

Advocate and Messenger

147th Year MAY 2008 No. 5

Advocate and Messenger

"SPEAKING THE TRUTH IN LOVE" — Eph. 4:15

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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IF HE HAD LEFT US

We never would have loved God's name
If He had not His work begun
And ne'er would we have felt our shame
If He had ne'er revealed His Son.

We never would have sought His ways
If He had left us in our sin
And ne'er would we have sung His praise
Had He not put new life within.

Heav'n never would have been our home
If Jesus ne'er had paid our debt
But now there's hope beyond the tomb
And there our hearts are firmly set.

10-9-07 R.E.H.

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis; Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2008

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

ENON - Great Cacapon, W.Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W.Va. 25401, Tel. (304) 263-3564.
Aug. 2008

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 2008

GREENWOOD - Minnieville, Prince William Co., from Manassas on Route 234, travel 14 miles and turn left on Spriggs Road, St. Route 643 — follow that to Minnieville Road on St. Route 640 to the church building; Meets each 1st Sunday at 10:30 a.m.; Elder J.R. Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577.
August 2008

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

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

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.
June 2008

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.
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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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THINGS I HAVE NEVER DONE

Recently I was thinking of some things I have never done—things I am very *thankful* that I have never done—and I seem to be impressed to jot a few of them down. I am keenly aware of the fact that it is only by the grace of God that I have been saved from the things that are on my mind. It is certainly not because of any superiority on my part but because of the compassionate dealings of the Lord with me. To begin with I will say that I have never thought that God does not exist. It seems that I have always known there was a God in heaven. I never believed that life came about as a result of lightning striking a primordial puddle of soup, or some such nonsense. I have never believed that God's decrees were in any way responsible for my faults, failings, and transgressions, nor have I ever charged Him with such.

I have never joined any religious order other than the Primitive Baptist Church, nor have I ever *wanted* to join any other. I have

never thought any other church was the *true* church of the Lord Jesus Christ. I have never regretted identifying myself with the church, nor have I ever recanted my faith nor wished that I had never professed it. I have never regretted anything I have done for the benefit of others, nor have I regretted spending and being spent in the service of the Lord's people. I have never regretted any of the sacrifices I have made in that effort.

I have never wanted to join with the wicked in their evil, hateful, and destructive ways, nor have I ever felt comfortable when in the presence of that class of people. On the other hand I have *never* felt ill at ease as a result of being in the midst of humble and godly people.

How large this list might grow if I concentrated on expanding it, I do not know, but I am truly thankful for that principle of grace that the Lord so mercifully placed in my heart that has kept me from doing the above things and a number of others. Again, I fully realize that by nature I am not one particle better than others, but I say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Except for this I would be lost and undone. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).—*Editor.*

NOT UNTO US, NOT UNTO US

When God spoke to the nation of Israel concerning the reasons He chose them, He made it very plain that it was not because of anything in themselves, but wholly because of His love for them and because of His faithfulness to His covenant promises (see Genesis 7:6-11). Their obedience to the commandments He gave them was not for the purpose of causing Him to love them and choose them, but on the contrary, their being loved and chosen was the grounds upon which He required their obedience. When they obeyed, they prospered, but when they rebelled they suffered the consequences that He had forewarned them would befall them if they did not keep His commandments. It is the same in the Lord's church today. Those who are blest with a home in His kingdom do not deserve it, but they have a part in it because of the way He has

led them and taught them, showing them their need of a Saviour and giving them a sweet hope in Christ. They can claim no merit and they have no righteousness to plead before the judgment bar of God. They are strictly beggars at mercy's door, and therefore, by virtue of the way He has led them, any blessing they receive is made precious in their eyes and magnified many-fold. Therefore the praise they render to Him is from the heart. It is not a mere formal lip-service but it flows freely and joyfully from the depths of their renewed souls and the spiritual sacrifices they offer up unto Him are received by Him as a sweet-smelling savor. What a contrast there is between the cold, prearranged, and prepackaged religiosity of formalists and the heart-felt devotions of those who have been taught to say with Paul, "I am less than the least of all saints," and with Jacob to confess, "I am not worthy of the least of the mercies, and of all the truth, which Thou has showed unto Thy servant!" How blest is the "little" flock who feed in the pastures made green with the grace, mercy, and love of God! "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Psalm 115:1).—*Editor.*

IMPUTED RIGHTEOUS, OUR ONLY HOPE

Christ said that the first and great commandment in the law is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." Who among the fallen race of Adam has ever done that in the perfect manner that the law requires? None. No, not one. How, then, could anyone ever expect to reach heaven on the basis of a *perfect* compliance with everything God's holy law demands? (See Gal. 3:10 & James 2:10). They can't render a *perfect* obedience to even its *least* requirement, much less its greatest, and foremost, commands? It is an impossibility with mortal men. The only man who ever rendered a perfect, complete and unwavering obedience to the law was Christ. And the only ones who will ever see heaven and immortal glory are those to whom that perfect obedience is applied or imputed.

Some argue that the way a man gets that "imputed righteousness" is by seeking it and accepting it; but that is not a workable theology, because those who don't have it don't want it, and therefore they

would never seek it, nor would they accept it even if it was offered to them. There is therefore only one other way men come into the possession of the righteousness of Christ and that is by a sovereign act of God's mercy. Paul maintained that it is "without works" on the part of man (Rom. 4:6).

O how thankful ought we to be if we are embraced in the covenant love of God and have *received*....not *accepted*....a sweet hope in Christ! How deficient we have found our love for God to be, to say nothing of loving Him with all our heart and with all our soul and with all our mind! If I knew I had to maintain that kind of love for God in a perfect way all my days in order to go to heaven I would live in a perpetual state of hopelessness. "Thanks be unto God for his unspeakable gift."—*Editor*.

GRACE TEACHES GODLINESS

Writing to the Ephesian brethren, Paul said, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." These few words, along with a host of other scriptures, plainly show that a work of grace in the soul is to be followed by a godly life. When God quickens a sinner and gives him a sweet hope in Christ, it does not have the effect of encouraging him to live a profligate life, but rather it humbles him under a sense of his unworthiness and makes him long to please his Divine Benefactor. The grace of God—rather than teaching us to live ungodly lives because our home in heaven is secure—teaches us just the opposite. It teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," etc. (Titus 2:11-12). How ungrateful God's people prove themselves to be when they fail to crucify the flesh and follow after carnal things! "The goodness of God *leads us to repentance*," not to ungodliness (See Rom. 2:4). If we have been raised up out of death in sin we ought to "seek those things which are above," and "set our affection on things above, not on things on the earth" (Col. 3:1-2). Godly living returns a wonderful recompense of good things while we live here in the world, but unrighteousness yields a bountiful harvest of unhappiness, misery, and discontent.—*Editor*.

THE TWENTY-THIRD PSALM

The Lord is my Shepherd, I never shall fear;
In the midst of my trials He fills me with cheer:
My soul He restores when I'm low in despair,
And makes me rejoice while His presence I share.

The Lord is my Shepherd, my steps He doth guide
Into heavenly fields where the still waters glide;
Then He causeth my soul in His love to recline,
While around me the beams of His countenance shine.

The Lord is my Shepherd, I need nothing more;
In every dark trouble His aid I'll implore:
Though I walk through the shadow of death's gloomy vale,
He'll not let my courage and confidence fail.

The Lord is my Shepherd, what joy fills my heart;
His rod and His staff sweetest comforts impart:
My table He spreads in the midst of my foes;
With grace He anoints me, my cup overflows.

The Lord is my Shepherd, I bless His dear name;
Through ages to come He'll continue the same:
His goodness and mercy He'll ne'er take away;
In His house I shall shelter forever and aye.

Elder John R. Daily

Groomsville, Indiana, Dec. 28, 1885

Once divine life has been given it cannot be taken away, for it is grounded in the covenant promises of God and sealed with the spotless blood of the Divine Surety, Jesus Christ. "I give unto them eternal life," says He, "and they shall never perish" (John 10:28). For a child of God to be eternally lost would be for God to break His own divine ordinances and violate His own eternal commitments and covenant engagements. There is no more likelihood of that than there is that He will cease to exist. Says He, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people (Jer. 31:33).—
Editor.

STEPHEN'S ANSWER—ACTS 6,7

In the early days of the Church the disciples, all of whom were Jewish by birth and tradition, were much disposed to cling to the old forms. Perhaps they believed, as some do yet today, that only a little reformation, a little preaching, a little judicious use of miracles, and they would get the new wine into those old bottles after all. It was not to be. Outwardly imposing, but inwardly full of dead men's bones, the system was so corrupt it was about to come under God's own judgment. The disciples were about to learn how corrupt by the hard experience of a very faithful servant, Stephen.

Who or what is the true church? How do you recognize it among the organizations all claiming the name? What is it to be a Christian? Must the Lord's Church be a separate body, or can she somehow assume a station beside other systems? The Book of Acts answers those and many other questions, for that first church was to serve as a picture of the Church for all ages. From its first days when it numbered only one hundred twenty disciples, God planted it, and God made it grow (Psalms 127:1).

At the time of this lesson the infant church numbered in the thousands. The Lord was adding to it daily. Though peaceful in nature, the apostles became the object of persecution by winning so many believers, taking them from those who controlled the tradition and who until then had all the glory, the wealth, and the power (which incidentally, is the definition of Mystery Babylon). Stephen did not underestimate the power of his enemies, for he knew full well what they were capable of doing, but the Lord gave him grace above measure to defend his faith publicly. Nor could the Jews resist the wisdom and spirit with which Stephen spoke. This was God's work, and not man's.

The charges brought against Stephen by suborned witnesses (bribed, prejudiced, knowingly false) were threefold. He was accused of blasphemy against the holy places, of preaching the coming destruction of the temple, and of attempting to change the customs and laws given by Moses. Before reading his answer to

these charges, it is well to consider exactly what constitutes blasphemy (or heresy, or libel, if you prefer), and whether a man can be guilty of such charges when he speaks the truth.

By dictionary definition, heresy is any doctrine that contradicts the commonly accepted belief of the people. Christians should know better than that. The standard for truth is not what is commonly accepted, but what God has said. Truth is not what people want to hear, but what God would have us to hear. Nor can any preacher be justified who preaches to please people rather than what he knows God has commanded. There is no church or preacher who can safely fellowship or befriend those who deny or set aside for personal reasons the teaching of God's word.

Stephen's defense rested not upon debates about tradition but upon a plain statement of what God has said and done throughout Jewish history. There was not a person present who didn't know perfectly well the story that he unfolded. Nor did they want him to preach those things, for their own hypocrisy was revealed by every word that he spoke. People who do wrong are always happier when preachers remain silent.

Far from blaspheming the holy places, the Christians had honored them far better than the Pharisees. Who do you think most honors God—the Lord's Church, or man-made institutions in the world? While the Pharisees claimed Moses as the author of the temple, and of their religion as a whole, they knew it was not true. Moses had constructed the Tabernacle, that tent which was taken down and moved from place to place, but that had given way to Solomon's temple nearly a thousand years earlier, and Solomon's temple had been destroyed some six centuries before, so that the reconstructed temple they now used was nothing Moses had ever imagined. God had always promised change, a gradual growth and enlargement of the Divine work, as the history of the temple itself proved. The Christian ought to know this, for even the Church as we have it will one day give way to something more glorious, in heaven above. I can hardly wait.

The Jewish forms and doctrines were not what Moses gave. Moses had never heard of a rabbi, a synagogue, or the traditional

law. In Moses' time a priest was the representative of the people (Heb. 5:1), and performed needed services for them, they were not rulers to be served. As for doctrine, in nearly every case the teachings of Moses had been set aside in favor of their own beliefs, just as Stephen told them their fathers had done by rejecting Moses to take up with heathen idols. They were indeed their fathers' children.

The Church of God in every age is that which God establishes and preserves by His providence and grace. It is that which honors His name, holds to His word, and serves the needs of His people. It is that body who is given spiritual gifts, men called of God to serve, and who put the welfare of the people ahead of their own interests. In the wilderness God had demonstrated His mind in this respect by speaking His holy law out of Sinai, by sending Moses and Aaron to lead the people, by providing manna, water from the rock, clothing, and defense from great enemies. And now in the gospel age, God had again demonstrated His power by sending His Son (that prophet of whom Moses spoke, and whom the Jews had crucified), as well as by the miracles, and by the gospel. It is not those who possess, great traditions, or popularity with crowds who possess the Church, but it is those who have God's own marks of approval. It is something all Christians should remember.

Stephen's death was a turning point for the Church. Almost at once persecution drove the disciples away from Jerusalem and out into the world where Jesus had already commanded them to go. The hand of God was displayed at this point, in that the great persecutor, Saul of Tarsus, was presently arrested, joined to the Church, and sent to preach the gospel of grace abroad in the world. Who would have imagined such a thing? Who would have chosen such a man? With us, such would be impossible.

Perhaps the fearful disciples failed to see the hand of God in their trouble. The Church has often been in that position, and it certainly is so in the present day. Yet God used the time for His own glory. We too must wait until God works. May it please Him to give us grace to be as faithful to our calling as Stephen.

ELDER RAYMOND WEBB

OBSERVE TO DO IT

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Deut 12:38).

Moses was to make the fiery serpent, and set it upon a pole, and everyone in the wilderness bitten of the fiery serpents, when they looked upon it, lived (see Numbers 21 8). The congregation of Israel was to take the blood of the passover lamb in a basin and take hyssop dipped in that blood and strike the lintel and the two posts of the doors of their houses. When the Lord would pass through to smite the Egyptians and see the blood on the lintel and the posts, He would pass over the door and suffer not the destroyer to enter into their houses (see Ex 12: 21-23). God told Abraham, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee” (Gen 22: 2).

I suppose physicians today would like to understand God’s remedy for those bitten of the fiery serpents in the wilderness. But understanding the wisdom of God wasn’t required in order for the bitten to live. Epidemiologist, studying factors affecting the health of populations, would no doubt like to understand how the lamb’s blood worked on the doorposts in Egypt. But understanding how God worked didn’t deliver one from Egypt’s plague. God telling Abraham to take his son Isaac and sacrifice him is problematical to many so-called theologians. But is it not more difficult from a human prospective to understand how Abraham indeed did take Isaac to Mount Moriah to do that which the Lord commanded! Was it imperative that Abraham understand all the intricacies of God’s word in order to obey the instructions given him of the Lord?

If we go back in the Scriptures we see the cunning serpent toying with Eve (see Gen 3:1-4). He caused her to doubt that she understood God’s word. It wasn’t that Eve lacked the word of God. The serpent made Eve think that she didn’t understand. Consider the word of God given Cain pertaining to the worship service of God. The Lord said, “If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door” (see Gen 4: 7). Man wouldn’t know how “to do well” unless the Lord

had told him what doing well entailed. Is God's word pertaining to His acceptable worship not as true today as it was in Cain's day? Nonetheless, God's word is still neglected by the denominational world.

It isn't that man is ignorant and without God's word. Men feign that they don't understand what God has said. Many of those same men will fly in an airplane unable to explain how a plane stays in the air. Many drive cars daily being incapable of explaining the principals of the internal combustion engine. Indeed men are often unwilling to follow instructions. But it is hard to be casting down imaginations, and every high thing that exalts itself against the knowledge of God. Those that obey God's word shall partake of His unspeakable joy in this world. Sadly, the way that leads to destruction is broad enough for all those found leaning on their own understanding.

ELDER MARTY HOOGASIAN

BE SURE YOUR SIN WILL FIND YOU OUT

These words, Numbers 32:23, seem to be only another way of saying, "What a man sows, that shall he reap," or, "as is the tree so shall be the fruit." Perhaps the common saying, "Murder will out," expresses much the same thing. The idea is that we may be sure always, that sooner or later we shall meet the consequences of our wrong-doing. This is a law of the whole universe. It is fixed and unalterable as the laws which govern the stars in their courses. From this law no man—no being in all the universe—can be exempt. Somewhere, somehow, a man's sin will confront him; if not in this world, then in the next. There is no escape from this decree of the great Ruler of all. It is true of *all vice, all crime, all sin*; for vice and crime against self, and against the law of man, are but sins against God.

It is well to remember that the word "vice" relates to what injures us or others individually, though there may be no statute against it, while *crime* relates to that which violates the law of the land, and the word "sin," always means transgression against God. And all *vice* and *crime* are also sins against God, as said just before. No

matter how secret the sin may be, nor how much we may try to hide from it, sooner or later it will find us out, and we shall reap the harvest of shame, of disease, of poverty or of death. This, as I said before, is the general truth which all the world must face.

The language of the text is not special—that is, true only for that time and place—but it is a special application of a general truth. It is true of the young and the old, of the learned and the unlearned, of the rich and the poor, of all classes and conditions of men. It is true with regard to all wrong steps, whether taken willfully or inadvertently. If I sow tares knowingly, I shall reap tares. If I sow tares, not knowing that they are tares, all the same I shall reap tares. Though my sin be of folly rather than of deliberate wickedness—though it be a mistake rather than a purposed thing—still the law holds good, “As a man sows so shall he reap,” “Be sure your sin will find you out.” This is true of nations, of tribes, of families, and of individuals. It is as true of the rulers as of the ruled. No age, no sex, no condition of life can escape from it.

It may never happen that a man’s neighbors find him out, but his sin *will* find him out. He may hide from man, but he cannot hide from his sin. It is a Nemesis with flaming sword, always pursuing him. No dungeon cell is so hidden, no desert is so trackless, no city so crowded, that a man can in any of these places hide himself from his sin. It shall appear in the shape of a blighted life, or of wasting disease in the body, or of a weakened intellect, or of ruined fortunes, or in the shape of that remorse which drove Judas to hang himself.

The sin of Cain found him out when the voice of his brother’s blood called to God from the ground against him. The sin of the brethren of Joseph found them out when, as suppliants, they stood before him in Egypt. The sin of David found him out when, at the rebuke of Nathan, the prophet, he was forced to confess, “I have sinned.” Absalom could not escape from his sin, as he was caught in the branches of the tree by the hair of his head, and met his death at the hands of Joab. The sin of Peter found him out when he had denied his Master and Lord, and he went out and wept bitterly. The sin of Israel as a nation always found them out, and the seventy

years' captivity first, and now their dispersion in all the world, oppressed and peeled, attest the fact, and the truth of the words of the text. Everywhere, all over the world, in the life of every man, these words are verified, we may *be sure* our sins will find us out.

Thus far my reflections have been with regard to this general view of the text. But to us, as churches of God—to us as individual believers in our Lord Jesus Christ—do these words come with peculiar force. The same law that says in all created things, “What a man sows, that shall he reap,” applies to the world and to the life that is spiritual as well. It is only the application of the natural law to the spiritual world. And we need not think this is strange or new, for again and again the Saviour Himself said the kingdom of heaven is *like* some natural thing. We need never fear to use natural things to illustrate the spiritual, seeing that the Bible is full of such illustrations. In fact, we can talk about spiritual things only by the use of words just such as we use in everyday life. We speak of sight and blindness, of night and day, of light and darkness naturally, and we use these same terms when we would speak of spiritual things. And so the words sowing and reaping express things natural first and then things spiritual. And so the sin of the people of God finds them out by the law of the kingdom that is spiritual, as well as in the natural order of the providence of God. In this view of the matter, what solemn, weighty words are these for us to consider: “Brethren, if we sin in any way our sin shall find us out.”

But I desire to notice the one special sin meant by Moses in the text as quoted from the book of Numbers. The time was near the end of the wilderness journey just as Israel was about to enter into their long-expected inheritance in Canaan. As the time drew near, the tribes of Reuben and Gad, who had much cattle, seeing that the land of Jazer and the land of Gilead was a good place for cattle, came to Moses and the rulers of the people, asking that this land on the wilderness side of Jordan should be given them as an inheritance. This land was already in the possession of Israel. Moses reasoned with them concerning their selfishness in desiring to dwell in territory which was already theirs at ease. While their brethren must cross over Jordan and wage a fierce and toilsome warfare,

they could rest in the land. Moses said, "Shall your brethren go to war while ye rest here?" And again, "Why discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" He also said to them, "Thus did your fathers when I sent them to see the land." They also, he says, disheartened and discouraged the people, and the Lord was angry with them. "And behold, ye have risen up in your fathers' stead, an increase of sinful men to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after Him, He will yet again leave them in the wilderness, and *ye shall destroy* all this people."

How clearly this all sets forth the need which the people of God have for each other, and how the presence and help of one encourages another, and how the sin of one is felt by all, so that no man lives to himself and we each are in a sense our brother's keeper. How many times a few faithful brethren have been disheartened and discouraged because the rest did not stand by them. *Perhaps it ought not to have been so, but yet it was so.* And it will be so to the end of time. I wish our brethren everywhere would read carefully the whole of this thirty-second chapter of Numbers. It is all so full of lessons for our instruction, and sets forth so clearly the duty and necessity of standing by one another before God.

Now, these two tribes came forward and gave a faithful promise that their armed men would go over and do their full share of fighting, while their wives and children would remain in this goodly land, and then would they return and dwell there. Moses assented to this. But he tells them if they do not do this the Lord will chasten them. He says, "But if ye will not do so, behold, ye have sinned against the Lord; *and be sure your sin will find you out.*" Let us mark this well: if they forgot their brethren in their warfare, their trials, their hardships and necessities, and refused to hold out a helping hand to them, it would be a sin, not against their brethren, but against God. They owed it to God to help each other. Not to help each other was a sin against God. Almost entirely the same are the words of Jesus, who said, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto

me.” And so when David made confession of his wrong toward Bathsheba and Uriah, he said before God, “Against Thee and Thee only have I sinned and done this evil in Thy sight.” David had deeply and irreparably wronged his faithful captain and his wife, but yet his sin was against God only.

If believers are bound up together in the bundle of life, they are also bound to their Head, and are one with each other, because one with Him. If, therefore, there be not fellowship and helpfulness toward each other, what evidence is there of any oneness in Christ? Failing to help one another, we deny Christ, and so sin against Him. If Gad and Reuben failed to go over and help conquer the country it would be practically denying that these were their brethren, and so would be a denial of the God who had brought them out of the land of bondage, and to the borders of this land to inherit it. And this would be a grievous sin against God. Brethren, it is most solemnly true that if we do not manifest a spirit of helpfulness toward all the people of God, everywhere they may be, we also have sinned against God, and we may be *sure* that this our sin will find us out.

The special sin meant in the text is the sin of indifference towards the condition of our brethren. If we are not willing to help our brethren when they have need, we do sin against God. If in our prosperity as churches we go on, careless of how our brethren may be faring, sooner or later we shall meet the due result. If our love for the people of God be not in word only but in deed also, well is it for us. We may settle down at our ease and say, “I am rich and increased with goods,” and shut our eyes and ears to our afflicted and struggling brethren, and dwell in fancied ease and security, *but our sin will find us out*. If we strive not to help our brethren in their need, soon shall our souls be parched and dry. It is true in this, as in all other things, that “there is that scattereth and yet increaseth, while there is that withholdeth more than is meet that tendeth to poverty.” And when this poverty comes, be sure our sins will have found us out.

Is there a spirit of interest in each other and a desire to help each other, among Baptists, North, South, East, and West, in

America and in Europe, and all over the world, today? If a spirit of dwelling at ease, of careless indifference be so bad, what shall we say of a spirit of envy, jealousy, strife, and debate when it appears among us? Moses thought it a sin for which God would keep them all out of the Promised Land, when but two tribes seemed indifferent to the well-being of the rest. What penalty would be sore enough for them when they should begin to war and strive with each other? Let the seventy years' captivity and their dispersion for the past eighteen centuries answer. Brethren, these things are written for our ensamples. As surely as these things exist among us, so surely will our sin find us out. And the sin of one surely brings the reproach and the shame upon the whole.

Let no church or member say, "I am but weak and small; my help will avail nothing; its absence will not be felt." Gad and Reuben were small compared to Judah and their forces—small compared to the hosts of all the other tribes together—and yet Moses said, "Why discourage ye the heart of Israel?" Brethren, there is no minister so strong, no church so numerous as to afford to get along without the presence of the smallest or weakest among God's children. Their absence discourages; their presence encourages. We all have experienced the truth of this.

Oh! brethren, are we growing cold and indifferent to each other, and to the cause of God? Is there a spirit of strife and emulation and controversy among us? Are we for trifling causes angry with each other? Are we insisting upon having our own way regardless of the feelings and rights of others? Do the conflicts and sorrows of others excite no compassion in our hearts and no desire to render help? Then indeed is our sin great against God; *and be sure it will find us out*. Poverty, barrenness and leanness of soul will soon be ours to lament. As the sin of the churches in Asia, whom John addressed, found them out, and their candlestick was removed, so shall it be in every case. Pride, vanity, self-will, neglect of the word and commandments of God and selfishness, either in an individual or a church, when indulged, will surely result in a bitter harvest. Such a church, such a believer, shall lie down in sorrow, and shame shall clothe them as a garment.

Oh! that God might give us all the spirit of love and helpfulness; for it is no more true that our sins will find us out than it is that our obedience will also find us out, and the “well done, good and faithful servant,” shall fill our hearts and all the churches with blessings. I leave these remarks with you. I trust I have spoken the truth. I believe I have. May God bless it.—Elder F. A. Chick, *The Gospel Messenger*, 1905.

TO BE AFFIRMED CONSTANTLY

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men”—Titus 3:8.

“This is a faith saying.” The original is: *pistos ho logos*. The literal translation is: “Faithful the word.” The word *logos* could be translated *doctrine*, and should be in this connection doubtless. The statement would then stand, “This is a faithful doctrine.” The Emphatic Diaglott renders it, “This doctrine is true,” which is a very good rendering. Liddell and Scott’s Greek-English Lexicon defines *pistos*: 1. Of persons one believes or trusts, *faithful, trusty, true*. This shows conclusively that the apostle, in saying, “This is a faithful saying,” had allusion to the grand doctrinal principles he had just laid down in the letter. It refers to what precedes and not to what follows. He had just declared that all who are saved are not saved according to their works (which would make it a matter of merit and not of mercy), but according to the mercy of God, by the washing of regeneration, which God shed on them abundantly, through Jesus Christ our Lord (and not through their own works or obedience); that being justified by His grace they might be made heirs according to the hope of eternal life. Then, in declaring, “This is a faithful saying, and these things I will that thou affirm constantly,” he gives to this glorious doctrine a crowning epilogue.

This sacred and faithful writer knew what strange opposition in all ages of the world this sweet doctrine of grace would meet with. He knew by experience that the natural tendency of the human

heart was toward the doctrine of conditionalism, and that the preachers of the world, therefore, would always oppose this doctrine, and that the world gladly receives their teaching. While the whole council of God should be proclaimed, there are some truths that need to be more earnestly and repeatedly dwelt upon than others, especially truths that are fundamental and most controverted by the world of gainsayers.

Ministers, as watchmen, are set for the defense of the truth, and truths that are in most danger, that are most bitterly opposed by the world, should be constantly held up and supported. The servants of God and the hearers and believers of the word should double their guard for the doctrine of grace as stated by Paul to Titus, and declare and defend it constantly. Let those who say there is too much doctrine preached in our day take particular notice of this. If there ever was a time when the persecuted doctrine of grace needed to be defended, it is now. There are so many shades of departure from it by the cunning teachers, who seek to draw away disciples after them, that it is now highly important to *affirm* constantly as a faithful doctrine the fundamental principles of divine truth.

A field of inexhaustible variety is here opened for the “ministers of Christ and stewards of the mysteries of God.” This doctrine embraces so much, is stated in so many ways in God’s word, is exemplified and illustrated so fully throughout, that one need never fear being monotonous in the presentation of it. Unconditional Election, Special Atonement, Effectual Calling, Justification through Christ, Final Perseverance of the Saints, combine in the doctrine of grace, and present such a variety and such a boundless field for investigation that the heralds of the truth may all affirm them constantly in obedience to the admonition of Paul in our text, and never grow tiresome to the household of faith.

What is the object of this constant affirmation of the doctrine of grace? Some say it will lead to licentiousness. Paul did not think so. He says, “That they which have believed in God might be careful to maintain good works.” If those who believe in God are well settled and established in this doctrine, they are all the better prepared to maintain good works, and such a settlement and

establishment will encourage and induce them to do so. This is the very object of constantly affirming and faithfully defending this doctrine. The object cannot fail, for it is the object the apostle assigns by inspiration. To say the object intended will not be realized, is to deny the apostle's affirmation in the text. It has been the experience and observation of those who have been faithful in constantly affirming "these things," that their labor has not been in vain, and that the object has been accomplished.

Let the faithfulness of those who have gone on before, who have really believed in God and loved the truth, be a standing refutation of the claim which is made by those who hate the doctrine, that the teaching and believing of it leads to licentiousness. Exhortations to good works should be founded upon the doctrine here set forth by the apostles. This gives exhortations a foundation that will never fail. The order should be to lay the foundation first, and then give the exhortations. This was Paul's order in all his writings.

To make a work a *good* work, in the sense of our text, it must be done by a good person. If it be objected that there are none good, we only say that while this is true in the abstract sense, yet all who are born of God are good through the imputed righteousness of Christ and the regenerating work of the Holy Spirit. Before the work can be accepted, the person performing it must be accepted through Christ. Thus, Abel's person was accepted of God, and then his offering.

A work, to be a good one, must be done from the right motive, or to a right end. It must not be done with the design of possessing merit in itself to save from sin or serve as a condition of salvation. Any work cannot be a good work and done with that design. It must be performed as a matter of duty already due, the end of which is the glory of God. Any service rendered from any other motive is selfish and will never be accepted as a good work.

For a work to be a good one, it must spring from faith and love, faith in God and love for him. So the apostle says, "That they which have *believed in God* may be careful to maintain good works." It is impossible to please God without these fruits of the

Spirit—faith and love. One may believe that God is, without believing *in* the God that is. To believe in God, and to merely believe that He is, are two very different things. One cannot believe in Him without loving him, but it is possible to believe that He is and hate Him. One cannot truly believe in Him without wanting to serve Him, but it is possible to believe that He is and care nothing for His service.

Saints of the living God, you who believe in Him, you should ever remember that God has elected you from eternity, and has loved you with an everlasting love. Why did He elect you, and for what purpose did His love embrace you? It was that you “should be holy and without blame before Him in love.” He has made you all this in character; now let your conduct prove that character as nearly as possible. The Son has redeemed you by His own blood that He “might purify unto Himself a peculiar people, zealous of good works.” Be, therefore, zealous of good works, inquiring daily what the Lord’s will is, and asking for grace to enable you to do it. The Holy Spirit is your Comforter, dwelling in you as in a temple; you should not grieve that Holy Spirit. “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” The Father, Son, and Holy Spirit—one God—are to be revered and obeyed and adored. Let the doctrine that salvation from sin is no part of your work, but that you are saved wholly by the grace and mercy of God, constantly create in your heart a burning desire to maintain good works. “These things are good and profitable” unto you.—**Elder John R. Daily**, *Primitive Monitor*, 1911.

That there is too much stoical indifference in many places among our people is very evident. Some seem to prefer that kind of peace in which the soul is “neither cold nor hot.” “Woe to them that are at ease in Zion,” applies to all such cases. We should crave deliverance from that kind of peace. It is better to be cold, almost frozen, than to be lukewarm, for in that case one would bestir himself to obtain relief. The kind of peace that produces activity in the service of Christ is the kind most wholesome to the Christian.—*Elder John R. Daily*, 1905.

A MYSTERY TO MYSELF

I sometimes have sweet meditations upon the power, mercy and goodness, as well as the work, of God, and it appears to me that if I could only impart my feelings, and express the wonders of God's love to others as I see it, it would be enjoyable and profitable, and yet sometimes I become as cold as an iceberg and as barren as the barren fig tree, and as mean, and have as many sinful thoughts, it seems to me, as it is possible for anyone to have.

I can be in a crowded railroad station or railroad car, where crowds are talking business, politics, and sports, or alone, and have sweet feelings of love and praise to God—my heart full of joy and my eyes dim with tears, and yet at other times I can be with God's saints, where they have met to worship, and be perfectly cold and lifeless spiritually. This is strange to me. I am a great mystery and wonder to myself—sometimes rejoicing and hoping I know something of God's love, and at other times doubting and fearing that I am mistaken and do not know anything as I ought to know it. I do want to ever feel that the Lord is holy, just and good, no matter what I am.

When He leaves us to ourselves "How tedious and tasteless the hours! But when I am happy in Him, December's as pleasant as May." We can only pray for more of His presence, and ask Him to enable us to so live that He may not have cause to hide His face, and leave us in sorrow and gloom, for "His presence disperses our gloom, and makes all within us rejoice."

May His truth run and be glorified, and many be brought to know Him, whom to know aright is life eternal.—**J. G. Wiltshire**, *Zion's Advocate*, 1904.

No matter how small the faith of God's people may appear to them at any given time, it is nevertheless of God and it is just as real and genuine as if it was as large as the universe, and being real, it will never totally fail. One spark of grace in the soul, if we might so speak of it, is of infinitely more value than all the stars of heaven and all the gems of earth.—*Editor*.

NEWS NOTES

UNION MEETINGS

BENTONVILLE Primitive Baptist Church, Bentonville, Virginia, plans to hold their union meeting on Saturday before the first Sunday in May, (May 3rd) at the South Warren Fire Hall just north of Bentonville. Regular services will be held at the church meeting house on Sunday, May 4th. Elder Toliver Utz, Pastor – Phone (540) 948-4803.

OLD HARFORD Primitive Baptist Church, Jarrettsville, Maryland, is scheduled to hold their union meeting all day on second Saturday, May 10th. Regular services on Sunday the 11th. Elder Richard Tillman, Pastor – Phone (717) 235-3369.

ALMA, MILL CREEK, AND HAWKSBILL Primitive Baptist Churches will jointly hold their union meeting on Saturday before the third Sunday in May (May 17th) beginning at 10 a.m. 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 18th. Elder Danny Parker is the invited minister and local preachers are expected. A cordial welcome is extended to all who wish to attend.—Elder Ernest M. Long, Pastor.

THUMB RUN Primitive Baptist Church near Marshall, Virginia, all day Saturday and Sunday, May 17th and 18th. Elder Toliver Utz, Pastor – Phone (540) 948-4803.

CEDAR CREEK Primitive Baptist Church, Near Marlboro, Virginia, all day Saturday, May 24th, beginning at 10 a.m., with lunch served at noon. Regular services on Sunday, May 25th. 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 24th & 25th). Elder Toliver Utz, Pastor – Phone (540) 948-4803.

OLD CARROLL Primitive Baptist Church, 7102 Waterville Road, Mt. Airy, Maryland, is to hold their union meeting the 4th weekend

in May (May 24 & 25). All day Saturday and until noon on Sunday. Elder William E. Stephens, Pastor—Phone (410) 795-9417.

GOOSE CREEK Primitive Baptist Church near Markham, Virginia. Saturday before the first Sunday in June (May 31st). Regular services on Sunday, June 1. Elder Forest N. Atwood, Jr. Pastor—Phone (540) 652-6482.

MARTINSBURG, Martinsburg, West Virginia, will host their union meeting on Second Saturday, June 14th. Regular services will be held on Sunday, June 15th, at 2:30 p.m. Elder Gary N. Utz, Pastor - Phone (540) 636-9434.

BATTLE RUN, Rappahannock County, Virginia, will hold their union meeting on Second Sunday, June 8th. Elder Forest N. Atwood, Pastor - Phone (540) 652-6482.

BARROWS RUN near Warrenton, Virginia, will hold their union meeting on Fourth Saturday and until noon on Sunday, June 28th and 29th. Elder Richard Cox, Pastor - Phone (540) 547-5180.

OBITUARY

SISTER MINNETTE PAYNE OLIVE BRADSHAW BUTLER (90) went home to be with the Lord on Tuesday, March 18, 2008. Sister Minnette was a faithful member of White Oak Primitive Baptist Church since she asked for a home in the church in 1963. She served the church faithfully until her health failed shortly before her passing. Sister Minnette raised beautiful flowers and was a seamstress who loved to laugh. She loved her family and her church friends. She was born in Virginia on Nov. 8, 1917.

She is survived by her daughter, Carlene A. Price and her husband, Roy; her daughter-in-law, Betty A. Bradshaw; her granddaughter, Lisa Margrave and her husband, Tim; her grandson, Robert "Buddy" Price and his fiancée, Tara Brown; three great granddaughters, Katelyn Price, Taryn Brown and Chandler Margrave; three grandsons, Bobby ("Lil' Bob") Price, Jonathan Margrave and Chase Margrave; numerous nieces and nephews; and many good friends, including Betty Jo Lael and the Moody family. She was preceded in death by her parents, Minnie and Richard Olive; her son, C. Bernard Bradshaw; her first husband of 33 years, Charles D.

"Snooks" Bradshaw and her second husband of 30 years, Randolph Butler. Her funeral was held at Found and Sons Funeral Chapel in Fredericksburg, Virginia on March 21, 2008, and was conducted by Elder John Nichols and Pastor Paul Curry. Interment followed in the White Oak Primitive Baptist Church cemetery. Submitted in love by her pastor, **Elder John Nichols.**

SISTER BEATRICE FEUQUAY (89) had a home at Little Zion Primitive Baptist Church in Dearborn Michigan since February of 1969. There she faithfully worshipped the Lord until her death March 15, 2008. She joined Wolf Creek Church at Eldorado, Illinois in April of 1948. She was born, Maye Beatrice Baird, October 12, 1918 the daughter of Elder Jake and Mary Baird. She is survived by one sister Anna Belle Baird, and one brother Jacob Cletis Baird from Missouri.

Sister Beatrice married Carl Feuquay September 14, 1939 and had five children, Gary Lee, Carl David, Karen Dianne, Mary Marcella and Gerald Michael. She has four granddaughters, four grandsons, four great granddaughters and two great grandsons.

She was preceded in death by her son Gary aged thirteen months, and her husband Carl in 1986. Her mother and father passed from this life July 27, 1936. Her three sisters Bernice Rice, Velma Grace Baird, and Berneeda Rupprech also preceded her in death.

Sister Beatrice was a faithful member of the Lord's Church and a beloved mother in Israel. Her love of the Lord and His Church was known by all Primitive Baptists in our fellowship. We have been blessed to know and love Sister Beatrice for these many years and shall miss the privilege of worshipping our Lord with her at Little Zion Primitive Baptist Church. Though our love for her is great we now humbly bow in submission to the will of God. Though our loss be great, by grace we believe that the mighty hand of God shall both comfort those that mourn and exalt her in due time.

A funeral service was held at Kaul's Funeral Home in St. Claire Shores, Michigan. Elders Howard Edwards and Marty Hoogasian officiating. Sister Beatrice's body was taken to Centerville Cemetery, in Centerville, Illinois and buried to await the glorious resurrection of all the children of God changed and fashioned like the body of Jesus, perfect and sinless and caught up by the Spirit of God to meet Jesus Christ the Saviour in the air to ever be with Him and praise Him in that Heavenly Kingdom in perfection where hope has become a reality and be satisfied, for we will worship

God in perfection. O' to look on the face of God who gave us the victory through our Lord Jesus Christ who loves us and gave Himself for us.—
Submitted by Little Zion Primitive Baptist Church, Dearborn MI.

Resolution of Respect For Elder Wayne Thacker

We, the members of Harmony Primitive Baptist Church of Matthews, Indiana, mourn the loss of our precious brother in Christ, Elder Wayne Thacker, who passed away Feb. 7, 2008

Brother Wayne joined Harmony Church April 18, 1954. He was liberated by the church to preach in March 1957; and in March 1962 he was ordained to the full work of the gospel ministry. He was a humble and faithful servant of the Lord. He served several churches during his ministry, and also was moderator of the Lebanon Association for several years. He lived his life devoted to his faith and loved the church people as his family. A lesson he often reminded us of was Hebrews 12:1 "...let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us..."

He is greatly missed by the church, but we bow in humble submission to God's sovereign will, knowing that our loss is Brother Wayne's eternal gain. Therefore, let it be resolved that we of Harmony Church extend to his family our deepest sympathy, and that they be given a copy of this resolution of our love and respect for Brother Wayne. Also, that it be recorded in our church records and sent to our church papers.

Done by order of Harmony Church when in conference on April 5, 2008.—**Brother Glen Funk**, Moderator, **Sister Shirley Thacker**, Clerk. Written by **Sisters Linda Johnson and Shirley Thacker**.

The way of worldliness is a very foolish way. God pronounced him a fool who thought that his goods were laid up for many years, and that they would be a portion for his soul (Luke 12:19-20). The love of the world is a natural malady that men have by virtue of their relation to Adam till the grace of God cures it.—*Selected*.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Elder Paul Traunter, Ky., \$15.00; Frank Thomas, Fl., \$5.00; Elder Greg and Sis. Nelda Dorough, Tx., \$100.00; Darrell E. Skaggs, Ky., \$10.00; Elaine G. Compher, Va., \$5.00; Myrtle Willis, Ohio, \$10.00; Virginia P. Kane, NC, \$10.00; Ruby Nell Hardy, Al., \$20.00; Bro. Don Harrison, Mi., \$50.00.

SECOND SUNDAY (continued)

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 2008

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

NORTH FORK - Held at the Upperville Primitive Baptist Church, Upperville, Va.; Meets 2nd Sunday at 10:30 a.m.; Lisa P. Hill, Clerk, P.O. Box 176, Bloomery, WV 26817, Tel. (304) 947-5223. May 2008

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948- 4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2008

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 2009

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 2008

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

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

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2008

FOURTH SUNDAY

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

(540) 347-3538.

Mar. 2009

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

May 2008

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

Dec. 2008

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 2009

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, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464.

Dec. 2008

EVERY SUNDAY

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

June 2008

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

July 2011

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

Feb 2009