

# Advocate and Messenger

146th Year JANUARY 2007 No. 1

---

**Advocate**  
and  
**Messenger**

---

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

---

**Zion's Advocate**      **Messenger of Truth**      **Gospel Messenger**  
Established 1854      Established 1897      Established 1878

---

**“MIGHTY TO SAVE”—ISAIAH 63:1**  
“Mighty to save,”—God needs no help  
Nor can poor man assist.  
God saves His people by His grace  
And they cannot resist.

He plants His Spirit deep within  
And gives them a new heart:  
A heart that loves Him and His saints  
And will not from them part.

“Mighty to save,”—from all the foes  
That greet them on their way  
And brings them safely through life's woes  
To Heaven's blissful day.

6-20-06 R.E.H.

---

**Send all copy for publication, before the 18th of the month, to:**  
ELDER RALPH E. HARRIS, Editor  
3687 King Rd., Caryville, Fla. 32427 — Ph. (850) 547-4615

---

**Send all subscriptions, donations and changes of address to:**  
Samuel J. Baggaly, Sec. - Treas.  
ADVOCATE AND MESSENGER, Inc.  
1141 Elm St.  
Front Royal, Va. 22630 — Ph. (540) 635-5645

Published Monthly \$15.00 a Year in Advance

“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at [sovrgrace.net](http://sovrgrace.net)  
Copyright restrictions apply.

#### CHURCH DIRECTORY - FIRST SUNDAY

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

April 2007

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

April 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.

Aug. 2007

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

June 2007

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

April 2007

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

Feb. 2007

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

Dec. 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 2007

# Advocate and Messenger

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

146th Year

January 2007

No. 1

The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$15.00 per year in advance; \$1.50 a copy, by Advocate and Messenger, Inc., 1141 Elm St., Front Royal, Va. 22630. Periodicals postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 1141 Elm St., Front Royal, Va. 22630

## EDITORIAL STAFF

ELDER RALPH E. HARRIS, Editor ..... 3687 King Rd., Caryville, Fla. 32427  
reharris@wfeca.net

Associate Editors, all Elders:

DENNIS H. JONES ..... 927 McArthur Blvd., Warner Robins, Ga. 31093  
RAYMOND WEBB ..... 106 Ash St., Carthage, Il. 62321  
MARTY HOOGASIAN ..... 240 Chippewa, Pontiac, Mi., 48341  
BRIAN MOORE ..... HC 67 Box 18-D, Oakwood, Va., 24631

## BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

L. E. FARLEY, Pres. .... 9526 Downsville Pike, Williamsport, Md. 21795  
SAMUEL J. BAGGARLY, Sec.-Treas. .... 1141 Elm St., Front Royal, Va. 22630  
LEWIS JUDD ..... 16338 Waterloo Road, Amissville, Va. 22002  
MICHAEL TURNER ..... 16 Fox Creek Lane, Woodville, Va. 22749  
RALPH STEELE ..... 4800 Little Flock Church Lane, Amelia, Va. 23002

## BEGINNING OF VOLUME 146

Again we acknowledge the goodness of God in bringing us safely to another year and the beginning of another volume of the *Advocate and Messenger*. How many millions of words have appeared on the pages of this old publication we cannot say, but we do know that it has taken great dedication and perseverance to keep it going for so long. But more importantly it has required the blessings of the Lord in giving men the necessary interest and dedication to sustain it, and we humbly thank Him for the hunger and thirst after righteousness that has motivated some of His people to subscribe to the paper. The interest is far from being what it was in former days and we have no way of knowing how much longer there will be sufficient interest to keep the publication afloat. We simply labor on to the best of our ability, willingly leaving the sequel to

God and trusting in His mercy and grace, for without Him we can do nothing of any spiritual worth, or even have our being. We wish for each of you a continuation of His blessings throughout the new year and as far into the future as He is pleased to sustain our lives here on the earth. We beg that you look over our imperfections and remember us in our afflictions. Much of the work on the paper is done in bodily pain and discomfort but we do not wish to complain, for things are always better with us than we deserve. Please pray for us when you are granted an audience with the King. Grace and peace to you all.—*Editor.*

---

### FUTURE DESTINY

On a church sign in our hometown the following statement appeared some time ago: "We determine our future destiny by how we respond to God's doctrine." This very statement is a clear denial and rejection of God's doctrine, which teaches us that He predestinated those whom He foreknew (Rom. 8:29). It takes the giving of eternal life out of the hands of the Lord and places it in the hands of men, which is a denial of John 17:2. It makes the future destiny of men to rest not upon the purpose of God, but upon their works, which is a denial of II Tim. 1:9. It denies divine choice and election (Rom. 9:9-13, Eph. 1:4 & I Peter 1:2), and it destroys the distinction between those who are "fitted to destruction" and those who are "afore prepared unto glory" (Rom. 9:21-27). In a word, it deifies man and humanizes God. *This* is how this Arminian church "responds to God's doctrine." But I much prefer to respond to it in a way of *gratitude and acceptance*, rather than in a way of *rejection and denial*.

What if God had only "made salvation *possible* for all mankind," because, as freewill religionists express it, "they all *deserved* a chance to be saved"? And what if He had then left it in their hands as to whether or not they took advantage of the chance? Where is there any grace or mercy in such an arrangement? How can there be *deserved* mercy, or *merited* grace, when the very terms themselves clearly imply no merit or desert? How could the future

destiny of God's people be "according to His own purpose and grace which was given them in Christ Jesus before the world began," if it depended on how they responded to His doctrine.

What a blessing it is to know that God has predestinated His people unto the adoption of children by Jesus Christ unto Himself, *according to the good pleasure of His will* (Eph. 1:5)! How good it is to know that He makes known unto them the mystery of His will, *"according to His good pleasure which He hath purposed in Himself!* How wonderful to know that they "have obtained an inheritance, being predestinated *according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory*" (Eph. 1:11-12)! How comforting it is to know that His divine decrees cannot be repealed or overthrown or defeated. And how good it would be if all who *profess* to believe the Bible really *did* believe it and would serve the Lord according to truth rather than according to the commandments of men!

If the destiny of men had been left to themselves, then all of them would have been ultimately consigned to eternal woe and torment, because by nature all of them were alienated from God. They were all together become filthy and none of them would ever have done any good if left to themselves (See Psalm 14:2-3 & 53:1-3). Therefore the mercy of God is seen in the fact that He did not base their future destiny upon how they would respond to His doctrine, but He based it upon His own eternal purpose and grace. This will result in the final salvation of all those that were given to Christ in the covenant of grace before the world began. He will quicken all of His people into divine life sometime between conception and death. "All thy children shall be taught of the Lord" (Isa. 54:13). And those who are not His will justly die in their sins and will suffer the penalty that all mankind would have suffered if God had not seen fit to deliver an innumerable host from their ruined and lost state by nature.

He has not been pleased to tell us why He did not deliver the whole race of Adam from their fallen state, but it is obvious that He did not, and it is sinful for us to question what He does or has done.

---

Daniel 4:35 tells us as much as we need to know about questioning God's will when it says, "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" And finally, hear the words of Christ (Matt. 11:25-26; "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." If it seemed good to God the Father, as well as to His beloved Son, then it ought to also seem good to us.—*Editor.*

---

### OUR ACTIONS HAVE CONSEQUENCES

Does God bring judgments upon transgressors? Does He punish the wicked for their ungodliness? And does He chastise His people for their disobedience? According to the Bible He does. The wise man Solomon said, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:14). Paul concurs when he says, "We shall all stand before the judgment seat of Christ" (Rom. 14:10), and he quotes Isaiah 45:23 as proof. In Romans chapter one the apostle gives a long list of things "which are not convenient," or which are not proper, and he says, "knowing the judgment of God, that they which commit such things are worthy of death."

Were the hurricanes that devastated New Orleans and other areas in 2005 a judgment from God? I don't know, but one thing I *do* know—it infuriates some people for anyone to even suggest such a possibility. Over the years New Orleans has had the reputation of being a very wicked city, and I am sure that gambling and myriad other vices are very displeasing to God. I believe that in many respects our country is on a downward course, and at a rapid pace. This certainly cannot be interpreted as an indicator of God's approval or approbation? I believe our country is paying, and will yet pay, a high price for the decadence within its borders. It seems to me that there is a concerted effort on the part of secularists to remove God from every vestige of our society.

---

There is an incident mentioned in Luke, chapter thirteen, concerning some Galilaeans, whose blood Pilate mingled with their sacrifices. In response to this Jesus asked, "Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Then he gave another example of calamity befalling eighteen people who were killed when the tower of Siloam fell on them. And again He asserts that those eighteen were no greater sinners than any others that dwelt in Jerusalem, but that unless those who were then listening to Him repented they too would face similar destruction. Shall this country likewise perish if it does not repent? We have a great many examples of societies being destroyed for their wickedness. Are we immune? I don't believe so.

There are terrible consequences to the wicked, all of which ungodly characters daily and hourly violate, disregard, and disrespect God's commandments, and there are various forms of chastening for the children of God who heedlessly disobey the laws of Christ. I believe there is much wickedness in this country and that we, as a nation, are suffering for it. However, I just as firmly believe that if His people will follow the instructions given in II Chronicles 7:13, He will heal our land.

I long to see more meekness and humility, more of a prayerful spirit, more of a sincere seeking of God and godliness, and more of a turning away from the vain and perishable things of this present evil world. Many of God's people have become so callous, and so desensitized to the worldliness surrounding them, that they often fail to see some sins as being, in Paul's words, "exceeding sinful." There are numerous things that they apparently see no harm in, but I believe them to be very displeasing to the Lord. May He help all of us to better recognize what is acceptable to Him and what is *not*, and may He give us grace to walk worthy of the vocation wherewith He has called us. Our vaporous life on this earth is short at best. May the hallmark of our lives be righteous living, and may we be found often praising our blessed Saviour for His manifold mercies to poor sinners such as we.—*Editor*.

---

**MUSINGS ON ETERNAL THINGS**

Of Father, Son, and Holy Ghost  
Let ev'ry quickened sinner boast:  
God's mind, God's will, and God's decree  
Combine to set the sinner free.

To Him the glory all belongs  
Both in our sermons and our songs:  
His word should be our daily bread  
And by it thus we should be led.

To our Dear Lord all glory give  
For it is He by whom we live:  
Our ev'ry breath to Him we owe  
And from His hand all blessings flow.

Eternal purpose, firm, secure,  
Makes ev'ry promise always sure:  
God cannot fail nor be cast down—  
No weakness can in Him be found.

He always knows man's ev'ry thought  
And brings each evil scheme to naught:  
No deed by Him can go unseen  
However vile, or vain, or mean.

In heav'n His grace will all unfold  
As wordless beauties we behold  
And there, eternal joys will flow  
Such as we never knew below.

Eternal treasures will appear  
And to our minds all will be clear:  
Great depths that from us were concealed  
Will there most sweetly be revealed.

8-14-06

R.E.H.



## QUENCH NOT THE SPIRIT

Perhaps I may be forgiven if I write this for myself. I need it more than most of you. But you are welcome to read and apply it to yourselves if you wish, for this expression from First Thessalonians 5:19 applies to every one of God's elect, some more than others. I admit to being a procrastinator, to being too hesitant to go forward in service, and to a tendency to make excuses. Inertia is a great problem for me, more so now that I have grown older. Preaching the truth is not popular, so I am often hesitant when I should be bold. So I need this lesson.

The true Spirit is an inner impulse that tells the saint his duty, and that he needs to be about it. He knows we are subject to influences from without and within. We are often wayward children, led by our own wants rather than the spirit of wisdom. If we would be wise we need to heed Him that has all wisdom, that Spirit from above who is "*first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy*" (James 3:13-18). He cares for the fatherless and widows (James 1:27). He teaches us to guard our tongue (James 3:4-10). He tells us to avoid the appearance of evil (I Thess. 5:22). Heeding His counsel produces good fruit, the approval of God (Gal. 5:22, 23). Doing so is about as contrary to the human spirit as can be, as the apostle Paul discovered to his sorrow (Romans 7: 5-25).

The world is full of spirits of all kinds, and we all need to contemplate what spirit is prompting us in our decisions. The world offers many enticing temptations to take our time, labor, and money, and just because an opportunity appears doesn't necessarily mean the Lord is in the matter (1 John 4: 1). Even the religious world offers great numbers of activities under the heading of Christianity, very few of which honor our God or His Son Jesus. Every man who calls himself a preacher will try to persuade others to follow him. What influence will we follow? Most of those spirits deserve to be quenched, for they are meaningless and deceptive at best, very much like those false prophets that Elijah mocked (I Kings 18: 27). Several years ago a little church that I pastored met in a

---

rented room in a YMCA. One day another organization also met in a room down the corridor. They outnumbered us, and their enthusiasm (foot stomping, shouting, hand clapping, and other such things) threatened to drown us out. One of our brethren, with an *I'll take care of it* look, walked out of our room. In a moment or so the noise turned to complete silence. Later I asked him what he said to those folks. He told me, *I didn't say anything, I just opened the door and glared at them.* He certainly quenched their spirit for that day. Perhaps more worldly spirits need to be quenched in a similar fashion.

The Spirit spoken of in this text is the Spirit of God, of course. *Is it possible to quench this Spirit?* Yes, it is. That is, it is possible to resist it, to cover up those divine impulses, to get so involved in other activities like work, entertainment, family and friends, that we forget about what the Lord would have us do. That Spirit may not forsake us entirely, but He may cease from speaking, letting us go our own way to learn by hard experience. It is also possible for us to be so moved by negative feelings toward other people that our prejudices, our anger, our jealousy, our wicked thoughts, leave no working room for anything divine. I read once of an old brother who was invited to some activity away from his church, but he told them he could not go because he had an appointment. When questioned, he said, *Yes, when I joined the church 50 years ago, I gave them my promise I would be there. And this is my meeting time.* He believed that if he made such a promise he ought to keep it. The Lord and I agree. At meeting time our place is at church unless we have a very good reason not to be, and be there with prayers in our heart, and kind words on our lips.

I knew a man, to me a brother in Christ although he was never baptized, who loved good preaching, with one exception. It upset him greatly when the pastor preached on duty. You see, he believed in what he called *sovereign grace*. He believed if God wanted him to do something, He would give such irresistible grace that he would have no choice but to do it. If he didn't do something, it was because God had not given him the grace. Thus, by his religion the fault belonged to God, and not to himself. He was unable to see

---

that his theory put the blame on God for all human failures. Lots of people blame God for their own mistakes. This man loved the church, but never joined it, so it appears God gave him the desire, but not the grace. With such a strange belief perhaps it's as well that he was not a member.

We had a dear friend who confessed that he had wanted to be a member of the church for more than forty years. He told of leaving the church room many times when the opportunity was given for membership, or sometimes he held tight to the seat in front of him so he would not go forward. Was that because he did not have grace? Or was it because he did not step forward to use the grace that was given? I had the privilege of baptizing him, but he carried a feeling of guilt all his life for what he recognized as his rebellion. It takes no more physical strength to walk to the front of the room than to walk out the door. There is no greater reason for wanting to do right than the story of Jesus, crucified for us and risen for us, so that we also might rise from baptism to walk in newness of life. (Romans 6: 3,4). If the Spirit draws us by the gospel, then we should give heed and show our love by our actions.

The urging of the Spirit is personal; it isn't to everyone alike. I knew a man who coveted to preach in the worst way, though his church knew he had no such gift. After a brief illness once, he told the church that he had promised God that if he survived the illness he would not resist preaching any longer. No doubt he had other gifts that he could use for the good of the church, but preaching was not one of them. To one person, said Paul, there is given one gift, and to another person, a different gift. (I Cor. 12: 4-10). If the members are led by the true Spirit, each member will fill his proper place, and the church body will be whole and healthy (I Cor. 12: 11-14). If the Spirit shows you a task, whether it be visiting some sick person, or feeding some hungry person, or being a good steward of the church property, or of doing some other good work, there will not only be opportunity given, but the means by which it can be done. Use what you have where you are, to the best of your ability. Don't ever think because you don't have some other person's gift, that you don't have a needed place. And don't be like children

---

who, if they can't be "it" in a game, they won't play.

How important it is for the saints to encourage one another! How often we intended to do something or wanted to say some encouraging word, but never got around to doing it! Words of appreciation are never amiss, and without them discouragement is sure to come. I recall on one occasion I had been rather depressed, and it bothered me enough that my chest began to hurt, so I visited a doctor. He found nothing wrong with me, but before I left him he sat down beside me and asked me, *Who pastors you pastors?* He knew my problem, you see. I didn't need him at all, I needed encouraging friends. How many times the thought crosses our minds that we will write a letter, or pay a visit, or make a phone call, but we put it off, or make some excuse. Charity never seems very big or important until we ourselves need some of it, does it? And the giving of thanks to others is not charity, it's our Christian debt.

ELDER RAYMOND WEBB

---

### HUNGRY, FAINT AND POOR

Somehow, I can't imagine the Church at Ephesus having a sign in front of the building where the saints congregated bearing this inscription: "Jesus said, Feed my sheep....Free Groceries!" I actually saw such a sign on the lawn of a building bearing the name of Christ. After my initial disgust wore off, I recalled the verse, "If any would not work, neither should he eat (I Thess. 3:10)." Solomon by the grace of God also left more godly wisdom on record writing, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us" (Eccl. 1:9-10). There must always have been some who have confused "social welfare" with Christian charity. Paul didn't distribute stipends like those dispensed in the Philippines today by the Missionary Baptists who egregiously have attempted to sully the name Primitive Baptist by associating themselves in name only with the Lord's Church. If someone wants to build a large congregation then hand out free groceries. If a congregation desires to glorify God then let it do

whatsoever the Lord commands (see John 15:14).

Perhaps some might believe these thoughts contrary to the Spirit or the letter of the New Testament Church. Were there not some that came to Capernaum looking for Jesus? These were they whom our Lord indicted saying, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled (John 6:26)." Seeking the Lord required work. But what wrought such labor? These were not hungering and thirsting after righteousness. Our Lord admonished these that came to Him saying, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed (John 6:27)."

Man is familiar with labor. Labor is not something loved much in this world. Since Adam sinned man's lot changed from dressing and keeping that which the Lord so graciously and gloriously created to laboring to bring forth even the bread that man consumes. We humans (Adam multiplied) still now eat bread in the sweat of our face. Before sin entered the world Adam was told that "of every tree of the garden thou mayest freely eat." Now Adam multiplied is free of any righteousness in himself and a servant to sin serving sin in bondage. Such creatures would delight to be released from the burdens that came their way because of sin's entrance. The flesh takes no comfort in the good news that there is meat which endures unto everlasting life! Sinful flesh shall not profit from the work of the only begotten Son of the Father; nor shall those born only of the flesh rejoice that God the Father hath sealed His only begotten Son and all that were given Him out of this world.

Those coming to Capernaum looking for relief from their labors rather than rest for their souls responded to our Lord's admonishment asking, "What shall we do, that we might work the works of God?" Our Lord answered them saying; "This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? What dost thou work?" It was feasible for the flesh to rejoice in the carnal blessings of receiving relief. Without faith how shall one say I believe, much less say, with tears, "Lord,

---

I believe; help thou mine unbelief!"

So let the worldly shepherds feed their flocks with "free groceries." The Lord's Church will always be standing as long as the earth remains for those hungering and thirsting after righteousness. There the Lord will fill their heart's desires by the grace of God. There shall be the home of those that say, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation (Isa. 12:2)." James speaks about faith saying, "If it hath not works, it is dead being alone." He goes on to write, If a brother or sister be naked, and destitute of daily food, and one of us say unto them, Depart in peace, be ye warmed and filled and give them not those things which are needful to the body; what doth it profit? Let us be kindly affectioned one to another with brotherly love in honor preferring one another. Let us not be slothful in business but be fervent in spirit serving the Lord. Let us rejoice in hope, and be patient in tribulation. Let us continue instant in prayer and distribute to the necessity of saints, as we are told in Romans 12:10-12. The Lord's Church is not to be inundated by men without a thought of free grace, or gratitude toward Almighty God for even His providential blessings.

ELDER MARTY HOOGASIAN

---

### IF THERE HAD BEEN A LAW GIVEN

"If there had been a law given, which could have given life, verily righteousness should have been by the law" (Galatians 3:21).

In Paul's epistle to the Galatians he corrects several misconceptions that the brethren had regarding the law and its purpose. However, it is of importance to notice that in the first chapter Paul states, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another gospel* (emphasis mine)." It seems that the brethren were quickly becoming followers of men and not followers of the gospel. It is also important that the reader understand that this error is not and was not limited to the churches of Galatia. In fact, these errors exist in the modern era and Paul's message is just as applicable today as during the

---

time of his letter.

Today, with modern technology, people are inundated with the “gospel” message from all directions. Whether it comes from televangelists, radio stations, the Internet, books, T-shirts, or even bumper stickers, one thing remains constant, the message is works related. Is it really any wonder that so many could be led astray and given unto another gospel when all they ever hears is works related? It is important to note that just because something is popular doesn't always mean that it is correct or acceptable. Need I remind our reader of the way the Lord and his disciples were treated for preaching a doctrine that was anything but popular? The methods and “means” that I refer to are too many to mention but in all instances you will find grace removed and works applied. But, the question still lingers if eternal life is obtained by any other means than grace then why did Paul say what he did in Galatians 3:21— “for if there had been a law given, which could have given life, verily righteousness should have been by the law.”

When studying the word of God it is very important that we know what the word says before we try to figure out what it means. In reviewing the third chapter of Galatians it is important to understand that Paul referred to the brethren as “O foolish Galatians.” The brethren having erred from the faith had reverted to works and were seeking justification by the law. Paul explains in the third chapter the purpose of the law. The brethren, who literally were working for their righteousness, were no doubt taken aback when Paul exclaimed “ Wherefore then serveth the law? It was added because of transgressions.” The law was never intended to make anyone perfect, “for the scripture hath concluded all under sin.” I have often referred to the law as a spotlight, essentially a beacon, a light that shines on our transgressions letting us know how fallible and incapable we are as children of Adam. It demanded perfection and we have all sinned and come short of the glory of God, leaving us hopeless in the flesh, unable to obtain salvation by works.

Most of what one hears today from popular religion is contradictory to Paul's writings. Which brings to question who is

---

right, Paul or popular religion? Paul said **“had there been a law given,”** which indicates that there never was a law given. These six words alone destroy every error of Arminianism and put to rest the salvation-by-works doctrine. Yet people still seem to promote these vain errors. Some argue that Acts 2:38 is the formula, others Mark 16:16, some say John 3:16, many suggest the “sinners prayer,” or the answering of an alter call. In each case “works” or effort on the behalf of the sinner supposedly causes or obligates God to their salvation. Is this not works? Is this not taking texts out of context and thusly making those texts “a law?” I imagine that the Galatian brethren were thankful for Paul’s admonition. It would do many others well today if they would also adhere to Paul’s words and remember...“If there had been a law given, which could have given life, verily righteousness should have been by the law” (Galatians 3:21).

ELDER BRIAN MOORE

---

### ELDER DALTON, AN

#### IRISHMAN AND A TRAIN CONDUCTOR

I was once traveling through the state of Kentucky and had to change cars at a little place called Nortonville, a very small dismal looking place. I found on my arrival there that I would have a seven-hour wait; so I began walking up and down the platform trying to kill time as best I could. After a while an Irishman, ragged and dirty, came into the depot and took a seat. I noticed he was all the time watching me, and I at last made up my mind that perhaps he was after no good; and so I watched him with a very suspicious eye.

Finally he spoke, as I was passing the door, and said to me, “Come here and sit down. I want to talk to you.” I thought, “I am not afraid of you,” so I went and sat down. The first thing he did was to reach over and push my hat back. He remarked, “I like your countenance, and feel like I want to talk to you.” I said to him, “Talk on then; I will listen to you.”

He began quoting Scriptures and applying them. I soon found out that he was well versed in the Scriptures and that he understood



what they meant, if I did; so I became very much interested; and after he had talked on for some time on that line, he began to tell his experience. He went on to tell what a sinner he felt himself to be, and how he tried to beg the Lord to have mercy on him.

At last he said he was down on the railroad not far from that place, and he thought his time had come; he was shoveling dirt and trying to pray, until at last he felt that it was a case made out, there was no mercy for him; yet felt that God was just, and it was but right that he should be banished from His presence forever. But he said that all at once the trouble left him, light flashed all around him, and the first thing he knew, he was standing between the rails, praising the Lord at the top of his voice, and the other hands all laughing at him; but he said that he did not care for their laughing, he loved the Saviour, and felt like he never could praise Him enough for what He had done for him.

When he got through I was crying for joy. I loved him and could not help it. I felt like he was my brother, so I told him what I hoped the Lord had done for me; and ere I was aware the train ran up and I had no ticket, and could only run and get on the train. I reached back, after I had got on the step of the car, to shake hands with him, and he kissed my hand before he would turn it loose.

I went in and took my seat, was still crying, could not quit, and the conductor came around taking up tickets. When he came to me I told him I had no ticket, but I would pay him the money; and while we were changing the money, he asked me what I was crying about? I tried to waive the subject by telling him that I didn't suppose he would know anything about it if I should tell him; so he went on. But after he had taken all of the tickets, he came back and sat down beside me, and asked me again what I was crying about. I tried to waive it off again by saying that it would be of no interest to him; but he urged me, saying, "I want to know anyhow." So I told him about the Irishman, and our talk; and before I was done, he was crying, and remarked to me, "I have been wanting to talk to someone on that subject for some time," and he began and told me his experience. Then I was filled with joy again; and before I reached my destination he came and handed my money back and told me

---

any time I could strike his train not to get any ticket: "For," he said, "you are the first man I ever talked with that knew my feelings."

I never was permitted to meet either of them any more; but I felt then, and I feel now, that after a while I will meet them both in heaven, if I should ever be permitted to get to that good world; for no man ever taught those two men that lesson. They had never heard it, but they had learned it alone by the revelation of Jesus Christ.—**Elder T. S. Dalton**, *From his Autobiography, 1912*

---

### THE MODERN MISSIONARY'S TWO POSITIONS.

When you begin talking with one who believes that preaching is a means of saving sinners from hell, he will usually take one of two positions in regard to the heathen. He will say that he believes the heathen are lost unless the gospel is preached to them, or he must admit that they are not lost, but that God will save them because of their ignorance and helpless condition. But to the advocate of salvation by works either position becomes ridiculous if you force him to the logical conclusion.

Recently the writer, in talking with a missionary, asked him if he believed the heathen would be doomed without the gospel. He said no, but that he believed they were a law unto themselves and God would not damn them when they had no opportunity to hear the gospel and believe. "Then God saves them in their ignorance by His mercy?" I asked. He said, "Yes." I then asked him if all the heathen who heard the missionaries preach believed the preaching and accepted Christ? He said, "No." Then what becomes of those who hear and don't believe?" He said they were lost.

"Is it not true, then, that your gospel is a gospel of damnation, instead of a gospel of salvation? If all the heathen will be saved who never hear the preached gospel, and some of them will be damned after they do hear it, would it not be better for the heathen that they never hear it at all?" This he saw, but was loath to admit, and seemed rather to think that they ought to be lost if they hear the missionary and would not believe him.

Such is some men's idea of mercy, and yet at times they would appear more merciful than God, and condemn His election and

---

predestination of poor sinners to salvation because He does not elect and predestinate all, and at other times they would damn the poor heathen because they won't believe and accept the preaching of the missionary.

But sometimes you find the modern missionary advocate taking the position that all heathen are lost without the gospel, and if so, just try to find out how much money he gives to send the gospel to save the heathen. Usually he is ashamed to tell. For, as a matter of fact, such people usually spend far more on folly and fashion than they do to save the heathens. Now, if they can save the heathen by the use of their money, and refuse to do so, but spend their money foolishly and for luxuries, don't you think they ought to be damned instead of the poor heathen?

According to their doctrine the heathen must depend upon them for salvation. They have the power to save them. But they are too selfish and too proud to do so. They build fine church buildings, buy ten thousand dollar pipe organs, dress in the latest and most expensive styles, and bedeck themselves with costly jewels while the poor heathen are dying and going to hell a hundred thousand a day for the lack of the preached gospel that they can send, *but don't do it!*

What do you think of such a system of salvation? How would you like for your salvation from hell to depend upon the advocates of modern missions? Would there be any comfort to you in such a thought? God deliver us from the doctrines of men who boast of power to save sinners by the use of money, while at the same time using said money to satisfy selfishness, pride, and vainglory.

Such is not the gospel of Christ. It is "another gospel" which Paul says "is not another." For, in truth, it is *no gospel at all*. Gospel means good news, and there is no good news in the plan of salvation devised and preached by men. Jesus is the Saviour. There is no other. There is no need of another, for all power in heaven and in earth is given into His hand that He should give eternal life to as many as God gave Him, and He will do it. And there are none able to pluck them from His hand. Our hope is that He remembered us in mercy and provided salvation for us in the person of His dear

---

Son, and those whose hope is in Him shall not be disappointed when they are called to walk through the shadow of death and try the realities of that world they see by faith.—By Elder R. H. Pittman, *Zion's Advocate*, 1915.

---

### OUR ABSOLUTE DEPENDENCE UPON GOD

“Without me,” says Christ, “ye can do nothing” (John 15:5). “In Him” (that is, in God) says Paul, “we live, and move, and have our being” (Acts 17:28). God is the Source and Support of every natural and spiritual being, the Author of every natural and spiritual blessing. He is everything to us; we are nothing without Him. But for His creation we would never have had any being. But for His preservation, we would have no existence now. He numbers all the hairs of our heads. Not a sparrow falls to the ground without Him. Independently of Him we would have no power to breathe, or to think, or to feel, or to act, or to eat, or to drink, or to sleep, or to plant, or to reap, or to obey Him.

We may, by His power, plant and water, but only God can give the increase. We cannot make it rain, when we think it needed; nor can we stop it when it seems excessive. We cannot make the wind blow or cease. We cannot make even our own hearts beat, and our blood circulate. We cannot make the sun or moon rise or set, or the stars shine or quit shining. We are utterly dependent upon God for every natural blessing, and upon Christ, the Son of God, for every spiritual blessing.

Christ is the incarnation, the Power and the Wisdom and the Salvation of God. Without His atonement we could not be pardoned. Without His resurrection we could not be justified. Without His Spirit we could not be regenerated or sanctified or glorified. Without His love we could not love and obey and be reconciled to God. Without His teaching and example we could not know the Divine perfection. Without His mediation, we could not enjoy the favor of God. Without His promises, we would sink into despair. Without Him we could never enter heaven, and enjoy its pure and everlasting pleasures.

---

But we can do all things through Christ who strengthens us. That is, by the power of His almighty, indwelling Spirit. We can imperfectly, but sincerely love and obey and be resigned to God, crucify the old man with his affections and lusts, do justly, love mercy, and walk humbly with our God, live soberly, righteously, and godly in this present evil world, live in peace with all men, love and forgive and forbear with our brethren, and love and forgive and pray for and do good to our enemies; and, in this way, as living branches of the true Vine, bear much fruit unto God, and glorify Him in our bodies and spirits, which are His. O for grace to enable us thus to live!—Elder Sylvester Hassell, *The Gospel Messenger*, 1911.

---

### THE BLESSED STATE OF GOD'S PEOPLE

The very voice that spoke all created matter into existence calls the chosen ones from death in sins to a spiritual life that will endure to all eternity. They all hear and live. In the midst of a sinful world they still dwell, and clouds often hover over them. Storms often break forth upon their way and fill them with terror. They are all poor in spirit, and many of them are so poor in a financial sense that they can barely live. Yet not one of them is ever forsaken by that God in whom they trust. His eye is continually upon them all and His ear is ever open to their cries. While they are poor in themselves they are rich in Him who loves them. The rich man mentioned by the Saviour fared sumptuously here, but his good things were all *here*. How *different* it was with Lazarus!

The same voice that calls His people from death to life here finally calls them home to live with Him. Their disembodied souls bask in His holy presence, and bathe in "seas of heavenly rest." Ages pass by, but duration is no longer measured off to them by the flight of years. As their bodies lay asleep in death time is not marked. And when the same voice of omnipotence calls the sleeping dust, the very bodies they possessed here, from death's domain, it will be as if they had gone to sleep and immediately awakened. The work of salvation will then be completed, and all the redeemed throng will ascend to meet the Lord in the air, and so shall they

ever be with Him. No tears of sorrow will ever flow there, no farewell words will ever be spoken.

But we forbear for want of language. Besides, "it doth not yet appear what we shall be," but we are told that "we shall be like him" and "we shall see him as he is," and this is enough. Wait O my soul, upon Him here. Let the meditations of my mind, the emotions of my heart, the language of my lips, and my every day walk, show forth the glory of my Redeemer's name. Is your desire expressed in the above wishes, poor trembling one? May the Lord lead you more and more into this desire. The most blessed state that a child of God can be in is to feel sensible of his own weakness and dependence upon the Lord together with a prayerful desire to know his will and to do it. That desire to be pure; must arise from an unselfish principle. It must be prompted by love for Him; love disinterested and unselfish. Such a love is given by the Spirit and qualifies its possessor to praise and glorify His dear Master's name.

The sufferings endured by the Lord's people here are not worthy to be compared with the joy that shall be revealed in them when they get home. Their possessions lie beyond death's narrow stream. There all will be well with them forever. As we have said, it appears not what we shall be as yet, but we know that heaven will be all to us we can possibly hope for and more. So we need not fear of heightening our imagination of its glory and splendor beyond the reality. Many delights and scenes in nature have been employed to express our anticipations of that heavenly country. It is proper for us thus to contemplate its blessedness. We may, with propriety, frame expressions from familiar objects to aid our minds to grasp, as a foretaste, the joys that await us on the other shore, the glory that shall yet be revealed, the good things that God hath prepared for them that love Him. "Oh, heaven! Sweet heaven! Dear home of the blest! How I long to be there, and its glories to share, and to lean on my Saviour's breast.—Elder John R. Daily, *Zion's Advocate*, 1900.

---

Lay all your troubles at Jesus' feet, and never doubt His ability to handle them.—*r.e.h.*

## BIBLE PECULIARITIES OF PRIMITIVE BAPTISTS

If the Primitive Baptists were to hold big revival meetings, tell graveyard stories for preaching, work on the sympathies of children and persuade them to profess religion whether they know anything about a change of heart or not, and just take everything they could get in order to have a big church, I guess they could have it all right. But what would they have? They would have about what other churches have—a lot of worldly-minded, self-righteous, giggling worldlings that could never be satisfied only by the things of the world.

Give us the old-time, heartfelt religion in its simplicity which makes people rejoice and praise God right here on earth, and we are perfectly willing for worldly institutions and churches with all of their pride, formality and greed for show, worldly fame and popularity, to have everything that belongs to them. The Primitive Baptists are so peculiarly attached to each other and their old-time service which they have adhered to ever since the apostolic age that they consider one day in the courts of the Lord better than a thousand anywhere else.

The world in amazement wonders why the Primitive Baptists will sacrifice so much and go so far to meet each other in the service of God. It is because the food their spirits want can be found nowhere else. If their loyalty to each other and sacred devotion to Heaven's King is not real and prompted by His own everlasting love in their souls, then what else could be the cause, since it could not be for worldly gain or honor?—**Elder T. L. Webb, Sr.**, *The Baptist Trumpet*, 1913.

---

A preacher cannot chop with a borrowed ax. It will fly off the handle every time. You could make a world as easy as you could keep the people from knowing your ideas were not original. The only safe way is to just be yourself and preach what the good Lord gives you; let that be much or little. If the Lord gives you anything for the people, it will be good and they will enjoy it.—**Elder S. N. Redford**, 1939.

---

### THE TREE FIRST—THEN THE FRUIT

*“Whosoever believeth that Jesus is the Christ is born of God”  
(I John 5:1).*

John does not mean that a mere acknowledgment of the existence of Christ proves that a person has been born of God, or regenerated, but he is referring to that belief which arises from a love for, and an adoration of, Christ. As the very next words show, those who love the Lord are the ones under consideration. Those to whom God has given divine life not only love Christ but they also love others who have likewise been given that same life. This is what the apostle means when he says, “Every one that loveth Him that *begat* (gave life) loveth him also that is *begotten* (born) of Him.”

It is very wrong to say, “Whosoever will believe that Jesus is the Christ will *get* born again.” To express it that way makes the new birth to depend upon the action of the unborn, which makes no sense. But to state the matter as did the apostle makes the birth to precede the belief. This is the Bible order of things, *birth*, then *belief...life*, then *action*.

Both faith and love are *fruits* of the Spirit, and in order for that to be true the Spirit must come first. Just as a tree must exist before its fruit, so also must *spiritual* life exist before *spiritual* fruit. This is a very simply principle, but most religionists of today totally miss it. They are still trying to get dead sinners to do something in order to have life, and as long as they pursue that course, just that long they will labor in vain. Only spiritually born children of God will hear and believe spiritual things.—*Editor*.

---

### NEWS NOTES

---

#### THE LONGS NEED OUR PRAYERS

Sister Virginia Long, wife of Elder Ernest M. Long, of Stanley, Virginia, is in the Montview Nursing Home in Luray, and has undergone brain surgery. As of this writing (December 16th) she was not doing well. Elder Long asked that we solicit the prayers of all our readers in Sister Virginia's behalf. She fell on Oct. 28th resulting in a compressed fracture of the L-1 vertebra in her back and she has lost the use of her legs. It goes without saying that



Elder Long is going through a very stressful time in sympathy for his dear companion of 67 years. These dear ones have entertained a great many people in their good home over the years, including the unworthy writer and his family. They always did their utmost to see that we felt welcome and comfortable. Elder Long wishes to humbly thank all those who have expressed their love and concern in any way. For those wishing to write to them their address is: **Elder & Mrs. Ernest M. Long—3675 Farmview Rd—Stanley, VA 22851.**

## **ORDINATION OF BROTHER**

### **EDDIE WAYNE WILSON**

In response to a call from Hawksbill Primitive Baptist Church, of Luray, Virginia, a presbytery was formed on Saturday, Nov. 18, 2006, for the purpose of ordaining Bro. Eddie W. Wilson to the full work of the gospel ministry. The presbytery was made up of Elders Forest Atwood, Richard Cox, Ernest Long, John Nichols, Jimmie Painter, Gary Utz, and Toliver Utz,

The following deacons were also present: Granville Utz, Floyd Aylor, Hank Lewis, Harry Waites, Wayne Baldwin, Wayne Hite, James Creel, Even Olinger, Ralph Steele, Winston Huffman, Lewis Judd, and Sam Baggarly.

It was determined that the church was still of the same mind as to the ordination of Brother Wilson, after which the presbytery was formed. Elder Gary Utz was named Moderator; with Bro. Wayne F. Baldwin, Clerk. The following were designated: Bro. Wayne Hite to speak for the church, who delivered Bro. Wilson to the presbytery; Elder Forest Atwood to question the church; Elder Toliver Utz to question Bro. Eddie Wayne; Elder John Nichols to offer the ordination prayer, and Elder Gary Utz to deliver the charge.

Both the church and Bro. Wilson were questioned; after the satisfactory completion of which it was moved to continue the ordination. The ordination prayer was then offered by Elder John Nichols, after which the laying on of hands was carried out. Bro. Eddie Wayne's wife was escorted to a seat beside him while the charge was delivered by Elder Gary Utz, using as a text, 1<sup>st</sup> Tim. 4:12-16.

Hawksbill Church having expressed their satisfaction with the

work of the Presbytery, Elder Edward Wayne Wilson was turned over to the church as a duly ordained minister of the gospel.

The Minutes of the ordination were then read by the clerk and approved by the presbytery, after which the presbytery was dismissed. Dismissal prayer was offered by Elder Richard Cox. During the singing of hymns the congregation came forward and shook hands with the newly ordained minister and his wife. The service was then dismissed with prayer by Elder Ernest Long.

A copy of these Minutes is being made a part of the church records; and copies also furnished to the *Advocate and Messenger* and the *Gospel Appeal*.—**Elder Gary N. Utz, Moderator, Bro. Wayne F. Baldwin, Clerk.**

## OBITUARY

**SISTER ESTELLE ELIZABETH PAINTER** (86) of Stanley, Virginia, died Monday, Oct. 30, 2006 at Montvue Nursing Home in Luray, Virginia. She was born Nov. 29, 1919 in Harrisonburg and was the daughter of the late George Graves and Myrtle Lee Donovan Graves.

Sister Elizabeth was a homemaker and was a member of Alma Primitive Baptist Church. On Dec. 24, 1980 she married Brother James (Med) Painter who preceded her in death on Jan. 27, 2004. Sister Elizabeth and Brother Med loved to attend church and were faithful members as their health permitted.

She is survived by a daughter, Sarah Bartley of Grottoes, and two sons, Donnie Shenk of Stanley and Joseph Shenk of Luray.

A funeral service was conducted on Nov. 2, 2006 at the Bradley Funeral Home in Luray by Elder Jim Painter. Burial was at Beahms Chapel Cemetery in Luray, Virginia. Submitted in Christian love.—**Elder Jim Painter.**

## DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Mary V. Nines, Ohio, \$10.00; Sis. Dale Olinger, Va., \$10.00; Alice C. Hawkins, Va., \$5.00; Mrs. Barbara Eichhorn, Ill., \$10.00; Fred and June Bradley, In., \$35.00; Katherine F. Lowman, Md., \$5.00; Little Flock Primitive Baptist Church, Va., \$25.00; Mrs. Raymond King, Tx., \$5.00; Elder Arlie Larimer, Ky., \$20.00; Elder Greg and Sis. Nelda Dorough, Tx., \$100.00.

## SECOND SUNDAY (continued)

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

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

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

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

## THIRD SUNDAY

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

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

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggarly, 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 I 66 (Flint Hill Road) about 5 miles, turn left off Rt. 733 - about 2 miles to the church; Coming off Rt. 211 on Rt. 688 (Orlean Road), turn right on Rt. 732 in Orlean, approx. 4 miles to the church; Meets each 3rd Sunday and Saturday before at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va., 22727, Tel. (540) 948-4803; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 20115.  
April 2007

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

#### FOURTH SUNDAY

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

(540) 347-3538.

Mar. 2007

**CEDAR CREEK** - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; 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 2007

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

Nov. 2006

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

Dec. 2008

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

Dec. 2006

#### EVERY SUNDAY

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

June 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