

# Advocate and Messenger

146th Year

OCTOBER 2007

No. 10

## 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

### ENCIRCLE US LORD

Encircle us, Dear Lord most high,  
With Thy sweet Spirit pure  
And bless us oft to Thee draw nigh  
And feel in Thee secure.

O may our hearts and lives be filled  
With blessings from above  
And thus be made to know and feel  
The depths of Thy great love.

On thru the journey guide our way  
And help us firmly stand  
As we with joy await the day  
We enter Glory Land.

2-2-07

R.E.H.

**Send all copy for publication, before the 18th of the month, to:**

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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 [sovgrace.net](http://sovgrace.net)  
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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, 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. 2008

**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

**WATERLICK** - located off Hwy 55 near Strasburg, Va., from Front Royal turn right at the Waterlick Grocery and take first left and cross RR and continue to bear left, church is on the right; Meets each 1st Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701-7419, Tel. (540) 547-5180; Sis. Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.  
Aug. 2007

#### SECOND SUNDAY

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

**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

# 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

October 2007

No. 10

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

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## GREAT IS THE MYSTERY

“Without controversy great is the mystery of godliness,” says the apostle Paul. And I take him to mean that among those who acknowledge the Scriptures to be the inerrant word of God and who are acquainted with what it teaches, there is no dispute or disagreement about the fact that the mystery of godliness is great. If we ask what he means by “the mystery of godliness” he refers to a number of things in order to help us to better understand the direction of his thoughts, namely, that “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (I Tim. 3:16).

Let us look for a moment at these things. First, “God was manifest in the flesh.” Paul does not *explain* the mystery of the

incarnation of Christ; he merely *states* it as a fact. By *incarnation* we simply mean God's investiture of His eternal Son with a perfect bodily human nature. According to the Scriptures this body was totally without sin or any impurity whatsoever. Paul was fully aware that such things can only be embraced and believed by a Divinely instilled faith, (and for God's purposes that is sufficient for His people in their present state). True faith *believes* such truths and rejoices in them, though it does not fathom all the mysteries associated with them. The believer is as assured of them as if he fully understood everything connected with them. The Scriptures tell us that the Holy Ghost came upon the virgin Mary, and the power of the Highest overshadowed her, and that holy thing which was born of her was called the Son of God (Luke 1:35). Here was God manifest in the flesh, or as it is expressed elsewhere, "God with us" (Matt. 1:23). John expresses it yet another way, "The Word was made flesh, and dwelt among us" (John 1:14), and Paul says, Christ "was made of the seed of David according to the flesh" (Rom. 1:3). This wonderful transaction was the fulfillment of prophecies that Isaiah had made over seven hundred and fifty years earlier (See Isa. 7:14 & 9:6-7). Men may believe these things or they may not believe them, and of course those who are void of faith will not believe them, because the things of the Spirit of God are foolishness unto them (I Cor. 1:14).

As for Christ being "justified in the Spirit" I am certain that His justification could only be taken in the more common signification of the word. It means to *vindicate*, and the meaning is that the Holy Spirit confirmed very powerfully and convincingly that His claims to Deity were true, and that all the charges against Him were false. These instances of vindication are far too numerous to be mentioned in the present format. One needs only to read the four gospels where these things are made perfectly clear. But the thing itself—Christ being vindicated in the Spirit—is mysterious indeed. I am sure we cannot understand the depths of it in our present state.

That Christ was "seen of angels" seems not to be as mysterious as the other points that are mentioned, and so also the fact that he

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was “received up into glory,” but that God would arrange for Christ to be preached unto *anyone*, or to bless *any* of the fallen race of Adam to believe on Him, does appear very mysterious to those who see, feel and know their unworthiness and their wretchedness by nature. O, what mercy has been shown to those whose hearts burn within them as they sit under the sound of the sweet gospel of a crucified, risen, and glorified Saviour! What a blessed experience it is for God’s people to have the preached word applied to their hearts in such way that it does not come to them in word *only*, but it comes “in power, and in the Holy Ghost, and in much assurance” (I Thess. 1:5) and in such a manner as results in their becoming followers of Christ and His apostles! Great indeed is the mystery that God would condescend to such lowly worms as are we!

Now, a final word concerning the gospel being preached unto the Gentiles and believed on *in* the world (notice it does not say, “believed on *by* the world”). If popular religion was true, and it was actually the purpose of God to try to get the gospel to as many people as He could in the hope that some of them would believe on Him, what would be mysterious about the gospel being preached to the Gentiles or anyone else? There would not be much, if anything, mysterious about it. According to popular thinking it would simply be a matter of God fulfilling an obligation to “offer everyone a chance to *get saved* and go to heaven when they die.” May the reader think profitably on these things.—*Editor*.

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### RELIGION

On June 29, 2005, CBS News reported that there are 2,100 different religious groups now, which is twice as many as there was twenty years ago. It was reported that many people are combining parts of different religions in order to come up with one that suits their preferences.

There is all manner of religion out there in the world, and since the vast majority of people do not choose to serve the true and living God they are ever searching for a religion that personally suits their own particular tastes and preferences. The religion that

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has the greatest appeal to the flesh and places the fewest restrictions on its followers is the one that is always the most popular. The way that seems easiest for most people is the way that allows them to simply go with the flow and be numbered with the multitudes. But “true” religion, which is also “undefiled before God” (James 1:27) requires those who profess it to actively show compassion and concern for others while at the same time necessitating that they keep themselves unspotted from the world.

The Lord said, “Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jer. 6:16). The reaction of the Israelites, as a whole, was to reject the *good* way, (that is, the Lord’s way) and say, “We will not walk therein.” Is that not the same reaction of most of God’s people today? How much better it would be for them if they would reject the commandments of men and seek the Lord with all their hearts and souls. There are thousands of “ways” out there—thousands of “ways” to entrap people and to lead them astray—but there is only *one* good way. That is the *only* way in which there is true *rest* for the souls of God’s people. It is only *there* that they can find rest from the vain religious exercises that sap the strength of men and lead them astray. It is only there that they can find rest in the finished work of Christ. It is only there that they can truly lay their heads upon His gentle breast and trust their case into His loving hands.

The narrow way that leads to life is entered by a “strait,” strict, or difficult gate, and there are “few” who find it (Matt. 7:13-14). The majority of people just simply refuse to believe that the *right* way could be so limited in the outward appearance of numbers. They will not have it that the only way that “leads to life” is a narrow and restricted way. They rather think it has to be a *broad* way so more people can find it and the Lord can “get more of His people saved.” They think the “life” in that text is *eternal* life, but if that were true then heaven would consist of only a few.

Such erroneous thinking will not square with the Bible for it declares that Christ has redeemed a people out of every nation, kindred and language under heaven, and these redeemed souls

represent a vast multitude that no man can number. Isn't it wonderful to be able to rest in this great truth and not be entangled in the blinding, depressing, troubling and enslaving isms and ites of the world? O, let me live and die among those little ones who have only one thing to glory in, and that is in the Lord and what He has done for them! The ways of the world do not appeal to me at all, but the *good* "way" does. The meek, lowly, despised and persecuted people of God are my people. It is with *them* that I long ago cast my lot, and it is with them that I hope to die.—*Editor*.

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### THE APOSTLE PAUL (No. 5)

Could there be a more striking illustration of Isaiah 55:8-9 than the apostle Paul? Who among the saints would have ever thought of Saul of Tarsus as a good prospect for an Old Baptist preacher? Who among those that he persecuted would have ever imagined that one day, not far in the future, he would be preaching the very faith that once he destroyed? Who among his pharisaical Jewish brethren would have ever dreamed that they would see the remarkable transition in him that they saw? Probably there was not in existence at that time a man who appeared more unlikely to ever turn from the Jews religion and join himself to those same despised and persecuted disciples of Christ that he had so shortly before sought to destroy. Indeed, how unsearchable are God's judgments, and His ways past finding out!" (Romans 11:33).

"The Lord's hand is not shortened that it cannot save" (Isaiah 59:1). What a wonderful illustration of the power of God is the apostle Paul! The wolf was made to lie down with the lamb, and from the time of his conversion no more useful and devoted a disciple could be named among God's servants than Paul. Who among them could relate a more remarkable conversion than he? Which of them could give a more powerful and convincing proof of his divine call to the gospel ministry? Which of them was better fitted for the place that God had appointed him? Who was ever more faithful to his calling and who consequently endured more hardship, and endured it in a more God-honoring fashion? What

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man ever proved more thoroughly his devotion and dedication to the cause of Christ? Probably no man ever felt more indebted to the Lord or more obligated to give his all.

The apostle Paul was, by the grace of God, one of the most remarkable men who ever lived upon this earth. Perhaps no other mere man has ever had as much of an impact upon as many people as he. His epistles have afforded God's believing people with much spiritual instruction and food for thought down through the centuries and have proved to be a valuable source of study and meditation. He has filled a monumental place in my own life even though his life and mine are separated in time by close to two thousand years. Truly the Lord was gracious to give us this outstanding apostle to the Gentiles.—*Editor*.

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### GOOD NEWS FOR GOD'S PEOPLE

In view of the fact that Christ is omniscient (Peter said to Him, "Thou knowest all things"—John 21:17) and consequently knew exactly what His death would accomplish, how can anyone contend that even one of those for whom He died will at last be cast into hell. Perish the thought that God could love them with an everlasting love; the Holy Spirit could quicken them into divine life, and Christ could suffer, bleed and die for them, and yet, after all this, they could still be cast off forever! What a depressing, distressing, discouraging and comfortless doctrine! There is not a word of gospel in it. The word *gospel* means *glad tidings*, or *good news*.

In contrast to this, how good it is to know that God predestinated those whom He foreknew—foreknew in Fatherly relation and covenant love! And those *same ones* He calls and justifies in time, and He will finally glorify them and carry them to heaven (See Romans 8:29-30). No man is able to pluck them out of the hand of either the Father or the Son (John 10:27-30). If this is not good news to God's people then none need ever be expected.

As for the wicked, there is no good news for them. But they have no grounds upon which to base a charge of injustice against God, for they hate Him and want no part of Him (See for instance



Job 21:14, Psalms 10:4 & 83:1-2). How highly favored are those to whom it will at last be said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" (Matt. 25:34).—*Editor.*

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### ONLY ONE REAL HAVEN

What is *patience*? Negatively, it is meekly receiving *as from God* whatever enters our lives,—a saying from the heart, "The cup which my Father hath given me, shall I not drink it?" (John 18:11). Positively, it is a persevering continuance in the path of duty, not being overcome by the difficulties of the way. Now to accept *as from God* whatever enters our lives requires us to cultivate the habit of seeing *His* hand in everything. Just so long as we are unduly occupied with secondary causes and subordinate agents, do we destroy our peace. There is only one real haven for the heart, and that is to "rest in the Lord," to recognize and realize that "of Him, and through Him, and to Him, are *all* things" (Rom. 11:36): ever seeking to learn His lesson in each separate incident.—*Arthur Pink, 1886-1952*

If we could keep this in mind at all times, and fully apply it, we would never be out of sorts. Our lives are always better than we deserve that they should be. Those who torment us the most are possibly subjects of torment themselves, and if so, the sufferings they inflict upon us can in no way be compared with the agonies they may ultimately face. Let us be thankful that we do not occupy the inflicter's shoes and be glad that some day our sufferings will cease. Theirs may not! Let us not be overcome of evil, but overcome evil with good. May God give us grace to ever keep that wonderful admonition in mind and help us to heed it. I wish I had always done so. Oh! How I wish I had always done so!—*Editor.*

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Anything anyone does with a view to their final salvation or obtaining eternal life is a selfish act, and therefore cannot be good in God's sight. Only those things that are done out of love for Him, and with a view to His glory, are pleasing to Him.—*R.E.H.*

### JESUS IS MY SAVIOUR

“Jesus, Lord, we look to Thee,  
Let us in Thy name agree.” #62  
May we sing with hearts made free,  
Jesus is my Saviour.

“Holy Ghost, with light divine,  
Shine upon this heart of mine.” #77  
Let me shout this treasured line;  
Jesus is my Saviour.

“Jesus, Saviour, pilot me,  
Over life’s tempestuous sea.” #92  
Make these words more sweet to me  
Jesus is my Saviour.

“God of love, O hear our prayer;  
Kindly for Thy people care.” #103  
Grant thy saints these words to share  
Jesus is my Saviour.

“Prince of Peace, control my will;  
Bid this struggling heart be still.” #105  
May this thought my spirit fill,  
Jesus is my Saviour.

“Depth of mercy! can there be  
Mercy still reserved for me?” #328  
This shall be my only plea  
Jesus is my Saviour.

The first two lines of each verse are taken from the numbered songs in the Old School Hymnal. The verses may be sung to ***“Hand In Hand With Jesus”*** # 40.

Elder Ralph Harris

July 9, 2007

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### THOUGHT FOR THE DAY: THE CHANGE

God said to Adam after the transgression, "Dust thou art, and unto dust shalt thou return." This earth is man's origin, and it will be his resting-place. The earth, and earthly thoughts, have such a hold on man's entire being that it is impossible even for those with the indwelling Spirit to comprehend the eternal.

Because men have lived where day and night, seasons, and passing years have marked out their existence, they cannot imagine life in a world where time will not exist. Because they are bound heart and soul to work, to family, to friends, to earthly pleasures and troubles, they cannot imagine any existence where those do not form the heart of their existence. Their greatest ambition here is for material possessions, earthly activities, success in the form of offices, jobs with pay, security in some form, and they cannot imagine any life where houses and lands, or working for a living, do not exist. As for the spiritual lessons, they admit the fact of regeneration, but they cannot understand how it would be possible to live anyplace when their bodies are sleeping in the earth. How could they walk, or talk, or see, or hear, or think without their bodies? How could those exist without this present earth to stand on? We have known of parents who lost infants to wait for the time when once more they will hold that infant in their arms. Their greatest hope when they leave this world is that they will be met with friends or family beyond the veil, and not live among strangers. Unless questioned, they seem to forget about Jesus, or His angels, or God Himself.

This being the natural mind at work, it is obvious to any thinking person that a great change must take place before any human could dwell in heaven. "It doth not yet appear what we shall be," said the apostle, and God has wisely refrained from telling us. Lazarus restored to life spoke no word about anything of his experience with death or life beyond death. Paul found his vision beyond expression by human words, this not because it was illegal for us to know, but because we are incapable of knowing. Our first conclusion therefore is that we must pass through a change in nature,

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in affection, in our way of thinking, and in our essential being. As we are, we could not enter heaven, nor could we look upon the face of God, nor dwell in a place where sin and error, danger and fear, are not. We cannot yet comprehend being perfectly satisfied.

I cannot define the soul for you, other than to say it is the conscious and unconscious life that dwells within the body, the thinking and unthinking part of you, that with which you reason, you remember, you make decisions, you are aware of things both good and bad. It is the living part within, in contrast to the fast dying body in which that soul lives. The souls of all men are immortal, they cannot die. But the souls of the chosen people of God are made alive to spiritual things by the Spirit which has entered them and which will never depart. In this they differ from the wicked, whose souls shall remain in their darkened, unbelieving state.

Regeneration does not remove the human elements from the soul, but adds a new spiritual life to it, which change creates a conflict within them between the flesh and the spirit. Great further changes will be required, some of which take place in their conversion on earth, and some which must wait until the day of their death when God, in His appointed time, will open their minds to full consciousness, teach them to see and know all they will need in order to be His companions. In the resurrection, He shall also quicken their mortal bodies, and change those also so that they can never die again, but be as the angels; and in that condition, they shall be reunited with their perfected souls, thus to live forever with God. Much that is hidden from human eyes in this time world will become known and understood, so their service to Him will be a truly willing service from thankful hearts.

One question which has troubled people from time to time, is the fear that they will sleep in the earth until the resurrection, both body and soul. This is called *soul sleeping*. It shall not happen, for the only part of the individual that shall “sleep” is the body itself, the inanimate clay that was the tabernacle on earth. At the moment of death, the soul, the inner living person, shall go to its appointed waiting place—either into the place reserved for the wicked, or

into the presence of our Lord, to await the Judgment Day.

*But why is the Judgment Day needed*, some might ask. Three reasons: First, justice will be rendered to the wicked, and none shall escape, nor shall any injustice be done in this. It is the perfect reward for their transgressions, and shall continue because punishment never changes a wicked heart. The second reason is that God's holy law will be vindicated, and He shall be so acknowledged as the Creator Judge of all flesh. Those who rejected Him on earth shall bow the knee to Him at that day. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him." And finally, at the Judgment, God shall render the title to His heaven to His heirs, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you." And He shall command them to enter in. None shall enter heaven until God so orders, and when any do, it will be with perfected bodies, souls, and spirits.

Salvation for the elect is not a matter of opinions, nor of beliefs, but of a spiritual existence. There are no denominations in heaven, no family groups segregated according to race, tribe, politics, or blood ties. There will be no sports activities, no wars or quarrels, or prisons, and there will be none who do not possess the full capacity to perform the work which God shall appoint them. It will not be a matter of *accepting Him*, as so many often say, but it will be the recognition, the acceptance, of **what is the grand Reality**. Seeing that God has shown the marvelous varieties of His creative work in all the universe, it is reasonable to assume that His people will still possess their own individual personalities, gifts or talents, and that they will remember His graces to them while they yet lived on earth—but these will all be seen from a new, spiritual viewpoint. For the first time they will understand the depth of their need for a Saviour, and what it cost him to lift them from their low estate. Whatever language is spoken in that world they will learn also, so that once again they will be enabled to converse as one great family, God's family, and see themselves as truly one people gathered from all races, nations, conditions of

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earth.

A young man once confided to me that he aspired to become a minister. He knew I was one, and wanted my advice. I told him, "Do not offer to save people. You don't even know where heaven is. You couldn't get there yourself, so don't promise to take them to heaven. Don't tell them all they need to do is believe, for the beliefs of men have nothing to do with eternal salvation. Much more is required. "He understood me, I think, (I was a patient in a hospital at the time), and he assured me that he wanted to return to visit more—he kept me awake nearly all night!—and then he pushed my wheelchair out to my car when I left. Untold numbers of people have been deceived by unlearned preachers into putting their trust in good works, in church membership, in the prayers of "saints" or preachers, and even in faith itself (all you have to do, they are told, is *believe*, and God will be obligated to save you, because He really wants to save the entire human family.) I told the young man to trust in the grace of God, for He alone can save. I was pleased that he also was so pleased.

Job asked the age-old question, "If a man die, shall he live again? All my appointed days will I wait till my change come! Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thy hands." God shall not be disappointed. Jesus will not fail in His work. The Spirit shall not weep and mourn because men did not accept Him. But God shall work a very great change or no mortal would ever approach Him. We conclude, then, that death is not a final defeat, but because of sin it is a necessary part of the great change—and neither life nor death shall separate us from the love of Christ.

ELDER RAYMOND WEBB

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How much sweeter is the truth than false teaching! A disposition to praise the Lord is far more desirable than a disposition to praise any creature. Such will be the salvation of every sinner that they will ultimately sing, "Not unto us, not unto us, O Lord, but unto thee be all the praise for thy mercy and for thy truth's sake."—*Elder John R. Daily, 1905.*

## FORGOTTEN

In Egypt “the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison, And the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, the Lord made it to prosper.” Joseph is an example of one man found in prison who was not guilty of the charges against him. The keeper of the king’s prisoners delegated his charge and responsibilities to Joseph. Does it seem strange that a prisoner should have charge of his own prison? Doesn’t it seem wrong that the prison keeper duly charged would abandon his duty and delegate it to a prisoner instead? Is this not dereliction of duty and evidence of contempt of Pharaoh’s charge? Alas, the world is not described as a good world but rather an evil one (see Gal 1:4) and occupied by an untoward generation (see Acts 2:40).

Perhaps you recall the incident when Pharaoh’s butler and baker were put in the prison with Joseph. Scripture tells us, “. . . the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward (see Gen 40: 4). Here are some that are figures of prisoners of hope. Though they were no doubt made sensible of their offense and may well have feared the sentence of death in themselves, they nonetheless were still alive in this world and in the charge of Joseph for a season. While in bonds they dreamed a dream, both of them in one night. Joseph came the following morning and looked upon them both and saw they were sad, and asked, “Wherefore look ye so sad today?” They said unto him, “We have dreamed a dream, and there is no interpreter of it” (see verse 8).

Clearly they had both lacked light on the meaning of their visions. In Isaiah 29: 11 we read, “The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.” Joseph answered his prisoners saying, “Do not interpretations

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belong to God? Tell me them I pray you.” God had set Joseph there. The Lord God had bestowed upon Joseph much mercy. Joseph served those given him out of this world (see Gen 40:4), and expounded the interpretation of their dreams. He told the butler the good news that “within three days shall Pharaoh lift up thine head and restore thee unto thy place...after the former manner when thou wast his butler.” Joseph said to this former butler, “think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house (see Gen 40:14). Indeed that butler was restored, but he did not remember Joseph “but forgot him” (see Gen 40: 23).

What has this to do with the Lord’s Church today? Has it no application for today’s prisoners of hope with the sentence of death in themselves (see Zech 9:12 & 2 Cor 1:9)? By grace the poor in the prison house of this world have an open door to the “ward of Joseph” today. By the mercy of God there are still God-called servants watching over a portion of God’s little flock and those called out of this untoward generation seeking first the Kingdom of God and His righteousness. Those servants preach the Christ, the Truth according the Scriptures, containing the vision of all things. These servants stand on the walls of Zion still proclaiming to those seeking that City set on a hill that the interpretations belong to God. That House is filled with those that are the light of the world (see Mat 5:14). Those coming to that City are sensible that they are strangers and pilgrims and that the world is not their home. Are there not some butlers today still bearing cups to those of the kings of this world? Has not the Lord God some butlers that are found hungering and thirsting after righteousness on occasion? Is not the Lord still gracious and full of tender mercies? Such “butlers” blessed to hear the gospel of their salvation might indeed be filled with love joy and peace as they sit under the charming sound of the gospel of grace.

But as it was in Joseph’s time, such men do not think of the Way, the Truth, and the Life preached when it is well with them in the world. God is not glorified in their conversation. So many seem to leave their mercies at the meetinghouse never bringing the

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Lord out of their meeting places even though He never forsakes them and His mercies endure forever. As the butler forgot Joseph there are many that forget the Keeper of Israel today. If it isn't sad enough that they don't remember their Keeper, the Scriptures compound this travesty by declaring that the butler forgot Him. How indicting is that charge? Then as now, where sin abounds, grace does much more abound. ELDER MARTY HOOGASIAN

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### IS IT THE ONLY NAME?

Some unknown friend sent us two sheets of a religious paper called "Herald of Gospel Liberty." It contains a marked article headed "Christian, the only name." The sender wrote the words, "Read here" at the head of the article, and at the bottom of the first column he wrote, "turn over and keep on reading." Well, we did so, partly from curiosity and partly from a desire to gain information. The latter was the chief motive we are sure. After perusing that ably written production, the thought of writing an editorial on the subject therein discussed suggested itself to our mind.

It is argued, first, that the followers of Christ ought to have some name that distinguishes them from those who do not profess to be His followers; that such name ought to express that quality which Jesus Christ came into the world to impart to men; that by quality is meant character; that no word expresses the *character* resulting from the work of salvation as well as the word *Christian*; and that it is the only word that does express all the character of a follower of Christ. The conclusion drawn from these premises is that the word *Christian* is the true name of the followers of Christ.

The true followers of Christ can have no reasonable objections to being called *Christians*. Whether it be by friends as a title of honor or by foes as a term of reproach, all the children of God can afford to receive it. But for a denomination to adopt the name "Christian Church" as its distinguishing name, is no proof that its doctrine and practice is according to the teaching of the New Testament. For a church to call itself "The Christian Church" is no evidence that it *is* one.

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The writer of the article in the "Herald of Gospel Liberty" quotes extensively from a paper written by R. H. Holland, of Holland, Va. Mr. Holland, in trying to show that there is something in a name, argues that a rose should be called a rose, though it would smell as sweet by any other name, because no other name would convey to us a just conception of the rose's delicate odor. That is all very true, but it does not argue that anything else than a rose would be a rose and give out its delicate odor if called by the rose's name. The Old Baptist church is apostolic in origin, doctrine and practice, and there can be nothing wrong in calling it the Christian church, because it is. But to say that a denomination is a Christian church because its founders and members have given it that name, though it has originated since the apostolic day and holds doctrine contrary to the doctrine taught by Christ and His apostles, is absurd. That would be like calling the flower of the dog-fennel (*Anthemis cotula*) a rose, and arguing that the name would give it the beauty and odor of the rose.

The attention of the readers of the "Herald of Gospel Liberty" is called to the *place* where God's people were first called Christians—*Antioch*. The writer does not tell why God's true followers were not called Christians before this time and at some other place. If God intended this to be the distinctive name of His followers why did He not cause them to be named that while Christ was on the earth, or at least at Jerusalem when the church was fully placed on exhibition there?

The *manner* in which the name Christian was given is next considered. Whatever may be said of the *manner* of giving the name, one fact is self-evident from the reading of Acts 11:16; that is, *they did not name themselves Christians*. The passage says, "And the disciples were *called* Christians first at Antioch." The passive verb *were called* shows beyond cavil that others *called* them Christians there, and the others were those who were not disciples of Christ. It is certain, therefore, that they were called Christians by their enemies. Churches of modern origin that call *themselves* "Christians" are not apostolic in the *manner* of being named. It would be better for them not to make such great

pretensions as to *name*, and adhere to the doctrine of Christ and bear the true fruit of His Spirit. This course would cause others to regard them as *Christians*, and they would not be compelled to sound out the name by which they crave to be recognized. As it is, their course reminds us of the picture drawn by the boy who was a would-be artist. He drew on the side of his father's barn what he aimed to be the picture of a horse. When it was completed it looked so little like a horse that he feared no one else would take it to be the picture of one, so he wrote in large letters, "THIS IS A HORSE."

The third point stated by Mr. Holland is, "*Christian is the only Scriptural, and therefore the only authorized name for the followers of Christ.*" If this be true, it is a great wonder that writers of the epistolary letters in the New Testament did not address the churches to which they wrote as the "Christian Church." Twenty-one letters were written by men who were inspired to express the will of God to His people. If "Christian Church" had been the distinctive name by which He intended His church should be known, unquestionably He would have inspired those writers to address the churches to which they wrote by that name. But not once is that name given to the church in all the New Testament.

Mr. Holland has not the slightest proof, therefore, to sustain his assertion that "Christian is the only Scriptural, and therefore the only authorized name for the followers of Christ." The people of Antioch called the disciples Christians first at Antioch; Agrippa used that term once in addressing Paul; and Peter said that if any man suffered as a Christian let him not be ashamed, which shows the name to be one of derision under which the saints were persecuted by their enemies. No document has been handed down to us however, giving us the least reason to think that this name *Christian* was regarded by the apostles as of divine appointment.

Mr. Holland declares that the name "Originated in the Divine Mind and came down from heaven." He quotes as supposed proof, Isaiah 62:2, "They shall be called by a new name which the mouth of the Lord shall name," and refers to Acts 11:26 as the fulfillment of that prophecy. That this is a false interpretation of the prophecy is evident from the plain teaching of the fourth verse: "Thou shalt

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no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Hephzibah is the new name, Hebrew *Chephtsiy bahh* (*Khef-ese-baw*); meaning, *my delight is in her*.

The derivation and signification of the name *Christian* is next treated by Mr. Holland. He gives the signification of a few denominational names also. He says Baptist simply signifies "a baptizer." Then John was a Baptist, Christ's apostles were Baptists, and all the ministers in the primitive age of the church were Baptists. This fact would naturally stamp the name *Baptist* upon the church of Christ. Two denominations are clamoring over the name "Christian Church." Both are purely American sects. One arose early in the nineteenth century in the New England states, in Ohio, Kentucky, and in fewer numbers in the Southern states. They deny the Scriptural doctrine of personal and unconditional election, effectual calling, and final perseverance of the saints, all of which were held and advocated by the early followers of Christ. They are Arminian in doctrine and deny that the Father, Son and Holy Ghost are one Divine Being. The other sect whose members make so much noise over the name was founded by Alexander Campbell, in 1827. These two are distinct sects, as sectarian as any other sects in the world, yet making great war on sectarianism! They contend that the name *Christian* is the only name upon which the people of God can be united, yet they are not any more united than many other worldly churches that bear other names! Their cry of "Christian! Christian! Christian!" betrays a weakness similar to that shown by the worshipers of Diana, who answered the argument of Paul by crying, "Great is Diana! Great is Diana! Great is Diana of the Ephesians!"

*Christ* was not the Saviour's name. *Jesus* was His name, and *Christ* was His official title. If God had named His followers after Him, He would doubtless have called them Jesusites rather than Christians as did the Antiochians. We are willing that all true children of God should be called Christians whether they belong to the Baptist, the Methodist Church, the Campbellite Church or

any other, but the loud and boasting pretensions made by the two sectarian denominations, that they are "The Christians" merely because they have named themselves that, are ridiculous pretensions.—**Elder John R. Daily**, *Zion's Advocate*, 1904.

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### SAVED AND CALLED

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

The word "who" refers to God, and our text says it is God, the Ruler, Creator, and Sovereign of the universe, that saved and called us. Here are two definite things that God has done for His people. I believe the word "saved" refers to what our blessed Saviour did when He poured out His own precious blood on Calvary's rugged cross. Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:38-39). Our heavenly Father displayed His great love for His people (who had fallen under the curse of the law and hell would have been their dark doom) by sending His only Son down to this low ground of sin and sorrow to pay the great debt that His people owed. No greater love than this has ever been known.

Some say we must accept Jesus before He can save us, but this is not what the Bible says, for Paul says, "For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6). That was when we had not the ability to serve or worship our Saviour, who died for us. Again, our text says, "not according to our works, but according to his own purpose and grace." Yes, this saving came about by the grace of God. We had not one thing to do with it. It is all according to the purpose of an all-wise God. Jesus said while upon the cross, "It is finished." If there was anything left for us to do in that work, then Christ didn't finish it, and then we would be able to boast that we had something to do

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with our eternal salvation.

Jesus says, "I am the way, the truth, and the life." And again He says, I am the resurrection and the life." Therefore as Paul says, where is our boasting? Seeing it is all of Jesus; all to Him we owe. It was by the grace of God that this great work came about. God loved His people from eternity and in His great love, moved with mercy to save this lost people by the sacrifice of His Son upon the cross, the Just for the unjust.

Not only is the *saving* the work of God, but so also is the *calling*. This calling is not the work of the church, for the preaching of the cross is to them that perish foolishness; and the preaching is a part of the work of the church. God has called ministers to feed and instruct His children in the knowledge of the truth, but they have no part in the eternal salvation of sinners. The calling of people from dead works to a living, vital relationship with God is the work of the Holy Spirit, which reveals God to us and causes us to see ourselves in a poor, lost, ruined condition. Then Jesus shows His smiling face, and we have a hope that is worth more than all the riches of the world.

This work of the Holy Spirit in calling one from nature's night into the kingdom of His dear Son is also known as being born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever. This spiritual life which God gives His people by His Spirit doesn't come to us and then leave. I do know the Scriptures teach that if you live after the flesh you shall die, but the apostle Paul was speaking of a timely death.

Death is a separation, and sometimes through our own doings we become separated from the enjoyment that we would receive here in time if we would live in honor to Him who gave His life for us. However, if we forsake the laws of God by walking in disobedience to His commands, we cannot lose our eternal life because the Lord says, by the mouth of the Psalmist David, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my

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faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me" (Psalm 89:30-36). David here is a figure of Jesus, the Son. And God, His Father, having sworn by Himself, because He could swear by no greater, will not break His promise to His Son. Therefore we, if the Spirit of Christ dwells in us, are sure of our eternal home—not because we deserve such, but because of what Jesus has done for us.—**Thomas N. Morrisett**, *The Primitive Baptists*, 1948.

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### A CHALLENGE TO THE AGNOSTIC

An agnostic reminds a Christian of Job's three friends, all wise in their own conceits. With his pretended intellect, his superior judgment, his vast store of knowledge, he thinks he can measure God. But how can anyone confine Him, whom the heavens cannot contain, to a little corner of this world and weigh and measure Him? Would mortal man say to God, "Here you can exist, but over there you cannot go! This you can do, but that task over there is beyond you! This word you have spoken may be true enough, but that portion over in the next chapter is surely false!" Would mortals dare to challenge God to prove that He exists, and that He is able to work miracles? There were people like that in Jesus' time, and He said to them, "There shall no sign be given you but the sign of the prophet Jonas." Perhaps such a man ought to walk out into the next great storm, with the wind howling and the lightening flashing, and ask God to prove He exists!—**Elder Raymond Webb**, 1992.

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While God's people thankfully take the cup of salvation and rejoice in the loving-kindness of the Lord, let them never forget the cup of wrath which their Redeemer drank to the very dregs for the remission of their sins. If they were not indeed drowsy in spiritual things, they could never read or meditate on what passed in Gethsemane without being deeply affected, and remembering much that might profit them. One drop of this cup would bear down their soul to endless ruin, and the agonies Christ suffered would annihilate the universe.—*Selected*.

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## NEWS NOTES

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### KETOCTON ASSOCIATION CIRCULAR LETTER

Meeting for the 241<sup>st</sup> annual session of the Kettocton Primitive Baptist Association, meeting at Warrenton, Virginia, on August 17, 18 & 19, 2007.

Dear Brothers and Sisters in Christ: In much meekness, we write this letter. It is our desire to assemble together to worship in spirit and in truth our Father and His darling Son, our Lord and Saviour Jesus Christ. It is through His blood and finished work on the cross that we are able to be here today.

We come here with the greatest hope that we are His children and were chosen in Him before the foundation of the world. We welcome everyone that has had the desire to come this way. We want to thank all the Elders that have come to be with us and pray that our Father in Heaven will bless them to feed the flock well. We have the greatest of hope that our ears can hear, our hearts can understand, our eyes can see, and our feet can walk that strait and narrow path that we must follow.

We pray that our Father will touch all the sick, the ones in hospitals and nursing homes, and the workplace that cannot be with us today. We miss the ones that have gone home to be with our Father, and think of them often.

Let us continue to be faithful servants for our Lord and always do the things that are pleasing to Him, and never stray away from the Old School doctrine.

When we leave this meeting may we all have a safe trip back to our homes. God bless each and every one of you. The Lord willing, we hope to see each one here next year.—In Christian love, **Brother Hank Lewis**.

Approved by: **Elder John Nichols, Brother Sam Baggary, and Brother Delma Wilson.**

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## OBITUARY

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**NEKODA BRENNUS ROGERS** who would have turned 3 on Oct. 5th died of a tragic heat-related accident on Sunday, Aug. 12, 2007. He lived in Pine, Louisiana, with his parents, Sarah and Geoffrey Rogers and baby brother Immanuel Christian, 8 months old. His family had been napping together when "Koda-Bear" woke up and got in the car, accidentally locking himself in on a 102-degree afternoon. He was unable to unlock the power doors from inside and was quickly overcome by the intense heat. His parents, the local fire rescue unit and hospital staff made heroic efforts to



save Nekoda but he died at Riverside Medical Center in Franklinton, LA at 5:55 p.m.

Nekoda is survived by his parents, Geoffrey and Sarah Sims Rogers, and a brother, Immanuel Rogers of Pine; grandparents, David and Theresa Miller, Elaine Rogers and Bobby Smith, all of Mt. Hermon, LA and Freddie and Tom Creel of Pine, LA and a large and loving extended family. He was preceded in death by a great grandfather, Wilbur Miller, and an Aunt Alison Miller.

Elder Luke Addison of Mt. Gilead Primitive Baptist Church in Smithdale, Mississippi, officiated at the funeral, which was held at Crain Funeral Home in Franklinton, LA on Aug. 16, 2007, and at the burial service. Burial followed in the Mt. Pisgah Baptist Church Cemetery in Mt. Hermon, LA.

Please remember this young family in your prayers.

**(Editor's note:** The above obituary was submitted by Sister Katherine Baker of Franklinton, Louisiana, and was accompanied with an urgent admonition that everyone should keep their vehicles locked in order to prevent such tragic accidents as happened to the Rogers'. There were 42 "hot car" deaths in 2005, 29 in 2006, and there has already been 23 this year. Such tragedies are easily preventable and when they occur it is so very, very heart-breaking. Our heart goes out to this family).

#### RESOLUTION OF RESPECT

Be it hereby resolved that the Sulphur Springs Primitive Baptist Church of Kelsa, Virginia does hereby agree to adopt a resolution of respect for our now deceased and beloved brother in Christ, Estil Vandyke. We would like to take this opportunity to acknowledge his guidance, counsel, faithful attendance and brotherly love as attributes worthy of this recognition.

Although, not a member of Sulphur Springs Primitive Baptist Church, brother Estil for several years appeared at our meetings and delivered guidance and counsel to our body as a visiting Deacon. His strict adherence to scriptural practice and words of advice concerning Church matters provided us with instruction and helped strengthen our knowledge concerning church matters. His willingness to assist and serve our own Deacons made him feel all the more like one of our own members. This gratitude for his guidance and counsel could never be expressed in mere words.

Brother Estil also set a wonderful example for church members to follow in regards to attendance. His diligence in attending every meeting and filling his seat was a commendable act. Considering that he wasn't

even a member of Sulphur Springs Primitive Baptist Church his attendance at our regularly scheduled meetings was exemplary. Despite the many distractions in life that could cause one to become slack concerning Church attendance, Brother Estil always filled his seat. When he was afflicted with poor health and unable to get around well, he made preparations to leave home a little earlier, he always desired to fill his seat. The example that he left to our members was one of patience and longsuffering. He demonstrated his love for the church by fulfilling his obligations to the Church on every occasion possible. His sacrifice taught us to not take a day for granted and that despite our pains and aches there is comfort and peace to be found in the journey if one will just make the effort.

Finally, we would like to recognize the heartfelt expression of brotherly love that was demonstrated by our precious brother. Today when we look in that all familiar location, where he once sat, we are often reminded of the feeble handshake, the embrace accompanied with a soft pat on the back, and the oft tear stained eye of our beloved brother. He often expressed his love for us in word, but more importantly he expressed his love in deed as well. It is with much sadness that we had to part for a little while, but it is with much joy that we recall the lessons that our dear brother taught us along the way. May we continue to follow the examples that he left as we look forward to that great morning when we shall be reunited forever.—**Sulphur Springs Primitive Baptist Church**, Done and signed by: **Elder Brian Moore**, Moderator, **Elder Estel Hackney**, Asst. Moderator. **Brother Ron Moore**, Clerk.

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“There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Rev. 22:5).

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

Helen L. Huffman (In memory of my dear husband Johnnie Huffman), Va., \$10.00; Nelle Battle, Al., \$10.00; Jerry B. Carpenter, NC, \$20.00; Hilda S. Jones, Va., \$10.00; George E. Blair, Al., \$5.00; Elder Howard Edwards, Mi., \$10.00; Irene Hulett, Ky., \$5.00; Sis. Virginia T. Knighting, Va., \$10.00; Katherine Baker, La., \$40.00; Rhonda R. Luce, Ga., \$50.00; Robert L. Webb, Il., \$15.00; Sis. Dorothy Huffman, Ne., \$15.00; Sis. Janet Ford, Va., \$15.00; Mrs. Sam Latimer, Ga., \$5.00.

### 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. 2007

### THIRD SUNDAY

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

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

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

OLD CARROLL - Mt. Airy, Md., 7102 Watersville Rd., Take Hwy 15 or Hwy 340 north to Frederick, Md. and exit onto I-70 east towards Baltimore, Md. and take Exit 68 and turn left onto Rt. 27 north, go to the 4th light and turn right onto Watersville Rd., go about 1 1/2 miles and the church is on the left; Meets each 2nd and 4th Sundays at 10:30 a.m., each 4th Sat. night at 6:00 p.m.; Union meeting is the 4th weekend in May; Elder William E. Stephens, Pastor, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417; Sis. Ruth Stephens, Clerk, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417. April 2008

OLD HARFORD - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or I95 exit 74 to Md. 165, turn right and go three miles to the church on the left; Meets each 2nd and 4th Sundays at 10:30 a.m.; Annual meeting the second weekend in May; Elder Richard Tillman, Pastor, 6 Brandywine Drive, Shrewsbury, Pa. 17361, Tel. (717) 235-3369; Anita Reedy, Clerk, 1324 Harford Square Drive, Edgewood, Md. 21040, Tel. (410) 671-9483. Nov. 2007

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets each 2nd, 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder Jim Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. 2008

#### EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June 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 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 Roanc Ave., Clarksburg, WV 26301, Tel. (304) 622-9614. Sept. 2007