

# Advocate and Messenger

146th Year                      APRIL 2007                      No. 4

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## Advocate and Messenger

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

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<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**WHY SHOULD WE FEAR?**  
Why should we fear our tomorrows  
Since God is so firmly in charge?  
Why should we fret what *may* happen  
While knowing His love is so large?

Why should we grieve o'er our losses  
When nothing we have is our own?  
Why should we covet more riches  
When all of them soon will be gone?

Let us not live in the future  
Nor linger too much in the past:  
Our present distress is sufficient  
And all on the Lord should be cast.

**8-27-06    R.E.H.**

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

April 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 2007

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.

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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; Letafem Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591.

Feb. 2008

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. 2008

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

Aug. 2007

### SECOND SUNDAY

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

June 2008



# 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 SOBERING CONTRAST

What a vast difference there is between what God will say to the righteous in the final judgment and what He will say to the wicked in that day! To the righteous He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to the wicked He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:34 & 41). The righteous will enter into "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for them (I Peter 1:4). But the Lord will say to the wicked, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:23). What a sobering contrast between the delightful words of blessing and welcome and the dreadful words of condemnation and rejection! Each of us will hear one or the

other in the resurrection.

Matthew 7:23 makes it plain that there are some that the Lord “never knew”. But does that mean He never knew of their existence? Certainly not, for He is omniscient and He knew that they were workers of iniquity; but His meaning is that He never knew them in a covenant sense. He never “foreknew” them in covenant love; He never predestinated them; He never called them nor justified them—and consequently they will never be glorified (See Rom. 8:29-30).

Those of us who feel to be “less than the least of all saints” (Eph. 3:8) and who look forward with sweet anticipation to the Lord’s return, have solid grounds upon which to hope that in the final day we will find ourselves numbered with the sheep of God’s pasture, placed on His right hand where we will hear those gloriously sweet words of acceptance and reception directly from the lips of our precious Saviour. Just as He promised, He will receive us unto Himself, that where He is, there we will be also. There is something within me that hopes His return is not far off. I love His felt presence here from time to time, but what will it be to be with Him forever in a glorified body! I can witness with Job when he spoke of things “too wonderful” for him, but there the “wonder” of the saints will express itself in eternal praises. How delightful is the prospect!—  
*Editor.*

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### MEN CAN'T DO IT, BUT GOD CAN

When the angel of the Lord had informed Mary of the fact that she was to bear the Christ child by way of a supernatural conception and that her barren cousin Elizabeth would also bear a son, he immediately assured her that “with God nothing shall be impossible” (Luke 1:37). The conception and birth of a sinless baby, as well as the generation of life from a barren womb are both impossible with men, yet God brought both to pass. It is interesting to contemplate the many things that are impossible with men, yet with God all things that fall within the range of His perfect deity are possible.

With regard to the eternal salvation of sinners Christ told His disciples, “With men it is impossible, but not with God: for with

God all things are possible" (Mark 10:27). The reason it is impossible for men to save either themselves or others in this sense is because all of them are depraved by nature and are in a fallen condition from which they have neither the will nor the ability to deliver themselves. In and of themselves, without a miraculous work of God, they are no more likely to become new creatures in Christ than are the rocks of the quarry to spring to life. Only God can quicken the dead.

God can, and did, create a cosmos, but man cannot even create the smallest form of life. Even if men were to put together all the chemical components of a flea and give it all the physical body parts of a flea, they would still have nothing but a lifeless piece of work. It is not man's prerogative to possess the power of dispensing life. Medical men often boast of bringing a dead person back to life, but the fact remains that they cannot do such a thing. They can, and often do, restart a person's heart after it has quit beating, but once life completely leaves a body it is dead, and will rise no more till the Lord comes back, no matter what men do.

It is impossible for men to live above sin. Fallen men can't do it because they love sin and cannot cease from it (See II Peter 2:14). Regenerate men can't do it because there is a warfare within them between the flesh and the Spirit that prevents them from doing all the good things they desire to maintain and keeps them from avoiding all the unbecoming things from which they desire to abstain (See Rom. 7:12-25 & Gal. 5:17). There is a world of things man cannot do, but God's counsel shall stand, and He will do all His pleasure (Isa. 46:10).—*Editor.*

There is a vast, immeasurable gulf between God's *omniscience* and our *ignorance*; His *omnipotence* and our *weakness*; His *holiness* and our *depravity*, etc. What great reason we have to humble ourselves before Him and to unreservedly trust our all into His capable hands—and how foolish it is *not* to do so!—*r.e.h.*

A man who will not *admit* his errors is not likely to *correct* them.—*Selected.*

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### TRUTH RESIDES WITH THE MINORITY

The world likes to be on the side of the majority, for to their way of thinking this puts them on the side of *right*. Among worldly-minded men and women the argument that “everyone is doing it” seems to give license to any activity. But this certainly runs counter to the teachings of the Scriptures. Our Lord taught us that the broad way that leads to destruction is *always* where you will find the multitudes (See Matt. 7:13), and there have always been *few* comparatively who found the narrow way which leads to life. I cannot think of a single instance in the Bible where the *majority* was right, but it abounds with instances in which the minority was on the side of truth and right.

The apostle John was well aware of the ratio between those who are right and those who are wrong when he said, “We know that we are of God, and the whole world lieth in wickedness” (I John 5:19). True believers have always been very much in the minority. Look how many were gathered together in the upper room at Jerusalem at the close of our Lord’s earthly ministry—”about an hundred and twenty” (Acts 1:15)—not many compared to the multitudes among whom He had ministered. The church enjoyed a great ingathering shortly after this, but even then the numbers were small comparatively speaking, and I suspect some of them did not remain faithful to the Lord and His Church.

A good rule of thumb, even if we had no Bible, would be to observe what the world delights in and avoid it, or, in most cases, go just the opposite direction. This is not an idea that originated with us, but it is a principle that the Lord of glory expressed. “That which is highly esteemed among men is abomination in the sight of God” (Luke 16:15).—*Editor*.

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There is no reason to believe that America can defy the divine law and continue to exist. If an age produces godlessness, it will produce lawlessness; and moral defiance will bring moral disaster.—*Will Houghton, 1931*.

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“Give unto the Lord the glory due unto his name” (*Psalms 29:2*).

### SECURE IN GOD'S ETERNAL LOVE

If I at last should find myself cast off and forever separated from the lambs of God's fold, I would go away, as I have heard some of the dear saints of former days say, pleading for the mercy of God and pronouncing Him just in my condemnation. Yet I know that such a case can never be, for those who have such tender feelings have been born of the Spirit of God and are consequently new creatures in Christ. They can never be finally cast away, though they may stumble and fall ever so many times as they plod along in this unfriendly and often gloomy world. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His..." (II Tim. 2:19) and therefore He will not, and cannot, disown them or allow them to be plucked out of His almighty hand. Their names have been indelibly written in the Lamb's Book of Life, and they are hidden in Christ with God. The ordinances of heaven might sooner fall from their prefixed places than that a child of God should be severed from the body of Christ and no longer be His child. That Father-son relationship is solidly fixed in eternal granite stone and God could sooner die than that that inseparable bond could be broken. Knowing this, His enlightened and heaven-born children desire to show forth the praises of their Dear Redeemer while they are confined to these nether regions in bodies of clay, living in hope of one day singing His praises in perfection in that bright land that has no end.—*Editor*.

Faith is not merely a state of mind. It is not just belief. God's people may have all kinds of beliefs. But faith is an inward spirit at work, the gift of God to the heart. It matters not whether the person be young or old, whether male or female, black or white, rich or poor, educated or scarcely literate, faith always speaks the same language of love and trust in God.—*Elder Raymond Webb, 1987*.

It is in vain that we look for the man who is in love with himself to be grateful. He never has and never can get as much as he fancies he deserves. How can he be grateful?—*Primitive Monitor, 1910*.

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## THE PROMISES OF GOD

God's sweet promises, so blessed,  
O how precious to the saints!  
What a bulwark they afford us,  
And they leave no place for chance!

O those blessed words of comfort  
That descend from heav'n above,  
So delightful in their essence...  
And a token of His love!

O that wonderful salvation  
By His promise made secure!  
Were it not for this assurance  
Not a blessing would be sure.

He has promised ne'er to leave us  
And has sworn He'll ne'er forsake.  
Could there be a greater promise?  
Let us from it comfort take.

He has promised grace sufficient  
Ev'ry burden to endure.  
O how sweet to think upon it!  
O how pleasant, and how pure!

Let us lean upon His promise  
As we live from day to day.  
Let us put aside our doubting  
As we seek the narrow way.

He who cannot lie has promised  
And by grace we do believe  
He will comfort us when dying  
And our soul He will receive.



### PRAY FOR YOUR ENEMIES

Strictly speaking, this expression is not found in the New Testament, and this surprises me because it has been quoted so often that I assumed it was there. The nearest I have found to it is Matthew 5: 44, in the Master's Sermon on the Mount. However, the principle is found often, and the example of Jesus and His disciples doing so. This expression has often caused the saints to shake their heads in bewilderment, and ask questions, like *How can anyone do this? What should I pray for them?* In the preceding verse (verse 43), Jesus acknowledges the human answer to all abuses, when He told His disciples, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." Disciples, obviously, are not to behave that way.

The Sermon on the Mount is a lesson on *What is the kingdom of heaven? And what do citizens of that kingdom do? And how is it different from earthly kingdoms?* If you want to be like humanity in general, go on doing according to your nature. If you want to be known as a disciple of Jesus, obey His commandment. It is not easy, and indeed, you cannot do as Jesus did without a great deal of grace. Therefore, the true church is to be different from the world, and it is very wrong for Christians to seek to be like the world. But some will.

Verse 44 reads as follows: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The difficulty lies in the first phrase, for it is very difficult to pray sincerely for someone you do not love. The reason most people do not pray for their enemies is because they do not love them. It is more natural to try to do them harm. What did Jesus do? There are those who think this means you gather all alike into the church, both good and bad, and try to make them live in peace. There are others who are a great deal better at pushing the opposition away, and these sometimes point out that Jesus used a whip. And there are a great many who do not know who their enemies are. These last remind me of the message supposedly sent to headquarters by

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some soldier, who said, "We have met the enemy, and they are us."

The first question is, *Why should we love our enemies?* The first answer is, you should do it because our Lord commanded it, and because He did it Himself. The second answer is, any other course will make you just as bad as the enemy, when the Lord designed His church to be the light of the world. The next, because it is the best proof of Christian character and spirit, the very best evidence to the world that you are what you claim to be. Jesus Himself gave a perfect answer in verse 45, when He said, "That ye may be the children of your Father which is in heaven." You want His approval, and this is the way to obtain it. You do it because it is the very best answer you can give to an enemy, the only one which will at once confuse him and make him know that it is he himself who is the evil doer, and not you (Romans 12: 19-20). If you want peace, it begins with a good conscience within. All else leads to conflict.

Jesus did not mean for His disciples to pray that the enemies be blessed in their abuses or destructive ways. He meant for His disciples to have a prayerful attitude regardless of the evil spirit of the enemies. The prayers of good men may not change the enemy, but it can surely change the disciples. Note, the prayers of Jesus did not change those who arrested Him or crucified Him, but they convinced the centurion that He was good, and that He was the Son of God. No, you do not pray that evil men be blessed in sin. *How then are we to pray for them?*

First, you can pray that God will not judge them harshly. So Jesus prayed from the mountain overlooking Jerusalem (Matt. 23:37), and He prayed from the cross (Luke 23: 34), and Stephen prayed as he was stoned (Acts 7: 60). So also Abraham prayed for the people at Sodom, especially for his wayward nephew (Gen. 18), lest the righteous be destroyed with the wicked. God is not willingly in the killing business.

Secondly, you can pray that the enemy might be restrained from evil ways, thus sparing good people and withholding the enemy from committing crimes. If God's judgments were to come upon a nation, would not good people also suffer with the wicked? You

can pray enemies be given understanding, and made to fear God, and to learn to be quiet. You can pray that they may be led, whether willingly or blindly, to do the right things. (So you should be praying for the rulers of our nation). You can pray that the will of your Heavenly Father be done in earth, as it is in heaven. Who knows whether there be some determined Saul of Tarsus in the world, who can only be spared by the grace and mercy of God? Only God can know such things.

Please observe that there are definite limits to prayers. We were never told to pray for Satan or his dark angels, that they might be saved. We are not told to pray for those who willfully pervert the truth for their own material ends. We are not told to pray for the traitors to the faith and order of the church. On this point, one might do well to study Psalm 109, which is the prayer of Jesus against Judas. It would be false to pray that corrupt persons come into the church, for such are spots on your feasts of charity (Jude 12). If some person for whatever reason seeks to turn the church from the old paths, or set within the church that which is evil and not praiseworthy in God's sight, we must learn to put our priority in the right place, and pray for the church ahead of all others. Don't let sympathy or friendships lead you from good judgment.

In the lesson of the Prodigal Son (Luke 15), nothing is said about the prayers of the father, yet we know parental love would have made him follow the son in his heart daily. That lesson is one that so many have experienced when children departed into worldly ways. How tribulation must have worked patience with him! (Rom. 5: 3). And how that patience was rewarded when the Prodigal, through much tribulation, became a praying person also and returned home! Thus, every suffering parent is made to hope. It would have been easier for the father if the other brother had also prayed.

It may be that every one of us has failed in our duty on this subject. Unlike Jesus, we have not learned to value an enemy, or know that without them we would become careless. He was the Prince of Peace, and it was His work to make His church a peaceful and spiritual home for His disciples. The Prince of Peace had enemies on every side, and sometimes even His disciples departed

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from Him. There have been more wars fought over religion than for any other cause, and more hearts broken. We cannot build a church by fighting. It is built only upon the foundations of Christ, by the faithful adherence to the gospel order, and by making the assembly of saints to be a place of refuge for those who truly long to be near to Jesus. Take away the worldly activities, remove all that is Pharisaical, and it will be for disciples as Jesus said when He cleansed the temple, "Is it not written, My house shall be called of all nations the house of prayer?" (Mark 11:17).

ELDER RAYMOND WEBB

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### **CAPTIVITY OR HOSPITALITY?**

Laban said, "Come in thou blessed of the Lord; wherefore standest thou without? I have prepared the house, and room for the camels" (Gen. 24:31). Wasn't Laban a rank idolater? Is he not one that speaks of the Lord but worships gods that can be hid in camel's furniture (see Gen. 31:34)? Rebekah's brother was Laban: and Laban ran out unto the man, unto the well. What prompted Laban's so-called hospitality? What prompted Laban's gregariousness and benevolence? Was it Rebekah's good report, or did it come to pass when he saw the earring and the bracelet upon his sister's hands (see Gen. 24:30)?

Isn't good news from a far country better than all the bracelets and earrings in the world? But it came to pass when Laban saw the earrings and the bracelet upon his sister's hands that Laban ran out unto the man at the well. That well never held any interest to Laban as long as someone else brought him water. But now Laban ran, as a man inspired, and on fire unto the man, and unto the well (see Gen. 24:29).

He who gave Rebekah those gifts was asked to come into Laban's house. The gifts were the reason that Laban considered the man "blessed of the Lord". Laban had prepared the house, and room for the camels. And Abraham's servant told Laban and Bethuel how the Lord had led him. Laban and Bethuel gave Rebekah to Abraham's servant for his master's son to wed. Abraham's servant



then brought forth jewels of silver and jewels of gold and raiment and gave them to Rebekah. He gave also to her brother (Laban) and her mother precious things. But when the day dawned and the time came to depart Laban desired that Rebekah abide at least ten more days (see Gen. 24:55). The world shall not willingly let one of God's children go!

They called Rebekah and inquired at her mouth asking, Wilt thou go with this man? And she said, "I will go!" Rebekah desired to go to a man that she never saw, yet she loved (see 1st Peter 1:8). She confessed that she desired more than the life she had at Laban's house. She would walk by faith and not by sight, as a pilgrim and a stranger in a strange land. She had no desire to continue on dwelling in the house of her nativity. Is she not a picture of the Lord's Church?

Consider now the one we call the prodigal. He had no anticipation of the robe or the ring or the shoes that his father so graciously bestowed. The prodigal came to himself. He realized that to be a servant in his father's house is better than to rule over a dung heap, and lord it over a world of broken promises, and to consume ones life in the dalliance of catering to the insatiable desires of the flesh. The prodigal rose up to go to his father with a heart consumed with contrition and conscious of the exceeding sinfulness of sin. I suppose the last things on this sinner's mind were the robe, and the ring and the shoes the father so graciously bestowed upon his wayward son. That prodigal wanted to abide and be as a servant in the father's house.

The world today still gladly receives every providential blessing of the Lord without giving thanks. It takes all that the Lord provides for granted and covets more and more. The world is still the home of those that lie and love a lie. The world is full of denominations with homes made ready and wide open to snare and entice and entrap God's people. The world will try to hinder the Lord's servants from following their Lord's leading and calling here in this world. There is plenty of room for God's people in the world. There is no room for the world in the Lord's Church.

ELDER MARTY HOOGASIAN

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**LUKE 2:35**

“(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.”

I have used this scripture several times at funerals. If it does not bring tears to your eyes when you think of the pain Mary the Mother of Jesus felt when she saw her son Jesus nailed to the cross, then you probably need to pray for more tender feelings. Each time one of our loved ones dies, a sword figuratively pierces through our soul, and the thoughts of many hearts are revealed to us, and the thoughts of their heart that are revealed to us are not always as Christ-like as they should be. Upon the death of our loved ones we find some that love us that we did not know loved us, and sometimes we are hurt by some we *thought* loved us. That sword pierces our soul much deeper when we are hurt by someone we love than when we are hurt by someone who does not love us as much. It is not only at funerals that the hearts of many are revealed to us.

Someone we love can hurt us deeply with a few words that would not offend us at all if a stranger spoke them to us. This is not a small matter to be considered. A few words spoken in hostility have caused divorces, splits in churches, even murder. It would seem that the ones who would have the tenderest heart and would be the most considerate of what they say and the way they say it, would be the ministers. However it sometimes appears that some of them do not have as much compassion and humility as they should have. They do not seem to be as considerate of the feelings of others as they ought to be.

We all need to be very considerate of how we rebuke a Brother or a Sister in Christ, or even how we give guidance to the ones we love. Here is what James says about the matter, word for word as it is in the King James Bible: “Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (James 3:5-6).

I am not without guilt. I too have spoken harshly when I should have kept quiet, and I have hurt those I love. This is something I deeply regret. The sad thing is, once I have said something, it is said, and it cannot be taken back. I can say I am sorry, but even so, the damage is done. A hostile word spoken in anger is like a bullet fired from a gun. It does its damage. The hostile word spoken, like the bullet, does not always kill, but it does always leave a scar. May we not be guilty of leaving scars, but let us remember Matt. 18:6, Mark 9:42, & Luke 17:2, and be careful how we treat God's little children.

BROTHER MELVIN DELAWDER, SR.  
Burlington, West Virginia

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### NAPOLEON'S TESTIMONY OF CHRIST

It is recorded that Napoleon, the man of the greatest magnetism and power over men, possibly, in modern history, while at St. Helena, once turned to Count Montholon and asked, "Can you tell me who Jesus Christ was?" The question was not answered.

Then Napoleon said, "Well, I will tell you. Alexander, Caesar, Charlemagne, and I, have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded His kingdom upon love, and to this day millions would die for Him. I think I understand something of human nature, and I tell you these were men, and I am a man. None else is like Him. Jesus Christ was more than a man. I have inspired multitudes with such a devotion that they would have died for me, but to do this it was necessary that I should be visibly present, with the electric influences of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts.

Christ alone has succeeded in so raising the mind of man towards the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it

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entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ.

All who sincerely believe in Him experience that remarkable, supernatural love towards Him. This phenomenon is unaccountable. It is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame. Time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me quite conclusively the divinity of Jesus Christ."

Christ was divine and human, the God-man, and "His name shall be called wonderful, Counselor, the Everlasting Father, the Prince of Peace." He is the only Saviour. There is no need for another, for He has all power to give eternal life to as many as the Father gave Him. "What think ye of Christ?"—Elder R. H. Pittman, *Zion's Advocate*, 1920.

### A FACT NOT GENERALLY CONSIDERED

Some time ago I was in conversation with a lady of a different denomination, and when I said, "We believe in salvation by grace; and you people believe that salvation is by works," she at once objected, and said, "You are mistaken; we believe in salvation by grace the same as you do." I answered, "I beg your pardon if I have misrepresented you, but this is my understanding of your teachings. You say that Jesus died for everyone, and that the Holy Spirit so works with everyone at some time in their life that they can become a Christian if they will, or they can let it alone if they choose. Is this correct?" She said, "Yes." Then I said, "Let's examine this a little. Take you and me. The Spirit works with both of us, telling us what to do to be saved. You heed His teachings, comply with the conditions, and are saved. I do not, and am lost. Will you please tell me why I am lost?" She very readily answered, "Because of your disobedience." "Very well," said I. "Is it not

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equally true that you are saved because of your obedience? And does not this make salvation by works, and not by grace at all?" And she said, "I had never thought of it that way."—**Elder Joshua T. Rowe**, *The Gospel Messenger*, 1918.

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### NO DOCTRINE OR PRACTICE AFFECTED

The art of printing was invented in Germany about the middle of the fifteenth century after Christ. All ancient manuscripts were written by hand (as the very word *manuscript* means). In all these old manuscripts many variations appear. Some were probably caused by carelessness in copying, and some seem to have been made intentionally. Some can be explained, and some cannot be explained. Even since printing was invented great numbers of discrepancies have occurred in printed books. Transcribers and printers are human and fallible. Numerous slight differences appear in both written and printed Bibles, but they generally do not even affect the meaning of a sentence—being mainly differences in spelling or in capitalization, and sometimes in punctuation.

The original manuscripts were written sometimes on parchment (prepared skins of animals) but generally on the frail and brittle sheets made of the pith of the Egyptian reed called papyrus. The very oldest Bible manuscripts that have come down to our times do not date earlier than the four hundred years after Christ. The manuscripts written by the prophets, apostles, and evangelists have long since perished. But, of course, the great body of existing manuscripts were carefully transcribed from other older copies; and the differences between them are of very little importance, and have been explained by learned expositors thousands of times to the satisfaction of believers and the silencing of honest skeptics, and these differences relate more to numbers than anything else.

The Arabic (or Hindoo) digits were not invented till about the third century before Christ, nor were they introduced into western Asia till the eighth century, nor into Europe till the twelfth century after Christ. The ancients used first complicated signs for numbers (each nation a different set), and about three or four hundred years after Christ letters were used for numbers, and these were easily mistaken by copyists.

Sometimes one of the old historians told the year when a son began to reign with his father, and sometimes they told when he began to reign after his father's death. Some give a large, and some a smaller, number of soldiers in an army, or that died in a plague, but the larger number includes the smaller, and sometimes the letters denoting them are almost the same.

Nowhere in the Bible does God promise to inspire or make infallible translators or transcribers or printers; but the men of God who first wrote the Scriptures were, as they claim, and as is abundantly demonstrated, inspired of God; and He has not allowed these variations of others to affect a single doctrine or practice of His written word.—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1914.

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### **FREEMASONRY IS A RELIGIOUS INSTITUTION**

There are a few Baptists who without knowing the facts contend that Masonry and similar orders are not religious institutions. But read the following from "The Mystic Tie" (pages 30, 32) written by Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the United States:

"When, then, we are asked, 'What is Freemasonry?' we answer in the first place that it is a science which engages us in the search after divine truth—Freemasonry is then also a religious institution; the very science which it inculcates is in itself the science of religion." "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above where is the eternal Lodge and where He presides. It instructs us in the way to reach the portals of that distant temple."

This writer, Albert Mackey, is Masonry's highest authority. He says, "*Freemasonry is emphatically a religious institution.*" Now, our Mason friends have as much right to form themselves into "a religious institution" as any other people. If they want to teach a *Masonic Salvation* let them do so, and if people prefer the salvation of Masonry to the salvation of Jesus, they are to be pitied rather than abused. But let them not think they can serve God and Masonry. Let them not conclude that they can worship at the shrine of men

and at the altar of God. They that worship God *must worship Him in spirit and in truth*. Jesus said, "But in vain do they worship me, teaching for doctrines the commandments of men." Primitive Baptists would no longer be *Primitive*, but would be *Modern Baptists* if they should affiliate with and fellowship the various religions of the world.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what part hath he that believeth with an infidel?... Wherefore come out from among them, and be ye separate, saith the Lord" (II Cor. 6:14).—  
**Elder R. H. Pittman**, *Advocate and Messenger*, 1926

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### ONE SACRIFICE FOR SINS FOREVER

When Jesus came, the great sinless offering which God in His eternal Wisdom had prepared, He said, "Sacrifice and offerings thou wouldest not, but a body hast thou prepared me." God had no pleasure in offerings made under the law. They were only figures of the one great offering which was embraced in the Eternal Covenant, which was truly "ordered in all things and sure." Therefore He says, "And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

Now this shows clearly that He had accomplished fully that for which He made the offering, and there could be no doubt, but that those for whom the offering was made were saved from their sins, therefore no more offering to be made. For this reason Paul said, "For by one offering He hath perfected for ever them that are sanctified." And now the thing that remains to be done is to publish the sweet knowledge of this great work of the dear Saviour. And Paul follows in the next verse with an expression which sums up the whole truth when he says, "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will

put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.”

How on earth anyone can read these sacred truths and then believe that the sacrifice that Jesus made when He offered His precious body on the cross only serves to give people a chance, or opportunity, to be saved, I confess I am unable to see. But I know that such teaching is contrary to the principle of nature and to the blessed teachings of God’s inspired word, which is sufficient in both doctrine and practice, and a thorough furnisher of the man of God unto all good works.”—**Elder T. S. Dalton**, *Advocate and Messenger*, 1926.

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### CHURCH IDENTITY

I do not claim that the Primitive Christians and their successors in doctrine and practice, have always been called Primitive Baptists, for they have in the past been called by a variety of names, as their history plainly shows. The true church has always been identified by its doctrine and practice, and I believe there has always been a true church and Christian professors from the days of Jesus Christ who have held the leading principles of those now called Primitive Baptists. The doctrine they have always advocated is according to the gospel of the grace of God; and this so graciously, blessedly and freely declares salvation to the lost, life to the dying, clothing to the naked, food to the hungry, water to the thirsty, and a triumphant resurrection to the dead. And this election of grace embraces a large number, “Even as many as the Lord our God shall call” (Acts 2:39).—**Elder W. S. Craig**, 1947.

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In all ages Jesus has had, and continues to have, the words of eternal life. It is comforting to know that He still has not delegated His power to any man or group of men, even today. Rather, He has reserved both the power to give life, and the power to preserve it, unto Himself.—**Elder Dennis H. Jones**, 1991.

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“A soft answer turneth away wrath” (*Prov. 15:1*).

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### NOT THE CAUSE BUT THE EFFECT

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,” etc.” (Galatians 5:22).

How often have I heard so called peddlers of modern religion encourage dead alien sinners to “get faith,” or “just have faith.” These exhortations continue despite the plain simple truth of the Word of God. Again, Paul writes, “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,” etc. Notice that faith is one of the nine fold fruit of the Spirit. Therefore if a person demonstrates faith it is not the *cause* of his or her salvation but rather the *effect*, or fruit of the Spirit. A person must *first* have the Spirit of God before he can bear spiritual fruit. Is it not amazing how something so simple can be missed by so many?

ELDER BRIAN MOORE

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### GREAT IS THE MYSTERY

Among true believers there is no doubt but that godliness is a great mystery. The apostle Paul asserts that this fact is “without controversy” (I Tim. 3:16). There can be no argument but that the manifestation of God in a flesh and blood body is one of the most profound and unfathomable events that has ever occurred upon the face of the earth. The virgin birth of Christ defies all logic and runs counter to everything known to science, yet it did occur just as it was prophesied in the Old Testament long ago (Isaiah 7:14). This great truth has been preached unto the Gentiles for some two thousand years now, and one of the most amazing aspects of the mystery of godliness is that Christ has been “believed on in the world” even by untold multitudes who never saw Him or any of His miracles. The communication of such faith to the soul is a great mystery in itself, and it has enabled men and women to love Christ with such fervency of devotion that they have been willing to lay down their lives for Him even without ever having seen Him in the flesh. There is far more here than mere conjecture, and it can only be the product of divine light and life in the soul. Skeptics, if

they knew what believers know, would tremble with fear and trepidation.—*Editor.*

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### PROVIDENTIAL PREMONITION

I know a fine young man, Mr. Jural Powell, son of Elder Ples Powell. He was always a quiet, good-natured boy. He never seemed to take to the rough ways that some of His associates seemed to like. When he became a young man he got a job far away from home and friends. He was keeping company with three boys. They seemed to be fine young men, but more than once he noticed they were practicing a lot with their guns. He did not think much about it, thinking that it was just pleasant past time to them.

One day Jural and his three associates started to a place, he knew not where. As they were going through town he had a premonition to get out of the car. The driver refused to stop, but as Providence seemed to provide, they had to stop for a red light. While the car was standing, he stepped out. In a matter of hours the news came that those three boys had tried to rob a Bank. The police had caught all of them. They got several years in prison for this.

Who could or would want to deny the providential care of God, abundantly manifested in this incident? Surely, it was the good Lord that impressed the mind of this innocent boy to get out of that car. "Better to be alone than in bad company."—**Elder M. A. Norman**, *The Primitive Baptist*, 1953.

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### NEWS NOTES

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#### UNION MEETINGS

**BETHEL WASHINGTON** Primitive Baptist Church, Vienna, Virginia, plans to hold their union meeting on Saturday before the 3rd Sunday in April (April 14th). Services begin at 10:00 a.m. and regular services on Sunday, April 15th. Elder John Nichols, Pastor. Phone (301) 893-0655.

**SALEM** Primitive Baptist Church in Richmond, Virginia, will have their union meeting the fourth weekend in April. Services are all day Saturday and Sunday, April 21st and 22nd. Elder J. R. Kosch, Pastor—Phone 540-898-1577.

**BENTONVILLE** Primitive Baptist Church, Bentonville, Virginia, plans to hold their union meeting on Saturday before the first Sunday in May, (May 5th) at the South Warren Fire Hall just north of Bentonville. Regular services will be held at the church meeting house on Sunday, May 6th. Elder Toliver Utz, Pastor – Phone (540) 948-4803.

**ALMA, HAWKSBILL, AND MILL CREEK** Primitive Baptist Churches of northern Virginia will jointly hold their union meeting on 2nd Saturday, May 12th, beginning at 10 a.m. Lunch will be served at noon. This meeting is to be held with *Hawksbill* Church which is about 2 miles north of Stanley, Virginia, on Farmview Road. Regular services will be held on Sunday, May 13th. Elder Stanley Cadle is the invited minister, and an invitation is extended to all who wish to attend. Elder Ernest M. Long, Pastor – Phone (540) 778-2763.

**THUMB RUN** Primitive Baptist Church near Marshall, Virginia, all day Saturday and Sunday, May 19th and 20th. Elder Toliver Utz, Pastor – Phone (540) 948-4803.

**CEDAR CREEK** Primitive Baptist Church, Near Marlboro, Virginia, all day Saturday, May 26th, beginning at 10 a.m., with lunch served at noon. Regular services on Sunday, May 27th. An invitation is extended to all of like faith and order. Elder Eddie Wayne Wilson, Pastor—Phone (540)-743-4828.

**ROBINSON RIVER** Primitive Baptist Church near Brightwood, Virginia. All day Saturday and Sunday the 4th weekend in May (May 26th & 27th). Elder Toliver Utz, Pastor – Phone (540) 948-4803.

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How sweet and God-honoring is the gospel of Jesus Christ to poor lost and ruined sinners who have their understanding opened to see and know their awful sinful condition before God.—Z. K. Holliday, 1910.

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## OBITUARY

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**SISTER MARTHA CYNTHIA HITE** (92) died on Nov. 19, 2006 in the home of her daughter in Springboro, Ohio. She was born on Dec. 31, 1913 near Ashville, Ohio, to Elder Gale and Mirtie Hanover. Early in life she attended a one-room school, but later went to a consolidated school where she played center for her high school basketball team and graduated Salutatorian.

Sister Martha married John M. Hite on April 14, 1935 in her parent's home in Ashville. They lived most of their married life on a farm near Brush Ridge in Marion County where they celebrated 61 years of marriage in 1996. John Died on Jan. 24, 1997.

Sister Martha was a longtime member of Turkey Run Primitive Baptist Church near Circleville. She was also a member of the Treasure Hunters and Mother's Study groups and the Farm Bureau Council in the Morral, Ohio, area. She worked for several years as school secretary at Grand Prairie School.

Besides her husband she was also preceded in death by a son Forrest Hite, two children who died in infancy, David and Marianne, and two sisters, Mary Baugh Showman and Wilda Showman. She is survived by on daughter, Dr. Joyce Hite and son-in-law Ken Schory, of Springboro, with whom she lived since 1999; three grandchildren, Bentley Boyd of Williamsburg, Va., Laura Robertson-Boyd of Bexley, Ohio, and Jonathan Boyd of Urbana, Ill.; and five great-grandsons, Samuel and Truman Brody-Boyd, Charlie and Bradley Robertson-Boyd and Matthew Boyd.

Funeral services were held at Rocky Fork Primitive Baptist Church in Brush Ridge on Monday, Dec. 4, at 10:30 a.m. Conducting the service was Elder Edward Reed and Elder Durward Edwards. Interment was at Grand Prairie Cemetery.—Submitted by **Elder Durward Edwards**.

**SISTER JANET FISHBACK** (67) was called home to be with the Lord on Feb. 9, 2007. She was born May 14, 1939 and lived a fruitful life. She is survived by one sister, Joan Fishback Weaver; one niece, Melinda, and one nephew, Dennis Weaver, and two aunts, Sister Lucille Hoffman, and Viola Clatterbuck.

Sister Janet has been a faithful member of Robinson River Primitive Baptist Church for sixteen years. She was a lady that did things well. There is a scripture that tells of her better than I can. It is found in James 2:8, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." This was the way she lived! She will be missed by the church, her family, and her many friends, and all

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that knew her.

The funeral service was conducted at Preddy Funeral Home, Madison, Virginia, by Elder Toliver Utz and her family friends. Interment followed at the Robinson River Cemetery, Brightwood, Va. Remember us all in your prayers.

*"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).* Submitted in love by her Pastor, **Elder Toliver Utz.**

**ELDER MERVIN E. DRAKE** 93. This beloved friend was born on Jan. 25, 1914, the son of Arthur W. and Mabel Chambers Drake, and passed from this life on Jan. 12, 2007. On Feb. 27, 1935 he was married to Margaret Moss Drake, who survives. Also surviving are three sons, Ronald and his wife Carolyn; Ralph and his wife Lila; Richard; and a daughter, Esteline Bradley and her husband Eugene; 5 grandchildren, 3 great grandchildren, and many friends. Elder Drake was a great-great-great nephew of the well-known pioneer preacher, Elder Wilson Thompson. He was preceded in death by his parents, and two of his three brothers.

Elder Drake united with Turman's Creek Church of Fairbanks, Indiana, in Jan. 1940. He began speaking for this church in September 1949, was liberated to preach in July, 1950, and was ordained to the ministry on Sept. 29, 1951. During the 57 years of his ministry, Elder Drake pastored eight churches, and was actively pastoring two at the time of his death, his home church at Mt. Moriah where he served for about fifty years, and Richwoods Church. In addition to those he pastored, he had participated in services for Primitive Baptist churches in twelve different states. He and his dear wife Sister Margaret were faithful companions for nearly 72 years, and they were much loved by those they served. In a time when much confusion and trouble appeared around them, Elder Drake never wavered from his calling or from the preaching of the truth. He was never attracted to digressive influences, but finished his course with joy, a wonderful example to all who knew him.

Funeral services were held at the DeBaun Springhill Chapel in Terre Haute, Indiana. Officiating were Elder Edward Reed, Elder Randy Webb, and Elder Todd Durnil. Elder Drake had assisted in the ordination of all three of these elders. His body was laid to rest in the Pogue Cemetery, in Fairbanks Township. His labors now over, we believe his spirit is now at rest in the presence of the Savior whose truth he proclaimed faithfully and well. We trust that his companion, his family and his friends, will take comfort in the knowledge that they will meet again in that better world. when the Lord bids His people to come up higher. Written on behalf of his family, **Elder Raymond Webb.**

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**SISTER RUBY CARPENTER** (91) passed from this life on Feb. 11, 2007. She was born on July 8, 1915 and lived a full life. She is survived by one son Harold Carpenter and his wife Jane; a grandson, Harold Carpenter, Jr., and His wife Cheri, and three great-grandchildren, Chritopher, Dakota, and Caitlin.

Sister ruby has been a faithful member of Robinson River Primitive Baptist Church for about eighteen years. She was very content with Primitive Baptist faith, and found rest while attending the church services, but due to her health, she had not been able to attend every service in her last days as she would have liked. She will be missed by the church and her family and friends. Remember us in your prayers.

The funeral service was conducted at Robinson River Church by Elder Toliver Utz. Interment was in the church cemetery. "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15). Submitted in love by her pastor,—**Elder Toliver Utz.**

**ELDER JESSE FRANK COPPEDGE** (81) of Brightwood, Virginia, passed from this life on Feb. 20, 2007. He was preceded in death by his wife Sister Kitty. She was a big part of his life.

Brother Frank became a member of the Robinson River Primitive Baptist Church on Aug. 14, 1960, and served Robinson River Church as a member, a deacon, and a minister until he was called by the North Fork Primitive Baptist Church as their pastor, and he then moved his membership to that church.

A funeral service was conducted at Preddy Funeral Home in Madison, Virginia, by Elders Gary Utz and Toliver Utz. Interment followed in the Robinson River Church Cemetery. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).—**Elder Toliver Utz.**

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

Aline Abell, Va., \$10.00; Elder Durward Edwards, Ohio, \$20.00; Bernice H. Jennings, Va., \$10.00; Elizabeth M. Kerns, Va., \$10.00; Virginia Kane, Va., \$10.00; Lucille Griffard, Ga., \$10.00; Icel Kiser, Mo., \$10.00; Bro. Evan & Sis. Mary Lee Olinger, Va., \$100.00; Virginia Reed, In., \$10.00; Mr. & Mrs. James F. Creel, Va., \$10.00; Elaine B. Compber, Va., \$5.00; Katherine F. Lowman, Md., \$5.00; Jack C. Griffith, Jr., Ohio, \$10.00; Elder Jonathan Cook, Md., \$10.00; Elder Ernest Long (In loving memory of my precious companion - Sis. Virginia B. Long), Va., \$50.00.

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### 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 2008

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

### THIRD SUNDAY

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

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

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggarty, 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 2007

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 or 1 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. 2009

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

May 2007

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

Dec. 2007

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

April 2008

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

Nov. 2007

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

Dec. 2008

#### EVERY SUNDAY

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

June 2007

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

July 2011

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

Sept. 2007