

Advocate and Messenger

145th Year JULY 2006 No. 7

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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THE TRUE RICHES

O, sons of God what wealth is thine!
Joint-heirs with Christ thou art—
Of His redeemed and pardoned line
Thou art a precious part.

Love not the ore of earthly mines
Nor lust for carnal gain
But seek the wealth of things divine
That ne'er is sought in vain.

Lay up in heaven thy treasures where
They cannot rust away—
Thieves cannot take thy treasures there
And there is no decay.

9-25-05 R.E.H.

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis. Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2007

BENTONVILLE - Bentonville, Va., 1st Sunday 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison Va. 22727, Tel. (540) 948-4803; Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va., 22610, Tel. (540) 635-4609.
April 2006

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

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

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412.
June 2007

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

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591.
Feb. 2007

UNION - Summerduck, Va., Take Route 651 from Remmington to Summerduck (about 10 miles); Meets each 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 215A Fernwood Place, Warrenton, Va. 21086, Tel. (540) 349-5844.
Dec. 2007

WATERLICK - located off Hwy 55 near Strasburg, Va., from Front Royal turn right at the Waterlick Grocery and take first left and cross RR and continue to bear left, church is on the right; Meets each 1st Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701-7419, Tel. (540) 547-5180; Sis. Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.
Aug. 2006

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.
June 2007

Advocate and Messenger

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

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A LITTLE LADY WITH A HEAVY HEART

My wife recently had a couple of doctor appointments in Dothan, Alabama, and after she saw the first doctor we went to a restaurant for breakfast. She got in line at the serving counter and I took a seat at one of the tables. I had noticed a little lady behind her but thought nothing of it. When Melba brought the food to the table she asked if I had noticed the lady in line behind her and I told her I had. She said, "Well, I asked her how she was feeling this morning and she replied that she was not having a good day; that she had a very heavy heart. I told her that I was so sorry to hear that and asked her if I could give her a hug. She welcomed the hug and then went on to tell me that one of her sisters had recently died of cancer and that her brother was in the hospital in the last stages of throat cancer. She said she also had a sister who had just been

diagnosed with lung cancer and that her husband has been in a nursing home for the last three years with Alzheimer's."

Melba said she hugged the little lady again and told her how sorry she was for the heartaches she was passing through. The lady replied, "If you are a praying person, and I believe you are, please pray for me." Melba replied that she surely would. "I will pray that your burdens may be made lighter so that you will be able to bear them." The lady thanked her and they parted. We didn't see her again but we were both very touched and were left with a deep feeling of love for that little lady and a prayer in our hearts that God would comfort, console and strengthen her.

This experience vividly reminded us again that when we see people out in public we never know, unless they have occasion to tell us, just what a load they may be carrying. As I had casually noted the woman's presence in the line I couldn't have imagined that she was so distressed in her heart. As soon as Melba began telling me of their conversation tears began to well up in my eyes and run down my cheeks and my heart went out to that little Sister with strong feelings of love and sympathy. My own troubles and afflictions seemed so very insignificant at that moment compared to hers and I was glad to know that she understood the source of her help and was not ashamed to ask for the prayers of a stranger. I have no doubt but that she is one of the Lord's little ones and that He will be to her everything she needs now and will take her home to glory one sweet day.—*Editor.*

ABRAHAM'S SEED

In the eighth chapter of John, Christ said to some of the Jews, "I know that ye are Abraham's *seed*" (verse thirty-seven), and then two verses later He denied that they were Abraham's *children*. They were Abraham's *seed* but not his *children*. To these spiritually blind Jews this statement must have sounded like the words of a lunatic, but of course Christ was exactly right, as He always was. He simply meant that they were the *natural descendants* of Abraham, but they were not Abraham's *spiritual* children.

This is exactly what the apostle Paul had in mind when he said,

“They are not all Israel, which are of Israel.” In other words, the fact that they were *natural* Israelites did not mean that they were *spiritual* Israelites. They were Israelites in the sense of their natural lineage, but they were not Israelites in the sense of being born of the Spirit of God. Paul goes on to explain this in the following words: “Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed” (Romans 9:6-8). Then Paul confirms this truth by giving the example of Jacob and Esau. They were twins, and were both the natural sons of Isaac, yet before either of them were born or had done any good or evil, Jacob was loved of God and Esau was hated of God (verses 9-13). They were both *natural* Israelites, but only Jacob was a child of God. This was confirmed and manifest later in their lives when Jacob was called into the grace of God while Esau was left in his natural state. All this, the apostle shows, was in order that “the purpose of God according to election might stand, not of works, but of him that calleth.” This is some of that Bible doctrine that we Primitive Baptists hold to, and which is vehemently rejected by the vast majority of the religious world as being “hard” and “unjust.”

Spiritual Israelites are ably described in Philippians 3:3 in the following very plain language. “We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” A person who is merely a natural Jew does not meet this description in any sense of the word—and even a lot of God’s people miss the mark to a more or less degree. However, I don’t think a better description of a *true* Primitive Baptist could be constructed in so few words.

Christ told those unbelieving Jews mentioned above that they were of their father the devil. And nothing could have provoked greater anger or hatred on their part toward Him than this assertion, nevertheless it was very true. Of course Christ did not mean that these people were the *generative* or *seed* children of the devil, but He meant that they were his children by imitation and in the sense

of their wicked disposition and conduct, which was of the same nature as that of Satan. Christ said the reason they did not understand His speech was because they *could not* hear His word (See John 8:43). These are exactly the kind of folks that popular religionists claim it is their duty to try to convert and “bring to Christ.” I ask—how are they supposed to bring such characters to Christ when they can neither understand His speech nor hear His word? Sounds like an impossibility to me; doesn’t it to you? It is only those who are “risen with Christ” in regeneration that are exhorted to “seek those things which are above” (Col. 3:1-3). Nobody else can or will.—*Editor.*

OBSERVATIONS ON PSALM 127:1

“Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.”

These words forcefully remind us of how utterly dependent we are upon the Lord. How prone we poor mortals are to leave God out of our plans and projects! How apt we are to forget the admonition of Proverbs 3:5-6 and to plunge headlong into our everyday pursuits without considering how totally helpless we are when left to ourselves and our own devices! I think we might justifiably summarize Psalm 127:1 by saying that ultimately everything that is done in this world is vain unless it has the Lord’s approval and blessing. The tower of Babel, for instance, was a failure before the first brick was laid. We do not know how far that momentous undertaking was allowed to progress before the Lord brought it to an abrupt halt, but it was doomed before it was begun, and every ounce of labor and effort that went into it was wasted.

Similarly, men today are involved in a great many projects, religious and otherwise, that they take great pride in, but if those endeavors are not of the Lord and under His direction that fact will ultimately be manifest. Failure to include Him in the original plans is always a fatal omission so far as the ultimate outcome is concerned. He is the one who determines the eventual success or failure of any effort or enterprise, and no matter how much any

venture appears to prosper for a time, “whatsoever is not of faith is sin” (Romans 14:23) and in the end it will be shown to have been a curse instead of a blessing. It is *God* that gives the increase (I Cor. 3:6), whether it pertains to preaching a discourse or planting a crop—building a house or building an empire. And unless the Lord “keeps” that which has been planted or built, or stored, it stands no chance of ultimate survival. If it is the purpose of God not to protect a person, a city, or a nation, from falling to an enemy, there is no amount of human ingenuity or military preparation that can prevent their ruin.

May the Lord keep us ever mindful of our utter reliance upon Him and His mercies, and may we go every moment “leaning on His everlasting arms.” He alone is our sufficiency (II Cor. 3:5). Seeing that we cannot even draw a single breath without Him, how we ought to constantly look to Him for help and blessing!—*Editor.*

NOT BY THE WILL OF MAN

The apostle John tells us as plainly as words can express thoughts that the new birth is “not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13). Now, in view of this plain truth, why do you suppose modern religionists continue to tell us that being born of the Spirit of God is a matter of free will? If it is not of the *will* of the flesh, and it’s not of the *will* of man, then why tell people that they can be born again if they just *will*; that the decision is up to them—just whenever they decide to *let* the Lord give them life. The text plainly says that *it is of God*. Why then should anyone blatantly contradict the text and say it is *of the will of man*, or, *of the will of the flesh*? In Ephesians 1:5 the new birth is referred to as a *quickening*, and Paul declares that it is solely the work of God. It is because of His great love for those that He quickens and it is at a time when they are “dead in trespasses and sins,” *not* when they have decided, of their own will, to be born. The new birth is a resurrection, not a resuscitation.—*Editor.*

How hard it is to pray against besetting sins.—*Tiptaft.*

IN HIS PRESENCE

In God's presence there is glory
And there's majesty untold
And one touch of His sweet Spirit
Is worth more than Ophir's gold.

In His presence there is sweetness
Such as never can be told;
It can calm the fretting infant
And can cheer both young and old.

In His presence cares will vanish
And sweet promises unfold;
Hearts will soar on wings like eagles
And the timid may wax bold.

In His presence there is wonder
And great beauty to behold;
There is awe, and there is splendor
And the half has ne'er been told.

In His presence there's renewing
For the hearts that have grown cold
And from hung'ring, thirsting children
No good thing will He withhold.

In His presence bow with rev'rence
As the sheep of His great fold:
Come with tender hearts submissive
And with burdens on Him rolled.

In His presence saints will shelter
When at last the story's told
And their joys will be eternal
In that land where none grows old.

THE EMMAUS DISCIPLES

There are many important firsts in the Scriptures. This is one of those. It was the first time after His resurrection that Jesus proclaimed the *reasons* for His crucifixion, giving proof of the *reality* of His resurrection. This lesson, found in Luke 24, begins in late afternoon of that great resurrection day, when Jesus joined Himself to two of His disciples who were walking from Jerusalem to a village called Emmaus, located about seven miles to the northwest. The name of one was Cleopas, though we are not told if this is the same man named in John 19:25.

The city of Jerusalem at that season was full to overflowing with people, many of whom came from far off places. All of them would have known of the crucifixion, for there was no effort made to hide it. Those throngs would have been amazed if they had seen Jesus alive, and the priests and rulers would have been thoroughly confused by any such appearance. But pure faith had an attraction to the Lord, especially when it is accompanied by great sorrow. Jesus built His church one stone at a time, not by curious throngs but by those with living faith. It must have been this that drew Jesus to those men.

As the two men walked, they were deeply engrossed in conversation, and greatly distressed with the events of the past three days. The crucifixion left them discouraged, sad, and disappointed, even to the point of desolation. Such sorrow always seemed to attract Jesus to people, and people to Him. Thus, Jesus joined them as they walked. His first question must have shown those men His compassion, though they did not recognize Him. Sorrow will often blind the eyes of the saints, although it was not sorrow that kept them from knowing Him. Jesus knew how they felt already, and He intended to comfort them with a knowledge of why He was crucified before He revealed His human form.

When Jesus asked them about their sad conversation, He of course already knew the answer. Cleopas responded with a question of his own, and said, "Art thou only a stranger in Jerusalem and hast not known the things which are come to pass there in these days?" Of course Jesus knew, better than any living being exactly

what had happened. But again, He responded as if He did not know, *What things?* And they confessed to Him their great hopes concerning Jesus, a prophet mighty in deed and word before God and the people. And how the chief priests (oh, yes, they knew exactly who to blame, or thought they did) delivered Him to be condemned to death, and have crucified Him.

Thus, we see there were three or four things that troubled them, being as they were at that time without an understanding of the Lord's offering. They did not understand the reason for the crucifixion. They did not understand the injustice of the priests and rulers, men they had always regarded with the highest respect. They did not understand the report by the women who had gone to the tomb, and as they supposed, had seen a vision of angels saying Jesus was alive. There is that ever-present question ringing through all their words: *Why?*

Why were they sad? It was because of unbelief, unbelief in the Scriptures, unbelief in all He had told them earlier, and unbelief in the power of God. What sorrows come when unbelief rules human thinking! What confusion remains! What turning away in disappointment! But those things were arrested instantly by His next words. "Oh fools, and slow of heart to believe all the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" The thought that these things *ought to be* had never occurred to them. Thus Jesus turned their thoughts from Himself as a teacher and prophet, to Jesus the Redeemer.

We are not told His exact words as He preached this first sermon after His resurrection. That it had foundation throughout their Bible is evident, in that He began with Moses and continued through the prophets to speak of the things which concerned Himself. With the knowledge that God had spoken these words, He lifted their sorrows at His death, and pointed their hearts to a new truth, that there is a better life with God beyond death. God ordained it so.

As they drew near to the village of Emmaus, Jesus made as though He would have gone farther, but they constrained Him. Is it not spiritually right for the saints who have been warmed and taught by the words of the gospel, to desire more than food or rest

to hear more of that word? How many times the saints have longed for that good and pleasant message to continue, even though it is time to return to their homes! "Abide with us; for it is toward evening, and the day is far spent." And Jesus went in to tarry with them.

What their conversation was inside that home we are not told, yet in our hearts we know they did not speak of the crops or weather, nor of family or work. One thing only consumed them, and that was the gospel. Would it not be wonderful if we could all be so consumed? "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake it, and gave it to them. And their eyes were opened, and they knew him." He who said of Himself that He is the bread of life, had often given thanks for bread during His ministry. Whether little or much, He always gave thanks. Satan never gives God thanks for anything, nor do many people, but Jesus did, always. Which are we most like?

Then Jesus vanished out of their sight. And they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" It does not appear that they finished their meal. They did not wait to rest. Immediately, they rose up that same hour, and returned to Jerusalem, and found the eleven gathered together, and those that were with them. Those who have been uplifted by the word of God seek their own! If they cannot always have a visible Jesus among them, they can have the company of the saints who have also walked and talked with Him, to hear their testimony.

I have no patience with those who would fill the service of God with cheap and frivolous matters, with boasting about all they have done, and with all the entertainments the human mind can devise. I want the company of those dear ones who have been with Jesus. If indeed we must tarry for a while here below, let it be in the company of those who sorrow for His suffering and death, but who have the assurance of his living, and of His coming again. My heart tells me that His second coming is not far away. God grant that it may be so!

ELDER RAYMOND WEBB

WHO CAN HEAR IT?

Fables are cunningly devised stories. They are fabrications, contrived and delivered to amuse and teach lessons. If one fails to learn, then at least they may be entertained by a story. The world loves a good story.

But how does the world determine what is a “good story”? They compare two stories and somehow determine that one of them is better than the other. Goodness is elusive to the natural man. Perhaps more people can relate to one story more than another one. Here is a story that the majority of mankind doesn’t like at all. It’s the story about a Righteous Judge. He saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually...and it grieved that Righteous Judge at His heart. He passed judgment upon the earth, for all flesh had corrupted His way upon the earth. God, that Righteous Judge, destroyed man and all the earth. But Noah found grace in the eyes of the Lord!

Naturally men don’t like that story and considers it foolishness! In fact the “educated world” has judged the Bible to be like a comic book for fanatics. These same “judges” will tell you the impossibility of such an event ever taking place. The natural man will try to convince us that since man evolved out of the primordial swamp there has never been such an event as the great deluge of Noah’s time. See how men can swallow a camel and strain at a gnat? Flooding the world is no great thing for God. He upholds all things by the word of His power. But men naturally would rather believe that they evolved from some sort of tadpole than to think that God created man out of the dust of the earth, or that they all descended from Noah.

Natural man doesn’t like the deluge story because man is declared wicked and his imagination and the thoughts of his heart, evil continually. They don’t like that story one bit better than they like the record of Adam and Eve in the garden. They can’t accept the fact that God made man good anymore than they can believe that God destroyed the earth with a flood. The natural man would rather embrace the thought that there was a tremendous explosion

that sent a gigantic rock into orbit, completely furnished with all the things of planet earth. Man has a volatile nature. He can identify and relate to the explosiveness of the “big bang scenario”. But the natural man won’t have the fact that Adam disobeyed God and brought sin and death into the world! The record of man being so wicked and evil back before the flood and the fact that evildoers and seducers wax worse and worse, doesn’t please vain man. He probably considers these Genesis stories science fiction. The stories aren’t good science because they cannot be repeated. They aren’t good fiction because they aren’t “useful illustrations” to everyone. These Scriptures are a matter of record, and history, and are given for the learning and comfort of the God’s children.

People have to rationalize their existence somehow. Some are bound to believe in the big bang and in the evolution stories, as fantastic as they seem. Some of those may ask, “Where is the corroborative evidence that the Bible is factual?” What shall we say to these that are ever learning, and never able to come to the knowledge of the truth? It takes more than man’s words to bring such men to the knowledge of the truth. We understand by faith. Faith is the evidence of things not seen. We indeed have a witness—the Spirit of Truth, whom the world cannot receive.

ELDER MARTY HOOGASIAN

Satan is at work everywhere. He doesn’t care what people believe, or even what they say in private. If he can make people stop talking about Bible standards, he will quickly put an end to Christian fellowship. Besides, he knows there is only one small step between leaving off preaching and practicing discipline and the discard of doctrines too. One mark of the liberal movement is the discarding of all Rules of Decorum, by which churches are able to govern themselves.—*Elder Raymond Webb*.

Where faith exists, there is no need of sensory proof, or scientific proof, and indeed, those things may lessen the value to the saint of faith’s evidence.—*Elder Raymond Webb, 1987*.

GLEANINGS FROM DECEASED ELDERS

(No. 21)

Brethren, if I go astray, admonish me as a brother; if I depart from the faith once delivered to the saints, come in the spirit of the Master and try to reclaim me, but if I get so heady and high-minded that I refuse to hear your admonition, then reject me, and never let me continue until I have brought trouble and division in the dear old church.—*Elder T. S. Dalton, 1907.*

We are all poor beggars as long as we live. The promises are to the poor. If you truly feel to be poor and needy, you are a child of God, the son of a King. Heaven and immortal glory with the sweet communion of Father, Son, and Holy Ghost are all yours. What a rich inheritance is yours. What a boundless storehouse filled with everything adapted to the needs of God's poor afflicted children! The sweet thought is that our precious Saviour has never turned away a poor, helpless, needy, thirsting, mourning sinner empty.—*Elder Lee Hanks, 1919.*

The dying Christian is viewed by the Lord as only coming home to Him. It is no wonder, therefore, that the death of such is precious in His sight. The soldier boy, who has served his time in the army, and has been favored with an honorable discharge, returns to his father's home which is his home too. How precious to his father is the hour of his arrival! How much more precious must be the arrival of the redeemed saints at that home which their Father has prepared for them. Then to the tempest tossed soul how sweet is the haven of rest where no threatening storms will ever assail or waves of trouble roll! Death is theirs to waft them to that sweet haven.—*Elder John R. Daily, 1902.*

It is true that many pastors are not properly treated by their brethren. If the members of some churches were asked to make as much sacrifice as the pastor makes would they be as faithful? I expect many who sometimes criticize the pastor for not being faithful, etc., would quit the old church entirely if they were called

upon to bear the burden the pastor is expected to carry.—*Elder R. H. Pittman, 1912.*

The Scriptures testify of Christ. They are true witnesses. Hence, the man who stores his mind with the testimony of God will stand approved of God, whether man approves of him or not. He will prove a blessing to God's poor and afflicted people. He that has studied the Scriptures understandingly will be able to comfort God's people with the same comfort wherewith he has been comforted. There is comfort in the Scriptures.—*Elder S. N. Redford, 1908.*

There is happiness and peace in the moral realm which is enjoyed by those who walk uprightly in that realm; and there is happiness and peace enjoyed by the children of God who walk uprightly in spiritual service. Our happiness and well being here in this world depends much upon the way we live, but our home in heaven does not depend upon that. That is something which depends alone upon the work of the Lord. It is dependent upon what the Lord does for us, and is not dependent upon what we do for the Lord.—*Elder C. H. Cayce, 1937.*

If our churches are filled with men who are not circumcised in heart, they will oppose truth, and seek to suppress it and supplant it with error. This is not only true *some* of the time, but it is *always* true. An unregenerate man in the church will not love truth, and is not a safe custodian of it. It is good for a minister to be known as a "builder," provided he builds with "gold, silver, and precious stones;" but if he builds of wood, hay, and stubble, all must be burned.—*Elder J. H. Oliphant, 1911.*

Some, under the name of reformers or some other inviting, appealing name, use every effort to seduce men from the spiritual doctrine and principles of the gospel of Christ. Such men are not wanting in intellect or worldly knowledge. Their labors have prejudiced the minds of many against the spiritual truth. Such are to be pitied more than blamed, being correctly classed as filthy

dreamers beguiled by Satan. We find that Satan was cast out and classified as a serpent, and went to make war with the seed of the woman. Those filthy dreamers have departed from the doctrine of Christ and His teachings, wandering in a wilderness of speculation, manifesting an evil and seducing spirit.—*Elder J. O. Symmonds, 1937.*

When Polycarp was being persecuted and urged to curse Christ, he exclaimed, "Eighty-six years have I served Him, and He has done me nothing but good. How could I curse Him, my Lord and my Saviour." And while the flames were burning him to death he thanked God that he was deemed worthy of such a death. Let Christians of today imitate this noble example rather than disgrace that cause that is dearer than life. Christ suffered for us, let us, if necessary, suffer for His sacred cause. Christian reader, there is nothing to be lost in a becoming walk and a Godly conversation, but much to be gained.—*Elder R. W. Thompson, 1890.*

Conscience will not do as a guide, for our Lord said, "The time cometh that whosoever killeth you will think he doeth God service" (John 16:2). When conscience approves murder and thinks it is acceptable to God, it must be an "evil conscience." (Heb. 10:22).—*Elder William M. Mitchell, 1889.*

Our people are the only ones I know anything about that even *try* to discipline their members, and some perhaps are more slack than they should be many times. A church that leaves off teaching discipline and applying it in their lives has departed that far from *the old paths*.—*Elder A. D. Wood, 1978.*

When any Old Baptist church begins to practice, in their worship, things borrowed from the world and without New Testament authority, they start on their way to a complete denial of all the principles of Christ and the apostles.—*Elder Pat Byrd, 1959.*

SAINTS UNKNOWN—STARS UNSEEN

As there are stars in the sparkling firmament of heaven of different magnitudes and glory, so there are saints of different stations in the church of God. Some, like stars of the first magnitude, point out the way to bliss, while others, like stars of the second, third, and fourth magnitude, sparkle with an upright walk and heavenly conversation, and condemn a wicked world. All these glorify God, as it were in an active manner; but there is another class of His precious ones who glorify the Lord only in a passive manner compared to others. These are the secret, private, and retired Christians, who, like the stars that lie concealed in the amazing voids of space, and never strike the naked eye, nor seem connected with our system, are only known to God. But, as the glory of God's creating hand, though less visible to us, is as really displayed among those stars that He has stationed so sublime, as among those He has dropped nearer to our earth, so is He glorified by the private as well as the public Christian, and the resignation of the one to the divine disposal may be as acceptable to God as the more active labors of the other.

How is God satisfied, so to speak, to see His creature wholly at His command; his will moulded into the will of the Most High; his desires measured by heaven's distribution of mercies, and his ambition only to be like God! Here the whole man, with all his concerns, is entirely devoted to God. Such a heart God dwells in, and such a soul is His throne. Nothing pleases God better than when all He does pleases His people. Thus his soul ripens for glory and a sacred, interesting correspondence is carried on between the heart and heaven. The man rolls himself and all his concerns over on the undisputed will of Him that cannot err. Nothing can go wrong with the man, because divine wisdom orders all for him. Yea, what he thinks hard in itself, if he have no sinful hand in it, he embraces and submits to, because of Him that sends it.

He sounds God's praises loudest who is silent before God. While the profession of some is blazing, the love of his soul is burning. While others march heavenward in the broad day, and before the wide world, his is a walk within doors, in his own house

at home. Of all things, grace grows best in retirement, and, like Jacob, when left alone he wrestles with the angel of the covenant for blessings for himself, his family, the church, and the whole world. He is not less circumspect that not an eye is on him, but keeps clean hands from a clean heart; not like the painted hypocrite that must be religious for credit's sake. He has his conversation in heaven and his communion with the Most High. Happy is he in his life, happy at his death, for he lives with God, dies in the Lord, and goes to be forever with his best Beloved.—**James Meikle**, Scotland, 1758. Via *The Gospel Messenger*, 1905

INSTRUMENTAL MUSIC

One of the peculiarities of the Church of Christ (the Primitive Baptist Church) has ever been that she wants a plain “Thus saith the Lord” for everything practiced religiously. During the ages past she has been content to follow the plain and simple forms of service as marked out by Christ and the apostles and has contended that the establishment of the church, with all its services, was the ushering in of something *new*, and not a remodeling of something *old*. And that the ending of the Jewish economy ended the service which was ordained under that economy. Many things were practiced under the old dispensation which were never intended to be had in the service under the new dispensation in the gospel church. The kingdom of Christ is a *spiritual* kingdom under the reign of a *spiritual* King, with *spiritual* laws, ordinances and services; hence, a home for *spiritual* subjects—a place for the regenerated, spiritually-minded people of God, by whom the holy, sacred and blessed spiritual service may be sweetly rendered and enjoyed.

Primitive Baptists have contended that “God is a Spirit,” and can only be worshipped by spiritual subjects; hence, their refusal to drag into the church things calculated to please the natural and totally depraved mind.

When Paul preached at Mars Hill he said: “God is not worshipped with men's hands.” And we argue, He is not worshipped with that which is the product of the hands of men.

The introduction of musical instruments into the Church of Christ to be used in connection with the song service would be the introduction of the products of human hands.

It may be answered that the songbook is the product of men's hands, but we deny the statement. These beautiful, heart-cheering and God-honoring hymns, written by Toplady, Watts and others, did not spring from a heart untouched by the grace of God. They are the rich products of heaven-born souls, the spiritual thoughts of renewed minds—and not the products of the hands of men.

“That instrumental music was not practiced by the primitive Christians...is evident from church history.”—*Brown's Encyp. Religious Knowledge, page 852.*

If instrumental music was not practiced by *primitive* Christians, then it is an established fact that it was not practiced by the apostles. Hence, those who practice it today are not apostolic in that particular.

To know that it is not commanded, neither by precept or example, by Christ or the apostles, should be enough to satisfy everyone claiming to be a Primitive Baptist. “I will sing with the spirit and I will sing with the understanding,” is the tenor of the New Testament Scriptures regarding music in the church of Christ.

It has been said that as instrumental music has not been forbidden by Christ or the apostles that the church is left to use her own pleasure regarding the matter. Now, who cannot see where this plan, if adopted and practiced, would land us? This is the exact plan by which our missionary brethren have been operating since 1832, and if we would see where our own landing would be under the same plan, *behold them with all their machinery!* Surely the hearts of Old School or Primitive Baptists will sicken at the sight and be glad to be satisfied with the goodness of the house of the Lord.

I feel sure that our dear people will be safe in contending for everything the Bible commands and leaving off everything not commanded therein. Besides instruments of music being unauthorized in the church by Christ, there are other objections that would render them unfit for such a place.

Professor G____, in conversation with the writer on the use of organs in church service, said: "While I am a lover of music and have taught it many years, I must say that the use of the organ in the church has almost ruined congregational singing. There is an enjoyment in the song service at your church that I get nowhere else. My advice to all lovers of pure devotional song service would be to keep out all musical instruments."—(The Professor is not a Baptist.)

I feel sure that the advice of Professor G____ is good, and "as for me and my house," we expect to continue in the good old way. No man can serve two masters. There is no middle way between right and wrong.—Elder W. C. Arnold, *Zion's Advocate*,

PAST CONDITIONS APPLICABLE TO TODAY

(Editor's note: *Do not the things mentioned in the following piece apply as much to the current conditions of our day as they did in 1915, if not much more so?*)

It is deplorable to see how the various attractions of the world, and they are multiform, are carrying the youth of our land away from the house of God and His solemn, spiritual worship; and not youth only, but many of those of more mature years are being enticed into the giddy whirl. It is a sad reality that amusement is the hobby of today. The moving picture show will draw five times as many as will the plain, spiritual service of God. Vital godliness has a very slight hold upon the masses of the people, judging from the outward evidences. Surely it cannot be true that the world is growing better morally or spiritually.

It looks very much as though we are living in the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves...lovers of pleasures more than lovers of God" (II Tim. 3:1-4). What can more fitly describe the state of things as they now exist in this boasted Christian nation of ours? And says Jesus to His disciples, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that

Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

What a graphic description of the present state of things. If one were writing a history of the present indifferent, evil days he could not give a better picture of it than is here given. But prophecy must and will be fulfilled. Heaven and earth shall pass away, but the word of God cannot fail. Let us live godly in Christ Jesus, "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, nevertheless we, according to his promise, look for a new heaven, and a new earth, wherein dwelleth righteousness." "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?" (II Peter 3). This is not to be spiritualized away. The second real, personal, visible coming of the Son of God is as certain as His death, resurrection and ascension to heaven. Peter gives us solemn warning, as is plainly seen: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—**Elder R. W. Thompson**, *Primitive Monitor*, 1915.

DEPRAVITY REVEALED AND FREEWILL DETHRONED

All those who are ignorant of the evil of their fall in Adam are opposed to the doctrines of grace, whether it be election, redemption, regeneration, or justification—all are alike rejected by the natural man. In their case they see no need of salvation by grace; and, however much they are sunk in sin, their hope and help lie in freewill alone—creature ability—and the merit of works. God's people who are brought to see and feel their sinnership are often long in learning the fact of their *total depravity*. Job had to travel a dreary road before he reached the spot where he exclaimed, "I am vile! I abhor myself and repent in dust and ashes" (Job 40:4 & 42:6). When the total depravity of man's nature is revealed, and all hope of salvation from self is removed, then the ground is cleared

by the Spirit of God for a discovery of Christ. "The lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isaiah 2:11). Then it is that the doctrines of grace are estimated at their true value. Then it is the heart is made humble enough to receive them, and trace up all they know and enjoy of salvation to the sovereign will of God in their election, regeneration, justification, and redemption.—**Author unknown**, *Primitive Monitor*, 1916.

GOD'S GOVERNMENT OVER THE WORLD

How God governs a world of sinful beings is a problem which we need not try to solve, for that task has not been assigned to us. It is not a surprising thing that there are secrets in God's government inscrutable to us. It is His right to make His ways known to us only so far as He is pleased to do.

We may not be able to tell why God permitted sin to enter in the beginning or why He now permits wickedness to abound. His ways being past our finding out, we should be careful not to allow our officiousness in seeking to ascertain what cannot be known to show a lack of confidence in the wisdom and goodness of His ways. We should be satisfied with knowing that His glory will be displayed in the execution of His judgment and the vindication of His justice. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain" (Psalm 76:10).

A knowledge of God's control over the sinful world in general produces a feeling of admiration and gratitude in the hearts of His trusting children. His providence spreads before them a table profusely furnished with nature's dainties, while around them He casts His protecting care and in their midst sheds forth the light of His love. They are sinners, but the claims of the law have been met for them by the death of their Redeemer, through whom they have perfect peace with their Maker.

The world opposes them, but they have the promise, "Whosoever shall gather together against thee shall fall for thy sake" (Isa. 54:15) and "No weapon that is formed against thee

shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (ver. 17). Wicked men may rage and threaten, but they cannot do more than God suffers them to do. The devil himself cannot take a single step beyond the limits set by his great Superior.

Oh, what a God in whom to trust! His justice will finally be displayed in the punishment of His enemies, and His mercy and grace in the salvation of His dear, blood-bought people.—**Elder John R. Daily**, *Zion's Advocate*, 1901

IT MATTERS WHAT WE DO

It is common for Primitive Baptists to be misrepresented. Most people do not know what we believe nor why we believe it, and therefore they can only repeat what they have heard about us or else what they have erroneously concluded in their own minds. One misrepresentation that we have heard or read a number of times is that we believe "It does not matter what you do God will save you any how." While it is true that the eternal salvation of all God's people is as sure as His decrees, it matters a great deal how they live. Their happiness here in time depends largely upon their living in accord with the high calling to which they have been called. A child of God cannot enjoy peace of conscience if he or she walks contrary to the teachings of Christ and the apostles. All of them know this from experience. In the new birth God's people have His laws written in their hearts (Jer. 31:33 & Heb. 8:10). This miraculous change will not allow them to sin with impunity. If the religion of those who misrepresent us were true then none of us would be saved because with the sinful nature we all inherited from Adam we would all be sufficiently tripped up by our missteps and failings to keep us out of heaven. We should all be thankful that Primitive Baptist doctrine is true and that eternal salvation is by grace and "not by works of righteousness which we have done" (II Tim. 1:9 & Titus 3:5).—*Editor*.

Murder and persecution are hateful to God, and no zeal for any institution of religion can excuse it.—*Matthew Henry*.

MODERN IDEAS DETRIMENTAL TO THE CHURCH

Modern ideas and worldly things have never been beneficial to the church and have perished with the using. Let us never be afraid to come out of the brush and out of the open fields on every question at issue, and stand firm for our convictions so our brethren will know where to find us at all times. We should not try to straddle the fence and shake hands with and wink at every false way. Our Saviour opposed error and informs us that we cannot serve God and mammon—that we are either for Him or against Him. If we do not believe in certain false things, certainly there can be no harm in saying that we do not believe in them. If brethren prefer those false things to the injury of the church and the fellowship of their brethren, then let them have the false ways, but good faithful brethren cannot afford to extend fellowship to such brethren nor to give them encouragement in such a course. We are told to stand firm, to contend earnestly, to oppose every false way, to be faithful, to seek for the old paths and walk in them. The way is straight and narrow. It is too late to change it and to try to widen it.—*Primitive Monitor, 1924.*

CHURCH SOVEREIGNTY CONSIDERED

Ministers are not sent forth by the churches but by the Lord. The church can only give its sanction to the call of the Lord by ordaining ministers who are thus called. If one is called to preach the gospel the brethren can see this gift, and will give it their sanction. The minister thus ordained goes forth as called and sent out by the Lord with the sanction and authority of the church. The single gospel church is not an independent body in that which affects the body as a whole. Such a church cannot act as an independent body in calling and sending out ministers to preach.

To say Christ has as many kingdoms on earth, or as many churches, as there are local bodies, is absurd. He set up but one church, and has never set up another. The local bodies together constitute that one church, in such interrelationship that no one

body is independent of the others in matters of fellowship that pertain to the whole. Each member in a church could have as much right to claim independency and say he is not amenable to the other members, as one church would have to say it could act as an independent sovereign without let or hindrance on the part of other bodies of the same faith.

The hobby that so many have been riding that the local church is an independent sovereign, leads to consequences that they themselves would not have. If such a hobby were right, every church that has left the apostolic lines is a true church. They all have a right to do so on such a ridiculous hypothesis. We would be at once compelled to lay down all bars to fellowship and recognize everything calling itself the church of Christ.—**Elder John R. Daily**, From a private letter written Jan. 12, 1916, and published in *Primitive Monitor*, Oct. 1923.

NEWS NOTES

ASSOCIATION NOTICES

THE EBENEZER ASSOCIATION will be held at on Friday, Saturday, and until noon on Sunday, August 11, 12, 13, 2006. The meeting will be hosted Jointly by Bentonville and Happy Creek Primitive Baptist Churches and will be held at Happy Creek Church in Front Royal, Virginia. For information call Elder Gary Utz, at 1-540-636-9434 or Elder Toliver Utz at 1-540-948-4803.

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 18, 19, 20, 2006. For information call Elder J. R. Kosch, at 1-540-898-1577 or Bro. L. E. Farley at 1-301-223-6195 or Bro. Evan Ollinger at 1-540-347-3538.

UNION MEETINGS

WHITE OAK (On the White Oak Road, 6 miles east of Fredericksburg, Va.)—will hold their union meeting on the third

Saturday in July (July 15th) with regular services on Sunday, July 16th. Elder John Nichols, Pastor – Phone (301) 893-0655.

HAPPY CREEK, Front Royal, Va., will hold their union meeting beginning on Friday night at 7:30 and going through Sunday of the 4th weekend in July (July 21, 22, & 23). All day Saturday and Sunday. Elder Gary Utz, Pastor – Phone (540) 636-9434.

THORNTON GAP near Sperryville, Virginia, will hold their union meeting on the fifth Saturday and Sunday in July (July 29&30), all day both days. Elder Richard Cox, Pastor – Phone (540) 547-5180.

SOUTH RIVER of Browntown, Va. – Saturday before the first Sunday in August (Aug. 5th) at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va. – all day Saturday only.

UNION Sumerduck, Virginia. First Sunday and the Saturday before in September, Sept. 2 & 3. Elder Gary N. Utz, Pastor, Ph. (540) 636-9434.

No one has ever been lost because of predestination, but an innumerable host from among fallen men will be finally and forever delivered “according to the purpose of Him who worketh all things after the counsel of His own will,” and this purpose *includes* predestination.—*R.E.H.*

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

Sis. Frances Hite, Va., \$20.00; Bro. Eddie Wayne Wilson, Va., \$40.00; Elder Eddie Lyle, NC, \$20.00; Jim Brumback, Va., \$85.00; Darrell E. Skaggs, Ky. \$10.00; Irene Pittman, Va., \$10.00; Sis. M. B. Feuquay, Mi., \$5.00; Mrs. Nettie P. Tannehill, Va., \$10.00; Dee & Rebecca H. Crisp, Tx., \$10.00; Elwood Williams, Va., \$5.00; Bro. L. E. Farley, Md., \$15.00.

SECOND SUNDAY (continued)

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

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

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

NORTH FORK - Held at the Upperville Primitive Baptist Church, Upperville, Va.; Meets 2nd Sunday at 10:30 a.m.; Lisa P. Hill, Clerk, P.O. Box 176, Bloomery, WV 26817, Tel. (304) 947-5223. May 2006

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

THIRD SUNDAY

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

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

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

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 2006

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

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

FOURTH SUNDAY

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

(540) 347-3538.

Mar. 2007

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

May 2006

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

Dec. 2006

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

April 2007

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

Nov. 2006

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

Dec. 2006

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

Dec. 2006

EVERY SUNDAY

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

June 2006

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

July 2006

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

Sept. 2007