

Advocate and Messenger

146th Year

JUNE 2007

No. 6

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

WAIT ON THE LORD

When light seems far withdrawn from thee
And hopeful signs are hard to see
Cease not to make thy upward plea
And wait upon the Lord.

In His own time He'll intercede
And thus supply each pressing need
Thus to His promises give heed
And take Him at His word.

May we not grope in unbelief:
The Lord knows all our pain and grief
And in due time will give relief
According to His word.

12-4-06

R.E.H.

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CHURCH DIRECTORY - FIRST SUNDAY

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

April 2008

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

Dec. 2008

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

Aug. 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. 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.

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PREDESTINATION

Some forty-five years ago I participated in the ordination of a young man who I thought at the time was a very promising gift to the church, however it was not long until he went off with those who advocate “the absolute predestination of all things both good and evil,” and was soon excluded by our people. He became so radical that he even said, “If a car comes along and stirs up dust, God did from all eternity absolutely and unconditionally predestinate where each particle of that dust would settle”. He eventually found his niche as the editor of a paper that contends for such nonsense.

All along the way there has been a faction, calling themselves Primitive Baptists, who have advocated unlimited predestination, but they are no part of the Lord’s true kingdom here in the world

and never will be.

A long time ago God set in motion the law of gravity that takes care of the settling of the dust, along with a lot of other necessary things, such as holding us on the earth so that we won't float away. Such things are never spoken of in the Bible in connection with predestination. A form of the word *Predestinate* is mentioned but four times in the entire Bible, twice in the Book of Romans, chapter 8, verses 29 & 30 and twice in Ephesians, chapter 1, verses 5 & 11, and in all four of those places the *destination* of God's people is under consideration, and nothing else is meant by the words *predestinate and predestinated*. Those words have no connection with the deeds of men, either good or bad, but simply tell us what the *destination* of God's people is, namely their conformity to the image of Christ, and, their adoption into the family of God. Any other application of predestination is, of necessity, without scriptural foundation. If no *destination* is involved, then no *pre-destination* can be involved.

God has *predetermined, decreed, or foreordained* a number of things, such as the second personal coming of Christ and the resurrection of the dead, but such things were not, and could not be, predestinated, because those events have no *destination*. They have *a set time to occur*, but not a destination. They are sure to come to pass because God has determined, decreed, and promised, that they shall occur, exactly as He has said.

He is also *involved* in all events in the sense that He either orders or overrules all things in such way that His purposes are ultimately fulfilled, without the possibility of failure on His part. There is no power in all of creation that can defeat His counsels, or interfere with the fulfillment of His decrees. In this way He "worketh all things after the counsel of his own will." And, He makes known unto His people the mystery of His will, "according to His good pleasure, which He purposed in Himself" (Eph. 2:9, 11).

The doctrine of the predestination of all things makes God out to be the Author of sin and wickedness, and this idea is abhorrent to all those who place any value upon the holiness and perfection of God. A righteous, pure and holy God may *overrule* sin and

wickedness, or turn it upon the heads of the guilty to their own ruin, but He cannot in any sense *cause* it or bring it about. The guilt of sin lies entirely at the door of the *sinner*. He may wickedly charge God with it, but he cannot sustain the charge.

May the Lord help us never to apply anything under the word *predestination* that has none of the elements of predestination in it. If we go no further with that subject than the Bible goes with it, we will do well; and that applies to any other subject also. We are required to have a "thus saith the Lord" for whatever we believe, teach or practice, and without that divine authority we should leave it alone.—*Editor*.

THE APOSTLE PAUL (No. 1)

Before Saul's conversion his wrath against the disciples of Christ seemed to have no bounds. It is said of him that he was *breathing out threatenings and slaughter against them* (Acts 9:1), and later when he was relating his Damascus road experience to some of the Jews at Jerusalem he said of himself, "I persecuted this way unto the death, binding and delivering into prisons both men and women." "I imprisoned and beat in every synagogue them that believed on thee" (Acts 22:4, 19).

When giving his defense before king Agrippa Paul said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities," etc. (Acts 26:9-11).

When the Lord appeared to Ananias and told him to go to the house of Judas and inquire for Saul of Tarsus, Ananias answered, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem" (Acts 9:10-13). It is obvious then that Paul was obsessed with putting a stop to "that way" which to him, at that time, was nothing but heresy. He was among those who thought they did God service by killing the disciples (John 16:2). In this sense he was "zealous toward God" (Acts 22:3), but it was a very

misguided zeal. It was “not according to knowledge” (Romans 10:2).

Writing to Timothy of this matter later on he relates that in those former days he was a blasphemer, and a persecutor, and injurious. He confessed that he did those things ignorantly in unbelief and that the grace of our Lord was “exceeding abundant” toward him in delivering him from that awful state and condition. In fact, Christ made Paul a pattern of His long-suffering and mercy. This would forever after be a comfort to those who were brought to believe on Christ, for it would show them that if God’s grace reached a persecutor like Paul it would also reach sinners like themselves, no matter how low their condition might have previously been (See I Tim. 1:12-16).

What a comfort it has been to me to have some sweet evidences along the way that similar mercy was extended to me as was extended to Paul! Even though I was never a persecutor of the church and I never beat or imprisoned or killed anyone, yet I was a poor sinner who would never have known the joys of salvation, anymore than the apostle would have, if I had been left to myself and allowed to forever follow the dictates of my corrupt flesh. I will forever be a debtor to the mercy and grace of God, and O, how I need to ever keep that fact in mind!—*Editor.*

THE WICKED LOVE DARKNESS

The apostle John tells us that those whose works are evil love darkness rather than light (John 3:19). It should be particularly noted, and duly considered, that those who are in darkness *love* that darkness. They are by no means anxious for someone to come along and save them from that which they love. They drink iniquity like water (Job 15:16) and there are a number of Scriptures that show the reason they do this. They *love* evil and lying (Psalm 52:3). They not only love evil but they *rejoice* in it. They *delight* in the frowardness of their own kind (Proverbs 2:14). Paul spoke of unbelievers and said they *had pleasure* in unrighteousness. Why then would anyone expect such people to turn from that which they love and delight in and embrace that which they detest? They not only hate *God* (Job 8:22, Psa. 21:8, etc.) but they hate *godliness*, and as Christ said of them, the lusts of the devil *they will do* (John 8:43). Those whose names are not written in the book of life from

the foundation of the world shall *worship* the devil (Rev. 13:8). Therefore the idea that the ungodly may be persuaded by religious teaching to accept Christ and follow His teachings is not only unfounded, but it is actually absurd. Wicked men “break in pieces” God’s people (Psalm 94:5), and have no desire whatsoever to join them in their pursuit of holiness.—*Editor*.

THE BIBLE

There are many positive proofs of the divine inspiration of the Bible. One of the best and strongest to me is the fact that evil men would not have written such a book because it strongly condemns them and their wickedness, and on the other hand good men would not have composed such a volume and then claimed that it was something it was not. For bad men to compose a morally and spiritually excellent book, or for good men to compose a fraudulent and counterfeit book would make no sense from any standpoint. Except for the unction, movement, and direction of the Holy Spirit, the Bible would never have been written at all.

The Scriptures consistently expose and denounce every form of ungodliness and never makes any excuses for any deviation from the strait and narrow. It pronounces a woe upon all idolatry and hypocrisy and clearly shows that the carnal mind is enmity against God. At the same time it consistently maintains the unblemished holiness and purity of God and always upholds His unwavering dignity in all His works and ways and words. Every word of the 1611 Authorized Translation of the Bible is worthy of God and is in every way possible consistent with His exalted position as the all-powerful Creator of the universe and the supreme Ruler and Law-giver. Its precepts demand our unwavering obedience and devotion.

What an inexpressibly wonderful gift to man is the Bible! It is only by compliance with its moral and ethical teachings that any society can be rightly maintained. All the wickedness, conflict and confusion in the world is a direct result, and an inevitable consequence, of failing to abide by “thus saith the Lord.” Our happiness and fulfillment in this life will always correlate closely with the extent of our reverence for His word.—*Editor*.

“The needy shall not always be forgotten” (Psalm 9:18).

WHO ELSE?

To whom besides Thee shall we go,
O gracious Lord most high?
Alone in Thee is life divine
And none with Thee can vie.

Where else can sinners such as we
Find lasting peace and rest?
No other comfort can be found
In whom we may be blest.

To whom else can we make our prayers
And hope to gain an ear
And who but Thee has said that he
The prayer of faith will hear?

Who else but Thee can see within
Our aching, bleeding heart
And make us feel that tho' we're vile
In Thee we have a part?

Who else but Thee can soothe our fears
And calm our anxious breast?
Who else can give us fresh resolve
To try to do our best?

Who else but Thee could take our sin
And put it all away
So that it ne'er could be recalled
At any future day?

Who else can raise us when we fall
And bless us ev'n in death?
Who else can fill our failing hearts
With joy in our last breath?

THE BEGINNING OF THE CHURCH

When did the visible church begin? The answers vary, depending on the meaning given to the word *church*. Mark, for example, in the first words of his Gospel, says it began with the baptism of John the Baptist. Luke's Gospel begins even earlier, with the birth of John and then Jesus. In God's eyes there have always been a people on earth who were His spiritual church family. For most persons, the answer is found in Acts 2, the events of Pentecost. All of these answers are right, depending on what is meant by *church*.

Certain words belong to the New Testament era. The words *church* and *gospel* are not found in the Old Testament. *Preaching*, and *fellowship* are used occasionally, but in a different context. Put those words together, and we have a good definition for the visible church. It is the place where the gospel is preached and practiced, and fellowship is enjoyed by believers. The establishment of such an organization required all that was recorded in the four Gospels, and the Book of Acts is the consequence or result which followed our Lord's work on earth, all of which was essential. Jesus on the cross said His work of atonement was finished, and all of His earthly ministry was at an end. With His ascension into glory the Holy Spirit descended upon the disciples, drawing them into a union unlike anything the world had ever known.

The appearance of that Spirit gave understanding to the disciples they had not had before, of the true meaning of the sufferings of Christ and His resurrection. They had known the facts of the life and death of Jesus, but they had not understood the divine purpose of it all, nor had they seen in Jesus more than a man, a friend, a prophet. One may teach facts and history in school or in church, but only the Spirit can enliven the soul and give true faith. We observe that the hearers at Pentecost (Acts 2) heard and understood, in spite of being of many national origins, for they said, "And how hear we every man in our own tongue, wherein we were born? We do hear them speak in our tongues the wonderful works of God." The miracle here is not so much the gift of speaking various languages, but in the fact that every one of them understood the message, and their hearts were pricked by it. Here was the proper

audience for preaching. The result was, three thousand heeded the gospel message and were baptized. Others did not.

Let us pause for a moment to consider the question of what *gospel* is. It is truth, especially the truth concerning the life, death, and resurrection of our Lord. It is good news, or glad tidings. Do you love the truth? What a question! Well, we love it sometimes, or parts of it, or when we think it will benefit us. I told our church folks recently that I thought I needed to replace the mirrors in our house because they aren't doing the good work they used to do. That old man looking back isn't me. Well, the gospel is truth, and it is a mirror, and it shows you what you truly are whether you like it or not. Sometimes truth is unpleasant, sometimes it is very embarrassing, sometimes it is humbling, and sometimes it is inconvenient. It isn't all comforting. So do you love truth? The real gospel will stir you up and make you think, it will not leave you sitting half asleep in your seat. I know a lot of people who would prefer that kind of preaching, but it is deceptive, and people lulled to sleep by monotony can be led into error, and can sleep themselves into the peace of death.

A very common reaction to the gospel is not rejoicing, but rejection, even anger. Let us view for a moment that one perfect man, a man who never in His life told a lie or tried to deceive anyone, who never did a dishonest act but spent His life doing good. Change the name Jesus to *the Word of God, or Truth Incarnate*, and consider how He was received by men. Here He stood before Pilate, bound and with the marks of abuse on His person! If He were in the world in that same human body today, would the reaction of men still be to cry *Crucify him! Crucify him!* What was His crime? He had preached the Scriptures to them, obeyed those Scriptures Himself, and put such a right standard before the world that made the rulers look bad. *Kill the Messenger, and put an end to the message! Tell your own version of it, make the disciples of this man look evil, and we will go free to do as we have always done!* And two thousand years have proven how wrong they were, but still men do the same things. No, not many receive the truth gladly.

But some people by the Holy Spirit did receive it gladly. At first they were few, only a hundred and twenty, but those included the mother and brethren of Jesus, and the eleven apostles. Presently there were added to them three thousand more, obedient to the truth. Not a single infant, no heathen unbelievers in that number, they were all devout persons. "And they that gladly received his word were baptized. (Verse 41). And the Lord added to the church daily such as should be saved". (Verse 47). We are also told that they *continued stedfastly in the apostles' doctrine and fellowship* (Verse 42). How much did they know at that point? They were well aware of the ministry of Jesus, and they knew the words of the Old Testament prophets. The moving Spirit of God was upon them, as Jesus had promised (John 14: 16, 17, and 26), and it was enough. How many are there in the world today who would go to church if they knew they would get the gospel, the fellowship of saints, and nothing else?

It is not good news to me when the Spirit tells me what a sinner I am. Nor was it pleasing to the men at Pentecost who heard Peter tell them what they as a nation, and their national religion, had done (Acts 2: 23, & 36). Nor is it good news to be told that Jesus now sits on His throne in heaven, and is alive, and will judge the wicked, as Peter told them. The truth caused their conscience to be awakened, and they began to ask, "Men and brethren, what shall we do?" (Verse 37). And now came the good news! There was a divine purpose in the crucifixion, a purpose which those priests and rulers did not know. It was God's purpose that Jesus become the true Passover for His people. Are we included in the number for whom He gave His life? What is the proof of salvation through Jesus' sacrifice? First, the proof that God accepted His offering by raising Jesus from death to life, and bringing Him back to the Throne. Secondly, the evidence of faith in Him (whom the world cannot receive), and the drawing by the Spirit into the fellowship of the family of God. And when those men heard and understood the message Peter was preaching, that word quickly became glad tidings. It has often been noted that the empty tomb of Christ is forever a barrier between believers and non-believers. And it is

true, for Jesus never appeared to any but to His own after His resurrection.

In the following years, the Apostle Paul would by his epistles and preaching define more carefully the great doctrines drawn from the sacrifice of Christ. Later still, when both Paul and Peter were dead, the Apostle John began to describe the spiritual nature of the true church. In the work of these three men are found the three cardinal definitions of the gospel church. From Peter we learn the form and government. From Paul we learn the doctrines and practices. And from John we learn the spiritual fellowship with God and His people. Take away any one of those and the church ceases to exist, its candlestick is removed (Rev. 2: 5).

That first church did not remain together very long, nor had Jesus expected them to remain at Jerusalem. He had twice given His apostles the Commission (Matt. 28, and Mark 16). The one church was broken into fragments by persecution, but each of those carried that divine work to some far part of the world. They are still one in spirit, still desiring to be united and to share spiritual blessings. God knows best, and He has prepared for them a city, a new Jerusalem, but it is not of this world, it belongs to the world to come (Heb. 11:14-16).

ELDER RAYMOND WEBB

THE MIGHTY WORKS OF GOD

“And He did not many mighty works there because of their unbelief.” Mat. 13:58

When (Jesus) was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, “Whence hath this man this wisdom, and these mighty works?” There is no doubt that those in that synagogue accredited Jesus with wisdom and mighty works! They heard His wisdom and saw His mighty works. They were unlike Nicodemus in that Nicodemus said, “We know that Thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with Him.” These insisted that Jesus was the carpenter’s son, and that His mother was called Mary, and His brethren, James, and Joses, and Simon,

and Judas, and his sisters, were all with them. They disingenuously inquired, "Whence then hath this man all these things?" I assert that they were disingenuous because who else but God could do such good and mighty works?

This is He whom God hath sent (that) speaketh the words of God: for God giveth not the Spirit by measure unto Him (John 3:34). This is He that was promised by the mouth of the holy prophets since the world began. This is He that is the fulness of the Godhead bodily (see Col. 2:9). The Jews had their history of prophets being sent unto them that spoke saying, "Thus saith the Lord." But He who did these mighty works and spoke these words of wisdom was in fact the Wisdom of God and the Word of God made flesh. Jesus is not like Elijah who ran from Jezebel. He is not like Moses who slew an Egyptian burying him in the sand. The Lord is holy, harmless, undefiled, and separate from sinners and was found in the likeness of sinful flesh, yet without sin. Those that would deny that the Spirit of God did the mighty works were those whom Jesus said blasphemed the Holy Ghost.

Some that saw the mighty works of Christ said, "Is not this the son of David? But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Jesus said, "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." How could such good works come from a tree full of evil fruit? The fact remains that Jesus did mighty works and still continues to do mighty works. Popular consensus has nothing to do with the mighty works of God.

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake," said our Lord. Those who were eye witnesses to the dead being raised, the lepers healed, and the blind made to see, had to reconcile these facts to their own experiences. The Lord didn't say, Get born again for the very work's sake. Neither did He say, Get faith to believe that the Father and I

are one. What good would it do a leper to simply believe that Jesus and the Father were one? Were there not many lepers in Israel? How many desired to be healed by Jesus? Can “empirical evidence” plant the fruit of the Spirit in a man? Men who are but Adam multiplied believe many ungodly things. Simply believing what one sees can’t give faith. Faith is the fruit of the Spirit given to the elect when they are born again. Believing God is exercising that faith.

The Scriptures do say that Jesus did not many mighty works there because of their unbelief. But many is a relative term. How many mighty works does sinful man deserve? Does he deserve even one? Without the mighty works of Jesus, would any on this earth be able even to draw a single breath? Is it not the Word of His power that is upholding all things? Will infidels acknowledge that truth? Does the fact that infidels won’t acknowledge the truth change the truth? How else can anyone believe that Jesus is upholding all things by the word of His power except by the mighty work of God in their life? How is it that there are some who believe that if all the things which Jesus did were written that even the world itself could not contain the books of those mighty works, except it be by faith? Is it not because the Lord has done a mighty work in those that He loved with an everlasting love?

Do you remember when the Scriptures and the Lord’s Church meant nothing to you? What did you do to change your esteem of these things? If you are like me, you did nothing. The Lord does mighty works within His children’s hearts that allow them to see the glory of God in the face of Jesus Christ in this world. That same work of grace implants the hope of glory. How shall man make the world understand such mighty works? That would be an exercise in futility. The natural man can believe almost anything except things that are Spiritual. Such men esteem all things Spiritual as foolishness.

ELDER MARTY HOOGASIAN

It is not uncommon for those who make excuses for their own sins, to be severe against the sins of others, but to be consistent we must abhor sin in ourselves as much as we abhor it in others.

THE BRIGHT AND MORNING STAR

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star" (Rev 22:16).

Last week in the early evening I noticed the Evening Star. This same object is seen at times in the wee hours of the morning as the bright and morning star. It stands out because it appears most prominently after all other stars have faded away and it remains alone. The stars which are innumerable, more numerous than any man can number, have faded away and only the bright and morning star is visible in the sky. Our lives are often cluttered with the thoughts and cares of this old world. What a blessing it is when they all fade away and we see only Jesus and can focus upon His bright glory, our Bright and Morning Star. Today we know that the evening and the morning star are actually the same object, Venus. There are some interesting facts about Venus. Venus is the third brightest object in the sky trailing only the sun and the moon. The moon only appears brighter because it is closer. Actually, the moon reflects seven percent of sunlight. Meanwhile, Venus reflects sixty percent of sunlight. Jesus is both God and man having an earthly mother but a heavenly father. But it is the divine about Jesus that burns brighter than the fact that He was made a little lower than the angels and took upon himself a body of flesh like unto His brethren. Venus is completely and perpetually shrouded in a layer of clouds. The human eye has never seen through the clouds to behold the true beauty of Venus, not even with the aid of telescopes. Likewise, the natural eye has never viewed the glory of Jesus neither has the carnal mind understood it. Glimpses are only afforded God's People who are blessed to view just glimpses with a spiritual eye. In the solar system only Venus rotates from east to west, all other planets including this old world rotate from west to east making the sun seem to rise in the east and set in the west. Likewise, Jesus does not move according to nature or according to this old world. Jesus moves according to the will of God in a way that is contrary to human nature. Truly, to the child of God, Jesus is the Bright and Morning Star.

BROTHER BLAIN OWENS

1909 KETOCTON ASSOCIATION CIRCULAR LETTER

The Ketocton Association of Primitive Baptists assembled with the Thumb Run Church, of Fauquier County, Virginia, to the Churches composing her body with all who love the truth, sendeth greetings:

Realizing that our Annual Letter is a "footprint of the flock" made for the guidance of the children of God in the generations to follow, we would state as clearly as we are able what we surely believe concerning the hope of, and in, the second personal, bodily, literal coming of the Lord Jesus Christ, at the close of this present gospel dispensation.

The apostles stated to the brethren at Thessalonica (Thess. 5:1), that there was no need that he write to them of the times and seasons in which Jesus would descend from heaven, for they knew that His coming would be as a thief in the night, but admonished them that they, as children of God, were not of the night, nor darkness, that they should be taken unawares and shocked and surprised, as the ungodly will surely be; and exhorted them not to sleep as the ungodly, but to watch soberly, that is thoughtfully, being alive and wakeful to the fact of the coming of the Lord. In this letter we would stir up your pure minds to an earnest consideration of Scripture teaching on this important subject. It may be that just now the church is drowsy, and a little indifferent to this doctrine. Strange as it may seem, we hear series of sermons preached, touching ably and instructively many subjects concerning salvation, without touching this rich and comforting theme, except in the most casual way.

Seldom do we hear of the *resurrection of the dead* as a literal fact, presented in its fullness. And the coming of the Lord Jesus Christ from heaven, so intimately connected with the salvation of our bodies, receives even less attention.

We believe and hold as a sacred truth that Jesus Christ will as surely come in His own person, at the end of this age, as we believe He came in the end of the Jewish age, to put away sin by offering

His body a sacrifice.

This same body which was nailed to the cross was taken down and placed in a tomb. This body came out of the tomb and was *identified* without leaving room for a doubt concerning the identification. To prove that the body dead yesterday is the same body living today, He stayed forty days with those who knew Him, convincing all witnesses that it was He, Himself, and not a spirit or ghost, but a flesh, bones and blood man, the same man who went into the tomb, making Thomas touch Him to see that He was flesh and bone, and eating food to show His normal physical condition.

When He had established *this*, He went out with the Galilean witnesses, and as they looked on Him and talked with Him, He was taken up, and a cloud received Him out of their sight (Acts 1:9). Does the individual, personal entity cease to exist and dissolve into a ghost when the Galileans can no longer see Him? Who will say that there is not now existing somewhere in space the person identified as the once crucified and arisen Jesus of Nazareth, and yet susceptible of identification?

The angels settled this. "Ye men of Galilee, why stand ye gazing up into heaven? This *same* Jesus, which is taken up from you into heaven shall *so* come, *in like manner* as ye have seen Him go into heaven." This coming here promised, is not to be by the spirit in our regeneration, in our refreshings, and in our death. There is a unity in the trinity, and in regeneration we receive Christ the hope of glory. In our experience we have His felt presence strengthening us; at our death we hope to go to Him, not that He will come to us except in the sense of His *abiding* with us. Those who are asleep concerning the burning fact of the bodily coming, confuse the office work of the Comforter with that of the Saviour. The Comforter takes of the things of Jesus and shows them unto us, while Jesus our High Priest is in the presence of God for us. There Peter says He will stay "until the times of restitution of all things," then He, God, will send Jesus and Peter calls upon the Jews to repent of their opposition; that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord, or from the Lord's being present.

While with us He promised, "If I go away I will come again and receive you unto myself" (John 14:3) Read this connection and see that Thomas understood it to be a personal *going*, hence a personal *coming*, and Jesus let him so understand.

No reader of the New Testament will deny that the apostles as well as the disciples were commanded to watch for His appearing in person, and expected Him to come as promised by the angels. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:20). The Lord *himself* shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the spirits of the righteous dead He will bring with Him (See Thess. 4:14-17).

The fact that the bodies of the dead will be raised up and those who remain will be changed at His coming, makes the hope of His coming a blessed hope for which we are looking, even the glorious appearing of the great God, our Saviour Jesus Christ, who gave Himself for us (both our bodies and our souls) that He might redeem us (our body and soul) from all iniquity and death (effects of sin) and purify unto Himself a peculiar people.

Infidelity has been saying, where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of creation. Peter fortified the beloved brethren against the scoffers by reminding them that one day is with the Lord as a thousand years and a thousand years as one day. "The Lord is not slack concerning His *promise*, (not *promises*, but the promise of His coming) as some men count slackness; but is longsuffering to us-ward, not willing that any (for whom He died) should perish, but that all should come to repentance" (II Peter 3:9). None of the saints shall be cut off by His coming, before all are gathered in; then He is to come, not as the sin-bearer, as formerly, but in power and great glory. Dearly beloved let us not sleep as do others, but be sober, looking for His appearing.—**Elder Charles H. Waters**, *Zion's Advocate*, 1909.

Bitter zeal and fiery persecution will break through all the bonds of nature, as well as contradict all the rules of true religion.

EZEKIEL 18:31-32

“Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.”

The prophet is here addressing the house of national Israel. The covenant under which that nation was living was a conditional one. Eternal life was never promised to them on the condition of their keeping that covenant. The blessings promised to them as a result of obedience rendered to that covenant were temporal blessings, and the punishment inflicted on them for their disobedience to it was likewise temporal. Zedekiah, the king of Judah, had been advised by false prophets not to submit to the rule of Nebuchadnezzar, king of Babylon, but Jeremiah, was inspired to say to him, “Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence?” This is the nature of the death referred to in the text we are considering.

The Israelites are exhorted to make themselves a new heart and a new spirit. This cannot mean any more than to form a resolution to obey the Lord according to the covenant they were then under. The new heart and spirit given to qualify a sinner to render spiritual service is wholly the Lord's work. God, by this same prophet, declares, in speaking of that work, “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh. And I will put my Spirit within you, and cause you to walk in my statutes and ye shall keep my judgments and do them” (Eze. 36:25-27).

The new heart (resolution) and the new spirit (determination) to render formal worship service to the Mosaic law they could make for themselves, but the new heart and new spirit required to enable them to render spiritual obedience was entirely the Lord's work.

The first covenant was faulty, so there was found a place for the second (Heb. 8:7). Christ obtained a more excellent ministry or service than those priests who officiated under the first covenant. His was a ministry of grace; theirs was a ministry of works. For that reason He became the Mediator of a better covenant, which was established upon better promises. He completely fulfilled the first, that He might firmly establish the second. The Lord did not regard the Israelites, because they failed to continue in the covenant of works, but with His spiritual Israel He made a new covenant that was not like the former one. Into their mind He puts His laws, and in their hearts He writes them. He promises to be merciful to their unrighteousness and to remember their sins no more (Jer. 31:31, Heb. 8:8-10). It is not at all according to their works that He saves them, but according to His own mercy, and according to His purpose and grace which was given them in Christ before the world began (Titus 3:5, II Tim. 1:9).—**Elder John R. Daily**, *Zion's Advocate*, 1906.

PROPER BEHAVIOR IN THE LORD'S CHURCH

“Let nothing be done through strife or vainglory” (Phil. 2:3). We ought to learn how to behave ourselves in the church of God. An overbearing temper will do no good in the church. Paul says, “The servant of the Lord must not strive, but be gentle.” In seeking the good of a church the pastor has lost his power to do his brethren good when he betrays a desire to dominate or dictate to them—to “have the pre-eminence.”

To strive is to seek for the mastery. It is to insist on being the head. When this trait is seen in a pastor it ruins his influence. He “must be gentle, in meekness instructing them that oppose themselves. The pastor may ask which spirit he is of—one of strife, or is he blest with meekness and gentleness? Does he crave leadership for vainglory, or does he deny himself?

While we are free from a spirit of strife and vainglory, our influence for good is great. Our brethren can detect in us the good and gentle spirit and they know that is a safe spirit, and safe advice comes from such a spirit. But if we are acting through strife and

vainglory, our brethren will notice it and they know that such a spirit is unsafe and will lead to ruin.

“Let *nothing* be done through strife or vainglory,”—*not one thing*. If such a spirit is ruling in us, let us do nothing until it is dethroned. “I am less than the least of all saints,” said the apostle Paul. He that is least in the kingdom is greatest. Those who are useful in Zion are the least in their own eyes. They are content to live at the feet of their brethren. “He that is down need fear no fall.” When brethren esteem the pastor as one not seeking leadership or mastery, but really and honestly seeking the good of the church it gives him a power for good, but when he shows a spirit of strife, and struggles to be first and uppermost, there is little he can do in their best interest.

“Let this mind be in you which was also in Christ.” The most excellent greatness, meekness, forbearance, long-suffering, forgiveness and gentleness were in Christ, and to have His mind, His temper and spirit is to be practical Christians. We may be firm without being stubborn or contrary. We may speak the truth firmly, yet in love.

I doubt that there is any true greatness where the spirit of strife and vainglory hold sway. If Christ were meek, lowly and gentle, we have greater reason to be so. “As many as are led by the Spirit of God, they are the sons of God.” We give best evidence of divine sonship when we are being led by the Spirit of God. There is no evidence of sonship in a spirit of strife and vainglory. O, what an ornament is a meek and quiet spirit. O, for an humble, contrite heart, believing, true and kind.”—**Elder J. H. Oliphant**, *Zion's Advocate*, 1912.

Anything *taken from* the word of God is a departure from the old paths, and anything *added to it* is also a forsaking of the ways of the Lord. Is it not true that all the churches of the world, as we sometimes call them, have left off discipline regardless of how their members live? This is worldly and is a departure from the old paths.—*Elder A. D. Wood*, 1978.

“Remove not the ancient landmarks, which the fathers have set”
(Prov. 22:28).

PREACHING THE GOSPEL

“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).

The true minister of Christ will preach the gospel to the best of his ability to every one who hears him. To some it is a stumblingblock and to others it is foolishness, but only the called will receive it as the power of God and the wisdom of God. Many who profess to have been called to preach say they are offering Christ and eternal life to all men. When they say, “In God’s name I offer Christ, pardon, and salvation to everyone present, and remember, it is your fault if you are not saved, for Christ is now ready and anxious to save you, if you will let Him,” they are not preaching the power of God but the power of man. This is not the gospel of Christ.

This appeals to men of the world as a wonderful investment and a profitable work, so they support it liberally. But to them who are called of God, it is no comfort. An *offered* gospel represents both Christ and God the Father as disappointed beings, quite unable to subdue the hearts of dying worms. But we have not so learned Christ. We know that “what his soul desireth, even *that* he doeth” (Job 23:13). “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” Let men *offer* as long as they will, no man can come to Christ except the Father draws him.

We love to declare that Christ is both able and willing to save His people from their sins and that He ever lives to make intercession for them before the throne of God. The three-one God has entered into an everlasting covenant on behalf of the elect, and Christ has become their surety. He will redeem them unto God out of every nation, kindred, and tongue. They stand justified before God in His righteousness.

We preach that it is necessary for the Holy Ghost to quicken the dead, to enlighten the blind, enabling them to understand the gospel of Christ before they can believe and receive it with joy. Those who preach the gospel should teach the various branches of divine

truth in Christ, in doctrine, promises, exhortations, precepts, and ordinances. And they should reprove, rebuke, and exhort with all longsuffering and doctrine.

Preaching the gospel covers a great field. It is for the living and cannot give life to the dead, but we should be anxious that our hearers who give evidence of life grow in grace and in knowledge of the truth.—**Elder J. Harvey Daily**, *The Primitive Baptist*, 1948.

NEWS NOTES

ASSOCIATION NOTICES

THE EBENEZER ASSOCIATION will be held on Friday, Saturday, and until noon on Sunday, August 10, 11, 12, 2007. The meeting will be hosted by Robinson River Primitive Baptist Church and will be held at Robinson River Church in Brightwood, Virginia. For information call Elder Toliver Utz, at 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 17, 18, 19, 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

MARTINSBURG, Martinsburg, West Virginia, will host their union meeting on Second Saturday, June 9th. Regular services will be held on Sunday, June 10th, at 2:30 p.m. Elder Gary N. Utz, Pastor - Phone (540) 636-9434.

BATTLE RUN, Rappahannock County, Virginia, will hold their union meeting on Second Sunday, June 10th. Elder Forest N. Atwood, Pastor - Phone (540) 652-6482.

BARROWS RUN near Warrenton, Virginia, will hold their union meeting on Fourth Saturday and until noon on Sunday, June 23rd and 24th. Elder Richard Cox, Pastor – Phone (540) 547-5180.

WHITE OAK (On the White Oak Road, 6 miles east of Fredericksburg, Va.)—will hold their union meeting on the third Saturday in July (July 21st) with regular services on Sunday, July 22nd. Elder John Nichols, Pastor – Phone (301) 893-0655.

HAPPY CREEK, Front Royal, Va., will hold their union meeting beginning on Friday night at 7:30 and going through Sunday of the 4th weekend in July (July 20, 21, & 22). All day Saturday and Sunday. Elder Gary Utz, Pastor – Phone (540) 636-9434.

THORNTON GAP near Sperryville, Virginia, will hold their union meeting on the fifth Saturday and Sunday in July (July 28 & 29), all day both days. Elder Richard Cox, Pastor – Phone (540) 547-5180.

SOUTH RIVER of Browntown, Va.—Saturday before the first Sunday in August (Aug. 4th) at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va.—all day Saturday only.

BARROWS RUN near Warrenton, Virginia, will hold their union meeting on Fourth Saturday and until noon on Sunday, June 23rd and 24th. Elder Richard Cox, Pastor – Phone (540) 547-5180.

SANDUSKY ASSOCIATION

The Sandusky Association of Primitive Baptists is scheduled to be held with the Eagle Creek Church at the Jenera community building. It begins on June 22nd at 10:00 am, June 23rd at 9:00 am, and June 24th at 9:30 am. Please pray that the Lord will be in the arrangements. We invite all to come and worship with us.

Directions: If you are traveling on Interstate 75 North or South, get off at Exit 142, State Route 103 and go toward the East. Take State Route 103 and go to State Route 689 and go North. The community building will be on the left side of the road.

Direction: If you are traveling on Interstate 30 East or West, go to State Route 689 and head North. You will cross over State Route 103, and then the community building will be on the left.

There will be Motels to stay in near by. There is also a Camp Ground nearby. There are plenty of good homes provided to stay in. For further information please feel free to call Elder Tom Pitney at 419-422-5495 or Elder Mark Pitney at 419-865-3640 or Cell phone 419-343-6830.

ORDINATION OF A DEACON

On April 7, 2007 The Good Shepherd Primitive Baptist Church located in Farmington Hills, Michigan, met pursuant to adjournment, having previously requested Sister churches to send their ordained help to examine, and if thought proper, ordain Bro. Jim Barton to the full work of the office of Deacon. A host of members and friends met promptly at 2:00 p.m., and after singing hymns of praise, proceeded as follows:

A general statement was made by the pastor as to the purpose of the gathering. The church clerk, Sister Neecie Buell, was asked to read the minutes from the church where it was recorded about the church setting aside Bro. Jim Barton to be ordained as a Deacon. Then prayer was offered by Elder Tom Pitney. The church was asked if they were still of the same mind to go ahead with the ordination. They answered in the affirmative by a unanimous vote.

The following Elders and Deacons responded to the call: Elders Howard Edwards, Marty Hoogasian, Joe Humphries, Kenneth Wilson, Trent Rogers, Tommy Edwards, Brian Rogers and Tom Pitney; Deacons Lester Thacker, Claire Breeding, and James Goldsby.

The following motions were made, seconded and sustained: The pastor, Elder Tommy Edwards asked the Elders and Deacons to form themselves into a presbytery. The church elected Bro. Russell Fox as church spokesman. The presbytery elected Elder Tommy Edwards as Moderator and Tom Pitney as Clerk; Elder Howard Edwards to question the candidate; Elder Tommy Edwards to deliver the charge; and Elder Trent Rogers to offer the ordination prayer. The church affirmed they were satisfied with the presbytery, and the presbytery affirmed they were satisfied with the members thereof.

With the presbytery being duly organized, the Moderator called for the spokesman to deliver Bro. Barton into the hands of the presbytery. Bro. Barton was asked to give His Christian experience and reason for submitting to be ordained to the office of Deacon. Elder Howard Edwards questioned the candidate and the Moderator

called for any further questions. The candidate's answers were accepted. The ordination prayer was then offered by Elder Trent Rogers. At the close of the prayer, the presbytery laid their hands upon Bro. Barton.

The church spokesman was asked to deliver Sister Marsha Barton to be seated beside her husband; then Elder Tommy Edwards delivered the charge based on the teachings of the Holy Scriptures. The ordination certificate was then read and presented to the candidate. A motion and second was made and sustained to declare Bro. Jim Barton as a properly ordained Deacon of the Primitive Baptist faith and order. Bro. Barton was returned back to the church, which accepted him as a fully ordained Deacon. The minutes were read and approved. A resolve was made to send copies of the ordination to *Gospel Appeal* and the *Advocate and Messenger* publications. The presbytery then disbanded.—**Elder Tommy Edwards**, Moderator, **Elder Tom Pitney**, Clerk.

Pilate asked the raging multitude, "What shall I do then with Jesus, which is called Christ?" Many, like that blind ruler, make what they do with Jesus in a professional way to depend on public opinion.—*Zion's Advocate, 1902.*

When approached with the heresy of the Modern Mission system, we must reject that invention of man which insists that the great commission was given to the Church, and remain in agreement with the Biblical teaching that the commission was given to the apostles.—*Elder Brian Moore.*

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Rowland A. Walker, Fla., \$10.00; Erma T. Goetzinger, Va., \$10.00; A Friend, Md., \$10.00; David A. Turner, Va., \$20.00; Elder Mark Pitney, Ohio, \$20.00; A Friend, Md., \$5.00; Frances B. Hite, Va., \$20.00; Michael Helminski, Va., \$5.00; Darrell E. Skaggs, Ky., \$10.00; Gerald L. Foster, Tx., \$10.00.

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. 2007

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

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

THIRD SUNDAY

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

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

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggarly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2008

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 2007

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

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

Dec. 2007

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

April 2008

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

Nov. 2007

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

Dec. 2008

EVERY SUNDAY

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

June 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 Roane Ave., Clarksburg, WV 26301, Tel. (304) 622-9614.

Sept. 2007