

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 2010

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. 2011

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564.
Aug. 2009

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

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

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

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

SECOND SUNDAY

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

MARTINSBURG - Martinsburg, W. Va., Corner of Wilson Street and New York Avenue; Meets each 2nd Sunday at 2:30 p.m. and each 4th Sunday at 10:30 a.m.; Elder Gary Utz, Pastor, 429 Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434 and Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; L. E. Farley, Clerk, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195.
Mar. 2010

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EXPERIENTIAL RECOLLECTIONS NO. 6

Along about September of 1976 the President of the Board of Trustees, Brother Karl Bobzien, who I had known for several years, wrote and asked me if I would be willing to assume the editorship of the Advocate and Messenger. Elder Willie T. Daily, who was editor at the time, was growing feeble and he had suggested me to Brother Karl. I wrote back, and after further communications with him about the matter, and after he had assured me that I would not be required to do anything other than edit the paper I agreed to serve in that capacity. However, I wanted the Board to understand that at any point they wished to replace me, they would most certainly meet with no objections on my part. Since the previous three editors had only served a few years before being replaced I figured it would be the same in my case, and that gave me some

comfort. I had never thought of such a thing as being asked to serve as editor of any Old Baptist periodical, and I felt considerable reluctance to obligate myself for such a serious and solemn undertaking. One of the reasons I was hesitant to assume the duties of editor was the fact that in my early ministry I had already undertaken for about a year to publish just such a monthly paper. In that effort I had learned very quickly some of the difficulties associated with trying to carry on such a work and I soon had to give it up because it was more than I could handle. I obtained the help of the Editor of another Old Baptist publication who assumed my obligations to my small list of subscribers. When I was approached about taking the editorship of the A&M I knew I was in no way able to take on the entire responsibility of handling the secretarial work, financial record-keeping and such, and editing the paper at the same time. But when I was assured that I would only be serving as editor I consented to take on that labor of love. I have served in that capacity for over thirty-two years now, and as of this current date I have never been late getting the copy to the Printer on time. I do not say that in any boastful way whatsoever, but with a very, very grateful heart. One month back in 1985 I was in the hospital for nineteen consecutive days, and somehow with the help of the Lord and a faithful wife I still managed to get the paper out on time.

Needless to say, editing the A&M has figured very prominently in my life. When I began this work I was a young man of thirty-eight, and now I am an old man. It would take volumes I suppose to tell of all my experiences connected with the paper, some of them have been pleasant and enjoyable, and some of them have been very distressing and draining. But I have been made to feel that my being in this position has been of the Lord. Naturally I have some regrets with regard to how I have handled certain matters at times, but all in all it has been a helpful experience for me and I feel that I am the better for having had this responsibility always pushing me forward and demanding that I constantly search the Scriptures, correspond with a lot of people, do a lot of research, and spend countless hours sitting with my fingers on a keyboard. It seems like my "thinker" is about worn out, but if it is, it's not because it is rusty.

Being an editor has resulted in my losing some friends along the way but I don't feel that it would be profitable for me to go into any details on such things. Suffice it to say, it is indeed impossible to please everyone. Decisions have to be made with every issue of the paper, and being human, we can't be infallible in our decision-making. Many controversial issues have arisen during these last thirty-two years and a man cannot take both sides in such matters. He often must take a stand one way or the other, and whichever way he goes he is most apt to make enemies on the other side. There is a proper way for him to behave himself in such cases, but there is no way for him to avoid incurring the disfavor of some if he stands for what he believes the Bible to teach and for what our people have stood for down through the centuries. I have not always handled matters in the best possible way, but my heart has been right if I am not deceived, and I have learned a lot about dealing with people. I wish I could have started out with the knowledge and experience that I have now. But then, that is not the way life is. We have to learn as we go. We don't come into the world full-grown, either in knowledge or in wisdom. *Growth* in grace is a Biblical concept. In fact, it is a Divine precept (II Peter 3:18). We either grow or we stagnate.

If a man takes the ministry as seriously as he ought to take it, it is a hard and demanding life, yet the Lord compensates him in many ways. A minister is always under the microscope so to speak and if he is faithful he is always an object of Satan's bitter hatred. Many poisonous darts will be hurled at him and he is sometimes not as much on his guard as he should be. If he is not careful he may find himself picking up some of those darts and hurling them back at the ones that threw them. A few times in the past I tried doing some of that dirty work myself, but I quickly found that it only supplies the opposing party with another piece of ammunition to hurl back. If we can't respond to such situations kindly and in love, we are much better off letting them drop or at least waiting until we can respond in a godly way. It is so much better to leave such matters in the hands of the One who knows all things.

I know what it is to have vicious lies told on me and to have those lies believed by some without any corroboration on their part, and a few times I tried the experiment of trying to defend myself,

but I soon found that that didn't work very well either. People will believe what they want to believe. God is our only defense in such matters, and by His grace I am still standing with my feet firmly planted in His immovable and unalterable truth. That's where I hope to be standing when the Lord either calls me home, or else when that last trump shall sound. A few more days and all unpleasant things will be forgotten, and our minds, hearts and souls will be totally absorbed in the beauties and glories that the Lord has in store for us in the Land of eternal praise and joy.

I was born on August 24, 1938 about six miles southwest of Bonifay, Florida, in the northwest part of the state. We live about a half-mile from the old house where I first saw the light of day and it has been a good home. I enjoyed growing up in the country and having plenty of woods to explore. That was where I spent a lot of my free time when I was a boy. I enjoyed the solitude and I can remember a few times when I somehow felt close to God out in those woods. One of those times was when I had gotten far enough from home that I got caught in a heavy downpour and stayed in it until it was over. I have wondered a number of times why I would have had such feelings at such a time as that.

Once when I was in the woods I came up on a dog that was hung by one back leg in a hog-wire fence. Having only my bare hands it took me some bit to get him loose. As soon as he was released he trotted off a few feet and stopped. He slowly turned around and looked at me with an expression on his face such as I don't believe I've ever seen before or since on an animal. If he was trying to tell me, "Thank you," with a facial expression, he couldn't have done a better job. He stood like that for a few seconds then he slowly turned back around and trotted on off out of my sight. I couldn't help but believe the Lord was in the matter of my finding him for he was hopelessly trapped and he was in such a remote area that I am sure he would have died there if I had not found him. It was quite unusual for me to take the particular route through the woods that I took that day. It was as though the Lord guided me to that particular spot, and I felt good that I had saved that animal from what would have been a slow and miserable death.

On another occasion not long after Melba and I married we had a small female dog to go missing and she was carrying puppies.

After a day or so of missing her I decided to go into the woods to hunt her. Again it was as though I had been guided to where she was. I got to within maybe thirty yards of her and I heard a very weak whimper. I walked further forward toward dense brush along a hog-wire fence on the backside of a field. There I found her, as I had found the other dog I mentioned, caught in the twisted top two strands of the fence by one back leg. She was curled around with about half of her body on her side and the other half hanging from the fence. She had probably hung there a couple of days and when I freed her she couldn't straighten her body but remained in the curled position. I picked her up and carried her back to the house, probably a half-mile away. At that time we had a back porch and I laid her down on it and made her a bed of old rags. Then to our amazement it was probably not more than thirty minutes before she started delivering puppies. All of them were healthy and she shortly had plenty of milk for them. She was soon totally back to normal except for the leg that had been caught in the fence. I took her to a vet and he removed it, but it never seemed to slow her down at all. Again, I marveled that I had been able to go almost straight to her. Was there a guiding hand at work? I don't know, but I am aware that our Lord said a sparrow would not fall to the ground without the Father (Matt. 10:29). It is certainly not beyond the realm of possibility that God guided me to those dogs, one of whom I was looking for and the other I was not.

Perhaps I have gone on long enough with this series. I didn't intend to write a book about myself, but having been requested to write some on my experiences I have found the foregoing thoughts to come to me much more easily than I had thought they would as I have typed them. If any of these have been of any benefit to anyone I am thankful and I give God all the glory. If any of you think the space could have been better used I humbly beg your forbearance. At any rate, I humbly ask an interest in your prayers. For me the journey will not be much longer even if I should live another twenty years or so, but I rejoice in the evidences the Lord has given me of His love and mercy and I am persuaded to believe with all my heart that the best is yet to come. The home of the soul that was prepared from the foundation of the world for the saints of God will be inexpressibly glorious and that city will have no need

of the sun, neither of the moon, to shine in it: for the glory of the Lord will lighten it, and the Lamb is the light thereof (Rev. 21:23). I hope to meet every one of you there some sweet day. In Christian love, your unworthy editor.

A FOREKNOWN NUMBER SAVED

The apostle Paul tells us that God predestinated those “whom He foreknew” to be conformed to the image of His Son (Rom. 8:29). Now it should appear plain to everyone that this is either true, or else it is false. If it is true, then it is certain that this conformity shall take place just as it was determined. If it is false, then the Bible cannot be relied upon and any views based on its teachings cannot be trusted to be accurate, and the whole superstructure of religion crumbles into a great heap of uncertainty.

The authenticity of the Bible has been thoroughly proven to those who have made a sincere and unbiased study of its contents; therefore we conclude that Paul’s assertion with regard to the destiny of God’s people is true without question. That being the case, any consequent efforts on the part of men to expand the ultimate population of heaven beyond the number that were “foreknown” of the Father, are utterly futile.

Jesus said, “All that the Father giveth me shall come unto me” (See John 6:37-40). Are we then to think that this specific number (all those that the Father gave to Christ) can either be increased or diminished by the efforts of men? Paul answers the question when he says, “The foundation of God standeth sure, having this seal, The Lord knoweth *them that are His*” (II Tim. 2:19). All others are workers of iniquity and “vessels of wrath” and have no interest in things divine.

The Lord has always known the exact number that would at last dwell with Him in heaven. In the words of Christ, “It shall be given *to them for whom it is prepared of my Father*” (Matt. 20:23). For *them*, and for them alone, there is an inheritance *reserved in heaven* (I Peter 1:4), and we can rest assured that *all* those for whom it was reserved, and who are “kept by the power of God” will receive it. I have a sweet hope that I am embraced in that number.—*Editor*.

NO CHARMS FOR ME

Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too
But grace has set me free.

Its pleasures now no longer please,
No more content afford;
Far from my heart be joys like these
Since I have known the Lord.

As by the light of op'ning day
The stars are all concealed,
So earthly pleasures fade away
When Jesus is revealed.

Creatures no more divide my choice,
I bid them all depart;
His name, and love, and gracious voice
Have fixed my roving heart.

Now, Lord, I would be Thine alone
And wholly live to Thee,
But may I hope that Thou wilt own
A worthless worm like me?

Yes, though of sinners I'm the worst,
I can not doubt Thy will,
For if Thou had'st not loved me first
I had refused Thee still.

But Thy rich grace has intervened
To snatch me from the pit
And when Thy Spirit pierced my heart
My darkened soul was lit.

Isaac Watts, 1674-1748

Last verse composed by the editor. Jan. 28, 2009

DECENTLY AND IN ORDER

These words from First Corinthians 14:40, may seem at first to be incidental, but in fact they express Paul's theme for this epistle, which was to train the church to use spiritual judgment to manage her affairs. The church at Corinth, like most of the churches Paul established, had problems unknown in the Jewish economy, where the ruling class (rather than the citizens) made all the decisions. The admittance of Gentiles into the church presented still other issues that had to be faced. With the risk of using my imagination too much, let me sketch for you the enormous problem Paul faced to organize that people into a church.

Do not make the mistake of judging by our present day standards. If you must judge at all, judge them by the customs of their day, and do so not to condemn, but to marvel at the wisdom and grace given to them at that time. Our present day forms developed over nearly two thousand years. The people of that time did not have buildings called churches, nor did they have structured forms for services, with pastors. In fact, they possessed only a few of the first New Testament books to guide them. Ask yourself what it must have been like when people with such a variety of languages, customs, and beliefs came together at one time! *Men and brethren, what shall we do?* (Acts 2:37). Moses had an enormous task before him when he began to organize the nation at Mt. Sinai, but in my opinion the task before Paul was even greater. Not even the apostle Peter was equal to this task (Gal. 2:11). Peter indeed baptized Cornelius, but then he departed back to his own people. And that was the point at which Paul began his work. And if parents and pastors do not tell friends and children what they should do, depend on it, the world will surely tell them what *they* want them to do.

Time will not allow me to discuss all the problems facing Paul and this beloved church. How long did it take Moses to train Israel into a disciplined nation? But Paul had only a few short months. We know that when the Christians came together, they discussed the things they had seen and heard (Acts 1:14), but they did not appear to have an organized plan for it. We read also from Luke's

Book of Acts of the sermon Peter preached at Pentecost, but those of you who have studied Luke's manner will remember that he often used one man out of many, to serve as an illustration for his lessons. Not Peter alone, but all the apostles preached and baptized, and it would have been too much for us to believe that with the mother of Jesus in their midst she had nothing to say to them. Indeed, there is an appropriate time and place for every gift.

The church in her public meetings is not confusion and chaos, but she is a witness of the great God of perfect order. The church is a witness to the world, and moreover she is a demonstration of what grace can do for the churches of coming generations. Before the Corinthian brethren could become effective witnesses they must become decent and orderly, and this in several ways. In *doctrine* they must be scriptural: in *deportment* they must be legal and moral: in *service* they must be God-honoring: in *fellowship* they must be united and in agreement; and in *discipline* they must be obedient to God who called them out of nature's darkness. But it's placement in the Bible the epistle to the church at Corinth serves as a fine example, for these brethren, even when they were as yet untaught, showed a determination to serve God as Paul taught them, and this in contrast to the churches of Galatia who had once been established but under the influence of Jewish teachers were giving up the truth to return to former ways. Thus, the Corinthians were pleasing to Paul, and the Galatian churches were not. Their choices made the difference.

One can discern a spiritual church in many ways. Her singing is God-honoring; not a demonstration of some individual's talent. Her prayers are fervent and full of faith; they are not loud and long to be heard of men. Her preaching is full of Christ, for the people went to hear about Jesus, and not about the preacher or his family or his jokes. Her fellowship is marked by a genuine feeling that all belong to one spiritual family, and the welfare of one is a concern of all. And each person shows a love for the church, and a desire that the church continue regardless of the sacrifices needed. It takes some unusual problem to keep a Christian from attending his services when he is spiritual. If family or friends come, or vacations

or family reunions, the spiritual person may say, "It's my meeting time, and I would be glad for you to come to church with me," but he leaves no doubt that he is going to be at church as he promised the day he was baptized. Being left alone a time or so would no doubt teach those folks not to infringe on your meeting times. And a spiritual person realizes his need of a church, and therefore he is more willing to listen and learn than he is to speak. When a person has a spiritual church, one hour Sunday morning is not enough, but if he has opportunity to spend the entire day with such friends, he gladly does it. I don't know why so many people think they have fulfilled their duty by lunchtime on Sunday, but I suspect it is because they have cultivated appetites for something other than righteousness (Matt. 5:6). If my saying these things gives you pause for self-examination, and an examination of your church, then I have accomplished something by saying them.

ELDER RAYMOND WEBB

GOD'S THOUGHTS AND WAYS

The Scriptures tell us, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa 55:8). Never were more true words set on record. One need not look too hard to distinguish man's thoughts and his ways from God's thoughts and ways. Just listen to the radio or watch television or hear some speaker on Sunday morning talk about the greatness of God and how Jesus is full of tender mercies. Wait a few minutes more and see if he doesn't set aside a time to ask men and women whether or not they want to be saved. See if that speaker doesn't encourage others to settle once and for all where they will spend eternity. So many speakers are found telling all manners of men that all they have to do is come down to some altar somewhere and let their thoughts be known. Doesn't it seem like these speakers are putting forward the notion that man's thoughts can settle the matter of where he will spend eternity, and that if a man will only ask to be saved God will do as that man says? What happens if a man can't find his way down there to that altar for the press of the throng determined to go to heaven? Is all that man's hope clean vanished? These are

evidentially man's thoughts and man's ways. They are not God's thoughts, nor His ways.

Never in man's wildest imaginations would he have thought that God would love some with an everlasting love. Man is a creature of time. The notion that God could love with an everlasting love that began before the foundation of the world is utter foolishness to the natural man. God did love some before Adam was created. He loved some before Adam sinned. And those that He loved He foreknew. And those that He foreknew He predestinated. He gave them a destination and that destination was heaven and immortal glory! And God loved those that He gave unto His only begotten Son out of this world, and He gave His Son for them. In what manner did God give His Son? He sent the Word in the likeness of man down into this world to save His people from their sins. And He saved every last one of them when Jesus on the cross over two thousand years ago said, "It is finished!"

There is a thought that no man could imagine! There is no way for the natural man to believe such an irrational thought. But there are some that do believe it! How is it possible that some can believe it when it is impossible for man to have contrived it? When the disciples asked the Lord saying, "Who then can be saved?" the Lord answered saying, "With men it is impossible, but not with God: for with God all things are possible"(see Mark 10:27). The question then becomes, how can one be "with God"? Being with God must make all things possible. If one can be with God, perhaps then that one can believe God's thoughts, which are so different than man's thoughts. With God one can believe that God has made a way. One cannot be with God unless one's name is written in heaven. Our Lord didn't instruct men to come down to some altar some Sunday and get saved and settle eternal matters once and for all. No! That's just another thought of man and another misguided way of man's own invention. The Lord said, "Rejoice, because your names are written in heaven" (see Luke 10:20). When those names were written in heaven there were no men on earth. The only way to believe such things is by faith. The Scriptures tell us all men have not faith (see II Thess. 3:2). How then does one get

such faith to believe? It is the fruit of the Spirit (see Gal. 5:22) and to have such fruit ye must be born again. If you are born again, you were saved more than two thousand years ago! If you are born again you have heard the Lord pass by you and say "Live" (see Eze 16:6)! Our Lord said, "He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Those are God's thoughts!

Let's rejoice and thank God that He came down to save His people from their sins and that He saved them all! How many speakers will tell man to rejoice because God has written the elect's names in heaven? Old Baptist preachers are those that tell the truth according to the Scriptures, and brethren, that is good news indeed!

ELDER MARTY HOOGASIAN

WONDERFUL EXPERIENCE AND TRIUMPHANT DEATH OF WELDON W. HAMILTON

Weldon W. Hamilton was born October 30, 1864. He died Tuesday night at 12:20, Dec. 22, 1908, aged 44 years, one month and 23 days. He joined the Old Baptist Church of Christ at Rays Fork, Scott County, Kentucky, near where he was born and raised, at their July meeting 1901. Soon after he joined he was elected clerk of the church. Such was his Christian piety, true devotion and firmness in "the faith once delivered to the saints," that when a deacon was to be elected he was the unanimous choice of the church; both places which he filled acceptably till his death. He was an honest, peaceable, quiet, humble, meek, devoted follower of Christ as a dear child of God, ever endeavoring to keep the unity of the spirit in the bond of peace, always ready to lend a helping hand in every thing that came before the church to keep up the organization. He was at peace with all in his community and loved by all who knew him. He always sat in front of me while I was preaching, and his delight in the glorious truths of the gospel was soul-inspiring to me in my efforts to proclaim the unsearchable riches of the doctrine of salvation by grace.

He had been suffering with stomach trouble for some years, and I felt so anxious about him, knowing he was so much needed in his family, in the community, and in the church. He was such a helper to me in the church that I did not want to give him up. So I begged him to go with me to Lexington to see a doctor who was a specialist in cases like this, and he agreed to go. He bid farewell to his beloved companion and baby, expecting to return that evening or next morning. Soon after arriving at the depot at Sadieville, Kentucky, he was stricken with severe pains in the lower part of his abdomen. A doctor being present gave him an opiate, and, accompanied with his brother W. H. Hamilton, we came on to Lexington.

When arriving there he was so bad off we took him to the hospital. The doctor examined him and said he had perforation of the bowels, and said there was little hope for him to live. He seemed aware of his condition and talked freely about dying. He told the doctor that there was not a cloud overshadowing his mind, and that he did not care to get well. I remained with him till in the night. He talked as calm in his presence as if I was talking on some business matter. It was so pleasant to be with him and hear him talk so sweetly about Jesus and his home in heaven, I did not feel like shedding a tear. He said: "I now realize the sweets of obedience and only regret that I did not join the church ten years before I did, when I first received a hope. I have heard others talk in their dying moments, and thought a great deal of their talk was only imagination. I now know the reality of it, for Jesus is with me."

He would occasionally sing a few verses of—"Tarry with me, O, my Saviour—For the day is passing by—See the shades of evening gather—And the night is drawing nigh. Tarry with me, Blessed Jesus—Leave me not till morning light—For I'm lonely here without Thee—Tarry with me through the night." And of—"I would not live always, I ask not to stay—Where storm after storm rises dark o'er the way."

The nurse told me he had never seen such a patient in that house. "So calm, so quiet, and so resigned and willing to die." It was a Catholic hospital, and I could not but feel it was the Providence of

God that he was to die in that hospital, that they might see what it was for a child of God to die. "Blessed are the dead which die in the Lord" (Rev. 14:13). I left him for the night to sleep some. On returning next morning, he held out his hand, greeting me saying; "No one knows what a pleasant night I have had. The Lord has been with me. I have seen Him pass before me often."

I stayed with him till ten o'clock to go home, when I bid him good-bye. I told him I was so glad to see him so calm, so quiet, so willing to die and be with Christ, which was far better. He said, "Tell your wife and brother Thomas, I hope to meet them in heaven."

His brother, William, stayed with him till he died that night, and has written me the following letter of his talk after I left: "I told him the doctor said he had but a few hours to live. He said that was what he was waiting for; that he did not want to get up, if he did he would have all his sufferings to go over again; that he would much rather depart and be with Christ; said he knew that Jesus visited him and he did not fear to die, and related his experience as follows: 'Willie, I was on Lookout Mountain, near Chattanooga, Tennessee, at work, when all at once a strange feeling came over me and I felt worse than I ever felt before in my life, but I worked on all day, feeling worse and worse all day, till came time to quit at night. I went to the foreman and told him if I did not feel better the next morning I could not be back to work. I went down the mountain to my boarding-house and felt like I was going to have a bad spell of sickness. A heavy load of something was weighing me down all the time. I went to the supper table that was surrounded with people that I had been eating with; tried to keep them from noticing me by trying to force some victuals down me, but could not swallow a bite to save my life. I got up from the table, pushed my chair back, started out of the room and heard someone say, "Weldon is going to be sick," and I thought I was too. I got my hat, started out, not caring which way I went. I walked on and on, feeling that heavy load weighting me down all the time. I went on till I came to a vacant lot and started across it. Before I got across I fell down on my knees and said, "Lord, have mercy on me." I started to get up and fell over backwards and laid there awhile. I felt more like I

had fainted than anything else.

All at once I heard a voice saying, "Arise!" I jumped up and felt that heavy load going from me and could see a big dark cloud going from me. A voice said to me, "That is your sins going from you." It kept rolling away from me, getting larger and larger, till it hid Lookout Mountain completely from my view. I felt like Christ was bearing that awful load of sin away from me, when the first verse of the twenty-third Psalm came rolling through my mind: 'The Lord is my shepherd, I shall not want.'

Willie, you know I had been gone from home a long time and had not let any of you know where I was and I caused our dear old father a lot of trouble. That voice that told me my sins were going from me told me to go to my father. I left everything I had there, went to the depot and took the train that night at 3 o'clock back to Kentucky. I know I have done many things since then I ought not to have done, but my chief regret is, I waited ten years after this before joining the church. This took place the 4th of August, 1891."

The doctor came that evening, took his temperature and counted his pulse. Weldon looked up at him and said, "Doctor, don't be afraid to tell me for I am only waiting for my heart and pulse to stop beating and I will be far better off." I told him his dear wife would be there that night on the 7 o'clock train. It cheered him up wonderfully.

Bro. Gilbert, I tried my best not to weep in his presence, but after the doctors went out he saw the tears streaming down from my eyes. He took hold of my hand and said, "Willie don't you weep for me, for I am going straight to heaven, and it won't be long before you will be there too." I told him I had no doubt he would be there and if we failed to meet there it would be because I would not go there. He said, "O, Willie, I have seen the change come over you and I know you are a child of God."

He then asked me to tell him my experience. I did so, and though it seemed but a mite by the side of his, his face beamed with delight and said, "I knew you were a child of God. You never told me your experience before, but I had watched the change come over you with delight, and said, "I have gone out many nights and

prayed for you with all my heart, that Jesus would throw His protecting arm around you our other brother, Lewis, that died four years ago, also our dear father. O, Brother Gilbert, I cannot express my feelings as I sat there and watched and listened to that precious brother in the agonies of death trying to comfort poor sinful me. He then told me, when he died to send for you to come to Ray's Fork Church and read the twenty-third Psalm, and quoted the two first verses of it. He said be sure and take his old body back and lay it by the side of his two little boys that have gone on before. "You can take this old body back but I will be up yonder. I would not change places with the richest man on earth. They make a show of their wealth in this world, but I will be with my blessed Saviour." His wife got there in time for him to know her and his baby.

He told me that evening to not let him die without telling him good-bye. Seeing he was dying I took him by the hand and said good-bye to him. He said, "Where are you going?" I said, "Nowhere, but you will soon be gone." He answered, "Not for a little while yet."

About 11 o'clock I roused him up once more but he did not say much, only quoted the second verse of the twenty-third Psalm, saying tell Bro. Gilbert to come to Ray's Fork and preach from that Psalm. "The Lord is my shepherd, I shall not want," were his last words spoken.

How precious these last words of our dear brother in the dying hour! How confirming to our faith and how firmly it established the truth of the religion of our Blessed Saviour, Jesus Christ. How encouraging to every dear child of God to walk the path of obedience and realize the Lord's presence to drive back the dark billows in the dying hour. How truly was manifested in this dear brother the fulfillment of the precious promise to the diligent to make His calling and election sure, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." To realize the sweetness of this precious promise in the dying hour is surely worth living for.

The large gathering of brethren, sisters, neighbors, friends and relatives at his funeral at the old church house of his membership

attested the high standing of our dear brother in the community where he was born, lived and died. "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15).—**Elder James J. Gilbert**, *Zion's Advocate*, 1909.

ANSWER TO QUESTIONS

Do Primitive Baptists believe that the punishment of the wicked is eternal in the same sense that the joys of the righteous are eternal? Yes. "The end of God's appointing this day (Judgment day) is for the manifestation of the glory of His justice in the eternal damnation of the reprobate, who are wicked and disobedient, for then shall the righteous go into everlasting life and receive the fullness of joy and glory, with everlasting reward, in the presence of the Lord; but the wicked who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torment and punished with everlasting destruction from the presence of the Lord, and from the glory of His power."—London Confession, Chapter 32, Sec. 2.

The above is a plain and concise statement of Primitive or Old School Baptist faith, as published in the year 1689, and believed and defended before and since that date by adherents of Scriptural truth. The joys of the righteous—made such by the imputed righteousness of the Lord Jesus Christ—and the punishment of the wicked—made such by the willful violation of God's righteous law—are of equal duration; and any effort to get away from this truth should be regarded as unscriptural, and consequently unbaptistic.

What becomes of men after death? "The bodies of men after death return to dust and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous being made perfect in holiness, and received into paradise, where they are with Christ and behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day; besides these two places for souls

separated from their bodies, the Scriptures acknowledgeth none.”

“At the last day *** all the dead shall be raised up with the selfsame bodies, and none other, although with different qualities, which shall be united again with their souls forever.”

“The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by His Spirit, unto honor, and be made conformable to His own glorious body.”—London Confession, Chapter 31, Sects. 1,2,3. We invite a careful study of this answer to the above question, and desire to emphasize the facts expressed, that at the death of the body, the soul goes *immediately* to God, the newborn souls of the righteous being received into glory, and the souls of the unrighteous cast into torment; and at the last day the *selfsame* bodies will be raised from death and reunited again to their souls forever. The separate existence of souls from their bodies, and the resurrection of the “selfsame” bodies are points to which we call special attention, as embodied in Primitive Baptist faith. A denial of the resurrection of the body that dies and goes into the grave, is a denial of the doctrine of the Primitive Baptist Church. The whole Adamic family—and the Scriptures tell us of none other—just and unjust, shall appear before God, the just taken into eternal joys, and the unjust cast into eternal torments, in their bodies and souls.

In answering the above questions we have quoted from the “London Confession of Faith,” because it is a declaration of the faith of Primitive Baptists, and is in accord with the teaching of the Holy Bible. We recommend that Primitive Baptists procure copies of the London Confession, and study it carefully, comparing it with the Scriptures. Let us study to know what we believe and why we believe it, that we may be able to judge between truth and error. Paul said, “I speak as to wise men; judge ye what I say.” There are lines of demarcation separating Primitive Baptists from other organizations, and these lines should be strictly observed, in the spirit of kindness and love. We have published “Articles of Faith,” expressing our views of the teachings of the Scriptures, and we should adhere to them—see that our ministry being no other doctrine among us—and endeavor to keep the unity of Scriptural sentiment in the bonds of peace. It is needful that we “earnestly contend for the faith which was once delivered unto the saints.”—**Elder W. C. Arnold**, *Primitive Monitor*, 1922.

MERCIES KINDLY WITHHELD?

I have often wished that I was wise, and eloquent of speech, that I might be able to entertain the minds and stir the hearts of listeners with true heart-felt eloquence in expounding upon the power, love, and mercy of God, and the glorious plan of salvation, but this, as well as riches and a fine and comely appearance has been denied me, and the older I get the more reconciled I become to my condition, and feel that the Lord knows best, and perhaps, as I am so weak, had He blessed me with all these things, I might have thought more highly of myself than I ought to have thought, and conclude that I was something when I am nothing, and thereby deceive myself. I think I have seen persons afflicted in this way, and it is a pitiable sight. Since the Lord has given me some evidence of having a hope in His mercy, I feel to say just now, Lord, I thank Thee that I am what I am.—Elder J. G. Wiltshire, 1909.

NO WAY AROUND THE TRUTH

Perhaps we have all heard the argument that God didn't really *hate* Esau, He just loved him *less* than he did Jacob. If this argument had any real substance it could just as legitimately be used to prove that God really didn't love Jacob—He just hated him less than he did Esau. But the real reason anyone tries to “fix” this text, or any other, is because they don't like what it says. It is dangerous business to try to make God's word conform to our religion. It is much safer to make our religion conform to His word.

The truth is, Paul was teaching the doctrine of election when he spoke of God loving Jacob and hating Esau, even “before” either of them had been born or done any good or evil (Rom. 9:11). If we argue that God loved Esau less than He did Jacob that still doesn't explain away the choice that God made of His people in Christ before the foundation of the world (Eph. 1:4). It also does not explain away God's discriminating grace in favoring some more than others. Even if Jacob and Esau had never been mentioned in the Bible we are given plenty of other examples of the Great Potter (Rom. 9:21) taking of the same lump of mankind and making some

vessels unto honor and others unto dishonor. He will have mercy on whom He will have mercy, and He will have compassion on whom He will have compassion (Rom. 9: 15), and in view of the fact that no one deserves any mercy at His hands He does no harm to those from whom He withholds it. He can just as righteously show mercy to a Saul of Tarsus as He can leave an Egyptian Pharaoh to the natural hardness of his heart. In both cases He has every right to do what He will with His own creation.

As for the idea that God loved Esau less than He did Jacob, it should be kept in mind that God "laid Esau's heritage waste for the dragons of the wilderness and called him and his descendants (Edom) "The border of wickedness, and, The people against whom the Lord hath indignation for ever" (Malachi 1:2-4). Are we to believe that He did all this just because He loved them less than he did Jacob? Perish the thought!

Men who insist on having the god they worship "love everybody" will never be able to "fix" a lot of things in the Bible, including this issue with Jacob and Esau. It just won't go away—as much as they would like for it to.—*Editor.*

NO WEAKNESS IN GOD

"The foolishness of God is wiser than men; and the weakness of God is stronger than men" (I Cor. 1:25).

I do not for one moment believe that the apostle Paul was implying here that there was any actual foolishness or weakness in God, but he was merely showing that if there *was* any foolishness with God, even that foolishness would be wiser than men, and if there *was* any weakness in God even that weakness would be stronger than men. He was referring back to the previous verses where he had pointed out that the preaching of the cross was viewed by perishing men as foolishness, and showing that the only foolishness or weakness there is in God is strictly in the minds of carnal men, and not in reality.

If God had weaknesses (which would include foolishness) He would not really be God, and He could not benefit or help anyone beyond what he was capable of doing. If a person actually believed

that God had weaknesses, then they would have to question how far those weaknesses extended. They would have to wonder if he was capable of meeting *any* of their needs, and this would certainly be no encouragement for them to call upon him for anything. They could not have any truly satisfying assurance or unwavering confidence that He was able to help them in any of their times of distress, and this would result in a state of continual doubt, dread, and uncertainty. It seems to me there would be very little difference between this and believing in no God at all? We often hear men speak of what God *wants* to do, and what He is *trying* to do, thus implying weakness in Him, but this is not the language of those who have been properly taught in His word.

If God had any weakness at all then He could not properly be said to be *omnipotent*, that is, all-powerful (See Rev. 19:6). It would seem that anyone should be able to figure out that God cannot be both weak and all-powerful at the same time. If he had any weakness then He might fail, at least at times, to do what He purposed to do; but scripture makes it plain that He has done whatsoever He has pleased (Psalm 115:3), always and in all places (Psalm 135:6). It should be a great comfort to us that He never does or thinks anything foolishly, and is never at a loss for power to carry out His purposes (See Dan. 4:35).—*Editor.*

A SWEET THOUGHT

That we have precious kindred in heaven is a sweet thought. David believed his darling infant child was there and that he would eventually be with it in that blissful state. Paul believed that he would be there with Christ after his departure out of his vile body. This was the hope of well informed believers then, is now, and will be. It is a good hope through grace, fraught with soul-cheering comfort. Let all the powers within me praise God for the prospect. I would that all His regenerate people could join in praising Him for the revelation of it in our precious Bible. My soul thrills with the assurance that mother, father, brothers and sisters, in soul, and with them a host of immortal souls, are in the paradise of God with Jesus, where I hope through the justifying righteousness of Christ to mingle with them in praising our Redeemer. That we shall happily

exist conscious entities in soul from the death of our bodies until they are resurrected and glorified is scriptural and presents a delightful prospect.—**Elder J. M. Thompson**, 1922.

THE INFALLIBLE WORD

In treating upon any Bible subject it is important to see to it that the interpretation given perfectly harmonizes with the general teaching of the Bible on the subject under consideration. By garbling the scriptures, authority has supposedly been scrapped together to give credence to every obnoxious theory and dogma propagated by religious fanatics in all Christendom. We are not to seek to twist or wrest the inspired word to meet or support some theory we want to establish, but rather seek to right our theory by the infallible word.

The Bible is the infallible standard to which we are to bring every doctrine, belief or religious obligation, and by it they must be tried, and by it alone adjudged; for by it they must stand or fall as they shall be found to be right or wrong. By this safe rule let us, under the blessing of Divine Providence, endeavor to understand and search out the truth. We are enjoined to *search* the Scriptures, and to *study* them, for they are able to make one wise unto salvation through faith in Christ Jesus our Lord. The apostle Paul, an aged minister, said to his son Timothy—his son in the faith—“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” There will be no need to be ashamed then. Let the Bible be to us preeminently the Book of all books. By it we are ready to be tried. To it we stand committed.—**Elder R. W. Thompson**, *Primitive Monitor*, 1918.

A GOSPEL OF CONDEMNATION

Arminianism teaches that God could not justly condemn anyone until He has made provision for their escape, giving them a “chance” to be saved, which He does by the death of Christ, the proclamation of the gospel, etc. If this be true, in all God does to that end He manifests no grace toward sinners but simply does that which justice requires of Him. In which case the gift of His only begotten Son to

suffer the shameful death of the cross was a matter of *justice* and not of *mercy*. Not only so, but the coming of the Son of God has been a curse instead of a blessing. For according to this theory God could not have justly condemned anyone had Christ not been given, for since God is just, none would have been condemned. But as untold millions have failed to accept the so-called "offered salvation," and hence have been condemned, the gospel of God has been the gospel of condemnation and not the gospel of salvation.—**Elder William H. Crouse**, *Zion's Advocate*, 1903

NEWS NOTES

ASSOCIATION NOTICES

THE EBENEZER ASSOCIATION will be held on Friday, Saturday, and until noon on Sunday, August 7, 8 & 9, 2009. The meeting will be hosted by Robinson River Primitive Baptist Church at Brightwood, Va.. For more information call: Elder Toliver Utz at (540) 948-4803 or Elder Gary Utz at (540) 636-9434.

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 14, 15, 16, 2009. 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 Olinger at 1-540-347-3538.

UNION MEETINGS

GOOSE CREEK Primitive Baptist Church near Markham, Virginia. All day Saturday, June 6th, with regular services on Sunday, June 7th. Elder Forest N. Atwood, Jr. Pastor. Phone (540) 652-6482.

MARTINSBURG Primitive Baptist Church, Martinsburg, West Virginia. All day Saturday, June 13th, with regular service on Sunday, June 14th, at 2:30 p.m. Elder Gary Utz Pastor. Phone (540) 636-9434.

BATTLE RUN Primitive Baptist Church, Rappahannock County, Virginia. All day Sunday, June 14. Elder Forest N. Atwood, Jr. Pastor. Phone (540) 652-6482.

BARROWS RUN Primitive Baptist Church, Warrenton, Virginia. All day Saturday, June 27th, and until noon on Sunday, June 28th. Elder Richard Cox, Pastor. Phone (540) 547-5180.

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 18th) with regular services on Sunday, July 19th. 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 on the 4th weekend in July (July 24, 25, & 26). All day Saturday and Sunday. Elder Gary Utz, Pastor. Phone (540) 636-9434.

SOUTH RIVER of Browntown, Va. Will hold their union meeting on Saturday before the First Sunday in August (Aug. 1st) at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va. All day Saturday only. Elder Jonathan Cook, Pastor. Phone (301) 810-5041.

Many people have no relish for the doctrine and practice taught by Christ and His apostles. The more His truth is adulterated with the doctrines of men and the more His practical teaching is mixed with the practices of the world, the better they like it.—Elder R. H. Pittman, 1919.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

June Tyler, Tx., \$30.00; Nancy H. Jackson, Va., \$15.00; Virginia P. Kane, NC, \$10.00; Linda Lilly, Mi., \$5.00; Bro. Gene Farley, Md., \$10.00; Elder Ernest Long, Va., \$5.00; Erma T. Goetsinger, Va., \$10.00.

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 2009

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

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2009

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 2010

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Cam Mellot, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. 2010

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 1704 Canal Clipper Court, Point of Rocks, Md. 21777, Tel. (301) 810-5041; Bro. Sam Baggaly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2010

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

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

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2010

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. 2011

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

May 2009

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

Dec. 2009

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 2010

OLD HARFORD - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or 195 exit 74 to Md. 165, turn right and go three miles to the church on the left; Meets each 2nd and 4th Sundays at 10:30 a.m.; Annual meeting the second weekend in May; Elder Richard Tillman, Pastor, 6 Brandywine Drive, Shrewsbury, Pa. 17361, Tel. (717) 235-3369; Anita Reedy, Clerk, 1324 Harford Square Drive, Edgewood, Md. 21040, Tel. (410) 671-9483.

Nov. 2009

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

Dec. 2010

EVERY SUNDAY

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

June 2009

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 2nd Sun. in June; Elder Robert Turner, Pastor, 1654 Forest Drive, Little River, SC 29566, Tel. (843) 249-7948; Bro. Matthew Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681.

July 2011

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

Feb 2010