and circumstances have changed a great deal since I agreed to assume the editorship thirty years ago, and it seems that just about all those changes have made it more difficult to maintain such publications as the A&M, but we continue to rely upon the Lord and strive to be submissive to whatever His will may be. I give all credit to Him for the willingness I have felt to shoulder the weighty responsibilities that my brethren have asked me to assume. That is not to say that I have not had seasons of

great discouragement, for there have been numerous times when I have thought I should resign. However that has not been as easy as it might seem to some, for if the Lord put me in this place I have thought that I should not resign it without some visible and convincing indication that that is what the Lord would have me do. Of course the Board of Trustees has the authority to change editors at any time, and if they should do so that would settle the matter in my mind and put me at ease so far as any further personal responsibility with regard to the situation. I simply do not want to ever be rebellious against whatever the Lord would have me do. With all this in mind I ask a continued interest in the prayers of our readers that as long as these editorial duties are mine I may be given grace to handle them respectably and to the honor of the giver of all good and perfect gifts. I trust that He will be with all of you throughout the holiday season and that we will all be filled with a comforting sense of His presence and approval. May it be our highest aim to always be found in humble compliance with His good, and acceptable, and perfect will. If we are able to do that, all will be well. Yours in His blessed name.—Elder Ralph Harris.

CHRIST—BOTH GOD AND MAN

Unless Christ was both God and man, there are many scriptures that simply do not make any sense. For instance, Christ is spoken of in Revelation 22: 16 as “the root and offspring of David.” How could this be so if Christ were a mere man? It would be impossible. The only way He could be both the *root* and the *offspring* of David is for Him to be possessed of both Deity and manhood. As God He was the “*root*” of David. That is, He was the source of David’s very origin and existence. But as *man* He was the “*offspring*” of David. That is, He descended *from* David in the sense that his legal parentage was of the Davidic lineage, though He was shielded from Adamic pollution by virtue of the fact that His conception in the womb of the virgin Mary was “of the Holy Ghost” (Matt. 1:20), before there had been any marital relations between her and her husband Joseph.

This presented an impossible dilemma for the Jews when Jesus asked them, "What think ye of Christ? Whose son is he?" They had no idea what the next question was going to be, so they trapped themselves when they replied, "The son of David." Then Christ flabbergasted them with the follow-up query; "How then doth David in spirit call him Lord, saying, The Lord (referring to God the Father) said unto my Lord (referring to Christ), Sit thou on my right hand, till I make thine enemies thy footstool?" Then came the clincher. "If David then call him Lord, how is he his son?" Naturally none of them could answer the question because they did not acknowledge Christ to be both God and man, in which case he could not have been both David's Lord *and* David's son (see Matt. 22:41-46).

In their judicial blindness and hardness of heart they never did see and understand that Christ was both the "*root*" *and* the "*offspring*" of David. In their darkened state they simply viewed this as an impossibility, just as do many people today. Therefore, "though he had done so many miracles before them, yet they believed not on him" (John 12:37). True believes are not made by appeals to the natural senses, but by the exertion of divine and miraculous power upon the hearts and souls of men, who, up until that time are "dead in trespasses and sins" (See Eph. 2:1 & 5).

In closing I will refer briefly to two or three other references to both the Lordship and Sonship of Christ, emphasis mine: "His (God's) Son Jesus Christ our Lord, which was *made* of the seed of David *according to the flesh*; and *declared to be the Son of God* with power." (Romans 1:3-4). Truly, the same One that made the world and everything else that was made (John 1:1-10), is the same one that was "made flesh, and dwelt among us" (ver. 14). One of the great mysteries of godliness is that "God was manifest in the flesh" (I Tim. 3:16). Beyond question, He is the Great Emmanuel, "God with us" (Isaiah 7:14 & Matt. 1:23).—*Editor*.

It has been my observation that there are only two basic religions in the world—salvation by works, and salvation by grace. The first emphasizes what the sinner has done for the Lord, and the other stresses what the Lord has done for the sinner.—*r.e.h.*

HOW DIFFERENT IS OUR LOT!

Christ said to the unbelieving Jews, "Ye believe not, because ye are not of my sheep." Strong words were these, but very true, and for this the Jews were prepared, again, to stone Him (See John 10:26-31). How despicable was their religion—a religion that did not restrain them from seeking to murder the very ones who told them the truth—a religion that professed great honor to Moses, and yet left its advocates free to attempt, and if possible, to carry out the destruction of the very One that Moses foreshadowed. How sad when men's religion has no better influence upon them than to leave them among the very worst of men! Such an evil creed can only be an abomination in the sight of a pure and holy God.

The unbelieving Jews, who so proudly proclaimed their own superiority and holiness, could not bear to be told that they were not the children of God. If they had actually believed that Christ was the impostor that they accused Him of being they would have simply ignored His charges against them as the mere ravings of a crazed wretch, but He had shown too many undeniable evidences of His divinity for them to simply dismiss Him. They could not deny that He was more than a mere man, but this had no good effect upon their hard and stony hearts. It did not cause them to fall before Him in holy awe beseeching His mercies and His forgiveness, but rather, their evil hearts were enflamed and enraged against Him. And again, if He had not removed Himself out of their midst, as He had already done on more than one occasion, they would indeed have stoned Him.

On this occasion Christ spoke some of the sweetest words believers will ever hear. He said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-30). O, how blest are we who have a sweet hope that we are among the sheep of His pasture! How precious it is to have the assurances that this text affords, and, how different is our lot from those who hate God and only "have their portion in this life" (Psa. 17:14).—*Editor*.

AT THIS MOMENT

At this moment God is reigning up in heaven
And is ruling in the power of His might:
He, immortal, sits in splendor in yon haven
Clothed with glory far exceeding earthly light.

Yet He condescends to dwell among we mortals
Ev'n to live within the hearts of His dear sheep
And is working out His purpose ev'ry moment
Ever mindful of His promises to keep.

At this moment He is thinking of His people
And with care He is providing for their needs:
He protects and guards and shields His own from danger
And His hung'ring lambs He daily tends and feeds.

At this moment He is mindful of their sorrows
And aware of ev'ry conflict that they feel
He will mend the wounds that oft have been inflicted
And the broken hearted He will kindly heal.

At this moment His compassion toward them hastens
And He's filling aching hearts with His great love
He is giving them assurance of His favor
And is showering them with blessings from above.

At this moment He's aware of ev'ry heartbeat
Ev'ry motion, ev'ry movement, in the world
And at last His glorious purpose will be clearer
As His word is all fulfilled and truth unfurled.

At this moment we who love Him are awaiting
That sweet moment when in glory He appears
Taking all His children with Him up to heaven
Where there are no further sorrows, pains or tears.

7-6-06

R.E.H.

THE UNITY OF CHURCHES

When the first Christian church was formed, as all Bible students know from the study of Acts, chapter 2, it was the only church on earth. It was beautiful, a wonderful pattern of all that was to come. All the apostles were present, the mother and brethren of Jesus were there, and the witnesses to the Lord's ministry, crucifixion and resurrection. Those people were as perfectly united as the church would ever be this side of heaven. Great numbers were added to them, and all seemed to be going so well that they apparently forgot that Jesus had commanded His apostles to go into all the world to preach the gospel. So the Lord allowed persecution to come, and some of the apostles were put into the common prison, James was executed, Stephen became a martyr. And that once united church found itself scattered over the earth, and the problems of remaining one united church became apparent.

Why should the church not remain at Jerusalem when it prospered so well there? Our Lord did not design His church to be Jewish, with temple and priesthood, with rituals and traditions common to the Jews. He did not design the church to depend upon religious offerings and sacrifices for their salvation, which would surely have been the case had they all remained at the center of Judaism. Nor does He want that for His church today. Those things had served for a time, but this was the dawning of a new day. But sending His church out into the world would surely bring them into conflict with countless religious systems, and with nations of people who did not believe in God at all, as the Jews surely did. If sending Christ into the world established God's judgment and justice, sending the church into the world was also for the same purpose.

It is easy to overlook the importance of Philip's preaching among the Samaritans, or of Peter's errand to Cornelius. The apostles themselves went to check up on Philip (Acts 8:14), and Peter took brethren with him when he went to the house of the Roman captain. Here was the opening of doors to Gentile believers, the beginning of the church among other nations, and only the evidence of the Holy Ghost upon those converts convinced the early church that it was right. This was a serious break with the past. It does not

require a great deal of thought to see why Paul, the apostle to the gentiles, would come to visit Peter (Gal. 2). *Had God commanded this, and would He bless it for Paul? Was the same doctrine to be preached to the gentiles, or did God have another system in mind for those?* Any other doctrine would have spelled trouble.

No one knows how many churches were established by Paul and those with him, but the number was large, and they were scattered among nations. Paul preached the same to all. And if Paul himself traveled constantly, he kept in touch with his churches through letters, and by sending the evangelists as messengers to them. His letters compose about half of our present New Testament, and these were very quickly accepted among the churches as inspired Scriptures, to be the foundation for their beliefs. Other apostles seem to have followed a like course, as we read in Peter's letter (II Peter 1:12-15), and from the writings of John. Thus, by the labors of faithful men, and by the influence of the Holy Scriptures, the churches were united. It is so yet today, and wherever heresy or unscriptural teachings are allowed, divisions come. Faithful men do not cause divisions, but those who wander from the truth do.

Being composed of human beings, and each with personal traditions and beliefs, churches have had to struggle to remain united in faith and practice. Some have become very independent, preaching the (in my opinion) heresy of church sovereignty. Others have tried very hard to stay united with sister churches, knowing that all will soon or late need the help and encouragement one of another to survive. For this reason, I would call your attention to three or four very important issues if the churches are to remain united. The first, of course, is the necessity for the ministry to teach and practice the same gospel truths, seeing that the ministry is so often called on to serve in many places, and their influence is great.

The second matter is our Articles of Faith. Every church of my acquaintance has them, but not all people are aware of what they say. And they should be, for those Articles, taken very carefully from Bible lessons, are the foundation of faith and practice for every gospel church. They are not meant to replace the Bible, but

they are a brief and convenient reference. If all churches adhere to them carefully, they have a good foundation for internal peace, and also for fellowship with those of like faith abroad. In recent times there have been great efforts to bring factions (progressives, missionaries, Absoluters, two-seeders, and others) into the same union. It cannot be done if churches adhere to their own Articles, nor should it be allowed.

The Articles of Faith are essential, and must not be changed. The Rules of Decorum are somewhat different in that they were drawn up for times and places and circumstances, by which churches could govern themselves in a decent and orderly manner. If a church does not intend to govern itself, but forfeits its responsibility to some man or group, then I suppose the Rules would not matter to them. I have heard a comment made by some who did not want to be restricted by rules, that *we want to judge every case on its own merits*. In other words, they do not intend to treat all members alike, and they wish to observe what is called *situation ethics*. The result, of course, is that they favor some who are deemed to have merit, and ignore the equal rights of others, and thus create first and second class citizens in the church. Such judgments by any church will lead to accusations of disorder as quickly as a deviation from some doctrine.

For unity to exist between churches there is one other essential. The matters just mentioned govern the internal affairs of each church. There is another set of agreements, usually unwritten (though some associations may have them) for dealing with matters between churches. They are not intended to rule over churches, but to be guides by which sister churches can exist side by side in peace and fellowship. If they are honored, they work very well.

We might state some of them in brief form. We will allow no doctrine or practice in our church contrary to the Scriptural authority. We will hold no members who do not have a spiritual interest in Jesus and His word, or whose lives do not conform to the gospel. We will allow no preacher or preaching that is contrary to the letter and spirit of Christ. We shall not meddle in the affairs of other churches, nor allow our members or preachers to behave in a manner

that will cause serious trouble to sister churches. We will respect the rights of sister churches to enforce Bible discipline within their numbers, and will abide by their decisions when we know they are Biblical. We shall strive to make our services spiritual, kind, and edifying, and shall practice hospitality to the best of our ability. We will converse often one with another, to encourage the saints wherever we find them, and to warn them of dangers or errors that might bring harm. We will treat one another with respect, as brothers and sisters in Christ. We shall share our ministerial gifts or other ordained help, in church ordinances, ordinations, or other official works when we are requested to do so, and when we can do it without ourselves doing violence to our own church standards.

We do have a choice. We can make our own rules and live as we please, or we can have unity with other saints. Being alone is not pleasant nor easy, but it is better to be alone than to join with those who want to become like the world. This world is not a friend to grace. The choice is yours. The outcome will be determined by our Lord.

ELDER RAYMOND WEBB

STRANGE BUT TRUE

Doesn't it seem strange that Jesus who made all things visible and invisible, and upholds all things by the word of His power, would come down in the fullness of time and take on a body like a human but without sin? It is incredible! It takes what the world calls "a leap of faith" to believe these things. But the world knows nothing about the faith that moves the born again to believe the truth as it in Jesus Christ. That leap is so great that no natural man can take it. It would be easier for man to jump across the Grand Canyon. Our Lord gives that faith when the elect are born again. Without faith no man can believe any of these things. All such things sound strange and foolish without God given faith.

Here is another strange fact. Jesus Christ is full of grace and truth, and of His fulness we have all received and grace for grace. Consider how many throughout time have received of Him. Yet He is not one bit diminished. He is not any less full of grace and truth today than He was yesterday. But when the Son of man walked

the face of this sinful world He said that He had not where to lay His head. Even the varmints like a fox have a hole for a home. The seemingly light and fleeting things like sparrows have nests. The Lord of Glory neither sought nor possessed a home for Himself here in this world.

Consider how those born again are made to become as strangers and pilgrims in this world. Before they were born again they were at home in the world. Jesus Christ, God made flesh, is the only true and only Lone Pilgrim. He alone was without sin and iniquity. Jesus bought a home for a portion of those that He loved in this world. He bought that home and draws some home into the Church which He purchased with His own blood (see Acts 20:28). Though He was richer than any man can imagine, for the elect's sake, He became poor. Through His poverty the elect are made richer than they shall ever comprehend in this world (see II Cor. 8:9).

The rich in the things of this world seem to live well while God's obedient children so often suffer afflictions. Bildad and Job had godly insight into the fact that what seems like the eternal wealth of the worldly shall indeed come to an end quite quickly. Bildad said, "The dwelling place of the wicked shall come to nought" (see Job 8:21 & 9:1). Job said, "I know it is so of a truth; But how shall man be just with God?" Here is one of the greatest blessings shared by those born again. Consider the blessing it is that a fallen creature may even think about God and holiness. What a blessing it is to even ponder things like justification. Sinful man could not concoct in his own corrupt mind such a thing as the justification of the unholy whereby they should be presented holy. But the Lord hath both spoken it and brought it to pass. He hath purposed it and He has done it (see Isa 46:11).

The mouths of His holy prophets have spoken of these marvelous things since the world began. Those things are on record in the Scriptures for the edification and comfort of God's people. That which was written was accomplished in Jesus Christ (see Luke 23 37). He saved His people from their sins when He said, "It is finished." The things concerning Him have an end, even though words fail to convey it all. The born again embrace their hope by

their God given faith. When time is no more and the Lord Jesus Christ appears we shall receive the end of our faith, even the salvation of our souls (see 1 Peter 1: 7 & 9).

Outwardly, God's obedient little children may seem stricken by poverty by the world's standards. The world can't see the treasure God has hidden within His people's earthen vessels (see 2 Cor 4:7). Though God's children might seem weak by worldly standards, it is because the world can't grasp the might and strength God has dispensed according to the riches of His glory in the inner man of His beloved family. Strange but true, abundant life is far more than what a man can accrue by his own works.

ELDER MARTY HOOGASIAN

THE LOVELINESS OF CHRIST

“Yea, He is altogether lovely” (Song of Solomon 5:16)

A person is lovely to us who possesses qualities that excite our admiration and affection. Qualities that some admire and love may not be admired and loved by others, and hence a person who possesses those qualities is lovely in the estimation of the former, but may be quite the reverse in the estimation of the latter.

Qualities may be lovely in themselves, or worthy in themselves of the admiration and affection of all, and yet the taste of some may be so perverted that those qualities fail to excite their admiration and affection. Such a person is not lovely in the estimation of that class.

Jesus possesses qualities that are worthy in themselves of the admiration and affection of all. Yet He is not lovely in the estimation of all, because the taste of some is so perverted that those qualities do not excite the admiration and affection. This is not only true of some, but it is true of all in an unchanged state, for “the carnal mind is enmity against God.”

The spouse, or chosen bride of Christ, is so effectually changed by the Spirit in regeneration that the enmity is destroyed and love is implanted in its stead. Before this there ‘was no beauty in Him’

that she should desire Him, but after this He is “the chiefest among ten thousand” to her; “yea, He is altogether lovely.” A view of His amiable qualities given when her eyes are opened to see them, and the admiration and affection of her soul is then stirred up to declare His loveliness.

The inquiry is made of her, “What is thy beloved more than another beloved?” His superior excellence calls forth the utmost power of her admiration, and she is inspired to utter words of description that are “as apples of gold in pictures of silver.” The sublime encomium which she bestows upon the character of her beloved ends with the soul-stirring exclamation: “Yea, He is altogether lovely.”

He, the desire of all nations, the Lord Jesus Christ, is altogether lovely. Of Him the Psalmist wrote, “Thou art fairer than the children of men.” There is nothing in Him that is unlovely; everything about Him is amiable. The loveliness of the most lovely creatures has its imperfections. There are faulty spots upon the most beautiful characters of earth. Where there are qualities that are pleasing in them, there are also qualities that are displeasing. But in our altogether lovely Saviour it is not so. His excellencies are unmixed with dross. He is the fountain of sweetness without one drop of gall.

The sum of all loveliness is found in Him. The brilliancy of the finest character of an inferior order, as compared with His, is as the faintest star to the brightness of the noonday sun. “All flesh is as grass, and all the glory of man as the flower of grass.” But the glory of the Holy One of Israel is boundless in its nature and endless in its duration. It is as imperishable as the throne of God in heaven.

The qualities that blend in His lovely character render Him all in all to His bride. He is bread to the hungry, water to the thirsty, clothing to the naked, healing to the wounded, medicine to the sick, shelter to the shelterless, rest to the weary, comfort to the sorrowful, wealth to the poor, support to the weak, justification to the sinful, wisdom to the ignorant, every thing needful to every one of His dependent children. “Yea, He is altogether lovely.”

The loveliness of all other lovely objects is secondary and

derivative, but Jesus' loveliness is original and primary. Angels and creatures of the earth, with all that is attractive in the world, have received what excellence they possess from Him. It is because He made them so, that there is anything desirable in them. But from everlasting ages His splendor has shed forth its infinite brilliancy from an underived fountain of loveliness.

All other loveliness fails to satisfy the desires of a heaven-born soul. There is not enough in all created things for such a soul to find a full gratification of its holy delights. From every other joy it turns away with the touching appeal: "O thou, in whose presence my soul takes delight, On whom in affliction I call; My comfort by day and my song in the night, My hope my salvation my all."

That soul, in seeking to satisfy itself with the petty joys of this sin-cursed earth, is like a large vessel in a shallow, narrow stream. There is not room to turn or sail, and there is frequent grounding and foundering in the shallows. But the glorious Redeemer is to that soul a boundless, fathomless ocean of loveliness, where every pure desire is gratified, where every sacred need is supplied, where every distress is relieved, where every burden is removed. The hope of seeing Him as He is and dwelling with Him, calls forth the familiar stanza as an exclamation of exultant expectation: "There shall I bathe my weary soul—In seas of heavenly rest—And not a wave of trouble roll—Across my peaceful breast."

The greatest display of glory that has ever been presented to the admiration of men and angels is the wonderful union of the divine and human nature in Jesus Christ. The fullness of the Spirit, which was given to Him in unmeasured abundance, renders Him exceedingly lovely to the view of all who know Him. All the graces of the Spirit, even the fullness of the godhead dwelling in Him bodily, cast a lovely halo about His human personage that renders Him a most glorious object and a most desirable companion.

Jesus is altogether lovely in the relation of bridegroom to all whom He espouses to Himself. This espousal is made with unholy beings, such as are altogether unworthy of His esteem or even His notice. He chooses them not because they are lovely, but to make them so (Eph. 5:27). As they lie in ruin and death, He passes by

and says unto them, Live. Covered with filthy garments and all polluted with filth themselves He finds them, but He takes away their rags, washes away the pollution, clothes them in a beautiful robe, and says unto them, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear upon the earth; the time for the singing of birds is come, and the voice of the turtle is heard in our land" (Song of Solomon, 2:10-12). Brought up from death by His matchless voice (John 5:25), the bride looks upon the lovely one as hers by the faith that He gives her, and breaks forth in exulting strains, "My beloved is mine, and I am his!"

Jesus loved the church and gave Himself for it. Eph. v. 25. He loved His people as no earthly husband can love the wife of His bosom. Death separates all other relations, but the union of Jesus and His bride is not dissolved in the grave. Indeed the day of the Christian's death is but the day of a closer union with the immortal Husband. By marriage to Him His bride is exalted to the highest honors. When the redeemed host is brought to the realization and enjoyment of a final victory over Satan, sin and death, then will Jesus appear in the full splendor of His loveliness. They shall then know that what they sang of Him below is true:

"Love sits in His eyelids, and scatters delight—Through all the bright mansions on high—Their faces the cherubim veil in His sight—And praise Him with fullness of joy—He looks, and ten thousands of angels rejoice—And myriads wait for His word—He speaks, and eternity, filled with His voice—Re-echoes the praise of her Lord."—**Elder John R. Daily**, *Zion's Advocate*, 1904.

There are many ways to destroy the influence of Truth. One is for people to fight against the Scriptures...another way is for people to simply leave their Bibles lying unused...and another way is for them to stop talking to anyone about their beliefs. Since swarms of heathen have been let into our country, many of them illegally (but they can vote!), we aren't supposed to say anything that might offend their tender consciences...as if they had those. No wonder our nation has so many problems with crime and immorality! The miracle is that our nation has survived at all.—*Elder Raymond Webb*.

THE CHURCH

There is only one church and it is called in Scripture *the church of God*. Jesus Christ is the true Head and Husband. The church is His body, composed of many members. The true and genuine members of the church are the redeemed of the Lord (Isaiah 51:11 & 62:12). Christ hath redeemed them with His own blood out of every kindred, and tongue, and people and nation (Rev. 5:9). The members of the church are God's elect according to His foreknowledge, and are made His children through the sanctifying power of the Holy Spirit and application of the blood of Jesus Christ (I Peter 1:2), in all of which they are in the objective case, not active, but passive in the hand of God. They were chosen in Christ, not in Adam, before the world began (Eph. 1:4); yet they are in nature of the fallen race of Adam. But being redeemed by Christ from their fallen state, and from all iniquity, they are called—quickened, regenerated, born again or from above—and given to Christ anew to live with Him in His kingdom or church on earth, and in His everlasting kingdom above.

The church of the Firstborn, the pillar and ground of the truth, is God's building and husbandry, and is not therefore a mere moral human institution, depending upon the agency of creatures to perfect its growth or to determine how many of our depraved race shall be embraced in its folds.

The militant church, as it exists in this world, is a Divine institution, established by the authority of Christ, organized and disciplined by the apostles by His authority, and under the direct power and guidance of the Holy Ghost. Christ is the King that rules in righteousness, and the apostles are the princes that rule in judgment (Isaiah 32:1), and from their judgment there is no appeal. When these judges say, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast," that settles the question at once and forever. When they say, "There is one body, and one spirit, even as ye are called in one hope of your calling," it is vain for us to contend that there is a plurality of bodies or churches, acting under different and varied doctrines and ordinances. It will not do.

And when the King Himself says, "My sheep here my voice and they follow me," it is true, and there is no use to dispute His word and say, They are all His, whether they follow Him or not. Christ has said, "By their fruits ye shall know them"; and when one professing to be a Christian, fails to exhibit the fruits of obedience, we have no authority to recognize him as a child of God. If they are His He knows them; yet this is the rule given by which they are to be known and recognized by the church as members thereof.

The church, as an institution on the earth, is a great and honorable superstructure. It is the appointed home for the family of believers, in which they are required to live together as a family of peace and love, and worship God unitedly. They are entitled to this holy privilege on conditions of walking uprightly, and working righteousness, and speaking the truth in their hearts (Psalm 15:1,2).

The church is a tribunal empowered to execute the law of Christ, but not to make laws. She is clothed not with legislative, but executive authority; and when any church organization loses sight of this great truth, and undertakes to apply any other rule of action than that which is divinely written, she enters the broad way which leads to dissolution and destruction. When a church holds in her communion such characters as the law of Christ denounces and requires her to put away, she thereby becomes partaker of the disorder, and dishonors her Head and Husband, and loses her chastity, and begins to descend below the dignity with which she was crowned. As the world progresses in the development of her natural resources for wealth and pleasure, the church is in danger of losing sight of her Master's cause and of letting the Christian banner trail in the dust by tolerating the evil conduct of some who live and walk after the flesh. But the time—the dreadful time—draws near when Zion shall be redeemed with judgment and her converts with righteousness.

The church should never be prostituted to a level with any human institution, however moral in its character or profitable in its workings such human institution might be, or seem to be. The one is divine, the other human, and there is, therefore, no comparison.

There is an apparent disposition on the part of the world to exalt

its institutions to equality with the church; and it is a very dangerous tendency, when any of God's children begin to slide into this sinful error, with no better defense at hand than that of the idolatrous Jews, who held the traditions of their fathers above the commandments of God.

The church is God's temple, His chosen habitation; and destruction is threatened against any man who does defile it by wicked conduct and disobedience; and it is the duty of every minister, deacon, and private member to so live and act as to reflect the sacred honor and dignity of the only scriptural religious organization on earth, and to labor together for the peace and fellowship of all who are divinely qualified to dwell in this house or institution of God. Each and every church organization should look diligently to her own internal peace, and discipline her members according to the Scriptures. And this course, if diligently followed, will secure the union of the churches and peace and fellowship will be the effect.—**Elder J.E.W. Henderson**, *The Gospel Messenger*, 1901.

WILL POWER

The will power of man should not be *underestimated*, nor should it be *overestimated*. We teach the young that "Where there is a will there is a way." There is much truth in this. To be determined to win an object is half the battle. It is the person with strong will power that makes an impression on the age. The "I will try" spirit is commendable. The "I can't" spirit never leads to success.

But we should confine such teaching to the things of the world. We should not teach people that they can, by their will power, take the kingdom of God. Heaven is not obtained by the will of man. As Elder Dalton once said, "We don't go to heaven by main strength and awkwardness." In the resurrection our bodies will not be raised by the will power of man; nor are we raised from death in sin to life in Christ by our will power. Lazarus came from the grave, but not by the power of his will. Paul quit the service of sin and entered the service of the Lord, but not by his power of will. He says, "By the grace of God I am what I am." "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

Christ said to some, "Ye will not come to me that ye might have life." How long will it take a man to do that which he will not do?

But the "Free-Willer" who believes that heaven and eternal glory is obtained by the power of the human will says, "Whosoever will may come." And so he can in the sense of the Scripture, "Whosoever will, let him take of the water of life freely." It is the *water of life* the willing one takes freely—not life. It is the living, naturally, who take the water of this material kingdom freely. Thirst makes us appreciate water. The *living* thirst—the *dead* do not. If we hunger and thirst for righteousness, and want to be more like Jesus and love and serve Him, we have been born again from above. We are new creatures. We are *spiritual* as well as *natural*. We have a will to go to Jesus. "Whosoever will"—*whosoever has the will to come*, let *him* come. God's children have the will when regenerated. The natural man has not the will. Paul says, "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

And, dear reader, do not forget that this coming to Jesus is not in order to *get* spiritual life, but because one *has* spiritual life and comes to Him to enjoy the water of life—to feast on the bread of life, to receive comfort, consolation, peace and all spiritual blessings. In order for one to go from death in sin to life in Jesus or go to Jesus in this sense, he must be drawn. No man can do this of himself. Christ says, "No man can come to me, except the Father which hath sent me draw him." He again says, "All that the Father giveth me *shall* come to me." Here is sure salvation for those who feel without strength—for every hungering, thirsting, sorrowing one who calls upon the Lord for help, and worships Him in spirit and in truth. When they are weak, then are they strong (See II Cor. 12:10)—weak in self, strong in Jesus. And when thus blest with life and love and faith, we can labor in His kingdom here on earth to His glory and our own good. May we do it. Let us say with the poet:

I will start anew this morning, with a higher, fairer creed,
I will cease to stand complaining of my ruthless neighbor's greed,
I will cease to sit repining while my duty's call is clear,

I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise,
 I will search for hidden beauties that elude the grumbler's gaze,
 I will try to find contentment in the paths that I must tread,
 I will cease to have resentment when another moves ahead.
 I will not be swayed by envy when my rival's strength is shown,
 I will not deny his merit, but I'll strive to prove my own,
 I will try to see the beauty spread before me, rain or shine—
 I will cease to preach *your* duty, and be more concerned with mine.

—Elder R. H. Pittman, *Zion's Advocate*, 1916

MOSES AND THE PROPHETS

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:27).

The old commentator, Trapp, has truly said: “The Babe of Bethlehem is wrapped up in the swathing bands of both Testaments; the whole book is full of Him. He is the keystone of the arch; the Heart of the Holy Scriptures; the Sun of righteousness that shines among the planets in Psalms, prophets, gospels, and epistles.”

The incident recorded in the text occurred about 1871 years ago. The Babe of Bethlehem had grown to manhood. He had completed His work on the earth, and laid down His life for His people, and had taken it again—had risen from the dead, and showed Himself to a few individuals, and was now, according to the text, expounding to two of His disciples the Holy Scriptures concerning Himself, “*beginning at Moses.*”

Moses was first to write of Christ, and inscribed the first promise of a Saviour to man (Gen. 3:15). So Jesus began at Moses, the first inspired witness of Him, and expounded what Moses had written concerning Him, and, pursuing the history of Moses from his birth in Egypt to manhood, and his call to the leadership of the Hebrews from bondage, we glean the symbolical testimony of the Saviour's blood, and of its saving efficacy when applied to the elect people of God—according to His sovereign, discriminating grace. Later on

we reach the termination of Moses' testimony at the rock in Horeb, which rock was a type of Christ, and which was smitten by Moses, who represented the law, or the sword of infinite justice (Zech. 13:7). As the effect of the stroke, the waters flowed out of the rock, and Israel was supplied with water to quench their thirst. Here we find the open fountain in symbol, which at a subsequent period was opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. 13:1). Here we may follow the course of our Saviour's teaching by linking the testimony of the prophets with that of Moses; for the law and the prophets prophesied until John.

But prior to the prophetic age, we may revert to the Aaronic priesthood, and the supplementary priesthood of Melchizedeck, in which the everlasting priesthood of Christ is prefigured, and thus gather from all those sacred pages of Holy Writ testimony of Jesus Christ, who is the substance and embodiment of the whole.

The testimony of Moses in the law was mainly typical, figurative, and symbolical, yet he bore some positive testimony of the promised Messiah (Deut. 18:15, Acts 7:37, John 1:45). The Prophet of which Moses spoke in the 18th chapter of Deuteronomy is evidently the Son of God, and this passage is quoted by Stephen in Acts 7:37, in his defense of the doctrine of Christ.

"In all the scriptures." The Holy Scriptures have just enough—none too much—testimony to fully establish every necessary tenet of doctrine concerning Christ and Christianity. There is a fullness of testimony given in the Scriptures to guide the children of God in the doctrine and practice of the gospel kingdom. And when we have faithfully and prayerfully read and searched all the Scriptures, we have but accomplished a duty enjoined by our Lord, and have followed His example as well. Jesus said to the Jews, "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

There is much comfort and lasting benefit to the children of God in reading and understanding the Holy Scriptures; nor has the blessed Saviour ceased to open their understanding that they might understand the Scriptures (Luke 24:45, Acts 16:14); but, as He lives in them, He also walks in them, and hence their growth in grace and knowledge of Him (Gal. 2:20; I John 4:12; II Peter 3:18).

Jesus is the greatest of all teachers, and has ever been the sweet

Essence of the testimony of all the prophets to Israel. It was the Spirit of Christ in the prophets which testified of His sufferings, and of the glory that should follow (I Peter 1:11). Therefore it was easy for Him to present to those two disciples, in a short space of time, "in all the scriptures the things concerning himself."

How precious the moments when the blessed and glorified Prince of peace draws near, and by His secret presence engages the mind of a grief-stricken disciples of His, and begins to commune with his poor, sorrowful heart, and open up to his joyful understanding the holy promises of God as contained in the Scriptures.—Elder J.E.W. Henderson, *The Gospel Messenger*, 1905.

IN CHRIST

I have often desired to know more than I do with regard to being *in Christ*. For a long time I have had some idea about it, but have never yet been able to explain it satisfactorily to others. I mean by this that I cannot satisfy myself in attempting to expound it to others.

We may gather much from books and from what our brethren have preached and written, and we may know how often the words "in Christ" are in the New Testament, but still not feel the full force of what is embraced in those words. But I am confident of one thing, that with all my deficiency of understanding of the subject in all its fullness, there is vast importance attached to being in Christ by all the inspired writers who have spoken upon this point.

Unless we are in Christ in the true scriptural sense, we have neither part nor lot in eternal salvation from sin. All our hope of salvation is embodied in the fact that everything necessary to secure it is in Christ. It is in Him, of Him, by Him and through Him, and to His glory. Every spiritual blessing with which the people of God are blessed, or which they will ever enjoy in time or in eternity, is in Christ for them, and of His fullness they all receive. In Him is life—spiritual and eternal—and this is one of the first things each one receives, in order to capacitate him to know anything of the other exceeding great and precious things which God hath provided in Christ for him.

Christ is the life. No man comes to God but by Him, because it is only by Him, and in Him, that he lives spiritually, moves, or has any being as a Christian or as a child of God. Your life is hid with

Christ in God, and Christ is that life. "If any man have not the Spirit of Christ, he is none of His" (Romans 8:9). It is "the Spirit of life in Christ Jesus" that makes manifest the children and heirs of God.

If any man be in Christ Jesus, he is a new creature." A great work is done for a man before he is manifested as being in Christ Jesus, and it is some time before the man himself realizes what is really the matter with himself, or before he can claim with assurance of faith that he is in Christ Jesus by a living faith, and that in Him he has "redemption by his blood," and that in Him he has forgiveness of sins, according to the riches of God's grace. All these precious things are in Christ, and come from Him and by His righteous merits.

Salvation is in Christ because there is none other that could ever put away sin by the sacrifice of himself for the guilty sinner. There is none other that could ever bear their sins in his own body on the cross in a way to satisfy divine Justice, and bring deliverance to sinners. There is salvation for sinners in no other but Jesus. He is the only name given under heaven or among men whereby we must be saved.

We sometimes speak of even our fellow man and say, "I have a good friend *in* him." If one has ever been faithful and kind to us, *in him* we have an excellent teacher, and wise counselor, and good physician. His skill, wisdom and knowledge is always at our service and engaged in our behalf. It is somewhat in this manner that the church of God and each member thereof, at times, are made to cry out, "In the Lord have I righteousness and strength" (Isaiah 45:24). Just as a man has wisdom in his wise friend, so may the people of God claim to have righteousness and spiritual strength in the Lord.

"Their righteousness is of me, saith the Lord" (Isaiah 54:17). Now, if we have righteousness *in* the Lord, and we receive it from the Lord, and all the righteousness that will ever justify us is of Him, may we not also see how it is that we are in the Lord by an act of sovereign grace? "Of God are ye in Christ Jesus." That is the way the Holy Ghost taught the apostles to write it: "*Of Him* are ye in Christ Jesus" (I Cor. 1:30). It is a sovereign act of the sovereign God of the universe, to choose His people in Christ before the foundation of the world. It is not the work of men or angels. Of His own sovereign will he hath done this; and of Him is Christ Jesus made unto these chosen heirs "Wisdom, righteousness, sanctification and redemption." In Christ they have a friend indeed. He sticketh closer to them than any fleshly brother ever could.

In thyself thou art ignorant, but in Christ you have wisdom. In him you have obtained an inheritance, being predestinated according to the purpose of him who “worketh all things after the counsel of his own will.” We notice that the inspired man of God, including himself with the “Saints and faithful in Christ Jesus” at Ephesus, speaks of this inheritance of the Saints as something already *obtained in* Christ. It is not something to be obtained, or that is a mere prospect that it may hereafter be obtained on condition of something to be done by the sinner that he never can nor never will do, but in Christ the saints of God may lay hold by faith on the truth that the inheritance is already obtained, and the title is ratified and confirmed by the great Seal of the Holy Spirit, and this seal is the earnest, or pledge, that God the Father gives to each child, that he is an heir of God and joint heir with Christ to an inheritance that is incorruptible and undefiled, that fadeth not away, reserved in heaven for all who are kept by the power of God through faith, ready to be revealed in the last time.

Considering that this unfading and heavenly inheritance is in Christ, the saints of God have truly a good foundation for their hope of heaven. It is called a “good hope through grace.” The grace of God has given this hope as an anchor of the soul, both sure and steadfast. “Wherefore, gird up the loins of your mind, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (I Peter 1:13). Those who are in Christ Jesus by a living faith, were once far off from God by wicked works, but now they are made nigh by the blood of Christ. All are yours, and ye are Christ’s, and Christ is God’s Beloved Son.—**Elder William M. Mitchell**, *The Gospel Messenger*, 1895.

OBITUARY

BROTHER GEORGE REUBEN BURKE. Bro. Burke passed from this life on Oct. 24, 2006. He was preceded in death by his wife, Sister Helen, on July 20, 2005. Bro. Reuben is survived by one daughter, Phyllis Ann McDaniel and husband Dennis; one son Bobby Rea Burke and wife Lydia; and two sisters, Sister Lucille Hoffman, and Viola B. Clatterbuck; also four grandchildren and three great-grandsons.

Brother Reuben and his wife were baptized and received into Robinson River Primitive Baptist Church on Sept. 14, 1947, and they really became

one, working together. He, by the grace of God, was able to do many things, and did them willingly. He was a faithful member of the church in attendance and service. He will be missed by his family, the church, and his friends. Pray with us for these.

The funeral service was conducted at the Robinson River Church on Oct. 27, 2006, by Elder Toliver Utz, with interment in the church cemetery. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). With love, his pastor—**Elder Toliver Utz**.

SISTER DOROTHY McINTYRE WOODWARD (77) of Front Royal, Virginia, passed from this life Friday, Feb. 17, 2006.

Sister Woodward was born April 27, 1928 in Fauquier County, the daughter of the late Hammond L. and Meta Pearl Ash McIntyre. She was a homemaker and devoted member of the Goose Creek Primitive Baptist Church in Markham, Virginia.

She is survived by her husband, Brother Russell L. Woodward; a daughter, Faye Woodham Martin and husband Don; two grandchildren and two great-grandchildren.

Sister Dorothy endured a great many illnesses and trying times on this earth, yet she was faithful to attend the church meetings as long as she was able. When she couldn't attend she was always asking about the services and brethren who were there. We all miss her, yet we know that to be absent from the body is to be present with the Lord.

A funeral service was conducted Monday, February 20, at Maddox Funeral Home by Elder Gary Utz and myself. Burial followed at Prospect Hill Cemetery.—Submitted in Christian love.—**Elder Forest Atwood, Jr.**

Anything anyone does with a view to obtaining eternal life thereby is a selfish act, and therefore cannot be good in God's sight. Only those things that are done out of love for Him, and with a view to His glory, are pleasing to Him.—*r.e.h.*

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

Page O'Donnell, Va., \$5.00; Paul Roten, Al., \$10.00; Dolores B. Wayland, Va., \$10.00; L.E. Farley, Md., \$50.00; Clydie W. Klopp, Va., \$10.00; Gene Gist, Ms., \$5.00; George Glavis, Va., \$10.00; Mary E. Bursleson, Ca., \$10.00.

SECOND SUNDAY (continued)

MARTINSBURG - Martinsburg, W. Va., Corner of Wilson Street and New York Avenue; Meets each 2nd Sunday at 2:30 p.m. and each 4th Sunday at 10:30 a.m.; Elder Gary Utz, Pastor, 429 Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434 and Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; L. E. Farley, Clerk, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2008

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 2007

MT. BETHEL - Three Churches, W. Va.; Meets each 2nd Sunday at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sister Deborah Heare Mayhew, Clerk, HC 79 Box 36, Romney, W Va. 26757, Tel. (304) 822-7134. Aug. 2007

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

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2006

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625. April 2007

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

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Bro. Sam Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2007

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 2007

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 or I 66 (Flint Hill Road) about 5 miles, turn left off Rt. 733 - about 2 miles to the church; Coming off Rt. 211 on Rt. 688 (Orlean Road), turn right on Rt. 732 in Orlean, approx. 4 miles to the church; Meets each 3rd Sunday and Saturday before at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va., 22727, Tel. (540) 948-4803; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 20115. April 2007

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2007

FOURTH SUNDAY

BARROWS RUN - 5 miles south of Warrenton, Va. on Route 29 and 15; Meets each 4th Sun. at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Mary Lee Olinger, Clerk, 67 Frazier Road, Warrenton, Va. 20186-2704, Tel. (540) 347-3538. Mar. 2007

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May 2007

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. 2006

OLD CARROLL - Mt. Airy, Md., 7102 Watersville Rd., Take Hwy 15 or Hwy 340 north to Frederick, Md. and exit onto I-70 east towards Baltimore, Md. and take Exit 68 and turn left onto Rt. 27 north, go to the 4th light and turn right onto Watersville Rd., go about 1 1/2 miles and the church is on the left; Meets each 2nd and 4th Sundays at 10:30 a.m., each 4th Sat. night at 6:00 p.m.; Union meeting is the 4th weekend in May; Elder William E. Stephens, Pastor, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417; Sis. Ruth Stephens, Clerk, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417. April 2007

OLD HARFORD - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or 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. 2006

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets each 2nd, 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder Jim Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. 2008

UPPERVILLE, Va. - Meets each 4th Sun. at 2:30 p.m.; Sister Bessanna Trussell, Clerk, 2234 Taft Circle, Apt. #1, Winchester Va. 22601, Tel. (540) 662-1605. Dec. 2006

EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June 2007

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 3rd Sun. in June; Elder Jamie Hancock, Pastor, 1059 Ferry Road, Danville, Va. 24541, Tel (434) 792-7131; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681. July 2006

TEN-MILE CHURCH, Clarksburg, WV - Follow US 50 West about 10 miles, turn right on Marshville Road, church is 1/2 mile on the left; Meets each Sun. at 10:30 a.m.; Annual meeting 2nd Sun. in June, Sat. night before at 7:00 p.m.; Elder Harry Vernon Booth, Pastor, HC 74, Box 15, Pickens, WV 26230, Tel. (304) 924-6717; Frank Patterson, Clerk, 425 Roane Ave., Clarksburg, WV 26301, Tel. (304) 622-9614. Sept. 2007