

Advocate and Messenger

145th Year AUGUST 2006 No. 8

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
--	---	---

HELP ME LORD
Help me, Dear Lord, to see the road
That I should daily take...
Help me to bear life's heavy load
And ne'er the truth forsake.

Help me to e'er courageous be
While fighting for the right
That I may e'er on bended knee
Find favor in Thy sight.

Life's battles I shall surely win
If Thou art by my side
And I'll at last be free from sin
When I am glorified!

12-10-05 R.E.H.

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

Send all subscriptions, donations and changes of address to:
Samuel J. Baggarly, 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

Copyright restrictions apply.

CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis. Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April 2007

BENTONVILLE - Bentonville, Va., 1st Sunday 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison Va. 22727, Tel. (540) 948-4803; Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va., 22610, Tel. (540) 635-4609. April 2007

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

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564. Aug. 2007

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412. June 2007

GREENWOOD - Minnieville, Prince William Co., from Manassas on Route 234, travel 14 miles and turn left on Spriggs Road, St. Route 643 — follow that to Minnieville Road on St. Route 640 to the church building; Meets each 1st Sunday at 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577. April 2007

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591. Feb. 2007

UNION - Summerduck, Va., Take Route 651 from 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. 2007

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. 2006

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003. June 2007

Advocate and Messenger

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

145th Year

AUGUST 2006

No. 8

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

EDITORIAL STAFF

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

Associate Editors, all Elders:

DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093

RAYMOND WEBB 106 Ash St., Carthage, Il. 62321

MARTY HOOGASIAN 240 Chippewa, Pontiac, Mi., 48341

BRIAN MOORE HC 67 Box 18-D, Oakwood, Va., 24631

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

L. E. FARLEY, Pres. 9526 Downsville Pike, Williamsport, Md. 21795

EDWARD W. WILSON, Vice-Pres. 620 Clearview Road, Luray, Va., 22835

SAMUEL J. BAGGARLY, Sec.-Treas. 1141 Elm St., Front Royal, Va. 22630

LEWIS JUDD 16338 Waterloo Road, Amissville, Va. 22002

MICHAEL TURNER 16 Fox Creek Lane, Woodville, Va. 22749

RALPH STEELE 4800 Little Flock Church Lane, Amelia, Va. 23002

VICTORIOUS MINORITIES

An unknown author wrote the following: "During the time Noah was building the ark, he was very much in the minority—but he won! When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won! When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight they were an insignificant minority—but they won! When Elijah prayed down fire from Heaven and put the prophets of Baal to shame, he was in a notable minority—but he won! When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won! When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!"

To the above list of minorities we might add the true church

that Christ established in the world over two thousand years ago. She has always been greatly in the minority—but she has always won. She has not won by her own strength and might, just as those mentioned above did not win by *their* own strength and might, but she has won by the power of God. He has kept her and preserved her through all adversities and caused her to triumph over a cruel and persecuting world who has thrown every dart and erected every hurdle that it could devise against her. This is proof positive that she is His love, His undefiled, the only one of her mother, etc. (Song of Sol. 6:9). He has promised that the gates of hell shall not prevail against her, and His promise will never fail (Matt. 16:18).

Even when God's people appear to have been sorely defeated, they are still the victors. Though men may kill the bodies of the saints, they cannot kill their souls. They are winners in life and are triumphant in death. For them "to *live* is Christ, and to *die* is gain" (Phil. 1:21), therefore, either way they cannot lose. They may endure some setbacks along the way but they cannot ultimately lose the battle, for God is with them to uphold them. Even the grave cannot claim victory over them. They have been given the victory through their Lord, and should therefore be steadfast, unmovable, always abounding in the work He has appointed them, forasmuch as they know that their labor is not in vain in Him. (See 1st Cor. 15:55-58).—*Editor.*

THOUGHTS PROMPTED BY A MOCKING BIRD

Recently I was out in the yard and a mockingbird lit nearby, chattering away as usual. I chuckled to myself as I listened to his version of the songs of other birds and wondered at his mysterious ability to mimic such a great variety of feathered songsters. I quit what I was doing and sat down on the porch to enjoy his comical performance, as I have done on so many other occasions through the years. One of the sounds the musical-mocker made reminded me of metal clanking against metal, and again I wondered how he did it, and what was the purpose of it all. I thought to myself that if God has a sense of humor the mockingbird surely must be an instance of it.

Later I mentioned this incident to my wife and she commented that if evolution were true, what would have been the purpose of a bird evolving the ability to do something that was as useless to him as mocking other birds? I never had thought of it that way, but it's a good question for those who advocate Darwinism.

Then I thought about how men too are often mockers. With shamefacedness I confess that I have also been guilty a few times of mimicking peculiar mannerisms of others, but as I think about it now I do not view those occasions as reflecting my finer moments. It ranks among a much-too-large list of things I would leave undone if I could live my life over with the same mind I have now.

There is quite a bit said in the Scriptures about mocking. Sarah saw Ishmael mocking and was very angered by it (Gen. 21:9-10). Job considered that his miserable comforters were mocking him (Job 21:3). Elijah mocked the prophets of Baal (I Kings 18:27), and Christ was mocked by those who crucified Him (Matt. 27:29). There are numerous other instances of mocking mentioned in the Bible, but the greatest mocker of all is Satan. I suppose there is hardly anything God has done that the devil has not tried to counterfeit. This is why it is so important that God's people "try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). If we don't keep this in mind we will be inviting serious trouble.—*Editor.*

THE LORD GOD OMNIPOTENT

In Revelation 19:6 the Lord is referred to as "the Lord God omnipotent" and He is said to *reign*. Omnipotent means *all-powerful* or unlimited dominion and influence. One consequence of this omnipotence is expressed very well by the apostle Paul when he said, "He is able even to subdue all things unto himself" (Phil 3:21). And our Lord Himself asserts that He has been given power over all flesh (John 17:2). This being true, He does not have to *try* to do anything, and that includes saving sinners.

When His appointed time comes to bring a person out of nature's darkness He does not woo and beg them, or send out preachers and missionaries to *help* Him, but He exerts His omnipotence. He

resurrects them from death in sins and makes new creatures of them. He does not stand knocking at some supposed “door of the heart” but He simply takes up His abode in their heart. Before they can even think of resisting Him He has already put His law in their inward parts and written it in their hearts. He *will* be to them a God and they *shall* be to Him a people (Jer. 31:33), and this is done according to covenant arrangement—not on the basis of creature righteousness or human merit. It is not an *attempt*—but it is an *operation*. The old stony heart is taken out and a new spirit is put within them (Ezk. 11:19). They are made willing in the day of His power (Psalm 110:3). None are saved who *wanted* to be saved, but once saved they never desire to go back under the dominion of sin.

The Lord God omnipotent *reigneth*. That is, He *rules* over the universe. “His kingdom is an everlasting kingdom, and his dominion is from generation to generation,” and “to the end of the earth” (Dan. 4:3, 22) and it is everlasting (Dan. 4:34). No human being has ever lived out from under the absolute dominion of the Lord. His supremacy is reflected in everything He does and even man’s breath is in His hands. How foolish are wicked men when they bow their necks to Him and say, “We will not have this man to reign over us.” He reigns over them whether they *like* it or not, or whether they *know* it or not.

This is the one and only true and living God. Any god less than this would be no god at all, and would not be worthy of worship or recognition. Oh that all His people might be brought to know Him in His omnipotence and forsake all other gods. He will not give His glory to another, neither His praise to graven images (See Isaiah 42:8). He is due all the praise and honor we poor mortals can give Him.—*Editor*.

One of the strongest proofs of God’s existence is the fact that there are such avid and unrelenting efforts to remove any mention of Him from our society. If so-called Atheists are truly convinced that there is no God, then why are they so desirous of His extinction?—*r.e.h.*

MERCY

O, what mercies Thou hast showered
On my soul, O Gracious Lord,
And what pleasure, joy and blessing
All these mercies do afford!

Our redemption and salvation
Stem from Thy rich grace alone:
Only blood shed with compassion
Could our wretched sins atone.

Human merit could not help us,
Only mercy would suffice:
Grace has no concord with merit,
Christ alone has paid the price.

Grace and works cannot be partners
In procuring life divine:
“Not of works” is Paul’s assertion;
All the glory, Lord, is Thine.

Creature righteousness is useless
Where redemption is concerned:
Without mercy there is justice
And a wrath that can’t be turned.

Free and undeserved compassion—
Mercy graciously bestowed
Is the only hope for sinners
To reach heaven’s blest abode.

None can claim the smallest parcel
Of a justifying cure
Other than the blood of Jesus
And His mercy rich and pure.

Elder Ralph Harris

Feb. 23, 2006

THE BURNING

In First Corinthians 3: 11-17, is found this language: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." This sentence follows the apostle's declaration in verse 11, that no man can lay any successful foundation other than Jesus Christ. Now we have known of many who departed from this foundation to build upon some other, but we have not known of any who were consumed by literal fire. The burning means a consuming, as fire consumes, or as a flood overwhelms and carries away, or as disease wastes away a body. Paul is not speaking of literal fire, but of things that consume the spirit, even the souls of men.

Some will ask, *Doesn't the Bible teach that those who have eternal life can never lose it?*

It does, indeed. But the saints of God on earth possess two natures, the *natural* which comes with birth, and the *spiritual* which comes by regeneration. Those who give pre-eminence to their carnal nature, may cover up or hide or even cause the spirit within them to reject their profession so that their carnal nature rules their judgment. These do not lose their eternal life, but they surely will stray, and will fall under divine judgments as disobedient children. Jesus said, "If a man walk in the night, he stumbleth, because there is no light in him" (John 11:10). Oddly, these may believe they are as much Christians as they ever were. They cannot see how far they have fallen. But the tests of life will come to try every man's building, soon or late.

Most of us have known of people who once were considered good Christians, who left their profession to join with other organizations, or to live apparently without religion. But our text can refer equally well to churches, and it is of these that I choose to speak here. So many people hear that God is love so often that they lose their fear of Him, and suppose that He left them with choices of how they will live and worship, if at all. In a nearby town can be found at least a dozen different kinds of churches, each believing themselves to be right. Obviously, this cannot be,

for God is not divided, nor did He build more than one church on earth. Among them would be found several versions of the Bible, yet God only inspired one. How did this state of affairs take place? Someone chose the wrong leaders to follow, the wrong companions, the wrong path. But let us speak of those we call Primitive Baptists, and leave the others to God's dealings.

Would Primitive Baptists choose to follow the wrong pastors, or listen to the wrong teachers? Would they believe the heresy of church sovereignty, and set their own courses even if it meant loss of fellowship? What do you think? I think they have done so often. Any time you see a church turn away from a good man's teaching and then call him a troublemaker, or a dictator when he preaches the truth, that church has already gone too far. The churches of Galatia turned from Paul, so that he asked them, "Am I become your enemy because I tell you the truth?" (Gal. 4:18). If there are divisions within, and ill will against good churches or pastors, or unscriptural practices found, somebody has left the truth. These are most certainly going to try to fix blame on someone else for causing their troubles. I heard many years ago a remark made by someone that if a man's ox fell into the ditch on Sunday, he should certainly get him out; but if that ox fell into the ditch every Sunday, he should either sell that ox or fill up that ditch. If a pastor, or others, are leading a church astray, and that man refuses correction, it is time for the church to find a new leader (Matt. 5:29).

I remember reading a letter from a good old preacher who had allowed himself to go with the people we call progressives. He was hungry for spiritual fellowship, for godly visits with true believers, and he said he could not see why a piano in the room need separate brethren who fundamentally believed the same doctrines. What he could not see was, though he himself still believed the doctrines, his chosen church no longer believed them. They believed regeneration came by hearing and accepting the preached word, and by baptism. That piano was but a first step in their fall. While this old brother had his eyes partially opened, he should have gone looking for a church that had what he desired.

He did not, and therefore died without the companionship he truly wanted. When people depart from the Bible order, there are always troublesome consequences. My friends, if you awake to find divisions and troubles in your church, and you are separated from good churches around you, **do not blame those other brethren! Your trouble is with God, not with other brethren. You need to make some changes.** Our God is a consuming fire (Heb. 12:29).

Is there a remedy? Of course there is, but it may be bitter medicine for a time. Did not Malachi (3:7) say, "Return unto me, and I will return unto you." But here is the problem. Pride, and self-esteem, fear of men, and distaste for being wrong, always stand in the way. Family, friendships and habits of years, make any confessions very difficult. Please remember, having once received the grace of God does not mean the person will never make mistakes. For sinners, the door into God's favor is always repentance (Matt. 3: 8; Acts 2: 37-40). The individual who cannot or will not repent of his sins does not belong in a gospel church. The Prodigal (Luke 15) began by thinking he could manage his own life very well without his family. It required almost starvation, and much loneliness, before he could consent to do the only thing that would enable him to survive at all. It is that way with many people who have strayed. If Jesus told us that His yoke is easy and His burden light (Matt. 11:30), it may not seem so until one compares that good yoke to the path of a transgressor without the Lord. Trouble brought the Prodigal to repentance, and repentance brought him back to the good life.

By observation, I know that some churches that have departed from the Scriptures have ceased to exist. Some also became worldly prosperous, at least in numbers and wealth; but spiritually they are dead, and those who are dead scarcely recognize that fact. My advice to those who find themselves out of the way, but desire to return to the old paths: consult the Lord in sincere prayer, and then consult with godly men who are in the right path. They will help you if it is humanly possible.

Now the trouble with articles like this one is, all who read it will think I am writing about someone else, not to them. Every

person sees himself as one who is in the right path, but others are not so. But every once in a while, it behooves all the saints to ask as did the apostles when Jesus told them that one of them would betray him and they each in turn asked, "Lord, is it I?" What a shock it must have been to Peter when he learned that Jesus was praying for him, even before Peter knew how badly he needed those prayers (Luke 22:32)! All of us should be praying without ceasing, lest we, thinking we stand, might fall (I Cor. 10:12).

ELDER RAYMOND WEBB

LET ME FREELY SPEAK

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us today." Peter spoke these words on Pentecost to those out of every nation under heaven gathered in Jerusalem. This congregation was described as devout men. They were amazed, marveling and confounded by the fact that they heard their own language being spoken by Galileans. Today seminaries teach foreign languages to men believing that by so doing Christ can be brought to every nation under heaven. The languages of man can be learned and spoken; but no teacher other than God can teach a man to embrace the gospel. Only after one is born again and God blesses His people with hearing ears will the gospel ever be received as marvelous and amazing!

Peter, by the grace of God, preached the truth as it is in Christ. Peter preached Jesus Christ, the hope of King David. The sweet Psalmist of Israel David, as blessed as he was in this world, like all born of Adam is now added to the list found in Genesis chapter 5. David too died. David's body waits for the resurrection morning. Peter didn't preach the superiority of David but that of the one whom David foresaw. The Lord Jesus was always before David's face. David said, the Lord is on my right hand, that I should not be moved. Therefore David's heart rejoiced, and his tongue was glad. David declared that his flesh would rest in hope (See Psalm 16:9)! God made David to know the ways of life. Furthermore David

confessed that God would make him full of joy with His countenance. David spoke of Christ, the resurrection.

David was taught the ways of life. There is more than one path that the living can take in this world. Those who were elected before the world began and given to Jesus shall all be born again sometime between conception and death. That way is as sure as their election and has nothing whatsoever to do with the works of man. Jesus said, "Ye must be born again." I saw a cartoon on television where a little girl was shown trying to teach her friends that the trees caused the wind to blow. She pointed to the trees and said, "See how they bend as they push the wind." She bent her body emulating the trees bending. One of her friends protested saying, "That isn't true." The little cartoon character girl said, "Prove it!"

When I took classes in geography I was taught that winds result from the movement of high and low pressure zones. Where did these high and low pressure zones originate? Our Lord said, "The wind bloweth where it listeth." We hear it rustling through the trees. Our Lord said, "Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Prognosticators forecast by making educated guesses that are often wrong. As the wind bloweth where it listeth, so is every man that is born of the Spirit. Those that were pricked in their hearts that day of Pentecost in Jerusalem were witnesses to that fact. These were they that were born of God. But there were others that mocked and said that the disciples were full of new wine. They were more apt to believe the cartoon character's explanation of the origin of the mighty rushing wind.

Those born again heard that God had raised Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this," which they did see and hear. The Apostle Peter said that God had made that same Jesus...both Lord and Christ. Not once did Peter ask any man to make Jesus their Lord and receive Christ as their Saviour! "With many words did Peter testify and exhort saying, Save yourselves from this untoward generation! Then they that

gladly received his word were baptized: and the same day there were added unto them three thousand souls.”

Man cannot make Jesus Lord and Christ. That is God’s doings. God’s people can receive the word of truth, the gospel of their salvation and save themselves from this untoward generation and be baptized. How many shall do that which they can do? Many prefer to pretend that they can do that which they cannot do. They pretend that they are as powerful as the tree that causes the wind to blow! If you have tasted that the Lord is gracious you ought to deny yourself and take up your cross and follow Him daily. In so doing you will save yourself from this untoward generation.

Yet sadly there are many to whom God has made known the ways of life that continue to forsake the assembling of themselves together with God’s people. If salvation were of works and not grace, then not one who forsakes God’s Church in this world would rise to the resurrection of life on the last day. I cannot comprehend what comfort these enjoy being unequally yoked with this untoward generation. I hope to never be found in that number. I pray that all God’s people would become like little obedient children and come home to their friends and tell them how great things the Lord has done for them, and has had compassion on them. There they can freely speak of God’s free grace.

ELDER MARTY HOOGASIAN

ROSIE

After my wife Robin and I moved into the old home place we rented the place where we used to live. Then the original renters decided to move out, and when my first cousin Rosemary McDonald first heard of it she expressed an interest in renting the house.

Rosie was a hard working woman. She had been separated from her husband (divorced, actually) for years and was now holding down a job and raising her only child, a daughter named Teresa. I was glad to rent our old place to someone we knew and could count on.

Some time passed and then Rosie didn’t feel well. She had

terrible headaches. Finally one day came the bad news. Rosie had a brain tumor. Surgery was out of the question. She underwent treatments but I think we all knew that the situation was not good, not good at all. Physically she was being torn away from us, but mentally she showed such great courage. She was always her old self, always Rosie, the smiling laughing person who loved to talk.

The day I heard about Rosie's condition was the day that I refused to ever again accept a rent payment from her. As far as I was concerned she and Teresa could live in my old house forever rent-free. Under the circumstances it was the least I could do.

Finally Rosie had to be hospitalized where she slipped into a coma. The family was called in. I was there at the hospital the night that something happened that I will never forget as long as I can remember anything. Rosie was laboring in a way that was so painful to see. The family plus Robin and I were there. Suddenly Rosie's eyes opened and immediately became fixed upward towards the ceiling. The family was excited, not expecting to see Rosie's eyes open ever again, and began to cry and talk to her. She briefly acknowledged the family, especially her daughter Teresa whose hand she reached out and took hold of. But her eyes were drawn to look at something upward towards the ceiling. Then she closed her eyes and fell asleep in the arms of Jesus. The next voice she heard was no doubt the voice of her Saviour.

I will always believe that Rosie saw something that none of the rest of us could see. I have wondered if it was similar to what Stephen saw on the day that he was stoned to death (Acts 7:55-56). "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

BROTHER BLAINE OWENS - Bristol, Virginia

When we cross Jordan's stream—And we enter that City—
Where all grief and sorrow are o'er—All the songs that we sing
will be wondrously pretty—And we'll dwell with our Lord
evermore.—*r.e.h.*

EXCELLENT QUESTIONS AND COMMENTS

Feeling a deep interest in the spiritual welfare of the Lord's people, and that they may all be established in the one faith, I desire to ask some questions for the consideration of all lovers of truth.

Did not Jesus Christ organize His church when on earth? Did the church He organized have Boards, Conventions, Theological Schools, Sunday Schools, a salaried ministry, YMCA, Women Working Societies, Instrumental Music in worship, Boards of Directors, Oath-bound Secret Orders, etc.? Was not the faith and practice the Saviour delivered to His church sufficient for the government of His church in faith and practice? Matt. 28:20, 2nd Tim. 3:16-17 & Rev. 22:18-19.

Did not Mr. Fuller introduce the mission spirit at Kettering, England, October 2, 1792? Did true Baptists have that mission machinery prior to this? Are not missionaries the seceding party, and the real cause of the division in the Baptist family? Did not the Roman Catholics institute the first Board in 1622? Did not the modern mission spirit originate with the Catholics? Did a Board or any set of men send the apostles to preach? Did the Lord ever delegate that authority to any Board, Church, or Association to send His ministers anywhere to preach? Does not Jesus call, qualify, and send whom He will and when and where He designs them to preach?

Is it the mission of the preacher to regenerate sinners, or to teach the dead how to get life, or the unborn how to be born?

Does the Bible anywhere teach that it is the business of preachers to save sinners eternally? If so, what did Christ accomplish by His coming? Did He not come to save sinners? (Matt. 1:21, 1st Tim. 1:15). Did He not accomplish the work He came to do? (John, chap. 17, 2nd Tim. 1:9, Titus 2:14, Heb. 1:3). Does He not teach that He is God and beside Him there is no Saviour, and His glory He will not give to another? Will He not save all whom He willed to save? Does He not do His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand (Dan. 4:35)?

Does not Jesus teach, "As the Father raiseth up the dead and quickeneth them, even so the Son quickens whom He will"? Does

the Father have a Bible or preacher to enable Him to bring the dead out of the grave? Will not the Son quicken the dead in sin by the same process or just like the Father raises the dead out of the grave?

Is the preaching of the gospel spiritual? Can the natural man receive the preaching of the gospel (I Cor. 2:14)? Does not teaching belong to teachable subjects? Will not one have to be born of the Spirit before he can be taught spiritual things or receive the gospel? If Jesus shed His blood alike for the saved in heaven and the lost in torment, what became of the blood shed for the lost? Was it not shed in vain? Did Jesus do anything in vain, or fail in any instance? Does not the Bible teach that "He shall not fail nor be discouraged"?

For how many did Jesus atone (John 10:11, Eph. 5:22-26)? Will all the sheep be given eternal life and saved in heaven (Matt. 25th chapter, John 10:16, 27, 28,)? Did He not suffer the just for the unjust, that He might bring them to God? Did He not bear all the sins of His people in His own body on the tree? Did He not by one offering perfect forever them that are sanctified? Did He not obtain eternal redemption for all for whom He shed His blood? Did not John teach that the blood of Jesus Christ, God's Son, cleanses us from all sin?

Does He now leave it to the will of the sinner whether he will be saved or not? Does He not say, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy"? Is it not a fact that faith, repentance, prayer, and love, are evidences of a gracious state and fruits of the Spirit? Does not life precede action? Is not life the gift of God? If prayer, faith, and godliness are evidences that one is born of the Spirit, was not Cornelius, a Gentile heathen, born of the Spirit before he heard Peter preach? (Read Acts, 10th chapter). If one heathen is saved without Bibles and preachers, will not all heathens who are saved be saved without Bibles and preachers? Is it not taught that there is one faith (Eph. 4:1-5)? Then is it not a fact that the faith according to which one of God's people is saved is the faith according to which all of them are saved?

Did not the Lord choose, intend, purpose, and predetermine to

save all whom He saved (Rom. 8:29-30, Eph. 1:3-7, 2nd Tim. 1:9 & Acts 13:48)? Will the Lord save all He thought He would save and purposed to save? Does He not say, He has sworn, saying, As I have thought, so shall it come to pass: and as I have purposed, so shall it stand" (Isa. 14:24)? Will not all the redeemed be saved? Does He not teach that the ransomed of the Lord shall return and come to Zion, and the redeemed of the Lord shall walk in the highway of holiness" (Isa. Chap. 35)? Does He not put His laws in their mind and write them in their hearts, purge their consciences from dead works to serve the true and living God; take away the stony heart and give them a heart of flesh?

Does He not give them one mind and one heart and shed abroad His love in their hearts by the Holy Ghost which is given unto them? And do they not desire from love to serve God with reverence and godly fear; to glorify Him in their bodies and in their spirits which are His? Do they not serve God as free-born loving children and not as bond-slaves? Do they not bear good fruit because the tree has been made good? Do they not do righteousness because they are righteous (I John 3:7)? "The good man out of the good treasure of his heart bringeth forth good things." By their fruit we know them.

How plainly the doctrine of grace is taught in our experience that we believe in and love God because we are born of Him! There is a spiritual cause for spiritual effects. Being made children of the day and of the light, it is our delight to walk as children of the light. Being risen with Christ we love to seek those things which are above, and to associate with heavenly company, and to obey the laws God has given and no other, having a blessed hope that as we have borne the image of the earthy we shall also bear the image of the heavenly.—**Elder Lee Hanks**, *The Gospel Messenger*, 1919.

Every crisis in the life of George Washington found him turning to divine providence for help and guidance, giving thanks for the benefits he had already received. Frequently he expressed, in his diary, his thankfulness for success in the numerous military exploits he undertook, and for His preservation from disaster.

GLEANINGS FROM DECEASED ELDERS

(No. 22)

It has been said that the rainbow is turned up toward heaven and is unstrung and without arrows, thus signifying peace and reconciliation. Our sins were so great God might have appeared as a man of war with His bow strung and His quiver full of arrows, but, that this might not occur, His Son stood forth, so to speak, and requested that the bow should be turned toward Himself and its arrows lodge in His own heart.—*Elder S. N. Redford, 1940.*

The apostle Paul said he did not seek his own profit, but the profit of many. Charity seeketh not her own, but “suffereth long, and is kind.” This spirit, loved and lived, would regulate all the rest. Things which are only temporary should never awaken our deepest interest or be our chief concern. If they demand our attention at all let them be of a secondary importance. The joyous looking forward to an eternity of blessedness is the solace of the soul.—*Elder R. W. Thompson, 1914.*

Whenever I think of my duty to my dear Master I am compelled to think I have fallen far short of it. My poor life has been made up of imperfections and mistakes. My hope is to be on the right hand in the great day with those I love, and if I am found there it will be through the grace and mercy of God alone. If it should turn out that I am deceived I shall have no room to complain, for I shall receive no more than my just deserts. All I may receive better than punishment will be entirely through the tender mercy and lovingkindness of the Lord. One thing I know, if I am permitted to join in the song sung by the redeemed every note will be in praise to the Redeemer’s name.—*Elder John R. Daily, 1916.*

Man in nature is in the flesh. Paul says, “They that are in the flesh cannot please God.” If the alien is saved for what he does, it is for displeasing God or for works of unrighteousness. But the apostle says, “By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should

boast.” Hence it is not of works of obedience or disobedience, but by grace that we are saved.—*Elder Lee Hanks, 1919.*

The word *gospel* occurs more than one hundred times in the New Testament, and with such definiteness and sameness of meaning that it admits of no controversy concerning its application. The word *gospel* means, good news, or glad tidings, and this latter phrase is sometimes used as a synonym of *gospel*. For examples, see Luke 8:1 & Acts 13:32.—*Elder W. N. Tharp, 1886.*

The angel who appeared to Cornelius did not preach the gospel to him, but directed him to send for Peter. Though the glory and grace of God seems to be a subject the angels would be more fitted to proclaim, yet they could not preach it from experience, and thus tell how a sinner is saved by grace. What we need is a witness to testify to these things. Thus God has seen fit to leave this blessed work with his unworthy creatures that have been called of His grace. Let us be faithful.—*Elder J. Harvey Daily, 1924.*

Their great teacher, Jesus the Holy One of Israel, said to such as had been previously taught by Him, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Paul said, “There remains therefore a rest to the people of God.” To get this rest we must *come*, and in order for one to come he must be taught of the Lord. The person that has “heard and learned of the Father” has the ability to come because the Lord worked in him the will to do, not what he could *not* do, but what He worked in him the *will* to do.—*Elder J. S. Newman, 1905.*

The proper way to deal with an heretic is in a *persuasive way* and in a rational way, but where they will not heed the entreaties of the brethren, there is but one remedy given in the word of God, and that is reject him.—*Elder T. S. Dalton, 1907.*

The church and the pastors ought to be equal burden bearers. They should each do unto others as they would have others do unto them. Many of our churches are short of pastors. What is the trouble? The Lord has promised to supply our needs. Do we really

need a pastor when we expect him to make more sacrifice for truth than we will? Do we not need the afflicting rod of God? And is not the Lord doing right when He will not send laborers into His harvest since we do not appreciate the ones that He has already sent? Can we complain if He takes from us those we have when we fail to appreciate them?—*Elder R. H. Pittman, 1912.*

Some folks will talk about and cry loudly that they want peace, and yet continue to advocate things that the Bible does not authorize. Some of them will try to bring those things in on the sly. Some of them are not so very open and free. They will talk those things up in private which they desire to introduce. If you find it out on them and raise a warning cry, as the Lord requires you to do, then you are denounced as an alarmist and as a disturber of the peace.—*Elder C. H. Cayce, 1937.*

I have often wished that I was wise, and eloquent of speech, that I might be able to entertain the minds and stir the hearts of listeners with true heart-felt eloquence in dilating upon the power, love and mercy of God, and the glorious plan of salvation. But this, as well as riches and a fine and comely appearance has been denied me, and the older I get the more reconciled I become to my condition, and feel that the Lord knows best. And perhaps, as I am so weak, had He blessed me with all these things, I might have thought more highly of myself than I ought to think, and that I was something when I am nothing and thereby deceive myself. I think I have seen persons afflicted in this way and it is a pitiable sight. Since the Lord has given me some evidence of having a hope in His mercy, I feel to say just now, Lord I thank Thee that I am what I am.—*Elder J. G. Wiltshire, 1910.*

It is dangerous business to defy God and to mock His power. No matter how secure vain men may feel, there is never a moment when their life is not hanging by a thread and never a time when, but for all they know, they are only a breath away from death and eternity. They are totally dependent upon God at all times for their protection and preservation.—*r. e. h.*

BROTHER AND SISTER

Before I joined the church I noticed that Primitive Baptists called each other by the above titles. I also noticed that members of other denominations did not always do so. It appeared to me that some members of other churches sometimes used these titles while other members never did. But I was under the impression that all members of the Primitive Baptist Church *always* did. But since I united with our people I have noticed a disposition on the part of a few of our members to discontinue the use of these descriptive titles.

Why is this? There is no title so suggestive. And if we are what we profess to be there is none so descriptive. Are we not members of the same royal family? Are we not bound together by the same ties of Christian fellowship? Do we not all feel to be sinners saved by grace if saved at all? Out of the abundance of the heart the mouth speaketh. And when the word "brother" or "sister" does not fit our mouth, perhaps the sentiment does not fit our heart. Or perhaps it is only the force of habit that causes some few to call their brethren "Mr." and their sisters "Mrs." If so, this can be excused in those newly joined. But what excuse can we offer for those who have for many years been members?

Can it be that they are ashamed to call them brethren? Jesus was not. The apostle says, "He was not ashamed to call them brethren" (Heb. 2:11). If the pure, holy and adorable Son of God was not ashamed to call poor worms of the dust, as we are, brethren, can it be possible that we are ashamed to call each other by this title? God forbid! He says to His children, "Ye all are brethren." All born of the same Spirit, redeemed by the same blood, called by the same God, justified by the same Son, all brought down on the same level in grace and raised to the same heights in glory; all to meet the same monster death and to be raised up by the same divine power to sing the glad redemption song in a better world. Then let us manifest our kinship in Jesus as long as we are favored to live in fellowship with God's people in His Church upon earth.

Let us strive to keep down formality and worldliness in word

and deed. Let us not act cool and careless and lukewarm. If we have fellowship for our brethren and sisters in the church let us not mortify them and make them think we do not by addressing them as "Mr." or "Mrs." If we have no fellowship for them we should begin a gospel examination. Perhaps the trouble is with us. But let us not discontinue the use of these descriptive and endearing titles.—Elder R. H. Pittman, *Zion's Advocate*, 1919.

BOTH SOUL AND BODY

If the reader will have before him a "Cruden's Complete Concordance" find the word *soul*. In numerous instances it will appear in which the *soul* means *person*, so too *soul* is used interchangeably with *spirit*. Besides these uses of the word there are many texts in which the word *soul* is considered and treated as the distinct and separate *entity* from the body. Now, can we establish that the Scriptures authorize us to believe that man is a compound being having a human body and also a human soul? Open your Bible at Gen. 35:18. Here you have an account of Rachael's death at Ephrath in giving birth to a boy whom she called Benoni, but his father Jacob called him Benjamin. Here the Holy Ghost directing the pen of Moses says: "And it came to pass *as her soul was in departing* (for she died) that she called his name Benoni."

Now turn to First Kings 17:20. The child was dead; Elijah took him up into a loft where he abode, laid him on his own bed, stretched himself upon the child three times and cried unto the Lord and said, "Oh, Lord, my God, I pray thee, *let this child's soul come into him again*. And the Lord heard the voice of Elijah; *and the soul of the child came into him again, and he revived.*"

Again, Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). Unless we recognize the soul as an *entity* to be considered distinct from the body, how, without vague speculation, are we to understand what the Lord said to the thief on the cross? "Today thou shalt be with me in

paradise." Their *bodies* were both on the earth. How are the spirits or souls of "just men made perfect" now with the Lord?

How do we understand Paul's uncertainty as to whether he was in the body or out of the body on one occasion (II Cor. 12:2-4). How will we understand and explain Paul's saying that "to be present in the body is to absent from the Lord," and to be absent from the body is to be present with the Lord?" (II Cor. 5:6-8). Why multiply arguments? Certainly every reasonable man or reader is now ready to admit that the Scriptures teach that the soul is an entity.—Elder Charles H. Waters, *Zion's Advocate*, 1917.

A SYSTEM THAT WILL NEVER SAVE ANYONE

Those who preach that God has done all that He intends to do for the sinner in providing a Saviour, and now requires the sinner to make the start, preach a system that will never save a sinner who is enmity against God. The very thing to be done in the start is to change the mind from enmity to friendship, from hatred to love, and the sinner can no more do that than he can create a world.

This change is not produced by commands, arguments, threats or exhortations. If one were sensible that another hated him he would not think of trying to induce him to love him by *commanding* him to do so, or by arguing the expediency of it, or by threatening him with punishment for his hatred, or by exhorting him to love. The fallacy of all this is apparent to all thinking minds.

While God commands all to love Him, and shows the best of reasons why they should, and threatens those who continue in a state of hatred with everlasting destruction, He seeks not to produce the necessary change by these means. Those who are in the flesh are never exhorted to get into the Spirit. Those who are enmity against Him are never exhorted to change that enmity into love. The natural are never exhorted to become spiritual or to perform spiritual service.

The friendship and love of those who are friends to Jesus and really love Him did not originate with them. Their loving Him is not the cause of His loving them. The very reverse is true. They

love Him because He first loved them. Their friendship did not win His, but His friendship won theirs. They were enmity against Him till He shed abroad His love in their hearts. Thus the enmity was driven out and love was implanted. For this reason Jesus says, "Ye have not chosen me, but I have chosen you." It is by this means that all who ever become the friends of Jesus are brought into this blessed friendship.—Elder John R. Daily, *Zion's Advocate*, 1903

WHY SHOULD THEY GRUMBLE?

Several years ago I came across this excellent and powerful argument by a old English preacher in favor of the justice of God in His unconditional and eternal election of His people, to the exclusion of others. No Primitive Baptist could have said it better.—*Editor*.

There are some who say, "It is hard (unjust) for God to choose some and leave others." Now, I will ask you one question. Is there any of you here who wishes to be holy, who wishes to leave off sin and walk in holiness?"

"Yes, there is," says someone, "I do."

Then God has elected you.

But another says, "No, I don't want to be holy; I don't want to give up my lusts and my vices."

Why then should you grumble that God has not elected you to holiness? For, according to your own confession, if you were elected you would not like it. If God had chosen you to holiness, you say you would not care for it. Then do you not acknowledge that you prefer drunkenness to sobriety, dishonesty to honesty? You love this world's pleasures better than the things of the Spirit of God; why then should you grumble that God has not chosen you to those things? If you love those things, He *has* chosen you to them. If you desire them, He has chosen you to them. But if you do *not* love them, what right have you to say that God ought to have given you what you do not desire?

We can never trust ourselves too little, nor God too much.—*Pink*.

NEWS NOTES

ASSOCIATION NOTICES

THE EBENEZER ASSOCIATION will be held at on Friday, Saturday, and until noon on Sunday, August 11, 12, 13, 2006. The meeting will be hosted jointly by Bentonville and Happy Creek Primitive Baptist Churches and will be held at Happy Creek Church in Front Royal, Virginia. For information call Elder Gary Utz, at 1-540-636-9434 or Elder Toliver Utz at 1-540-948-4803.

THE KETOCTON ASSOCIATION is scheduled to be held jointly with all the churches of the Association at the Middle School on Waterloo Street in Warrenton, Virginia, on Friday, Saturday, and until noon on Sunday, August 18, 19, 20, 2006. For information call Elder J. R. Kosch, at 1-540-898-1577 or Bro. L. E. Farley at 1-301-223-6195 or Bro. Evan Ollinger at 1-540-347-3538.

UNION MEETINGS

SOUTH RIVER of Browntown, Va. – Saturday before the first Sunday in August (Aug. 5th) at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va. – all day Saturday only.

UNION Sumerduck, Virginia. First Sunday and the Saturday before in September, Sept. 2 & 3. Elder Gary N. Utz, Pastor, Ph. (540) 636-9434.

MT. BETHEL Three Churches, West Virginia. Second weekend in September, all day Sunday, Sept. 10th. Elder William Payne, Pastor, Ph. (540) 722-4419.

ALL DAY MEETING

THUMB RUN near Marshall, Virginia, plans to hold an all day meeting on Sunday, Sept. 17th. Elder Toliver Utz, Pastor, Ph. (540) 948-4803.

OBITUARY

SISTER MARIE PENDLETON (88) of Charleston, West Virginia, passed away on April 15, 2006. She was born on Nov. 27, 1917 in Grayson, Kentucky, the youngest of six children. She grew up in Carter County, Kentucky and graduated from Olive Hill High School. In 1940 she was married to Walker B. Pendleton in Ashland, Kentucky. She was a wonderful, loving wife and a caring and giving mother whose children meant the world to her.

Sister Marie was a faithful and long time member of the Naomi Primitive Baptist Church in Charleston and a firm believer in salvation by the grace of God. One of her greatest joys was sitting in a Primitive Baptist Church, singing the old songs and listening to the preaching of the gospel along side her brothers and sisters in Christ. She and Elder Pendleton always cherished the times when church members visited their home and spent the night during association weekends.

She was preceded in death by her husband Elder Walker B. Pendleton; parents Elder John Thornbury and Belle Thornbury; sisters, Fannie Fletcher, Emma Everman; brothers, John Thornbury, Stewart Thornbury, and Jeff Thornbury.

Sister Marie is survived by daughters and sons-in-law, Linda and Tom Gunnoe of St. Albans, WV; Regina and Jim Wallace of Hurricane, WV; and son Steve Pendleton of Charleston, WV; three grandchildren, Tonya Gunnoe; Brent Gunnoe and wife Trecia; Kevin Allison and wife Tiffany; and one great-granddaughter, Leah Marie Gunnoe.

Funeral services were held at the Keller Funeral Home, Dunbar, WV on April 18, 2006 with Elder Frank Baldrige and Elder Glenn Lilly officiating. Burial was at the Tyler Mountain Memorial Gardens, Cross Lanes.

Men who cannot govern their own passions, cannot sustain a democratic government.—*Thomas Jefferson, 1743-1826.*

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Francis M. Corn, Jr., Mo., \$5.00; Bettie R. Carpenter, Va., \$10.00; North Fork Primitive Baptist Church, Va., \$20.00; Elder Ray Churchwell, Tn., \$5.00; Mr. & Mrs. Jerry Hancock, Ga., \$10.00, Elder John Himmel, Ms., \$5.00.

SECOND SUNDAY (continued)

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

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

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

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

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2006

THIRD SUNDAY

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

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

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Bro. Sam Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2007

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 2006

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 or I 66 (Flint Hill Road) about 5 miles, turn left off Rt. 733 - about 2 miles to the church; Coming off Rt. 211 on Rt. 688 (Orlean Road), turn right on Rt. 732 in Orlean, approx. 4 miles to the church; Meets each 3rd Sunday and Saturday before at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va., 22727, Tel. (540) 948-4803; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 20115. April 2007

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

FOURTH SUNDAY

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

(540) 347-3538.

Mar. 2007

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.

May 2006

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. 2006

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

April 2007

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

Nov. 2006

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

Dec. 2006

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

Dec. 2006

EVERY SUNDAY

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

June 2007

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Mititary 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 2006

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

Sept. 2007