

ADULTS
EXPIRES

CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis; Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2009

BETHEL-WASHINGTON - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets each Sunday at 10:30 a.m. except the 5th Sundays; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655; Sis. Gladys Nichols, Clerk, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655.
Dec. 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. 2009

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412.
Oct. 2009

GREENWOOD - Minnieville, Prince William Co., from Manassas on Route 234, travel 14 miles and turn left on Spriggs Road, St. Route 643 — follow that to Minnieville Road on St. Route 640 to the church building; Meets each 1st Sunday at 10:30 a.m.; Elder J.R. Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577.
August 2009

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591.
Feb. 2010

UNION - Summerduck, Va., Take Route 651 from 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

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.
Oct. 2009

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

Noah Webster once said, "All the miseries and evils which men suffer from vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible." This is very true, but if we named none of the above violations of God's law, it would still be true that all the miseries that men experience are a direct result of their contempt for, or disregard of, the divine precepts. God never gave a law to man for the purpose of restricting his happiness or depriving him of any good thing, but rather to show him the way of peace and fulfillment. Insofar as he obeys God's precepts he is bettered—not worsened.

How happy were Adam and Eve prior to their violation of God's law, and how miserable they were afterward! Prior to that violation they had only known *good*, but afterward they became grievously

aware of *evil*. They would have remained happy forever if they had been content to do as God had commanded them. The wages of their sin was, and is, death. It brought an immediate moral death, a death to the state of innocence that they had previously enjoyed, and it brought a death to the sweet communion with the Lord that they had delighted in while free of transgression. It brought a death to the continual peace and tranquillity they had experienced in their innocence and it commenced the process that would eventually result in the death of their physical bodies. And last, but certainly not least, it brought a sentence of death upon all their posterity to the end of time, and, except for divine intervention, laid them liable to eternal judgment.

Every deviation from God's holy law is not only an awful affront to Him, but it is totally opposed to man's own self-interest and well being. It does him great harm, but absolutely no good. It adds to his plagues while providing no benefits whatsoever. How desperate is the state of those who are yet "dead in trespasses and sins," and who have no inclination at all toward that which is good in God's sight! How needful it is that those who have "passed from death unto life" should "Abhor that which is evil" and "cleave to that which is good." The Bible is the perfect Handbook to show the humble inquirer what is pleasing to God and what is not. It should be prayerfully and ardently studied and laid up in the heart. Those who do so, find it to be a life-altering experience.—*Editor*.

MAN'S SYSTEM AND GOD'S SYSTEM

If *men* were not corrupt and sinful by nature, and, *if* they were not enticed by any of Satan's devices, and, *if* God were obligated to offer them a *chance* to be saved, and, *if* they *deserved* and *desired* such an offer, and, *if* they could accept a *spiritual* offer through the use of nothing but *natural* capabilities, and, *if* they could then live above sin and keep themselves in a saved state until death, *then* the Arminian proposal for saving sinners might possibly stand a *chance* of working. But these are great big "ifs," for none of these things are true, and never will be.

In view of the fact that "every man at his best state is altogether

vanity (Psalm 39:5) and that his heart is deceitful above all things and desperately wicked (Jer. 17:9),—and, in view of the fact that every man is tempted, when he is drawn away of his own lust, and enticed” (James 1:15), and, inasmuch as God was, and is, in no way obligated either to *save* or even to *offer* them salvation (Rom. 3:9-12) & 11:33-35), and, seeing that man in his natural state can neither know nor receive the things of the Spirit of God (I Cor. 2:14), and, in view of the fact that there is no man on earth who does not sin (Eccl. 7:20 & 1st John 1:8-10), we must then conclude that a system which offers salvation to the unsaved on the condition of their acceptance, repentance, faithfulness, perseverance, or any other conditions, *will not work*, has *never* worked, and *cannot* work. Therefore, we, the old order of Baptists, conclude that Jonah was right when he asserted that “Salvation is of the Lord” (Jonah 2:9), and also the apostle Paul was correct when he taught that salvation is solely by the grace of God (Eph. 2:5). See also Acts 15:11, 2nd Tim. 1:9 and Titus 3:5.

As I have said on a number of occasions, the doctrines of men require the unsaved to work while they are dead in sins in order to become alive in Christ; to love that which they hate and to hate that which they love; to accept things they despise in order to get what they do not want, so they can eventually go where they have no interest in going.

I, for one, prefer the method, or system, or way, of salvation taught in God’s precious word, which is not according to our works, but according to His own purpose and grace, which was given to His people in Christ Jesus before the world began (II Tim. 1:9). And if God’s angel was correct (Matt. 1:20-21), and undoubtedly he was, then Jesus will without fail save every one of His people from their sins. That is a doctrine I can rejoice in.—*Editor*.

The only thing for Baptists of the Primitive faith and order to do is to follow along and stick closely to the divine standard which our God has already given in the Scriptures, and by which the man of God is thoroughly furnished unto all good works.—*Elder William M. Mitchell, 1905.*

THE WORLD FOR WHOM CHRIST DIED

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2).

Many people think the *world* of this text means *the whole Adamic world*, or every member of the human family, even though there are other places where "*the whole world*" clearly does not include the entire human race, as for instance First John 5:19 and Rev. 12:9. There are many places where the word "world" cannot mean the whole of mankind, such as Luke 2:1. It is obvious that Caesar Augustus did not tax everybody on the earth, but only the people of his empire.

First John 2:2 will consistently bear only one interpretation, and that is that Christ only satisfied for the sins of His elect—the *whole world* of His elect—whether they were Jews or Gentiles. If He had died to save the entire human race, then the entire human race would be saved, for His blood could not be shed in vain and His sacrificial offering could not fail. His "one offering" *perfected forever*, those in whose behalf it was made (See Heb. 10:14).

Christ has assured us that all those that the Father gave Him will come to Him, and that they will never be cast out (John 6:37). By the obedience of Christ, says Paul, "*many shall be made righteous*" (Rom. 5:19). Christ delivered them from the wrath to come (I Thess. 1:10) and nothing can separate them from His love (Rom. 8:35-39).

What a blessing it is to be able to embrace these truths and rejoice in them! Multitudes of God's people, because of their refusal to believe the truth, miss out on this blessing. That will not keep them out of heaven but it will keep them out of the Lord's church here in the world.—*Editor.*

James Arminius, a Dutch reformer living in the latter half of the sixteenth century, was not the pioneer advocate of the principles which bear his name. We are all Arminians by nature, and Arminianism was born when Cain came before the Lord offering the works of his hands. Since then Arminianism has had nothing better to offer.—*Elder Eldon A. Hutchison, 1917.*

GOD'S PRECIOUS WORD

Majestic Lord, so grand, so pure!
With Thee our heart resides:
Our all in Thee doth rest secure,
Our soul in Thee confides.

Upon Thy word we can depend
And all the saints have found
That when Thy truth we comprehend
We never are let down.

Each word of Thine is pure, dear Lord,
Its truth we've come to love:
Its writers were with one accord
Inspired from heav'n above.

Thy word, O Lord, is fully tried
And has come forth as gold:
If ev'ry part were amplified
What volumes would be told!

Thy word is settled, firm and sure
Forever, Lord, in heav'n
And in this truth we rest secure—
It was Divinely giv'n.

It is a lamp unto our feet,
A light unto our way:
Its meditations, O how sweet!
Its comforts ne'er decay.

Our hearts are awed by this great word
And in it we rejoice
And whether it is read or heard
It speaks with mighty voice.

R.E.H.

7-24-08

CHRISTIAN DISCIPLINE

The more I know about the Lord's church, the more I am amazed that it has survived through the ages. Each little congregation, composed of human beings with such diverse interests, gifts and talents, even differing character traits, it is a miracle that they can unite and agree on anything. The struggles, the battles, the troubles that accompany being a Christian, and the mistakes too, are almost overwhelming. Some time ago a young mother spoke to me about the mistakes she had made with her first child, and stated that she would do differently with the next one. I answered her, that if she had six more they would probably all be different.

We have homes and families because we need them. Simple need draws people together. Parents and children may do a lot of complaining, but the truth is, they endure some things because they need what only a home and family can provide. Lot, pitching his tent toward Sodom, thought he could get along fine without Abraham, but in truth he would not have survived. Israel came out of Egyptian bondage all divided, without the means of survival; and the Lord in wisdom sentenced them to forty years in the wilderness so that they might learn their need of each other, and of Him. Only the fear of God and the urge to survive made those people accept the discipline given to them through Moses.

No one would argue the fact that Marriage and homes, or joining a church, brings labor, worry and care, or that these restrict individual freedom. Everything we do or have in this old world comes at a price. A good home provides much more than a place to eat and sleep; it gives security also, and love, self-respect, and a purpose in life with people to live for. There is no better or more practical environment for raising children than a God-honoring home with both parents living, teaching, and loving as they should. To have a home, a peaceful and enjoyable home, it is necessary that all family members, from the parents to the youngest children, give up some things they want to do, and learn to control themselves, compromise on other things that do not violate principles, and to work for the welfare of others as well as for themselves. Most people learn to talk at an early age but then they have to spend the

next many years learning what to speak, when to speak, and when to be silent. Compromises and compassion are absolute necessities, they are not a sign of weakness.

So also with a church. Every individual has to learn to control himself, and to submit himself to the church for the good of the church body. Every member should learn the rules that govern the church, and abide by them; and when the church makes a decision, all members should be governed by it. You see, the unity of the church, her peace and her effective influence, as well as her fellowship, are of infinitely more value than any transient decision. If they believe the church to be in error, members have kindly Biblical ways to correct the error. If any member has a bad habit, such as speaking words that hurt, or a temper that flies out unrestrained, or is inclined to jealousy, envy, or ambition, then he must learn to subdue it. If one is rich, whether financially or in talents, he must learn to share cheerfully. Or, on the other hand, if some who are poor are blest to receive the bounty of others, they need to learn to show appreciation, Christian courtesy, and kindness, and make the church a pleasant place for all. Speaking from experience as well as from observation, I believe the place where all this begins is with the pastor.

People do not consciously go to church to support church order or doctrine, nor to engage in warfare, nor to learn discipline. They go because they love to be loved, because they love the companionship of good people, the dear old hymns of praise, and the sweet and inspiring words of the gospel. Where those are provided, they will usually do whatever is necessary to have them. I know a little girl who has come to be hugged during the handshaking, ever since she was very small. Some day, someone may ask her when or how she became an Old Baptist, and she won't be able to tell them. If we make the environment what it ought to be, somehow the doctrines seldom give people much trouble.

ELDER RAYMOND WEBB

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

SILENT MAJORITY

“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word.” (1 Kings 18:21).

This statement came from the Lord at the mouth of the prophet Elijah. Those in his earshot were about to witness the miraculous power of God. They would see that which was impossible to accomplish by human means. They saw a stone altar repaired that had been broken down made of twelve stones according to the number of the sons of Jacob unto whom the word of the Lord came saying, “Israel shall be thy name.” This is a picture of the elect of God, the Israel of God (see Gal 6:16). These are they that would benefit from the offering on that altar. Then Elijah made a trench about the altar.

The blood had already been shed and the bullock dressed and the wood was in order. In a dry land, without so much as dew, there was found twelve barrels of water that was poured on the sacrifice and the wood. Elijah made prayer, beseeching the Lord saying, “Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant and that I have done all these things at thy word. Hear me, O Lord, hear me that these people may know that thou art the Lord God and that thou hast turned their hearts back again.”

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood and the stones and the dust and the water that was in the trench. When all the people saw it, they fell on their faces: and they said, the Lord, He is God: the Lord, He is God.

Today, among them that stand at the Arminian altars of will-worship, men are saying, “How long halt ye between two opinions? If the Lord be God, choose Him: but if Baal, then choose him. Choose you this day whom ye will serve!”

These so-called preachers make no mention of the grace of God and that the Lord God hath chosen the elect for Himself before the world began, and that the foundation of God standeth sure, having

this seal, the Lord knoweth those that are His. They speak not a word about the fact that the Lord saved His people from their sins providing Himself a sacrifice for those that He loved with an everlasting love. No! Instead so many paint vivid pictures of a lake of fire and brimstone coming down upon everyone who decides not to chose Jesus!

But in the little garden of the Lord's planting, the Lord's Church here in this world, there are preachers preaching to those whose stony hearts the Lord has already taken out. They preach to those with hearing ears (see Prov 20:12) who have been given a new heart and a new Spirit (see Eze 18:31). These have already once tasted that the Lord is gracious and have imbibed from the wells of salvation (see Isa 12:2-3). Some Elder somewhere is humbly declaring the name of the Lord and that He has done that which is impossible for man to do. The Lord God in the fullness of time sent His only begotten Son to save His people from their sins! And He finished that work when He said, "It is finished". And while He was in this world He said, "I will build my Church and the gates of hell shall not prevail against it." And some are still publishing that those that desire to come after the Lord, are to deny themselves, and take up their cross, and follow the Lord.

Indeed God did lick up the sacrifice, wood, altar and even the water and the dust in Elijah's day. Likewise all the elect with their sacrifice of thanksgiving and the prayers of the saints shall all be licked up in the last day when time is no more. The Lord will take all His purchased possession home to glory, not leaving even a speck of dust that is His behind. Until that day there shall be many falling on their faces: saying, "The Lord, He is God: the Lord, He is God." But many are found so far away from hearing the gospel of grace proclaimed. So many have gone back to the trappings of the world even as the nine lepers did that the Lord so graciously healed (see Luke 17:15-17). And those that do come and are blessed to hear the gospel of their salvation proclaimed, when asked if they have a desire to have a home among the Lord's little flock, so many seemingly without fear and trembling answer not a word. Jesus can and does and will change His elect. "Be not conformed to this

world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). ELDER MARTY HOOGASIAN

ARGUMENTS AGAINST ELECTION ANSWERED

(No. 4)

To many the doctrine of election is a virtual unknown. This is a result of the fact that many followers of modern religion are never taught anything about the subject. Those that are taught something on this subject are usually given some contrived explanation that does not rightly fit with the plain teachings of the Bible. This is the reason that there are so many false views on the doctrine of election. In part four of this study, I would like to look at a couple of views about election that appear to be the most common arguments made against this doctrine.

One of the more common responses to the doctrine of election suggests that election would be an unfair practice on Gods part. This argument is often made and is usually the sidekick of every other argument that I have discussed in parts one through three of this study. This is an argument based on ignorance.

First of all for anyone to question the fairness of God is to openly question the authority and sovereignty of Almighty God, and who is puny man to question the ways of God? The idea that through the act of election God would be unfair because he chose some and left out others is an incorrect understanding of the word election itself as it is used in the Bible. The word election does not imply that God chose some over others, such as the populace would do in a modern day presidential election.

On the contrary, the word election as used in the Bible represents a choosing out of, not a choosing over. In other words God chose a people out of Adams race, this choosing had nothing to do with their deserving, free will, or works, and it was not merited, and that is why election should be viewed as an act of grace.

When an individual argues that election is unfair, they are not taking into consideration the depravity of man. The very idea of

God being unfair lends itself to the false notion that everyone is good and everyone deserves a chance to be saved. The Bible plainly teaches that this is not the case (see Romans 3:23). "For all have sinned and come short of the glory of God," Isaiah 53:6 "all we like sheep have gone astray, we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." And, Romans 3:10-12; "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no note one." Therefore, the fact that God would choose to save any is not to be ridiculed by being called unfair, but to be observed as an act of mercy and grace of an Almighty God. I have often used the following example when explaining the merciful and gracious aspects of election; Suppose a Judge of the land is presiding over fifty guilty persons, all fifty of these persons deserve the just punishment for their crime, the judge however in an act of mercy decides to forgive five of these individuals for their crimes. Does this act of mercy qualify the judge as an unfair person? Of course not, it demonstrates his compassion, mercy and gracious attitude toward guilty persons. The fact that the other 45 guilty persons were punished for their crimes is just and without argument.

Surely no one would accuse the judge of being unfair concerning the punishment of those that were guilty. Coincidentally, the act of forgiveness on the part of the judge toward the five guilty persons would be perceived as an act of mercy and grace as well as being representative of the power and authority that the judge possesses.

Another popular argument about the doctrine of election is that the very act itself would make God a respecter of persons. This argument usually comes by improperly taking Romans 2:11 out of context. In the second chapter of the Book of Romans the apostle Paul is clarifying to the brethren at Rome that in regard to Jews or Gentiles God is no respecter of persons. He is teaching them that whether one be a Jew or a Gentile obedience and disobedience will be treated accordingly, therefore showing no special respect toward one or the other concerning blessings or chastisement. The argument

that God is no respecter of persons appears to be a solid argument but in light of what the Scriptures teach that is not the case. In Genesis 4:4 we read, "And Abel, he also brought of the firstlings of his flock and of the fat thereof. **And the Lord had respect unto Abel and to his offering**" (emphasis mine). In this particular case it is very obvious that not only did the Lord respect Abel's offering but he also respected the man Abel as well. In the Book of Exodus 2:25 the text clearly states that God does respect some. "And God looked upon the children of Israel, **and God had respect unto them**" (emphasis mine). Further biblical evidence demonstrates the choice of God concerning respect when we read in Exodus 11:7, "But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the **Lord doth put a difference between the Egyptians and Israel.**" I would like to note that the respect that is mentioned in the above scriptures is given to the individual based not on their choice, merit or ability but it is given because they are chosen of God.

In conclusion, I hope that through this short study I have answered and exposed the errors of many of the arguments against the doctrine of election. Although, not in depth, I hope I have approached the subject in a manner that would stir up the pure mind of Gods children about Zion.

ELDER BRIAN MOORE

THE BIBLE VERSUS POPULAR OPINION

Jesus said of His sheep, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," etc. (John 10:28), but in spite of this plain declaration, it is proclaimed throughout the land that a child of God may lose his salvation and be eternally lost.

The apostle Paul declared that God's people were chosen in Christ "before the foundation of the world, that they *should be* holy and without blame before Him in love. But multitudes change this order, as well as the time element, and declare that sinners

must *become* holy in order *to be* chosen.

Acts 13:48 shows that ordination to eternal life precedes the faith of God's people—"as many as were ordained to eternal life believed." But multitudes of religionists tell us exactly the opposite—that sinners must first believe and *then* they will be ordained to eternal life.

It seems that almost the entire religious world claims that all men are children of God; but Hebrews 12:8 tells us emphatically that there are some who are not His sons, and therefore they do not receive His parental chastisement. Romans 8:9 tells us that there are some who "have not the Spirit of Christ" and therefore they "are none of His." Christ told some of the Jews, "Ye are of your father the devil" (John 8:44; See also Matt. 13:38, 1st John 3:12). We read in Matt. 7:23 where He said to the workers of iniquity, "I never knew you." These very obviously were *not* the Lord's children.

Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Would He not have been much more in line with popular religion if He had said, "Come unto me, all ye that are dead in trespasses and sins, and I will give you eternal life?"

The apostle Peter did not tell those who followed Christ to *save this untoward generation*, but rather He told them to *save themselves from this untoward generation* (Acts 2:40). And Paul did not ask his brethren to pray for him that he might be delivered *to* unreasonable and wicked men;—but on the contrary he asked them to pray for him that he might be delivered *from* that class of people (II Thess. 3:2). This very clearly and emphatically shows that these apostles were not trying to "save the world for Christ," as modern religionists express it.

The Bible says to God's people, "Because ye *are* sons, God hath sent forth the Spirit of his Son into your hearts..." (Gal. 4:6)—but the religious world says to dead sinners, "Ask the Spirit to come

into your hearts and you will start **being** sons of God.”

The apostle Paul tells us in Romans 5:19 that as by the *disobedience* of Adam (one man) many were made *sinners*, so by the *obedience* of Christ (one man) many shall be made *righteous*. But unenlightened men tell us that the obedience of Christ alone is not sufficient to make *anyone* righteous—that it takes the obedience of at least two people—the sinner *and* the Saviour. Given a choice between the Bible and opposing views, we should always take the Bible.

First Peter 3:18 says, “For Christ also hath once suffered, the just for the unjust, that he might **bring us to God**.” But popular religion says, “Christ has suffered for all mankind that he might give them a chance to come to God.”

Revelation 5:9-10 tells us that Christ was slain, “and hast redeemed us **to God** by his blood **out of** every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests: and we shall reign on the earth.” But popular religion tells us that Christ did not redeem us **to God**, but only made redemption possible—that He *offers* redemption to **all mankind**—not to an elect people **out of** every kindred, language, and nation. Read Rev. 5:9-10 again, carefully. The good old Authorized Translation of 1611 (KJV) gives us the accurate and true intent of the Holy Spirit. Modern “versions” very frequently do not.

Acts 15:14 says, “Simeon hath declared how God at the first did visit the Gentiles, *to take out of them* a people for His name.” Popular religion argues that God is trying to save all men and that there is no such thing as His making a choice from among men.

John 15:18-19 shows us that Christ chose His people **out of** the world, and as a consequence of that choice the world hates them. Popular opinion is that God does not choose people **out of** the world but He loves everybody alike.

Christ told His disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16). But modern religion tells us that we must first choose God and bring forth good fruit in order to become His elect.

The apostle Paul tells us that God's people (the saints, and faithful in Christ) were **predestinated** according to the purpose of Him who worketh all things after the counsel of His own will (Eph. 1:1 & 11). But popular religion tells us that God didn't **predestinate** anybody, but every man determines his own destiny by the exercise of his own will.

The apostle Paul said that Christ came into the world to **save** sinners (I Tim. 1:15). But popular religion says, No, He came to **try** to save sinners. He only made salvation **possible** and it is up to the sinners as to whether or not they will accept it.

Paul said God's people "are saved and called with an holy calling, not according to their works, but according to His own purpose and grace, which was given them in Christ Jesus before the world began (II Tim. 1:9). But the denominational religions say God does not save anyone according to eternal purpose, but only as they meet certain conditions here in time.

In John 17:3 Christ says that the Father has given Him power over all flesh, that He should give eternal life to as many as the Father has given Him. But the doctrines of men essentially say that the Father has given all flesh power over Christ, so that He can only give eternal life to as many of them as will let Him.

Christ said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). But a number of religionists say all men can come to Christ if they will, but those who come to Him may be cast out by Him unless they hold out faithful to the end."

Some say all it takes for unsaved persons to know Jesus is for a preacher or some other person to tell them about Him, but Christ

Himself said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27, Luke 10:22). And when Peter said to Him, "Thou art the Christ, the Son of the living God," Jesus answered, "Blessed art thou, Simon... for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:16-17).

Some contend that even unsaved persons can bring forth good fruit by believing on Christ and accepting Him as their personal Saviour, but Job asked, "Who can bring a clean thing out of an unclean?" Then he answered his own question, "Not one." Christ said a corrupt tree cannot bring forth good fruit (Matt. 7:18), and He also said, "No man can come unto me, except the Father which sent me draw him" (John 6:44, 65).

Popular opinion is that God loves everybody, even though there are many scriptures that plainly show this to be a great error. A number of verses assert very plainly that He hates certain people and classes of people. Malachi 1:2-4 and Romans 9:13 declare that He loved Jacob and hated Esau. Psalm 5:5-6 tells us that He hates the workers of iniquity and abhors bloody and deceitful men. Psalm 10:3 shows us that He abhors the covetous; Psalm 11:5 says His soul hates the wicked and those who love violence. And Psalm 53:4-5 declares that He despises the workers of iniquity—not just the *evil works* but the *evil workers* themselves.

Popular opinion is that God wants to save sinners but can't unless they *let* Him. But Isaiah 59:1 says, "Behold, the Lord's hand is not shortened, that it cannot save." And the Lord asked the following questions, "Is my hand shortened at all, that it cannot redeem? Or have I no power to deliver?" He then says, "Behold, at my rebuke I dry up the sea, I make the rivers a wilderness," etc. (Isaiah 50:2).

Christ said, "Ye believe not, because ye are not of my sheep" (John 10:26). But popular religion puts it exactly the opposite way, "If you are not of the Lord's sheep, it is because you won't believe."

Christ told Nicodemus that “Except a man be born again, he cannot see the kingdom of God” (John 3:3-5). But popular religion tells us that this is not so—a person who is unborn spiritually not only can *see* God’s kingdom but he can *enter* it any time he chooses—that he can realize his need of salvation, believe on the Lord, repent of his sins, pray to God, embrace Christ as his Saviour, love Him as his Lord, love God’s people, or any other act of a spiritual nature. In other words, the new birth is not really necessary because an *unregenerate* person can do anything a *regenerated* person can do. Christ taught just the opposite, “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,” or understood (I Cor. 2:14).

The apostle Peter said, “Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth God, and worketh righteousness, **is** accepted with him” (Acts 10:35). But totally to the contrary, popular opinion asserts that an unsaved or unregenerate person must fear God and work righteousness in order to **obtain** acceptance with God.”

—Editor.

VISIBLE AND INVISIBLE THINGS

“The things which are seen are temporal; but the things which are not seen are eternal” (II Cor. 4:18).

It is true in the absolute and universal sense that the things that are seen are temporal. All of them have had a beginning, and all of them shall have an end. Should we go backwards through the stream of ages past, we would arrive at a period when they were not. Should we go forward and onward through the stream of ages that are to come, we would come to a period when they will exist no more.

The imagination takes a most mysterious flight when it ventures to wing its way to the eternity that is behind us, to sail through a great expanse already gone by, and consider that there is still a line of duration as far removed as ever, lost in the obscurity of a limitless distance. It very soon reaches the commencement of visible things,

the period when God created the heavens and the earth. The fancy plays in a most wonderful field when it stretches above the era of created things, and basks in that period when, in respect to those things that are visible, the immensity around us was one vast, unpeopled solitude. In that unbroken, limitless, duration, God alone existed, the Father, Son and Holy Spirit, an uncreated, self-existent being.

Under the burden of such lofty contemplations, the mind cannot sustain itself; cannot lift the curtain that enshrouds the past eternity of God, and the only benefit to be derived from such an exercise of thought is that it humbles us under a sense of our insufficiency, and causes us more fully to realize how all created things lie in passive, prostrate subordination before the will of the uncreated God.

But the sense in which the apostle considers the temporal nature of visible things is not so much that there is a time past in which they did not exist, but that there will come a period when they will exist no more. It is the passing away of visible things in the age that is to come, and the ever-enduring nature of things that are invisible through the eternity that is yet to be, that the apostle is contemplating. It is quite easy to see how all the works of man will be destroyed, but to think that those objects of creation which appear to us the most unperishable, which, without any visible decay, have stood the lapse of ages, will not stand the lapse of eternity, requires a more difficult effort of the mind. However, if we believe the Bible, we must believe that this earth will be burnt up; that the light of yonder sun will be extinguished, that the stars will cease their twinkling; that the very heavens above will pass away as a scroll; that from the face of Him that sitteth on the throne, the earth and the heavens will flee away and there will be no place found for them.

David says, "These shall perish, but thou shalt endure...but thou art the same, and thy years shall have no end" (Psalm 102:26-27). It gives us a lofty conception of the majesty of God, when, after sinking under our attempts to trace Him through that eternity which is behind, we consider He sits above this material universe and resides over it in high authority, having summoned it into being

merely to serve some temporary purpose connected with His great and mysterious plan.

There is another sense in which the things that are seen are temporal. It is true that this earth and these heavens will disappear. We may look upon this foretold event through the dimness of a faraway futurity, and feel little interest in the fact. The visible objects around us, beneath us, and above us, may outlive us many, many years. However, if they disappear not from us, we most certainly will disappear from them. Let all these things be as enduring as they may, to us they are as fugitive as the fleeting moments. Time, with its incessant strides, will soon leave the present generation in death and forgetfulness behind it. Visible things will then be as nothing to us, for our mortal eyes will be forever closed to them all.

Though death will move us away from things visible, yet as we live we see many things depart; many changes come. When we think how fast our friends drop away from us, how every year brings along with it some sad additions to the registers of death, we are forcibly reminded that visible things are temporal. Our fathers and grandfathers figured in the theater of the world in their day. We shall soon be regarded as the ancestors of a future generation, and posterity will talk a little while of us as people that lived in bygone days, and then our remembrance will depart from the face of the earth. How true it is that the things that are seen are temporal.

Not only are tangible things temporal, but with the saints of God all the things that are sinful, all the suffering endured here, all the sorrows that flow as a mighty stream through this sad world, all death, are likewise temporal, and will pass away forever. Just a few minutes ago, while I have been writing this, a neighbor girl came in and said her little brother is dead, having been hurt a few days ago at play. As the poor girl wept bitterly my heart was touched with sympathy, but I thought of what I have just written, and it may be that this sad circumstance was what brought the thoughts just expressed, to my mind. How sweet it is to think that all things that are visible, all trouble, will soon be gone forever, and God will wipe all tears from the lamenting eyes of His suffering children!

The things that are not seen are eternal. God is eternal, and no

man hath seen Him at any time. Of Jesus it is said, "Whom, having not seen, ye love," and He "is the same, yesterday, today and forever." Of the Holy Spirit it is said that He, like the wind, eludes observation, and no one can tell whence He cometh or whither He goeth, and He is called the Eternal Spirit, through whom Christ offered Himself to God without spot. Of this triune God it may be said that while He is the originator of all things visible, He is the foundation of the things not seen.

What is wrought in the soul by the Holy Spirit is eternal. The Saviour says, I give unto them eternal life, and they shall never perish." The evidences of this work are visible, like the evidences of the wind's blowing, but the work itself is not seen. This life, which is invisible, will last forever, for Jesus says, "As I live, ye shall live also." That special love, shed abroad in the heart by the blessed Spirit, unlike all other love, being divine, will endure to all eternity. Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from this love, or drown it in our bosoms. We look, then, at the things that are not seen, for they are eternal.

I come now to speak of heaven, with all its circumstances of splendor and enjoyment. We may read with delight of the beauty of the heavenly crown, of the unfading nature of the heavenly inheritance, of the splendor of the heavenly city, and we may embellish it all with every image of peace, and bliss, and loveliness, and joy, and our imaginative fancy may throw over it the magnificent embellishment of eternity, and yet we fail, we fall far short of forming any adequate conceptions of that glorious home which is incorruptible, undefiled, and fadeth not away. An ocean of glory there spreads before the spiritual vision, without a shore and without a storm.

Here we are lost! We leave to the hopeful believer the contemplation of the indescribable! Language fails, and it is no wonder, for conception fails. We only look through a glass darkly, for the glass of our faith is dimmed by the filth of earth which still clings to us. But with what faith God is pleased to give us, dimmed

as it is by the dross of human imperfection, we love to look at the things which are not seen. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him." Bless the Lord for having revealed them unto us by His Spirit. There is one great wonder—an amazing one! It is this: "Why do we grovel here below—Fond of these earthly toys?"

Dear pilgrims and strangers in this land, away from home and journeying through a dreary wilderness, let us pray for more and more ability to look at the things not seen. In the blessed hope of a glorious immortality may we ever look beyond this dying world, and gaze on the glories of our heavenly home, till hope is turned into fruition and faith into vision. Hoping to meet you on the rapturous shores of Immanuel's land, where the Lamb which is in the midst of the throne, shall feed us, and lead us unto living fountains of waters, where God shall wipe all tears from our eyes, I leave you in the tender and compassionate arms of Jesus, the sinner's Friend.—**Elder John R. Daily**, *Primitive Monitor*, 1910.

GOD IS OMNIPOTENT

God is omnipotent, or all-powerful, and He is all-wise. "For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" (Isaiah 14:27). Jesus established the same thought in the following language; "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matt. 28:18). So often we hear men say that Jesus would like to save folks if they would only *let* Him, and that He would come into their hearts if they would only *invite* Him. This is strange doctrine, and not in harmony with the Scriptures; therefore those who teach it are not Scriptural in doctrine. Primitive Baptists are the only people on earth who contend, as a body, that Jesus has all power and executes the perfect will of the Father. As this is a Bible doctrine, we believe it. The Lord has the power to save, does save, and does preserve His people by grace. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).—**Elder Ariel West**, *The Primitive Baptist*, 1943.

GOD IS FAITHFUL

“There hath no temptation taken you but such as is common to man: but God is faithful...” (I Cor. 10:13). O, what a blessed word is this, “God is faithful.” Therefore, He is true to His promise. Even Balaam said, “God is not a man, that He should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?” (Numbers 23:19). One of God’s promises is, “I will never leave thee, nor forsake thee.” “God is faithful,” so He will fulfill that promise. Here is one of the promises of Christ, and Christ is God: “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.” “God is faithful,” and so that promise shall be fulfilled. You have heard this promise, “As thy days, so shall thy strength be” (Deut. 33:25). Do you believe it, or will you make God a liar? If you do believe, then banish from your mind all dark forebodings with this blessed little sentence, “God is faithful.”—**C. H. Spurgeon, 1834-1892.**

THE DEATH OF THE RIGHTEOUS

The separation of the spirit from the body befalls the children of God as well as others. When we stand by, witnessing the suffering of the mortal frame, we see that in some cases the body is racked with pain and is scorched with fever as the heaven-born child struggles in the throes of death. I call to mind the death of my precious mother. I thought of her exemplary life and noble Christian character as I stood by her deathbed. I saw her struggling and thought it would soon be over. When she passed away I was made to rejoice that she had gone to rest.

The question here suggests itself: Is there any difference between the death of the wicked and the righteous? The sufferings of the body may be the same, but the righteous have the sweet evidence that the everlasting consequences of sin has been taken away by the precious Saviour, and that there is a home beyond this vale of tears.

Balaam, who was employed by Balak to pronounce a curse upon Israel, saw what the end of the people of God would be, and he exclaimed, “Let me die the death of the righteous; let my last end

be like unto his!" (Num. 23:10). Need we be surprised at that declaration? Let me die as my mother did. Let me have the assuring evidence that I know she had. I can then say, "Come welcome death, thou end of fear, I'll gladly go with thee."—**Elder John R. Daily, 1903.**

When tempting Christ, Satan never suggested anything but disobedience and dishonoring the commands of the Father. That's all he will suggest to us either.—*Elder C. W. Miller, 1953.*

UNION MEETINGS

UNION of Sumerduck, Virginia. First Sunday, Sept. 7, and Saturday before. All day both days.—Elder Gary Utz, Pastor — Phone (540) 636-9434.

MT BETHEL—Three Churches, West Virginia. Second Sunday in September, all day Sunday, Sept. 14th, beginning at 10:30 a.m. Elder William H. Payne, Pastor, Ph. (540) 772-4419.

ENON Church in Great Cacapon, West Virginia. First weekend in October. All day Saturday, and Sunday morning, Oct. 4th and 5th.—Elder William Payne, Pastor, Ph. (540) 772-4419.

GREENWOOD—Minnieville, Va., Prince William Co. First Sunday in October, all day Sunday, Oct. 5th. Elder J. R. Kosch, Pastor—Phone (540) 898-1577.

MT. CARMEL—Luray, Va.—Fourth weekend in October, all day Saturday and until noon on Sunday, Oct. 25th and 26th. Elder Forest N. Atwood, Jr., Pastor—Phone (540) 652-6482.

OBITUARY

BROTHER JOSEPH HARRISON ASHBY (78) was born in Hume, Virginia, on January 12, 1929, the son of Thomas and Dora Putnam Ashby. He went home to be with his Lord on Saturday, July 28, 2007.

Brother Joe is survived by his dear wife, Sister Louise Ashby; two daughters, Vicki Whittington of Front Royal and Paula Washbourne of Luray; three sisters, Helen Pearson of Winnabow, N.C., Lorraine Simpkins of Herndon, and Gladys Gore of Sterling; and four grandchildren.

Brother Joe was a faithful member of Happy Creek Primitive Baptist Church in Front Royal, Virginia. He was a very humble and tenderhearted brother who loved the Lord and His Church. Though we have missed

SECOND SUNDAY (continued)

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014.
April 2009

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

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153.
Dec. 2008

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625.
April 2009

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Cam Mellot, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel. (717) 573-2885.
Oct. 2008

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 2009

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

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

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

FOURTH SUNDAY

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

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

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. 2008

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 2009

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

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

EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Shoron Utz, Clerk, 429 West Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434. June 2009

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 2nd Sun. in June; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681. July 2011

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