

Advocate and Messenger

146th Year JULY 2007 No. 7

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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FAVORS SO DIVINE
Lord Almighty, condescending,
To a sinner such as me,
Feebly I am comprehending
What a debt I owe to Thee.

Sinners, for their sins atoning?
Such a thing can never be!
Not our toils, nor deepest groaning:
Only Christ could set us free.

All our sins, He freely bore them,
Let our voices all combine
As we ever more adore Him
For His favors so divine.

12-7-06 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 2008

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

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564.
Aug. 2007

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

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

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

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

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

SECOND SUNDAY

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

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

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WHAT WONDROUS DEPTHS!

I have long thought that the apostle Paul's statement in Romans 11:33 is one of the most remarkable in the Bible: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" How quickly we become lost in wonderment when we begin to ponder the incalculable riches, infinite wisdom, and unbounded knowledge, of one whose judgments are "unsearchable" and whose ways are, by any human means or abilities, "past finding out"! We need go no further than to consider *One who speaks and it is done* and immediately we find ourselves so far over our heads that we can delve no deeper into that mystery, to say nothing of exploring all the wonders of His majestic, discriminating, and awe-inspiring dealings with mankind as laid out so beautifully in His word.

The apostle was particularly struck with the *depth* of these things.

Like David of old, he viewed the judgments of God as “a great deep” (Psalm 36:6), and, like Job, he found such things to be “too wonderful” for him (Job 42:3). The unfathomable mine of truth is so staggeringly immense that no man should think that he will ever proceed any further than merely to play around the edge of that vast, Divine quarry. Job enumerated a number of God’s marvelous works and then concluded, “Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?” (Job 26:14). And Paul acknowledged in 1st Cor. 13:9 that in our present state we only “know in part” and “prophecy in part.” If we carefully ponder the last verse of the Gospel of John we will begin to get some small inkling of the immensity of God’s works. Is it any wonder that God should tell us that “My thoughts are not your thoughts, neither are your ways my ways...for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,” etc. (Isa. 55:8-9)?

There is only a certain amount that “may be known of God” (Rom. 1:19), and beyond that no man can go. Even the apostle Paul, when he was caught up to the third heaven, “heard unspeakable words, which it is not lawful for a man to utter.” How inept we are at appropriately or adequately expressing even the little that we do know of the beauty and glory of the Lord! And how impossible it is to fully and satisfactorily convey from our lips to the ears of others many of the things which we have, in some measure, felt in our hearts and seen by an eye of faith!

How true it is that God does “great things past finding out; yea, and wonders without number” (Job 9:10)! How greatly He should “be admired in all them that believe” (II Thess. 1:10)! And O for that glorious day when we will wake with the likeness of our Lord, will know as we are known, and be satisfied!—*Editor.*

The Greek and Roman Catholic apostasies, and the Protestant denominations that sprang from them, and all the divisions among Primitive Baptists, have arisen from following men instead of following Christ.—*Elder Sylvester Hassell, 1903.*

THE APOSTLE PAUL (No. 2)

In the first account we have of Paul's Damascus road experience we are told that as he neared Damascus there suddenly shined round about him a light from heaven. In the account he later gave to the Jews at Jerusalem he adds some details, saying that it was "about noon" when he came nigh unto Damascus, and that it was a "great light" that shown from heaven. And when he spoke before king Agrippa he added yet more detail, saying that at *midday* he saw in the way a light from heaven, "above the brightness of the sun" (Acts 26:13). According to Acts 22:11 Paul was blinded by the glory of that light. He was three days without sight, and this whole experience had such a profound effect upon him that he neither ate nor drank during that period (Acts 9:9).

This "light from heaven" that was above the brightness of the noon day sun has been of interest to me. To us mortals the sun is extremely bright, especially during the middle of the day. It is so bright in fact that we cannot look directly at the sun for very long without doing permanent damage to our eyes. Yet, this light that shined round about Paul was brighter than the light of the sun. Does it not seem reasonable then to assume that the light of heaven exceeds the light that we are used to here on earth? And would we be amiss to say that in our present state we could not bear the resplendent glory of the eternal light of the abode of God? And again, is this not one of the reasons why it will be necessary for us to be glorified in order to be fitted to dwell in that glorious place? Hence, "This corruptible must put on incorruption, and this mortal *must* put on immortality," else heaven would be far too glorious for our feeble eyes and our frail constitutions. We are in no wise prepared for heaven in our present state.

I cannot help believing that heaven is, and will be to us, far greater than our finite minds can imagine; greater even than our present spiritual minds can fathom. Paul was at one point caught up to the third heaven and saw things that he could not convey to us. If I were to guess, I would say that he was "out of the body" and was even then shielded from a full view of heaven's fair world. At

any rate, he saw glorious things that he had not seen before and which he knew he was not capable of telling, even if it had been lawful for him to do so. I believe our fondest concepts of heaven fall far short of the mark. There are glories there that will last for eternity. If it were not for the earthly ties of nature and possibly some further duties for me here, I feel that I would ask the Lord to let me go on to be with Him in that wonderful place. What must it be to be there?—*Editor.*

SHEEP IN THE MIDST OF WOLVES

Were not the providential mercy and grace of God ever in exercise toward His chosen family, the plight of the Christian would be miserable beyond expression. The apostle Paul said, "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "But evil men and seducers shall wax worse and worse, deceiving and being deceived." The apostle John said, "And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19). Paul and John had no illusions about the dangers the humble servants of Christ are exposed to in this wretched and unfriendly world. Christ Himself had told John and the other apostles, "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10:16), and that is a very apt analogy. Wolves have a natural instinct to attack and destroy sheep at every opportunity, and unless the sheep have a shepherd to protect them from these natural predators they will soon be devoured. If left to fend for themselves they are virtually defenseless. It is their nature to *fear* the wolves, not to *fight* them. Likewise, the meek and lowly followers of Christ would soon be swallowed up and devoured by their enemies if it were not for the ever-watchful eye of their loving Saviour. Paul was vividly aware of this fact when he prayed that he might be delivered from unreasonable and wicked men (II Thess. 3:2). May we all be thus delivered.—*Editor.*

Doing righteousness does not constitute us righteous before God, but proves that a man is already righteous before Him, and that he is already born of Him.—*Elder P. T. Oliphant, 1914.*

NONE OF SELF AND ALL OF THEE

Oh, the bitter pain and sorrow
That a time could ever be,
That I proudly said of Jesus,
"All of self, and none of Thee."

Yet He found me: I beheld Him
Bleeding on th' accursed tree;
And my wistful heart said faintly,
"Some of self, and some of Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Brought me lower, while I whispered,
"Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hast conquered;
None of self, and all of Thee.

—Theodore Monod. Date unknown

THE HUMBLE AND THE HAUGHTY

As humble followers of the meek and lowly Jesus we may be slandered and misrepresented; we may be falsely accused and made light of for refusing to join with those who "trust in themselves that they are righteous and despise others," but the Lord is the final and only true Judge and it is He who declared that "the meek shall inherit the earth" (Matt. 5:5). It is those who hunger for spiritual food that the Lord *fills with good things*, but it is those who are rich in their personal estimate of their own goodness and merit that He sends empty away (See Luke 1:53). They are left to "eat their own bread and wear their own apparel" (Isa. 4:1) for they have rejected the Bread of Life and His imputed righteousness. Those who are full of themselves know not the language of Job when he

acknowledged his own vileness by nature, spoke of his self-abhorrence, and his repentance in dust and ashes (Job 42:5-6). How strange it must seem to them that the beloved apostle Paul would speak of himself as a wretched man, the chief of sinners, less than the least of all saints, and not worthy to be called an apostle!—*Editor.*

THE BIBLE MISSION SYSTEM

It has been said by some that Primitive Baptists do not believe in mission work. Nothing could be farther from the truth. It is true that we reject all the efforts of men to institute their own systems, but we very definitely believe in the Lord's system. We believe that God calls men to the work of the ministry, that He teaches them in His own manner, and that He sends them to the field where He would have them go. Moreover, if He sends a man to preach to someone, He has already a people in mind for them to preach to, and the message He will send to them. When God appeared to Moses at the burning bush to send Moses back to Egypt, God already had been listening to the cries of His people in bondage, crying for relief. If He sent Philip to the south country, He already had a man from Ethiopia wanting to understand the word of God. If He sent Peter to the house of Cornelius, He already had that man praying and seeking the kingdom of God. God does not fail in this work.

God's methods are not often approved by humanity, even by those whom He sends. Moses didn't want to go to Egypt. Peter didn't want to go to the Gentile home. Philip had no idea why God would send him to the desert, to preach to just one man. Humanity seems to believe it would all work out better if they were the ones making the plans. So the serpent beguiled Eve in the Garden, telling them that they could be as gods themselves if they would just step out on their own. When Lot went out on his own, did he not pitch his tent toward Sodom? What kind of nation would Israel have had, had they followed Korah and his friends in the Wilderness journey? Had Israel followed Aaron, who made the golden calf for them, would they not have plunged themselves directly into idolatry, as bad or worse than the conditions they had known in Egypt?

Why was it that Jesus never chose a priest to be an apostle? Did he want a priest cult in his church? The priesthood, as you may know, was an inherited office, passed from father to son, and founded upon the precept of keeping the rituals of the law. Does God want His church to be like the churches of the world? In the church kingdom God called men that He chose, and prepared them. *One of the worst mistakes that any church can make is to assume they have the right to decide for themselves what they want their church to be. God has already told us what His church is to be, and to be anything else is to invite certain destruction.*

Abraham was father to the Jewish nation, but Moses was Israel's first great evangelist. Do not overlook the importance of Mt. Sinai, for out of that mountain came a fiery law that separated that people forever from other nations. The Ten Commandments form the rock upon which rests the laws of every civilized nation, both Jewish and Gentile. To have civilization there must be morality, and humanity being what it is, to have morality there must be standards of behavior. To have effective morality people must have knowledge and a conscience (an inner voice that tells them right from wrong). A conscience is the price of morality. For the gospel church, whose goal is always to be spiritual, the foundation is the apostolic doctrine and fellowship, and in order to have those it is essential that there be first the fear of God, which is the beginning of wisdom. The price of spirituality is an enlightened conscience. Jesus said to the Jews, *Ye shall know the truth, and the truth shall make you free* (John 8: 32). It is of interest that the rulers of the temple system rejected the gospel, for they did not want spiritual freedom, they wanted authority, offices and wealth. Those in our own nation would do well, as they reject the plain commandments of God, to remember what happens to people who do so. *There is no such thing as liberty without law. Law is to liberty what a glass is to water. Why do you put water in a glass?*

So our Lord called men to be apostles, some from their fishing nets, one from collecting tribute money, and others from their individual walks of life. They did not choose Him, but He chose them (John 15:16). Had they known where they were headed, they

might have hesitated. For the next three years He led them about and taught them, and allowed them to observe His work, for they were to be witnesses and not the authors of salvation. At Pentecost those men were blessed by the Comforter, the Spirit of Truth, to understand what it was they had seen. They did not go out into the world seeking congregations that day, for the Spirit led those devout men into their company, and separated them from unbelievers. Afterwards, the Spirit directed each of the apostles into his own field of labor, according to the gifts which each possessed. Strange, but not one of them would have chosen Saul of Tarsus to be an apostle, but the Lord did. The question might arise with some, *Why did the Lord allow Peter to make such a mistake; even to break his vows and deny knowing the Lord? Why did the Lord allow Paul to make the mistakes of his youth?* Was it not to prove to them the weakness of their own humanity, and their need of divine mercy and grace? Before a man can be a preacher of grace, he must learn what grace is. Where both of those men were sent, they would preach grace and faith, and they would need it. And I make this point: *wherever they preached, they preached the same gospel truth, and the churches they established, the ministers they ordained, were the same.* The Lord established one church, not one for the Jews and a different one for the Gentiles. I will not argue about whether men today should preach the gospel to the world, in the islands or far off lands. If God commands them to go, then they should go. But this I require, that the gospel they preach must be Bible doctrine, practice, and discipline, and whatever churches are established must be founded upon the same foundations and customs the true church has always known. If they do not, the work is a failure. Jesus said, *By their fruits ye shall know them* (Matt. 7:20).

The Lord's system does not require much money. But it requires a great deal of faith and grace. Paul labored day and night with amazing success, working all the while with his own hands to provide for himself and those who were with him. If the task before Moses was great, that which Paul faced was far more difficult. At least Moses had his people right there in front of him, and he had

them in a wilderness where they had no place to run. (I would not be worthy to stand in Moses' shadow.) By the leading of the Spirit Paul discovered the Lord's believing people all over the Gentile world, in all conditions of life, with all manner of customs, and with enemies always waiting to destroy him. It was not easy, nor pleasant, to be stoned, or in prison, or nearly starved, a few times in danger of drowning in the sea, and all the while caring for those churches which he had founded. If would-be missionaries today were to go with the same faith and Spirit, they might accomplish more than to deceive and rob the innocent people who trust them, who do not know the Scriptures. I commend to all of you a careful study of the Book of Acts, to see how those first preachers went about the work.

In conclusion, I wish to point out that God called some apostles, some prophets, some evangelists, and some pastors and teachers (Eph. 4: 11). If Paul's mission in life was to found the church among the Gentiles, and to write Bible books, the mission of others may be to stay with the little churches that God gave them to care for. The true Bible mission work requires every man to fill the place God gave him, faithfully. In doing so, every gospel preacher is as much a missionary as is the man who travels abroad. Nobody who wants to preach to the heathen needs to travel to foreign lands to find them, for if he'll but look they can be found in his own back yard. Sometimes they might be found by looking into a mirror

ELDER RAYMOND WEBB

JOB 35:11

"Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?" Job 35:11.

Man has been endowed with a great propensity to learn. The problem is what man chooses to learn. Great is the difference between teaching and learning. There is another difference between learning and putting that knowledge into practice. We have been taught more than the beasts of the earth have been taught. Yet how often do we read about atrocities committed by other creatures in

this world? Seldom will a bull kill a cow. We don't read of whales attacking without provocation, or birds battling for forests.

As Scripture attests, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My (the Lord's) people doth not consider" (Isa 3:1). Today, sadly, many children never know their own fathers. When our Lord walked the sinful sands of time there were few Jews that couldn't trace back their genealogy to Adam. But Our Lord Jesus revealed the parentage of some that knew not that their father was the devil. Nor did they realize that the lusts of their father they did (see John 8:44). Some in Israel no doubt saw Jesus do more miracles than any other man (see John 7:31). But how many saw that this man Jesus was the very Christ of God, the only begotten of the Father and not just the carpenter (see Mark 6:3), or as was supposed, the son of Joseph (Luke 3:23)?

Some had been taught of God and had the Son revealed in them (Gal 1:16). Some like the man born blind (see John 9), and Simeon (see Luke 2:25), and the centurion (see Mat 8) and Simon Peter, and countless others of the elect have been blessed with such divine revelation (Mat 16:17). Elihu asks in Job 35:11, "Who teacheth us more than the beasts of the earth?" God is that teacher! When Adam was sent out of the Eden he was told that in the sweat of his face he would eat bread. In the garden Adam was taught that he could eat freely of every tree of the garden except one. God taught Adam and he knew right from wrong. Adam wasn't deceived (1 Tim 2:14).

But after Adam sinned, the ground was cursed for his sake and sorrow was his constant companion. Our Lord said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head (Mat 8:20)." Out of the dust Adam was taken and to the dust shall his body return. In a sense all men born of Adam have a place in this earth, except our Lord whom the Father would not suffer to see corruption. Jesus succinctly said, "Ye are from beneath; I am from above: ye are of this world; I am not of this world (John 8:23)." There is a portion the Father gave Christ out of this world (John 17:6). These being born again are not as those of this world. Our Lord said that there were some not

of the world (John 17:14). The Lord has a Kingdom that is not of this world. If His church Kingdom were of this world it too would fight like all the other kingdoms of this world fight.

But the Lord's Kingdom is where the gospel of peace and good tidings is proclaimed. That peace is in Jesus Christ. Christ is our peace (Eph 2:14). It is the peace of God that passeth all understanding. That peace of God keeps our hearts and minds through Jesus Christ. It is both beyond understanding and incomprehensible to the carnal mind. One that is spiritually minded knows life and peace (see Roman 8:6-7).

So a fox has been taught that a hole is good for his home, the fowl of the air have learned that nests are best for them. Doesn't it seem strange that man has strained to invent ways to live under the water in submarines and in places higher than a bird's nest? Some men never seem satisfied. They live in the summer where it is uncomfortably cold in the winter, and then live in the winter where they are too hot in the summer. After they are blessed to retire and begin to receive pensions they spend the rest of their lives traveling back and forth trying to find their place in this world. Yes even some of God's elect are thus engaged. These have been taught by the Spirit that this world is not their home, but many seem not to have learned that lesson.

Are God's people not taught that while we are at home in the body we are absent from the Lord (see 2 Cor 5:6)? The more accommodations one makes for the flesh by failing to deny oneself, the less one tends to be engaged in walking by faith! It is easier and more comfortable to the flesh to remain in bed and forsake the assembling together to worship the Lord. If one considers the flesh more highly than the Lord and the love of the brethren, then how shall we be provoked unto love and good works (see Hebrews 10:24)?

"It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me (John 6:45)." Indeed, all the elect shall be taught of God. But will all the elect learn to conform their conversation to that which cometh the gospel of Christ? Will all

continue standing fast in one Spirit, with one mind striving together for the faith of the gospel (Phil 1:27)? Are there not many that have heard and received of God but let the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and thus become unfruitful (see Mark 4:19)? Indeed, on resurrection morning all the elect shall come unto the Lord. But the Scripture in John 6:45 says that all shall be taught of God. All that have heard and learned “cometh” to the Lord. God’s teaching is not for the sole purpose that the elect shall come home to heaven and immortal glory in the resurrection. That word “cometh” expresses a continual coming to the Lord here in this world. John 6:45 is in harmony with Revelation 22:17 which says, “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Haven’t many of the Lord’s people committed two evils? Have they not forsaken their Lord, He who is the fountain of living waters? Have they not hewed them out cisterns, broken cisterns, that can hold no water (see Jer 2:13)? Are there not many still being led away with divers lusts, ever learning, and never able to come to the knowledge of the truth? May the Lord help us to consider these things in the spirit of meekness.

ELDER MARTY HOOGSIAN

A JEALOUS GOD — EXODUS 20:5

“And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel” (Judges 2:10).

When Moses took charge of the children of Israel it was evident that they were a rebellious people. They were inclined to worship with the nations around them, and in doing this they owned other gods than the true God. They could consistently worship with one another, but Israel could not mingle with the nations around them. To do so confessed that there are other gods than the true God, and this is the greatest affront to God. This was the stumbling-block Balaam taught Balak to cast before Israel (Rev. 2:14), when he found that he could not curse Israel, and that the Lord was the sure support of Israel. He points out that the surest way to harm Israel is

to induce them to marry into the families of the nations around them. Numbers 22, 23 and 24 recite the efforts of Balaam to ruin Israel. The 24th chapter shows that as soon as Balaam returned to his home that "Israel joined himself to Baal-peor." For this the "anger of the Lord was kindled against Israel." There were twenty-four thousand persons who died as a result of this destruction.

One of the children of Israel brought a Midianite woman, openly into the camp, and Phineas took a javelin and slew them both. To mix with the nations around in worship is to confess that their god is *something*. To do this is to admit that God is not "All in All." God's claim is, "I am God and beside me there is none else."

"Make ye marriages with us and give your daughters unto us and take our daughters unto you? (Gen. 34:9). This was the cry of the nations around; but the safety of Israel required them to be a separate people. Customs that will build up other nations will ruin the Israel of God. Balaam pointed to this as the sure way to ruin Israel. To take a heathen woman to be the mother of your children will be fatal to the principles of true religion. Moses said, "Neither shalt thou make marriages with them" (Deut. 7:3). To mix up in marriage with the nations around, is to destroy all the prejudice of Israel against the nations around, and the very nature of true religion is to look with prejudice upon error. When you destroy this prejudice you have no true lovers of truth.

Truth on any subject is illiberal (that is, opposed to liberalism), and especially is it so in religion. When we declare that there is "one only true and living God" we cannot afford to join in sacrifice or worship of any idol. "Ye shall destroy their altars, break down their images, and cut down their groves." Lovers of truth cannot maintain fellowship with error. Those who have stood for truth have ever been safest when they have been a separate people.

It is remarkable how prone Israel was to fall into idolatry when Moses went up into the mount to receive the law. Aaron and all the people united in making a golden calf to worship. Moses' own brother was in this sin. The people had seen idolatry in Egypt and knew the manner of it. They said, "These be the gods that brought us up out of Egypt." Three thousand of them were put to death for

this sin (Exo. 32:23-35).

How easy it is to slide into idolatry. It has been so in all ages and dispensations, and is so yet. Where one learns to be tolerant and liberal to error, he is no longer a faithful defender of the truth.

Moses lived a grand and noble life, never once turning aside, except when he said, "shall we bring water out of this rock?" For this sin he was denied the privilege of entering into the promised land. Moses took too much honor. "Shall *we*," as if *he* were party to it. "We read, "I the Lord thy God am a jealous God" (Exodus 20:5).

The jealousy of God is aroused by idolatry or when we leave off things commanded or practice things not found in His word, or when we tolerate or hold in fellowship the "commandments of men." Moses' life was a beautiful life, and when he, Aaron and Joshua were dead Israel suffered great loss; and when all that generation were gone that had seen the wonderful works of God in Israel there came up a new people that could not see why they should not be like other people. They did not see the need of being peculiar, or a separate people. They were liberal and tolerant with error. Herein is a great lesson to the church in our own times. We should love men that are true and faithful to truth; and we scarce know their value till they are taken away.

"They would not harken to their judges, but they went a whoring after other gods. They turned quickly out of the way which their fathers walked in" (Judges 2:17). Moses, Aaron, Joshua and all the judges were tried and worried and distressed by the spirit of idolatry that prevailed in their times. Notwithstanding the mercies and deliverances of Israel they turned to idolatry through the judges. As soon as the judge was dead that brought about their deliverance, they went again into idolatry. Read the book of the Judges and mark how they seemed ever to want to be like the nations around them. Sampson and Jephtha and Jehue and all the Judges had to deal with the same restless spirited people, ever desiring to be popular with the world.

In the time of Samuel they craved a king (1st Samuel), although the Lord made known His anger for this, and signified it by sending thunder in time of wheat harvest; still they wanted a king, to be like

other people, and Saul, when the Lord sent him to destroy the Amalekites, saved their king, Agag, and the finest of the cattle and sheep to make sacrifice to the Lord—to be like other people—and by this Saul lost the kingdom. “Behold to obey is better than sacrifice and to hearken than the fat of rams.” “The Lord hath rent the kingdom from thee this day” (I Sam. 15:22, 28).

The desire to be popular and like other people was the curse of Israel in all the history of that people recited in the Judges, Samuels and the Kings, until that people was destroyed by the Romans. We ought to learn a lesson from this, and be content and glad to be a peculiar people; glad to inquire for the old paths, and walk therein.

Solomon in his old days was drawn into idolatry by his wives, and for this his kingdom was taken from his son, Rehoboam, ten tribes of them (I Kings 11 & 12). God even showed His resentment of idolatry—that He would not endure a rival—yet, notwithstanding God’s chastisements, His curse upon Israel, this spirit still lived in Israel, and, alas, it still lives among the people even in gospel times.

When Rehoboam was made king he rejected the good counsel of the aged and took the advice of young men, and for this folly lost ten tribes of his kingdom. No amount of teaching, nor no amount of blessing or of curses could drive this evil spirit from Israel. And this proves that such is the depravity of human nature—that if mankind is saved in heaven at last it will not be the result of our steadfast faithfulness to God. Free grace alone can save a sinner.

We learn from all this that we should not care if we are evil spoken of. “If God be for us who can be against us.” If God approves what we do, no matter who disapproves us. If all our hope is in Him, and if every blessing for time and eternity comes from Him, how reasonable it is that we should cry, “Lord, what will thou have me to do.”

Samuel lived a good life, and David and Paul, and many others. Some that we have known who are now gone left beautiful records, and let us seek to be weaned from all idolatry—to be faithful to Him who died for us. We need not care for the world’s disapproval. When we come to die we shall depend on His power. So, let us live for Him.—**Elder J. H. Oliphant**, *Zion’s Advocate*, 1913.

WORSHIP OR ENTERTAINMENT

The nominal professor, the superficial Christian, goes to church for entertainment. He demands of "his church" that it entertain, as does the world. Very little religion—a great deal of show;—very little truth—a great deal of error;—very little reality. A great deal of profession is what they want. But not so with the real Christian. Such an one goes to church, not to be entertained, *but to worship*. They who worship must worship Him in spirit and in truth.

Here is a case in point. For seventeen years the writer has had the care of churches in Virginia. When he first began this service, Sister Lucy G. Brumback's membership was at one of these churches. It is still there. She was deaf then, she is still deaf. And during all these years she has not heard a word of the sermons nor the singing of a hymn. Does she stay away because she cannot hear? Never. She is always present unless unavoidably hindered. Possibly she is the most faithful, and unselfish, and zealous, and loving Baptist among our churches in Northern Virginia. One time she was asked (by writing), "Why do you want to go to church? You cannot hear." She replied, "Surely, my dear friend, you do not understand the goodness and mercy of God. My blessed Lord is so good to me, I can still see. And we are not told that we may forsake the assembling of ourselves together if we cannot hear. I want to serve and praise God all I can because I love to do so, and because of what I hope He has done for me, a poor sinner."

Another case in point I once heard of. It was the case of an old man, deaf and blind. The pastor ventured one day to ask him why he came to church every Sunday. He could not hear the sermon nor see his friends. His reply shows the richness of His Christian life: "I come to worship," said he. "Then," he continued, "I am commanded to come. We must not forsake the assembling of ourselves together." This is my church and the appointed hour of worship." Then he raised his feeble body erect and said, "I can no longer enter actively into my church life, but I have thought that my presence in church would be an influence that my life might continue in the right way."

Such are real Christians, and they attend the church meetings to worship. How is it with you? The demand of the times that we make our service a sort of cheap place of entertainment should be given a deaf ear.—**Elder R. H. Pittman, 1924.**

ENVY

Envy is that sensation of uneasiness arising from the advantages others may have above us, accompanied with malice toward them on that account. This is one of the blackest passions in the human heart. In this world we depend much on one another and we should be mutually useful and affectionate. When one has, without just reason, done us injury resentment may justly arise. But to have ill will towards one who has done us no harm, simply because he is more prosperous, or has more influence, or is more highly favored of God than we are, is evil. All who are guilty of this sin want to disclaim it and want to justify their conduct.

Though envy does not form the ruling passion and reign in all its forces in many, yet it is a fleshly evil that is found in some form in all human nature. It is one of those deeds of the flesh that is to be mortified that we may live and walk in the Spirit. It is not possible to let this influence our conduct, and, at the same time enjoy the approval of God. We may think God is on our side, but it is Satan that promotes such success. Cain succeeded in killing Abel through envy, but his blood cried out against Cain, and does to this day.

The best way to overcome this evil is to follow after charity. This is the greatest of all spiritual fruits. Charity is acting love. If we can remember that we are all highly favored of the Lord and have received much more than we deserve, we will be moved by love to appreciate our brother, rather than be jealous of him. If we keep in mind that every good and perfect gift comes down from God, we can thank Him for those gifts. If my brother has a gift that is more appreciated than mine, let me join others in that appreciation. Paul said, "Charity envieth not," and, "Follow after charity."—**Elder J. Harvey Daily, *The Primitive Baptist*, 1941.**

Jesus is the answer to every quandary.—*r.e.h.*

MIND HOW YOU TALK

My dear father died in April, 1868. While lingering under the weight of years and bodily disease, a short time before his departure he gave me much good counsel in a very few words. He said, "Mind how you act, mind how you walk, mind how you talk." Poor, dear man! He had no worldly goods to give me, but in those words was a legacy more lasting and more profitable than gold. The words, "Mind how you talk," have made the deepest impression on my mind of any ever spoken to me by human tongue, and I have been more careful to observe them as a parental precept than any others. Solomon, in Prov. 21:23, says, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." This rule covers all the troubles that arise from the improper use of the tongue, which is "a fire, a world of iniquity." "So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:6). This being the case, every possible restraint should be brought to bear against the improper and destructive use of our human tongues. We should "mind how we talk," for, while this "unruly evil, full of deadly poison," is very useful while under the restraint of reason and sound judgment, it is exceedingly dangerous when given loose rein.—Elder J.E.W. Henderson, *The Gospel Messenger*, 1911.

IMPORTANCE OF MANNER

I think we should be very moderate and careful in discussing subjects in regard to which good brethren honestly differ, and especially when the subject is one so much of which is out of our reach. Brethren sometimes make their assertions very positive and strong where diffidence and modesty would become them, and then they are somewhat sensitive, perhaps, about allowing their position to be questioned. I have lived long enough to see several controversies begun and carried on for years; the parties not frequently coming together, but as quite a general thing growing wider apart, sometimes ending in permanent division. It is not always gone into in the spirit of inquiry, with a desire to be

instructed, but it may be sometimes rather with a disposition to establish our own position and confute that of the other party. There is no need to resort to artifice or misconstruction to support truth, and we may sometimes argue to our disadvantage when we use Scripture in a different sense from what was intended. I am not meaning now to take up any side or position that has been taken and urged on this or any other subject; I am merely aiming to say that I do hope brethren will be careful what they write, and not indulge in a controversial spirit. There are not only questions that gender strife in and of themselves, but the manner in which they are discussed is more prolific of evil than the questions themselves.—Elder James C. Denton, *The Gospel Messenger*, 1905.

WHAT IT IS LIKE

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint” (Proverbs 25:19).

Everything has it's opposite, and unfaithfulness is the opposite of faithfulness. Unfaithfulness is a destructive force, and very common in the world. An unfaithful husband or wife breaks up the once happy home. How many hearts have been broken; how many lives blighted, from this destructive force. The church of God is not free from this evil, and if it causes distress in the home, the army, and the nation, how much more in the church of God.

“Confidence in an unfaithful man.” To say the least of it, we should never place too much confidence in any man. We should always remember that all men are fallible and liable to go wrong, even the ablest of preachers.

But the writer adds, “in time of trouble.” Troublesome times will test a man's faithfulness. The very time he is needed the most, he shows his color; and just as sure as we are “wrapped up” in him, just that sure the unfaithful man will lead us astray. He is like a broken tooth. Perhaps many of my readers have had some experience with an unsound tooth. No matter how good the food is, you cannot enjoy it for that old rotten tooth. All it is fit for is to cause pain and distress.

Did you ever see a preacher of this stripe? Well, what do you

do under such circumstances—having the bad tooth? I can tell you what you do, in order to get rid of the misery you extract the tooth. And that is the remedy in the church of God, too. The source of much of our ill health, naturally speaking, is unsound teeth; and so it is in the church of God. If the church of God would dispose of her unfaithful preachers, she would dispose of much of her trouble, and could live in peace.

“And a foot out of joint.” The same as a broken tooth, only a different figure. What use would a soldier be, in time of trouble, with a foot out of joint? He would be disqualified for service; and if the battle was ever won it would have to be won by true and faithful soldiers whose feet were not out of joint. In other words, you could not depend on cripples in time of trouble. May God help His poor children to read their Bibles, that they may discern their unfaithful men, and not follow them to destruction, is my prayer.—Elder S. N. Redford, *The Primitive Baptist*, 1944.

NEWS NOTES

ASSOCIATION NOTICES

THE EBENEZER ASSOCIATION will be held on Friday, Saturday, and until noon on Sunday, August 10, 11, 12, 2007. The meeting will be hosted by Robinson River Primitive Baptist Church and will be held at Robinson River Church in Brightwood, Virginia. For information call Elder Toliver Utz, at 540-948-4803.

THE KETOCTON ASSOCIATION is scheduled to be held jointly with all the churches of the Association at the Middle School on Waterloo Street in Warrenton, Virginia, on Friday, Saturday, and until noon on Sunday, August 17, 18, 19, 2006. For information call Elder J. R. Kosch, at 1-540-898-1577 or Bro. L. E. Farley at 1-301-223-6195 or Bro. Evan Ollinger at 1-540-347-3538.

UNION MEETINGS

WHITE OAK (On the White Oak Road, 6 miles east of Fredericksburg, Va.)—will hold their union meeting on the third Saturday in July (July 21st) with regular services on Sunday, July 22nd. Elder John Nichols, Pastor – Phone (301) 893-0655.

HAPPY CREEK, Front Royal, Va., will hold their union meeting beginning on Friday night at 7:30 and going through Sunday of the 4th weekend in July (July 20, 21, & 22). All day Saturday and Sunday. Elder Gary Utz, Pastor – Phone (540) 636-9434.

THORNTON GAP near Sperryville, Virginia, will hold their union meeting on the fourth Saturday in July (July 28th) and Fifth Sunday following (July 29th); all day both days. Elder Richard Cox, Pastor – Phone (540) 547-5180.

SOUTH RIVER of Browntown, Virginia, will host their union meeting the first Saturday in August (all day Saturday only)—August 4, 2007 at the South Warren Fire Hall just north of Bentonville, Virginia, on Route 340. Elder Jonathan Cook, Pastor—Phone (301) 682-7027.

UNION of Sumerduck, Virginia. First Sunday, (Sept. 2) and Saturday before. Elder Gary N. Utz, Pastor, Phone (540) 636-9434.

ORDINATION OF A DEACON

At the request of Robinson River Primitive Baptist Church, of Brightwood, Virginia, for ordained help in formation of a Presbytery for the purpose of ordaining Brother Tony Ford to the office of deacon, we met with them on May 26, 1007.

The Presbytery was made up of Elders Toliver Utz, Gary N. Utz, John Nichols, L. Richard Cox, and Forest Atwood. The following deacons were also present: Granville Utz, Evan Olenger, Delma Wilson, Hank Lewis, Ricky Steadman, Harry Waites, Lewis Judd, Floyd Aylor, Mike Boccia, and Wayne Baldwin.

It was determined that the church was of the same mind as to the ordination of Bro. Ford; after which the Presbytery was formed. Elder Toliver Utz was named Moderator, with Bro. Wayne Baldwin, Clerk. The following were designated: Bro. Granville Utz to speak for the church, who delivered Bro. Ford to the Presbytery; Elder John Nichols to question the church; Elder Forest Atwood to question Bro. Ford; Elder Richard Cox to offer the ordination prayer; and Elder Toliver Utz to deliver the charge.

The church and Bro. Ford were questioned, after the satisfactory completion of which it was moved to continue the ordination. The

ordination prayer was then offered by Elder Cox, after which the laying on of hands by the Elders was carried out. Bro. Ford's wife was escorted to a seat beside her husband while the charge was delivered by Elders Toliver Utz using Acts 6:1-5, 1st Cor. 12:16-31 and 1st Cor. 13:1-2, and Elder Gary Utz using Ephesians 6:10-18,

Robinson River Church having expressed their satisfaction with the work of the Presbytery, Bro. Ford was turned over to the church as a duly ordained deacon. The Minutes of the ordination were then read by the Clerk and approved by the Presbytery, after which the Presbytery was dismissed. Dismissal prayer was offered by Elder John Nichols. During the singing of hymns, the congregation came forward and shook hands with the newly ordained deacon. The service was then dismissed with prayer by Elder Toliver Utz. A copy of these Minutes is being made a part of the church records, and copies also furnished to the *Advocate and Messenger* and the *Gospel Appeal*.—**Elder J. Toliver Utz**, Moderator, **Bro. Wayne F. Baldwin**, Clerk.

ORDINATION OF MINISTERS

New Prospect Primitive Baptist Church, Abbeville, Alabama, May 12, 2007: The church assembled after lunch with congregational singing. Elder Ross Plowden inquired if the Church was still of the same mind and intention to proceed with the examination/ordination of the two candidates, Brother James D. Dixon and Brother Samuel B. "Buck" Dallas. After the Church indicated their desire to proceed, Elder Plowden was appointed moderator by move and second. A presbytery was assembled of local and visiting elders, who voted that Elder Plowden appoint the supplies for the various positions or tasks in the ordination service. Elder Plowden called Elder Paul Evans to offer prayer, and then appointed Elder Bridgman Harris as clerk and Elder Jim Sanders to question the Church regarding the suitability of the two candidates. All his questions were answered to the satisfaction of the presbytery.

Elder Charles Ellis was appointed to question the two candidates. He began with Brother Dixon, who affirmed that he believed in one Lord, and the inspiration by the Holy Spirit of the King James

translation of 1611 of the Holy Scriptures. He then questioned Brother Dallas in the same manner regarding study, forgiveness, trust in the Son of God, and exhorted both brethren to remember that our sufficiency is of God, and to trust God to supply them in their hour of need, and not to lean upon the frail arm of flesh.

Elder Altman then arose and questioned the two candidates regarding their opinion of a salaried ministry, or the possibility that they might consider preaching for filthy lucre's sake, which each firmly denied. Brother Altman asked them if they would be willing to lay aside their credentials and depart from the church if they ever had the desire to bring in doctrines or practices that they did not find in the Church from the beginning, and both brethren affirmed that they would rather do this than bring any harm to the Cause of Christ. The presbytery expressed satisfaction with the line of questioning and the answers of both candidates. Elder Altman then offered prayer, while the presbytery laid hands on Brother Dixon and Brother Dallas.

Elder Richard Cox was appointed to deliver the charge to the two brethren, and exhorted them to look to and wait patiently upon the Lord to supply them with needed words to comfort and feed the flock of God, both from the pulpit and in private circumstances or council. Brother Cox charged the brethren to study the scriptures and to pray for wisdom that comes only from above, as we read in the book of James. Brother Cox concluded his remarks by inviting Brother Plowden to relieve his own mind if he wished to add any exhortation to what had gone before. Brother Ross exhorted the brethren to give much study and attention to the letters from the Apostle Paul to the young preachers Titus and Timothy as they move forward in service, and to always preach the commandments and teachings of God, and not the doctrines of men.

A motion was made and seconded that the minutes be read, which were then received by move and second. Motion was seconded to dissolve the presbytery, and the meeting was dismissed with a benediction.—**Elder Ross Plowden**, Moderator, **Elder Bridgman Harris**, Clerk

He who can suppress a moment's anger may prevent a day of sorrow.

OBITUARY

BROTHER RANDOLPH BUTLER (89) went home to be with the Lord on Sunday, May 12, 2007. Brother Randolph was a faithful member of White Oak Primitive Baptist Church since he asked for a home in the church in 1981. He was ordained to the office of deacon on Oct. 28, 1990, and served the church faithfully until his health failed shortly before his passing.

Bro. Randolph was a veteran of the United States Army, serving during World War II and was a survivor of Pearl Harbor. He was the recipient of the Bronze Star. He was a member of the American Legion Post #290 and he retired from G & H Manufacturing Company. He was an avid fisherman and gardener.

He was born in Virginia on Oct. 8, 1917, to the late Granville and Molly Butler. He was preceded in death by a stepson, Bernard Bradshaw, a brother, Irvin Butler, and two sisters, Ruby Newton and Nellie Murphy. He is survived by his wife of thirty years, Minnette Butler; a step-daughter, Carlene Price; a step-son-in-law, Roy; a daughter-in-law, Betty Bradshaw; step-grandchildren, Lisa Dobson and her fiancée, Tim Margrave, Bobby Price and his fiancée, Tara Brown, Katelyn and Bobby Price Lil' Bobby; Chase, Chandler and Jonathan Margrave and Taryn Brown; an uncle, Robert Catlett and several cousins.

His funeral was held at Found and Sons Funeral Chapel in Fredericksburg, Virginia, on May 16, 2007, and was conducted by Elder John Nichols and Pastor Paul Curry. Interment followed in the White Oak Primitive Baptist Church cemetery. Submitted in love by his pastor—**Elder John Nichols.**

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 “The last enemy that shall be destroyed is death” (*I Cor. 15:26*).

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 God’s children disobey when they are slow in obeying.—
Selected

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

Elder Eddie Lyle, NC, \$5.00; June Tyler, Tx., \$20.00; Melvin Farmer, In., \$10.00; Dora M. Hylton, Va., \$5.00; Liz Fedon, Va., \$20.00; David C. Puckett, Tn., \$10.00; Sis. Bea Feuquay, Mi., \$5.00.

SECOND SUNDAY (continued)

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 2008

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

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

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

THIRD SUNDAY

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

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

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

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

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

FOURTH SUNDAY

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

(540) 347-3538.

Mar. 2009

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

May 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. 2007

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

April 2008

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

Nov. 2007

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

Dec. 2008

EVERY SUNDAY

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

June 2008

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

July 2011

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

Sept. 2007