

# Advocate and Messenger

146th Year

AUGUST 2007

No. 8

## 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

### VAIN PRIDE

Pride goes before destruction,  
In Proverbs thus we read:  
O pride, what rank rebellion!  
Let rebels now take heed.

All those with haughty spirits  
Are headed for a fall  
While those with humble spirits  
Are saved from pride and gall.

May God look down in mercy  
Upon the sanctified  
And keep them from the evil  
Of haughtiness and pride.

1-9-07

R.E.H.

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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. 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.  
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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.  
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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.  
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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.  
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### 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.  
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# Advocate and Messenger

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## THE EFFICACIOUS DEATH OF CHRIST

The most momentous day in human history was when Christ died upon a Roman cross for His people. Some say His death was not an efficacious sacrifice—that is, it did not have the efficacy or power to produce the desired effect; consequently many for whom it was made will be eternally damned. But according to the Bible *none* of those for whom Christ died will be lost (John 6:37-39). “By his stripes we are healed” (Isa. 53:5, 1<sup>st</sup> Peter 2:24). In other words, the healing has been accomplished by the sufferings of the Saviour. “It is finished” (John 19:30). The work of redemption is a completed work, and as a result the saints *have* redemption through His blood, the forgiveness of sins, according to the riches of his grace (see Eph. 1:7). They have been made accepted in the Beloved and have obtained an inheritance, “being predestinated according

to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:6,11). "By one offering he hath perfected forever them that are sanctified" (Heb. 10:14). The work is *done*; it is consummated, clenched and sealed—and it is two thousand years too late for man to have anything to do with it.

Popular religionists cite 1st John 2:2 and interpret "the whole world" to mean every member of the human race. However there are too many *worlds* mentioned in the Bible for us to build such an argument on that phrase. The same is true of John 3:16. There was, and is, a world for whom Christ would not, and will not, pray (John 17:9), and that *cannot* be the same world for whom He died. Not only that, but the Bible also makes it clear that Christ laid down His life "for the sheep" (John 10:11), and for "the church" (Eph. 5:25). In light of these plain declarations it is clear that Hebrews 2:9 cannot be rightly interpreted as meaning "every man" of the human race. In fact, the word "man" in that text was supplied by the Authorized 1611 translators and was not in the original Greek manuscripts. It simply means that Christ died for every one of those that we have already referred to in John 6:37-39—all that the Father gave to Christ in the covenant of grace before the foundation of the world (see Eph. 1:3,12). Christ's death was indeed an efficacious one. Not a drop of His precious blood was shed in vain.

How depressing it would be to think that the death of Christ was a failure, even if there were only a few of those for whom He died that ended up being eternally lost. How good it is to know that no man is able to pluck any of them out of the hand of Christ or His Father. Christ said of His people, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:27-30). The Jews despised this doctrine and they took up stones and would have killed Christ then and there if He had not removed Himself out of their midst. Many people today likewise detest these truths, but to God's enlightened

people they are precious.

It never ceases to amaze me how ready many of those who profess to love Christ are to attribute failure to Him and to His work. But He is not capable of failure, nor can He be discouraged (See Isaiah 42:4). One of these days the end will come, and when it does Christ will have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. He must reign till He hath put all enemies under his feet, including the last enemy, death, which He will likewise destroy (I Cor. 15:24-26). A failure Christ could not do any of that.—*Editor.*

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### THE APOSTLE PAUL (No. 3)

I can but vaguely imagine what it would have been like to have had such an experience as did Paul when Christ appeared to him for the first time. If I had been convinced that Christ was an evil impostor who had been permanently eliminated years before and then I suddenly discovered that He was not only very much alive but was speaking directly to me from heaven, that would be quite an awakening. It would be too startling for words. Surely Paul was divinely sustained or else his heart would have failed him then and there.

When that great light shined round about him and he heard that penetrating interrogatory, "Saul, Saul, why persecutest thou me? He could only ask, "Who art thou, Lord?" He didn't know who spoke to him but he did immediately know that whoever it was was most assuredly Lord over him. Whoever it was He was in full control and He was master of the situation. Saul "fell to the earth," which was symbolic of the fact that Jesus was bringing him down from his lofty perch and laying him low in the dust, from whence he would never rise again to his former station as a self-righteous and injurious Pharisee. How stunned must Saul have been when the Lord replied, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

Saul had been persecuting Jesus without knowing it. But even though he "did it ignorantly in unbelief" Jesus took Saul's

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persecution of His disciples personally. Remember His words in Matt. 25:40): “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40) That applies to good deeds as well as to evil, and how careful we should be with respect to our behavior toward others, especially those of the household of faith! “Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea” (Matt. 18:6). No doubt Paul’s awareness that he had sorely abused, and even killed, some of the disciples of Christ hung about his neck, figuratively speaking, as long as he lived, and it helped to make him the humble man that he was thenceforward.—*Editor.*

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### GOD’S SOVEREIGN CONDUCT

The sanctimonious hypocrites of Christ’s day had no use for Him, and the most *religious* among them were the most *abusive* toward Him, but Mark tells us that the common people heard Him gladly. For the most part, it is the plain, down-to-earth people who rank the highest in the eyes of God. Paul tells us that God does not call many wise men after the flesh, not many mighty, not many noble (I Cor. 1:26). Rather than trying to *save* such supposed wise and mighty characters, the Lord has chosen rather to *confound* them, for He will not suffer any flesh to glory in His presence. Rather than choosing those things that would have impressed an ungodly world, He chose rather those things that the world despises and looks upon as base and of no account. Thus He bewildered the world and comforted the meek and lowly. The Bible makes it perfectly obvious, to those with eyes to see, that God is the Sovereign and Supreme Ruler of the universe, while men, in their fallen and corrupt state by nature are poor, weak, helpless and undone creatures. They can wield no power whatsoever over God nor legitimately question anything He has done or chooses to do. If they would do all that decency required of them they would humbly submit themselves to His will in all matters and dutifully comply with His commandments. But while they are left in a state of enmity against Him (Rom. 8:7) they will go on in their own rebellious way. Only His grace can turn them from their self-destructive course and put them on a path of holiness.—*Editor.*

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**HAPPY PLACE! O HAPPY PLACE!**

When I contemplate the things the Scriptures say  
I'm reminded of how oft I disobey.  
I'm a sinner, and by nature I am vile,  
Yet I live in hope that I'm a re-born child.

Oft my pathway is beset with gins and snares  
And I watch lest I be taken unawares;  
Safety lies in Christ the Lord, my All in All,  
And apart from His protection I must fall.

Many times I find myself out of the way  
And my wand'ring thoughts are often gone astray.  
How I need the Lord to keep my feet aright  
That with courage I may wage a noble fight.

How delightful are the hours when He is near  
And the way ahead seems brighter and more clear!  
How I long to be with Him for e'er above  
Where there's never-ending peace, and joy, and love!

Temporal wealth cannot provide a moment's peace  
Nor from evils and temptations give release  
But in death I'll leave all worldly things behind  
And in heaven I'll find treasures all divine.

There with saints long gone from earth I'll sweetly dwell  
And with angels I shall sing that all is well.  
"Satisfied" will be the state of every heart  
And we ne'er again will from the Lord depart.

Happy place! O happy place! I long for thee!  
And I wonder when the call will come for me:  
May the Lord direct my steps until that day  
When with joy beyond compare I fly away.

6-6-07

R.E.H.

**PSALM 110:3**

“Thy people shall be willing in the day of thy power,” said the Psalmist. That mortals are not very willing here and now is evident, even when men listened to the preaching of Jesus the Son of God. It is commonly believed by most denominations that man possesses the will and ability to choose for himself whether he will be saved. Such persons believe that God wants to save the entire human race, and that all any person has to do to be saved is to ask Him, for He is obligated to save them if they ask. Each denomination has its own belief for what an individual needs to do to obtain salvation, and most seem to want God to accept their system. In fact, they differ on what salvation means and what it is for. However, human theories are contrary to the Scriptures, and certainly contrary to human experience. It is not my intent to argue with the entire religious world, for they are welcome to their opinions, though there are always consequences to believing error. It is my wish to arm with truth those who believe the Bible, and I am aware that before anyone can teach the gospel, it is sometimes necessary for people to *unlearn* all the errors they have absorbed, or which they, according to the flesh, may prefer.

If any human being possessed free will, Adam and Eve must have. It should have kept them from the fall, but it did not. They should have obeyed God, but they did not. Israel should have kept the Commandments, but they did not. Peter should have kept his vows, but he did not. People by thousands pledge themselves to be Christians, yet they are not. Saul of Tarsus was a very religious man, but you know what his determined will led him to do. It was ever the mark of a Pharisee to claim to serve God when in fact they served themselves, even to the extent of crucifying Jesus, and such persons spend much time accusing others while excusing themselves (Rom. 2:15). Humanity has not changed, and we conclude that if God must wait for mankind to help Him with His work, there will be no salvation. No one could ever deny that mankind has a will, for even tiny babies have one and express it often. But is that will *free*, or is it prejudiced, contaminated, influenced by wants and



wishes, temptations of every kind, and limited by lack of ability? Yes, I know our national Constitution grants citizens the *rights of choice*, though the Bible does not, but never forget that having the right is not the same as having the ability.

I was never given a choice who my parents would be, or whether I might be male or female, blue eyed or brown, born in America or someplace else, in this time or some other. Nor did I ever offer those choices to my own children. That is foolish. Some things are beyond our power to choose. God is the Creator, and He made the choice of who and what His children would be. If any mortals are His, it is by His choice, not because of any goodness or ability that they possess but by His work of adoption, and by the instilling of His Spirit within them to give them the Spirit of Adoption. It is of His mercy that He chooses any at all. He does it for purposes far beyond our understanding. We can say with Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22). Or with John, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). And with Paul, "So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). Man will choose God only in an emergency.

Some will say they do not believe the doctrine of election. So? It's God's law. If such persons fell off a ladder, let them tell God they do not believe in the law of gravity. Indeed, we should be grateful for that law, for without it we would all go flying off into space.

In Psalm 19:7, we are told, "The testimony of the Lord is sure, making wise the simple." Once, I tried to interpret that as the testimony of the saints, but found that didn't work. It is God's testimony here referred to, the evidence that He Himself gives. Once Saul of Tarsus had the testimony of the rabbinical schools, and was known as a great man by some. But when the light from heaven shown down, Saul became Paul (*the little*), for in that experience, and in the following visions, he was given God's testimony. Our Lord knew what James and John were when he called them to be apostles, for He named them sons of thunder. He

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knew exactly what Peter was, so He gave him a name which meant *a stone*. He knew exactly what Judas Iscariot was when He called him to be one of the twelve. Once in earlier times, some of the twelve had been simple fishermen, or of some other occupation. After our Lord gave them the testimonies, they became wise and none could withstand their preaching. Those womenfolk were plain and simple by the standards of their time, yet when they received the testimony of God, their faith and love has shown down across two thousand years. The Lord has not changed His way of doing, so as Isaiah said in answer to his own question, "Who hath believed our report? To whom is the arm of the Lord revealed" (Isaiah 53:1).

It is regrettable that the theory of free will seems to have permeated even into the minds of some of our churches. It is called *church sovereignty*. It is, in my opinion, a very dangerous heresy and will lead to evil choices. The true church belongs to God, it has never been set free to do whatever it pleases. No church is sovereign, for God alone is. No preacher is sovereign, for if they be called at all God appointed them to be servants and to proclaim the gospel, and they are obligated to obey. Their choices are those circumscribed by the Scriptures and by those laws adopted by the churches. The decisions made by churches (or by individuals) define very well what that church is, as well as their future and their circle of fellowship. Members may deceive themselves to believe they are within their rights, but they seldom deceive for long the people who observe what they do. The pastors they choose, the kind of preaching they want to hear, the members they adopt into their body, even their attitudes at worship, all define what they are. This is a part of the judgments of God, and none can escape from it.

If I had my wishes, I would like for every man that claims to be a Christian, or who arises to speak to a congregation, to understand the truth, and be so bound to it that no error in doctrine or practice would ever find a place. Thus far in human history, that has not happened, and it is unlikely that it ever shall in this world. Fortunately, there is a better world where nothing but the truth will be found. When we come to the end of our life on earth, we will be the weakest, but then the power of God will be manifested. Only

then will we praise Him as we ought. He has determined that His people shall do so. There will be no denominations, no divisions or sects in heaven. That was determined before the world existed, and will not fail, though it will require a great change in every one of us (I Cor. 15:49-54). ELDER RAYMOND WEBB

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### HOLILY, JUSTLY AND UNBLAMEABLY

“Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory” (I Thessalonians 2:10-12).

There are three things that those in the Church should witness of those professing love of the Lord and His Church. First, one ought to behave “holily”. The word “holily” is used once in the Scripture. Its meaning is that one act “piously”, revering to the Lord. That behavior should be conspicuous. It should be manifestly evident. Who could behave in such an “unworldly” manner, but one who has been born again and who, having heard, seeks to obey the call of the gospel of his salvation? One’s walk often speaks louder than words concerning what he is seeking first in his life (see Matt. 6:33).

One should walk “justly”. One should walk agreeable to the gospel, properly, uprightly and not according to the course of this present evil world. The Lord’s Church is not for those who love Him less than they care for the things of the world. Neither is the Church for those that lust for things instead of seeking the honor that comes from God only (see Matt. 13:22 and John 5:44). One might have faith and believe the gospel Lord but not walk worthy of the calling unto His Kingdom. The Lord’s Church is for those that continue in the faith and for those that through much tribulation enter into the kingdom of God.

One ought to be found unblamable. There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but

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after the Spirit (see Romans 8:1). If one's behavior is conformed to these standards then that one will not be conformed to this world, but will be evidencing what is that good, and acceptable, and perfect, will of God (see Romans 12:2).

Perhaps some deem this too "judgmental". Perhaps some believe every man ought to rather examine himself, whether he be in the faith and prove himself (see II Cor. 13:5). Such examinations would indeed behoove all naming the name of Christ. But the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? If we ought not to manifest and discern these behaviors in the Lord's Church then how ought we to behave ourselves in the house of God, which is the Church of the living God, the pillar and ground of the truth?

ELDER MARTY HOOGASIAN

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### BEHOLDING HIS PEACE

In Mark 10:46-52 we see a beggar at the throne of grace whose name was Bartimaeus. He was called blind, but he saw much more than many will ever be blessed to see. Blind Bartimaeus was blessed to walk by faith and not by sight. He cried out "Jesus, Thou Son of David, have mercy on me." Many charged Bartimaeus, telling him to hold his peace. But that was exactly why Bartimaeus was crying out to the Lord! Jesus was Bartimaeus' peace (see Ephesians 2:14)! Those who have God's peace dwelling in their hearts are often found calling out to their Lord. They call out because they are blessed to be holding their peace in their hearts though they might not see as they should. Such individuals are often found calling on Jesus their Lord and desiring to see Him and to understand His providence in their life.

Bartimaeus' desire of the Lord was that he might receive his sight. Bartimaeus, though born again and possessing faith, still was lacking something that he sincerely desired. Our Lord granted this request. The first thing that Bartimaeus beheld was the Lord Jesus! What a joy that must have been! We are told that Bartimaeus then followed Jesus in the way.

Even though this beggar happened to be named Bartimaeus can't everyone with a hope in Christ insert their names in that place? Don't we all find ourselves calling on the Lord because He is our peace? Haven't all God's born again children been found at the throne of grace asking to see their Lord in their darkest hours of life? We believe by grace that one day all the elect shall rejoice, satisfied, when they awake in His likeness (see Psalm 17:15). Likewise, by grace we have faith to believe that someday after our skin, worms destroy the natural body, yet in our new and glorified flesh we shall see God (see Job 19:26). Until that blessed morning, isn't Jesus Christ our Lord the same yesterday as He is today and shall be forever? He is still blessing those that He loves with an everlasting love that are sometimes engulfed in darkness with views of things divine! Oh, that all would follow Jesus in the way!

ELDER MARTY HOOGASIAN

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### POPULARITY

A carnal mind admires a religion that is popular with the world. Israel, under the influence of a proud, exalted spirit, desired a king, to be like other nations. They saw that kings were popular and esteemed by the ungodly world, and, under the influence of the flesh, they wanted to be popular, too. It is dangerous for Old Baptists to get tired of their plain, simple manner of worship, and to introduce something that is more pleasing to the natural man. We may conclude that we are going too slow when we see the rapid growth of the denominational churches, and we might want to see some of their machinery so we may augment our numbers and be popular too. There is seemingly "no harm" in things that good brethren, under the influence of the flesh, might conclude would be a great success among us, seeing it is so popular with others. But we should remember that that which is highly esteemed among men is abomination in the sight of God (See Luke 16:15). We should not get tired of the simplicity of the gospel of Christ, and the old-fashioned manner of our worship. The grace of God can purge the consciences of the proud and exalted in this world, and fill their

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hearts with love for the good old way.

Christ was unpopular with the world. He was “despised and rejected of men; a man of sorrows, and acquainted with grief” (Isa. 53:3). They despised His doctrine, and said, “These are hard sayings; who can hear them?” The doctrine of total hereditary depravity is a Bible doctrine, yet it is despised and rejected by all carnal religionists. They like a doctrine that exalts the creature and abases the Creator. Error has always been popular. The natural man has always taken the Devil’s lies instead of God’s eternal truth. Men may advocate any false idea they please, it will have its admirers and followers. Think how popular the false doctrine of Russellism is, and the great following it soon had. Mormonism is also another God-dishonoring doctrine that the world loves and can most heartily receive.

Once the Baptist family was together, but they were too simple and plain, and trusted in God for their existence and the salvation of the heathen and their own children, which was not pleasing to the world. Men of our own selves rose up among us that were more popular, and preached a false doctrine to suit the carnal mind, to draw away disciples after them, and they said, “Give us men and money and *we will save the world.*” Just think! *We* will save the world! Christ is ignored.

Sunday Schools and Bible Classes were introduced to save the children, and Theological Schools to make preachers. Men began preaching as an avocation of life for the money they got out of it. Pulpits were filled with corrupt, unregenerate men. Morality has, under that influence, been on the decline, and crime and wickedness on the increase. They boast of power to save souls, and say they can save them with men and money, but see them tearing down the old houses of worship and building finer ones to gratify their pride and make them more popular with the world. If money will save souls, why not spend the money they use in gratifying their pride in costly edifices in saving the lost?

The old-fashioned doctrine is that the Lord of the harvest sends laborers, but the new doctrine is, Boards and Conventions, a set of men, send their preachers. They seem to think God’s way is too

slow and unpopular. If God sends them they will preach His power, but if men send them they preach the power of men. The Baptist churches over a century ago had no organs in them, but some saw that the Pope of Rome introduced them in worship in A.D. 666, converting worship into a carnal, popular, entertainment. Hence the proud and carnally-minded sort introduced the organ in worship at Paw-tucket, Rhode Island, says Benedict. Mr. Benedict tells how the true spiritually-minded Baptists opposed it then, but a worldly, proud, carnal spirit had entered Zion. It had never been the practice of the Church; and if it was right to use it, the Church had been in existence nearly eighteen centuries before they found it out. It was taken from Babylon. Later, others put the organ in over protests, but one new measure followed after another until a final division took place; and, when the Mission Party went out, it took the organs with it and all the other new machinery borrowed from the Catholics and others. The Church was now purged. The new things were plants our Heavenly Father had not planted, and He says, "They shall be rooted up." They cannot remain in the garden of God.

You may pervert the word of God, and write books to blind the minds of true humble Christians, and draw away disciples after those ungodly things, but God's truth will stand, and a few will be left to contend for the faith once delivered unto the saints.

Pride is still on the increase. The common musical instruments have been displaced among the Mission Party to put in more expensive ones to gratify their pride, and make them the more popular. All of this is of the world. Who could afford to exchange the fellowship of the dear Lord's people for those worldly things? Remember, the apostles were unpopular. They were whipped, imprisoned, and put to death for contending for the old doctrine and practice loved and cherished by true Primitive Baptists. The dear Apostolic Church then, and is yet, a sect which is "everywhere spoken against."

Men have not been persecuted for preaching falsehoods or for having false practices, but it has been for following the meek and lowly Jesus. While we have long enjoyed liberty of speech and

press, and the blessings of God have been showered down abundantly upon us, we have been carnally minded, covetous, and treated the service of God with indifference, or at least some of us have. There has been too close an affinity between the Church and the world. It may be that we are now being scourged for our sins. The judgments of God are being poured out upon us, and it may be that He will humble our pride during this awful crisis, and make us willing to be followers of Him as dear children, and walk in love. While the nations are at war and our sons are taken from us, they are in the hands of a just God, who is omnipotent, omniscient, and omnipresent. He is everywhere, and, if it be His will, He can bring our boys back again. With this sad fearful scourge, still crime is on the increase, and men, by their actions of willfully going into all manner of sin and crime, prove the justice of God in their condemnation, and that they merit His righteous judgment.—**Elder Lee Hanks**, *The Gospel Messenger*, 1918.

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### NO ROOM IN THE INN

“And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn” (Luke 2:7).

Thus Jesus, the glorious Son of God and Saviour of sinners, came into this sin-cursed world. Does it not seem strange that this great and glorious Being, one on whom the salvation of lost sinners depends, should thus enter this world? Although the City of Bethlehem was crowded with visitors, the inn being filled, no doubt, with the rich and noble of earth; so much so that there was no room for Joseph and Mary, the mother of Jesus. Yet the glad, glad tidings of the birth of Jesus was not sent to any of them, but to the poor shepherds who watched their flocks by night. “While shepherds watched their flocks by night—All seated on the ground—The angel of the Lord came down—And glory shone around.”

The reason given why they were not received in the inn was because there was no room for them, and today there is no room for Jesus or any of His family, or teaching, not only in many of the



inns, but we fear, in many of the so-called churches who profess to worship Him. Any church or individuals who are teaching or trusting in anyone or anything other than Jesus and His righteousness for the salvation of sinners has no room for Jesus and His gospel. In order to have room for Jesus, it must be Jesus and Jesus only—all else as a procuring cause of salvation must be eradicated before there is room in our hearts for Jesus.

No doubt if Joseph and Mary had come with great display of wealth and worldly splendor, room would have been made for them in the inn, but as they appeared to be poor and without means to pay their fare, there was no room for them. Is not the tendency the same today with the world and worldly religionists?

If any of us, dear brethren and sisters, have room in our hearts for Jesus—a desire to serve and worship Him, it is because He has placed His love there, and while we have very much to rejoice over, and to be thankful for and for which to praise and adore our God. We have not whereof to boast or to think we were better than others, naturally, but it is because of His goodness and mercy to us. So if we glory, let us glory in the Lord, and have no confidence in the flesh.

If we see one of our fellowmen drunk and blaspheming the worthy name of Jesus, let us not feel to boast that we are better than they, and feel to condemn them, and to call down the curses of God upon them, but rather to ask God's blessings upon them, and to fully realize that but for His goodness and mercy we might be in the same condition. How our hearts should go out in praise and thanksgiving to the God of mercy for giving us a desire to shun evil and to cleave unto that which is good—that we have room in our hearts for Jesus.

Should we meet with those who are boasting of their good works and many wonderful deeds, as a reason why Jesus should save them, may we feel to pray the Lord to undeceive them, and to teach them, as we trust He has taught us, that salvation is of the Lord, and that it is not according to our good works, but according to His mercy He saves us, and that they may have room in their hearts for Jesus, and the teaching of His word.

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We feel that all who have been taught of the Lord, have room in their hearts for Jesus, have a feeling of forbearance and mercy, for those who give no evidence of a desire to love and serve their merciful preserver, and when they consider how unworthy and undeserving they are it is a wonder to them that the Lord has given them some evidence to hope in His mercy, and they are made to feel: "Why was I made to hear His voice—And enter while there's room—While others make a wretched choice—And rather starve than come."

When we are able to look away from our weak and sinful selves, and to trust alone in the love and mercy of God, and to feel that this precious Babe in Bethlehem came into this world to save poor lost ruined sinners such as we feel to be, and our hearts are filled with faith in, and love for, Him, there is room in our hearts for Him, and we can unite in singing: "Tis not by works which we have done—Or shall hereafter do—But He, of His abounding love—Salvation does bestow."

May we feel that the angel of the Lord embraced us when he proclaimed: "To you in David's town this day—Is born of David's line—The Saviour, Who is Christ the Lord—And this shall be the sign." God grant that we be enabled to feel that He is not only *the* Saviour, but *our* Saviour, and to rejoice in Him as the God of our salvation.—**Elder J. G. Wiltshire**, *Zion's Advocate*, 1907.

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### THE HABITATION OF GOD

Whenever the saints of God are regularly united in the organization Christ set up in the world, there is the "habitation of God through the Spirit." Just as National Israel of old was to perpetuate the name of God in the world, so this church is designed to perpetuate His name during the gospel age and publish the doctrine of His sovereign grace. If He had left the organization of His church to men, its doctrinal teaching would have been far different from that which He has committed to it. Instead of the doctrine of unconditional election, total depravity, special atonement, effectual calling, etc., we would have had the direct opposite of these. As proof, we have only to refer to the churches

around us which men have founded. The old-fashioned doctrine of God is despised by them, and either utterly denied or so modified as to suit the world. This is really necessary, because it is to the world they look for material to perpetuate them as organizations.

Unless the doctrine of a church suits the world, of course the world is not going to join it. But the Saviour knew the world would hate His church and its doctrine; hence He said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). There can be no better evidence that a church is of the world than that the world is pleased with its doctrine. God's ways and thoughts are not the ways and thoughts of the world.

How necessary it was then that Christ Himself should build His church. Though it does not please the world, it pleases Him who built it. He built it not for the habitation of the world, but for His own habitation. Two cannot well dwell together unless they are agreed. The world is bitterly opposed to God and the doctrine of His sovereign, electing grace, and so could not be satisfied to dwell with Him in His habitation. Those who were of the world are so changed by the Spirit of God that they are no longer strangers and foreigners, but are fellow citizens with the saints and of the household of God. To these the church of God is a delightful dwelling place because it is the habitation of their Father whom they love.

Good behavior is so becoming in children who dwell in a good home with a good Father. They should always walk in love and live in peace. Their conduct should be directed to the approbation of their Father, whose counsels are always wise and wholesome. Their treatment of one another should be the most tender and affectionate. Paul wrote to Tomothy, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." To tread the holy sanctuary of God with careless steps is a great offense. Let all understand that we do not mean walking in the church house. We mean our course and conduct as the highly favored members of the church—our treatment of each other and our walk before God.—**Elder John R. Daily**, *Zion's Advocate*, 1904.

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### WHAT AND WHO GOD'S WORD IS FOR

The apostle Paul says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to *everyone that believeth*" (Rom. 1:16). Why did he not say, "Unto *every unbeliever*" if there is power of salvation in it for unbelievers? "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). To whom is it profitable in these things? If the idea we are disputing is correct, it must be to the unbeliever, the ungodly man, to bring him to a knowledge of the truth and to *obedience*, that he may receive remission of his sins. But the apostle said it is "that the man of God (the *believer*, the godly man) may be perfect, throughly furnished unto all good works" ver. 17).

Again, speaking of things given us by Christ, he says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." That is, *preachers*. Now, no one has ever written any portion of the Scriptures except an apostle, evangelist or a prophet; and none has ever preached the gospel except pastors and teachers, and what are all these, they and their labors, given for? Those that believe that salvation is conditional must say, to be consistent, they were given to convert sinners, to convince unbelievers and bring them into obedience to the gospel: but what says the apostle they are for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, etc., that we be no more tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, etc., but speaking the truth in love," etc. (Eph. 4:11-15).

Some contend that God's word was given, and intended by Him, to make all men believe, repent and obey the gospel, that they might receive the pardon of their sins and be finally saved. But God says to such poor deluded and mistaken creatures, "My thoughts are not your thoughts, neither are your ways my ways," etc. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall

my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:8-11). So we see that if God intended and purposed that His word should be used as the means of converting and saving all mankind, it cannot fail to be accomplished. But as all are not converted and saved, it is evident that God did not so intend and purpose to convert and save them.—**Elder George Stipp**, *From a personal letter written to Brother Owen and Sister Hannah Hughes in 1874.*

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### SUNDAY SCHOOLS

Perhaps Primitive Baptists receive more censure for their views on the subject of this institution than for any other one position they occupy. Sunday Schools are so popular and so much worshipped today that it seems impossible for its advocates to understand how any denomination can consistently oppose them. But the Old Baptists, who do not shape their course by public opinion, are willing to be found occupying unpopular ground, and they stand ready to give their reason for any position held by them.

"Why then do you oppose such a worthy cause?" is often asked. Sometimes the best way to answer questions is to ask them. Why, then, do you advocate them? Jesus never did. Why do you call them "a good work"? The Bible does not. Why do you think they are useful to the church? The Master did not think so. Why do you have women as religious teachers in the church? "It is a shame for a woman to speak in the church," and, "I suffer not a woman to teach," says Paul. And as a matter of history, who was the founder of the Sunday School—Christ Jesus of Nazareth, or Robert Raikes of England?

The truth is, the institution is of human origin—a product of the eighteenth century—and of course the Bible is as silent as death on the subject. Therefore, not being advocated by any servant of God mentioned in the Bible, the Primitive Baptists do not feel justified in advocating them. In fact they feel perfectly at home in such company as Christ and the apostles, though considered "old timey"

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and “out of date” by our modern, up-to-date religionists. And we are somewhat of the opinion, too, that if this institution is a necessary appendage to the church, as is claimed, the Lord Himself would have appended it. And if the problem of the world’s conversion is being solved by their agency what a pity that the Master did not have with Him these wise originators and thus have saved the world eighteen hundred years of ignorance.—**Elder R. H. Pittman**, *Zion’s Advocate*, 1902.

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### GIVE EAR, O SHEPHERD

“Give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth” (Psalm 80:1).

The above prayer of Asaph is appropriate for the present emergency. This is a time of darkness, and the church of God may well invoke the rays of Divine light. It is an age in which the flock should look to the Shepherd and earnestly cry for help at His almighty hand. As in the days of Christ incarnate, “The kings of the earth set themselves against the Lord and his anointed;” and granting that they do this ignorantly, yet it does not lessen the church’s need of Divine help.

Jesus is the Shepherd of Israel, and Israel only. He acknowledges no other people, nor do any other people confess Him as “the Good Shepherd,” who gave His life for the sheep. None are the Israel of God save those who are circumcised in heart and ears. They hear His voice and follow Him, and He calls them by name, and leads them out; because they are His sheep in the gift of God the Father.

He gave His life for the sheep, for His people, Israel, and therefore the Scripture says they shall all be saved, being reconciled to God by His death. He is the leader of His flock, not flocks, for He has only one flock, only one people—one church. And He leads them in paths they have not trod, and in a way they have not known; for had they known and trod the paths, they would have no need of such a Guide. If left alone they would go another way, and find its end the ways of death; but He calls them out, feeds them with heavenly manna, and leads them to the mount of God. He is their light, their life and salvation, and freely gives Himself to them.

When they were in darkness, His eye of compassion beamed

upon them from the infinite heights, and His sovereign love embraced them in bonds inseparably strong and everlasting; and in His love and pity He redeemed them to Himself out of every nation, kindred and tongue under heaven. And when this Good Shepherd calls His sheep by name, one by one, out of the wilderness of sin, He gives them life and light, and leads them gently along, speaking kindly to their hearts by His Spirit, bidding them not to fear, but to be of good cheer, assuring them that he has overcome the world, and that they shall be more than conquerors through Him.

And now, in this time of gloom, when the powers of darkness are arrayed against the truth, and spiritual wickedness in high places is in full blast, how precious the thought that we have such a Shepherd to look to, and trust in, for all we need. But, although we have such faith and hope in the Lord Jesus, yet we cannot view the situation with indifference. The Shepherd's voice calls us to obedience, watchfulness and diligence in following His footsteps; for if we are truly the sheep of Christ, we hear His voice calling us into the sheepfold, and out to the green pastures which He has provided for us, and not into the desert, where we would hear but the voices of men, threatening us with damnation if we hearken not to their beck and call for help to do that which none but Christ can do—save souls, etc. He tells His disciples to save themselves from this untoward generation.

We need not think it strange that we are charged by the world with ignorance and do-nothingism, for they say this because we will not do as they bid us, and because we will not follow them in forbidden paths. Our blessed Master gives us our orders, and to obey Him will occupy our time and talents, and we should be up and doing His commandments—nothing more is required—nor less will receive His approbation. His yoke is easy and His burden light, and in obeying Him we promote our own happiness and welfare, while we show forth His praise, and glorify His worthy name.—**Elder J. E. W. Henderson**, *The Gospel Messenger*, 1896.

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I do not exactly understand why some of our papers wish to have a separate corner or department for children. Is not that which is good and profitable reading for the parents also good for the children?—**Elder J. G. Wiltshire**, 1908.

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### HOW WE GLORIFY GOD

When man is said to glorify God, it is not to be understood as if he could add anything to God's essential glory, but we may be said to glorify God when we acknowledge Him to be glorious and ascribe to Him the glory of every excellency whether of nature or grace, and confess that He is worthy to receive honor, glory, might, and majesty (Rev. 4:11); when we confess that all the glory, gifts, and dignity which we have above other men are given us of God (I Chron. 29:11-12); when we are willing to abase ourselves in the acknowledgment of our own vileness, that God may be magnified in any of His attributes or ordinances by it (Jer. 13:16, Mal. 2:2); when we believe God's promises, and wait for the performance of them, though we see no means likely for their accomplishment (Rom. 4:20); when we love, praise, admire, and esteem Christ above all (John 1:14, 11:4). God the Father is glorified in Christ the Mediator by His obedience unto death, and thereby consummating the work of redemption, which tends so much to the advancement of the justice, wisdom, mercy, and holiness of God. "Father, glorify thy Son, that thy Son also may glorify thee" (John 17:1).—**Alexander Cruden, 1701-1770.**

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### PLAIN SPEECH NEEDFUL

They preach best who preach most plainly and simply the doctrine of the cross. I mean by this, not only preaching Jesus, but preaching Him in the plainest, simplest manner. As says the apostle Paul, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." It has seemed to me that the preaching which the feeblest child of God could not understand, was not worth preaching or hearing. I have heard some children of God say after listening to a sermon, "Oh, was not that deep preaching? I could not understand it at all." My conclusion has always been that the preaching was not so deep as it was muddy. Objects in clear water can be seen at a great depth. I have seen pebbles glittering at the bottom of water fifty feet deep, but who can see into muddy water? I have ever desired to use such words and such illustrations as the most unlearned would know the meaning of. I do not suppose I

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have always succeeded, but this has been my desire and aim. I think that all who are called of God to preach or write should seek for the plainest and simplest words, and not for high-sounding words and phrases. If the common people heard Jesus gladly (Mark 12:37) it was not only because of what He said, but also because of the way He said it; and His words and illustrations were always plain and simple.—**Elder F. A. Chick**, *The Gospel Messenger*, 1893.

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## NEWS NOTES

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### 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

**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.

**MT. BETHEL** Three Churches, West Virginia. Second Sunday in September, all day Sunday, Sept. 9th, beginning at 10:30 a.m. Elder William H. Payne, Pastor, Ph. (540) 722-4419.

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## OBITUARY

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**SISTER VIOLA AGNES HEFLIN** (88) of Amissville, Virginia, passed from this life on Nov. 9, 2006, at the Warrenton Overlook Rehabilitation Center. She was born on Feb. 13, 1918: the daughter of Milton and Geneva Putnam Payne, in Fauquier County, VA.

Sister Viola had worked as a housekeeper for the Airline Center and was a member of Battle Run Primitive Baptist church. She was preceded in death by her husband, John Russell Heflin; a sister, Virginia Frazier, and a brother, Delbert Payne. Survivors include three daughters; Barbara Voorties, Helen Dunford, and Betty Weaver; four sons; John Heflin, Bruce Heflin, Edward Heflin, and Roger Heflin; plus many grandchildren, great-grandchildren and great-great-grandchildren. Also surviving are four sisters: Bertha Marshall, Irene Pittman, Susie Roberts and Elizabeth Putnam; on brother, Alvin Payne.

Funeral services were conducted on Nov. 13, 2006, at Moser Funeral Home, by her Pastor, with interment at Hillcrest Memory Gardens.

Sister Viola had not been able to attend services for sometime for health reasons, but was very faithful when she was able. Now this sister has joined that eternal meeting to rejoice in the presence of her Lord Jesus. She shall be missed by loved ones left behind, but in understanding that blessed are they who die in the Lord.—**Elder Forest Atwood.**

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“When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory” (*I Cor. 15:54*).

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

Elder Wayne Thacker, In., \$5.00; Dee & Rebecca Crisp, Tx., \$30.00; Bro. Larry Elliott, Ohio, \$5.00; Elder John Himmel, Ms., \$5.00; Barbara Sickels, Ia., \$5.00; Dale Kennedy, Ms., \$10.00; Irene Pittman, Va., \$10.00; James I. Brumback, Va., \$10.00; Sis. Bettie R. Carpenter, Va., \$10.00; Mr. & Mrs. Jerry Hancock, Ga., \$10.00; Garland H. Lyon, Tx., \$10.00; Elder Ray Churchwell, Tn., \$5.00; Elder Jamie Hancock, Va., \$15.00; Elder Edward W. Wilson, Va., \$5.00; Francis Corn, Jr., Mo., \$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 2008

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

Dec. 2007

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

April 2008

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

Nov. 2007

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

Dec. 2008

#### EVERY SUNDAY

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

June 2008

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

July 2011

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

Sept. 2007