

Advocate and Messenger

146th Year MAY 2007 No. 5

Advocate and Messenger

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

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

The righteous, when he dies,
Is carried to the skies
Where Joys forevermore
Are his to e'er explore.

The wicked, when he dies,
For e'er in mis'ry lies:
His pleasures all then cease
And ne'er does he know peace.

But blest are all who die
With hearts to God drawn nigh
For there shall they abide
Forever satisfied.

10-14-06 R.E.H.

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ELDER RALPH E. HARRIS, Editor
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Send all subscriptions, donations and changes of address to:
Samuel J. Baggarly, Sec. - Treas.
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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 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. 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

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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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

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SAMUEL J. BAGGARLY, Sec.-Treas. 1141 Elm St., Front Royal, Va. 22630
LEWIS JUDD 16338 Waterloo Road, Amisville, Va. 20106-1964
MICHAEL TURNER 16 Fox Creek Lane, Woodville, Va. 22749
RALPH STEELE 4800 Little Flock Church Lane, Amelia, Va. 23002

PAUL'S SUFFERINGS FOR CHRIST'S SAKE

I have often thought about the many pains, trials and hardships the apostle Paul endured as a result of his faithfulness to his divine calling. He gives a brief summary of some of these privations, persecutions and perils in the eleventh chapter of second Corinthians, and I am sure it is a much-abbreviated account for it does not include any of the great load he bore as a result of "the care of all the churches." Any dedicated servant of Christ who has ever tried to serve churches knows something of the awesome responsibility of such a labor of love, and the only ones who can really understand the depths of it are those who have been truly called to it. No man could bear up under such a burden unless he was divinely sustained and strengthened. Yet, the apostle Paul had all this weighing upon his shoulders in addition to the subsequent hardships and abuses that were heaped upon him by those who

hated and opposed the truths he preached. What enormous dedication this man had to have possessed in order to suffer what he suffered for the sake of Christ and His people here in this present evil world! His calling was clearly from heaven, and his faith was of the very most genuine sort. He was accused of having been driven mad by the "much learning" that he possessed, but His entire life after his call to the ministry was one of truth and soberness and gives absolutely no indication of any kind of imbalance or intellectual weakness. There is only one reason why a man would or could undergo what this great witness for truth suffered, and that is that his cause was just, and, in every particular, of the Lord. I have often wondered if I, as a poor, weak underling would have been willing to endure a fraction of the sufferings Paul endured. Yes, I have suffered, but not anywhere near like this wonderful man of God. We have reason to ever be thankful that the Lord called him and inspired him to leave on record so many precious truths for our comfort, instruction, and edification. May He help us to emulate, in our measure, the godly example of the apostle and to be better servants, better stewards, and better Christians.—*Editor.*

ROMANS 7:18

"I know that in me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18).

The apostle did not say, "I know that in me there is no good thing," but rather, "I know that in me (that is, *in my flesh,*) there dwelleth no good thing." Paul had been born of the Spirit and therefore the righteousness of Christ had been imputed unto him, and the Holy Spirit had taken up its abode within his heart. He consequently was aware that there was good in his *soul*, but not *in his flesh*.

Our people have been bothered from time to time with what is called "The whole man doctrine." The advocates of this doctrine claim that in the new birth the whole man is regenerated, both soul and body. Our able old forefathers have refuted this false idea with such scriptures as the above. If our vile body had been regenerated

when we were given divine life then it would be improper for us to say that there is no good thing “in our flesh.” Paul taught us that those of us who “have the firstfruits of the Spirit” groan within ourselves “waiting for the adoption, to wit, the redemption of our body” (Rom. 8:22-23). If our body were already regenerated then we would not have to wait for the “redemption of our body” in the resurrection, and when the Lord returns it would not be necessary for our body to be changed because it would not be a “vile body” (See Phil. 3:21). And, if it were already a regenerated body it could not be “sown in corruption and dishonor.” Neither could it be sown a natural body and raised a spiritual body (See I Cor. 15:42-53), nor could it be “changed” from corruptible to incorruptible and from mortality to immortality.

If in the regeneration of our soul, our body had also been regenerated, then how could we account for the warfare that exists within us between the flesh and the Spirit? How could these things be “contrary the one to the other” and prevent us from living as good a Christian life as we desire (See Gal. 5:17)?

Again I ask, If our body was born of the Spirit in regeneration, how could it be said that there is “no good thing” in our flesh? That would be the same as to say that the Spirit of God is not a good thing, which would be blasphemy.—*Editor.*

PLAIN TRUTH DESPISED AND IGNORED

One of the vital issues that freewill religion never addresses is the fact that God never made any provision for the recovery of evil spirits. It argues that in order for God to be just, He had to give every *human being a chance* to be saved, but where Satan and his diabolical cohorts are concerned it seems to that the same formula does not apply. According to Arminian religion, God can justly condemn the evil spirits to eternal misery with no possibility of recovery but He can't be a righteous God unless He provides a way of escape for all humanity. These two positions are totally inconsistent. If God, in order to be just, had to have provided an opportunity for all mankind to “get saved”, then He would also

have had to provide the same kind of opportunity for the devil and the other wicked spirits. This is a dilemma from which freewill religionists cannot escape.

The truth is, God did not even make provision for the recovery of all the human race, much less the wicked spirits. Not everyone's name was written in the book of life (Rev. 13:8) and all such characters will definitely worship Satan. Of these Christ said, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). They have "eyes full of adultery, and that cannot cease from sin" (II Peter 2:14). Just like Satan and the other evil spirits, they hate God and are incapable of any kind of honorable sorrow for their wickedness or of any good feelings toward God. Therefore if God had made any kind of *offer* of salvation to them they would have rejected it with abhorrence. "These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."

There is a "world" that God loved and for whom He gave His Son (John 3:16) and there is a "world" for whom Christ would not pray (John 17:9). And no matter how strongly the religious world dislikes and rejects this reality, it still remains an unalterable truth. There are sheep and there are goats, and they will always remain a separate people (Matt 25:31-46). Their separate and distinct characters are clearly laid out in the Scriptures. Those that are referred to as sheep will at last be received into that kingdom which was prepared for them "from the foundation of the world," and those that are spoken of as goats will "go away into everlasting punishment." This is the truth whether anyone likes it or not.—

Editor.

It was never intended that the Lord's Church should suffer the infiltration of those that walk and live after the flesh; that walk in willful rebellion to the truth. Bethel—the house of God—the Church, the gate of heaven here on earth, is the place for those that do His commandments. They alone have the right to partake of the abundance of God that is given to the little flock.—*Elder Marty Hoogasian.*

REFLECTIONS

As dawn arrives the last stars shining
 Do vanish as the sun is rising:
 The sun alone must rule the day
 Reveal the beauty, light the way.

The moon God gave to rule the night
 Is not the source of its own light
 Reflecting rays from greater light
 Which yet is near, though out of sight.

Oft times our lives seem dark, alone,
 It seems the love of God is gone
 Sometimes His blessings find us there
 And hearts reflect His loving care.

And so by faith we seek the way
 Awaiting that eternal day
 The Son shall rise, and then shall He
 Transport His to eternity

Where no more darkness, no more night
 The Lord Himself shall be the light
 Of that Great City up above
 Where all is light and joy and love.

Brother Blaine Owens 1-15-07

The celestial order and the beauty of the universe compel me to admit that there is some excellent and eternal Being, who deserves the respect and homage of men.—*Cicero*.

Adversity and persecution attended the true followers of Christ in His day, and to one degree or another the same will be the lot of all those who seek to follow Him today, but they have the promise of His blessings, and that makes it all worthwhile.—*r.e.h.*

THOUGHTS ON THE BOOK OF ACTS

It is my wish to give a few thoughts on this very important book to assist those who would understand it better. At the start I would call the reader's attention to Paul's admonition, "know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (I Thess. 5:12). In this article, we will begin by getting acquainted somewhat with Luke, the author of the book.

Who was Luke? A physician by profession, and hence a trained observer, one who knew how to ask the right questions and keep proper records, he was gifted to be the historian of the primitive church. It becomes obvious from reading his words that he was a cheerful man who could acknowledge all the hardships along the way, but pass those by while dwelling on the great accomplishments of the gospel ministry. A Jew by birth and by religion, familiar with the traditions and customs of that people but not blind to their weaknesses, more than any other person Luke remained a companion to Paul throughout the apostle's ministry. Paul surely would have needed such a friend, both for his gifts as a physician and for his optimistic outlook. Nothing is said about his ever preaching a single sermon, but he was a gifted writer.

It is my opinion that Luke's first book, his Gospel, could almost be called the gospel as Paul would have written it, for it is the gospel *worthy of all acceptance*, and contains many references to disciples whom the Jews ignored, both Jew and Gentiles. The Jews did not allow women or children to have an active role in public worship, but Luke gave them full credit. Paul preached the testimony of faith, and those women and children were at times better examples of that faith than were the apostles. Again, we have the record of Jesus traveling outside the territory controlled by the Jews, to preach or to heal, as when He went to Gadara, a gentile community, or when He recognized the Samaritans, which the Jews would not.

Since neither Luke, Timothy, nor Paul were present at any of the events given throughout Luke's Gospel, and did not join in the work of the apostle until Paul made his first journey into the province

of Galatia (Acts 16, Luke introduces his presence by changing the pronoun *they* to *we*), the question must arise, *Where did Luke get his information?* The answer must be, he had opportunity to know the mother of Jesus, and his brethren, and the host of witnesses who saw and heard all that Jesus said or did. The law of witnessing allows secondary testimony *when the primary witnesses are known to be trustworthy and capable*. If Luke learned of the birth of Jesus from Mary, or if he learned the events of the trial and crucifixion of Christ from such witnesses, those were as certain as if Luke had been there himself. The gospel ministry today does the same, for they speak of things they did not personally observe.

Luke had certain mannerisms which ought to be noted. (All preachers have some.) One of those was his tendency to take one or two characters from many, to serve as examples of his lesson. The complete title of this book, The Acts of the Apostles, is one of those, for in this book only Peter and Paul, out of the twelve, have prominent places. One must assume that those two fairly represent the work of all the other apostles. We are told of Peter's sermon at Pentecost, yet we know the others also preached. We are told of the baptism of Cornelius, yet Peter baptized others in that household that day. The Ethiopian eunuch was not alone in his chariot when Philip preached to him, but he was the one chosen as an example.

Another mannerism is that Luke tends to ignore the passage of time, in relating the important events. No one knows exactly how long the church continued at Jerusalem before persecution drove them away, or how long before Stephen was martyred. He does not tell us exactly when Saul of Tarsus had his Damascus road experience. One would not know from reading Acts 9:19 and 20, that three and a half years intervened between those verses (Galatians 1:12-18). How long Paul preached at Antioch before the Spirit commanded that he and Barnabas were ordained, cannot be known for certain, yet it must have been several years. *Brethren, the church did not jump up and ordain them the minute they showed an interest in preaching*. Christians would be well advised to give some thought to that fact.

Throughout the Gospels Jesus is the leading figurehead, and

the Lord honored the holy days commanded by Moses. Beginning with Acts, the Holy Spirit became the authority for the church, and the forms of worship are not the old rituals which looked forward to the Christ, but new forms which acknowledge that He did come and accomplished His work. This is what Jesus Himself had told His disciples (John 14: 16-18, & verse 26). If my readers get nothing else, I wish them to learn this vital lesson, *that the Holy Ghost is the author, the leader, the director of God's church, with Jesus as the Head of the foundation.* The world is full of men who seek to usurp authority from God, even daring to write their own Bibles, and to preach their own systems. No good can come of such. Human, or church, sovereignty is heresy.

Every Bible book has a theme, and in every case that theme consists in several lines of thought woven together. The Book of Acts has as its main theme *the beginning of the gospel church.* Every chapter has a precedent on some important issue, as the church was taken from the rituals of the Jewish system to be established upon the foundation of faith in Christ, and grace. In the old dispensation, religion was for Jews only, but in the new it moved out into the world. Once it required a temple and synagogues, with traditions and rituals, but this new church required the enlivening Spirit of praise, and buildings and priests had no part in it. We are reminded that now in the springtime of our year, at this season our Lord died, was planted in Joseph's tomb, but on the morning of the third day a new Age dawned. The old passed away with the resurrection of Jesus. It was a true springtime indeed.

Some of the themes which are woven into the fabric of this book are these: First, the Lord's church is the creation of the Holy Spirit and not of men. Secondly, this book will give a description of the form, the members, the government, and the activities of the new church. It will tell of the growth of the gospel ministry, and of the true Bible mission system, which spread the church far across the nations. It will take up questions unheard of among the Jews, and will explain how the Holy Spirit gave spiritual judgment to the disciples to deal with those problems. It will tell of the opposition to the gospel, both external and internal, and how the church and

the ministry together dealt with it. And the Book of Acts provides an explanation for the conditions that caused the apostles, like Paul, Peter, and John, to write the epistles that follow. All together, Acts provides a measuring stick by which we may know whether we are following in the apostles' doctrine and fellowship. If we take one step away from that foundation, we will most surely take another, then another, until we lose this precious candlestick (Rev. 2:5).

Questions that were vital at the beginning of the church are, now that denominations have multiplied, still troublesome to many. How can we recognize the working of the Holy Spirit in people or in services? What constitutes baptism? What was the apostles' doctrine? How do you know some man is called to preach? (He preaches!) Should church members take part in worldly activities? What is the fellowship that binds Christians together? The Lord willing, we may refer to some of these in following articles.

ELDER RAYMOND WEBB

PRAYER'S IMPERATIVENESS

I heard a discussion about prayer in the work place. It appears as if there are some disgruntled employees that believe they should be afforded time to pray during their hours of work. Prayer is not a right. Prayer is not negotiable. Prayer is a privilege. It is engaged in by those adopted into the family of God by the Spirit of adoption (see Romans 8:15). Ought not those who have been born again by that Spirit, be found at the throne of grace crying unto their Lord and Heavenly Father? A life of prayer is imperative to a child of God fighting the good fight of faith in this world! There is no country I know of whose citizens are endowed with more "unalienable rights" and who posses more freedoms than the United States. What hinders God's people from praying? Why do so many forsake the privilege of prayer like aliens without hope and without God in the world (see Eph 2:12)? Did King Hezekiah need a decree or a negotiated right to turn his face to the wall and pray unto the Lord (see 2 Kings 20:2)?

Has there been a decree passed like that one passed in this country similar to the one in the day of Daniel that forbids men

from engaging in prayer? In Daniel's day there was a royal statute, a firm decree stating that whoever should ask a petition or pray to any God that that man would be cast into the den of lions. Daniel wasn't ignorant of that signed writing, nonetheless he went into his house and knelt upon his knees and prayed and gave thanks unto his God and made supplications before his God as he did before. Daniel was cast into the den of lions...but Daniel prayed (see Dan 6)!

Today the world is different! It seems that if some men had their way the lions den would be the punishment for employers not affording their employees an allocated time set aside for prayer. If men were ever able to have "prayer time" guaranteed as an "employee's right" I suppose many of them would simply use that allocated time for their own self-indulgences.

Is it for lack of legislated rights and liberties that men are hindered from serving the Lord? Is that what caused Demas to forsake the brethren, or was it the love of the present world (2 Tim 4:10)? If having the guaranteed right to engage in religious practices is what hinders men from being true worshippers (see John 4:23) and engaging in pure religion (see James 1:27), then how shall we justify the dwindling numbers attending the Lord's Church today in a country where such liberties are decreed in the first amendment of the U.S. Constitution?

When the Jews did all they could to destroy the Church, the Church still flourished. When the Roman Empire did all within their power to annihilate all those confessing the faith, the Church still flourished. When the Ottoman Empire did all they could to eliminate anyone naming the name of Christ, the Church still flourished. But today, with all the "rights" that the United States has afforded men to engage in the unfettered privilege to worship, has the Church experienced marked increase in membership? All the guaranteed rights in the world will not cause one man to deny himself and take up his cross to follow his Lord daily (see Luke 9:23).

The government indeed may allow men to worship as they will, but most men take advantage of this liberty to indulge in their own

lustful infatuations. Their devotions are to the love of the world. They glorify the lusts of the flesh, and the lust of the eyes, and the pride of life. Sadly, plenty of God's people succumb to the lusts of the flesh forsaking the Lord's worship service too.

Once our Lord was described as "being in an agony". The Scriptures tell us that He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground. When He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, and said unto them, "Why sleep ye? Rise and pray, lest ye enter into temptation" (see Luke 18 44-46)." Sleeping for sorrow is a peculiar but apropos description of a spiritual condition. How many sorrowfully sleep, at ease in Zion, and trust in the mountain of past mercies, instead of praying (see Amos 6:1)? Neglecting the leading of the Spirit will lead to an opening of the floodgates allowing an entrance for all manner of temptations. Temptations result by men being drawn away of their own lust (see James 1:14). "When lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death." What a cataclysmic chain of events! Having the privilege to pray and praying without ceasing (1 Thes 5:17) are two quite different things. The right to pray anytime is always available. Who can hinder one desiring to call upon their heavenly Father? King David when made sensible of the Lord's multitude of precious promises and mercies said, "For Thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before Thee" (see 1st Chron. 17:25). Shall some decree, shall some right, given by legislators now make God's servants find in their hearts the desire to pray?

ELDER MARTY HOOGASIAN

Injustices abound on every hand because of the insensitivity of cruel and ungodly men to the feelings and rights of others, totally disregarding, if they have any notions at all of a supreme power, the fact that they must one day stand before His judgment seat, to receive that recompense that their wickedness so abundantly deserves.—*r.e.h.*

MINGLED SEED

“Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee” (Leviticus 19:19).

In the book of Leviticus, a book primarily concerned with priestly ritual and legal rules, we find that the Lord spoke unto Moses concerning a variety of statutes and laws dealing with everything from cleanliness, idolatry, sexual conduct, blasphemy, rituals, and obedience. Realizing that we are no longer under the law and that the rituals, procedures and applications mentioned in the book of Leviticus were directed to the household of Israel, we must understand that there are still many practical applications of the law that are beneficial in our everyday life. Let us not forge that the law was given “because of transgression.” Which leads me to the subject at hand, mingled seed, what practical application can we draw from this Old Testament instruction?

I recently spent an hour or so tilling a small garden for my parents. While laboring in the field, I began to consider the things that would later be planted in the garden. From past experience, I knew that I could expect a few onions, some lettuce, some corn, some cucumbers and of course a few tomatoes. I could even picture the rows by which they would be planted all neatly and orderly laid out. Each section of the garden would be designated for a particular crop which would make it easier to weed, water, fertilize and eventually harvest each crop at the appropriate time. In the book of Leviticus, 19:19, sown therein is a wonderful piece of instruction to anyone who wishes to “keep a garden.” For example it wouldn’t be profitable to mix or “mingle” the various seeds mentioned above and then just carelessly spread them abroad in the field. It would cause far too many problems, some of the crops would “choke out” the other crops leading to a smaller yield of crops. Some of the crops would ripen slower than others and would be “trampled down” when it came time to harvest the ripe or mature crops. Some of the crops might require more water and due to the mingling of the seed they would “dry out” some of the weaker

crops. Some crops require more nutrients than others, which could lead to one crop being “weakened” and less desirable. Naturally, there are many other problems that could come from mingling seed, but hopefully the lesson is rather obvious to the reader that mingled seed isn’t a good thing.

Despite teaching us a thing or two about gardening, there is a much greater lesson to be learned from Leviticus 19:19. Today there are many among the Primitive Baptist who wish to mingle in a little seed here and there. The desire, of many of these brethren, is to create change and to hopefully make the Primitive Baptist more popular. Some of the strange seed being mingled comes in a variety of packages, each with it’s own effort to choke, trample, weaken and dry out the doctrine of Grace. These seeds are packaged rather carefully and often are presented in such a subtle manner that even the most trained ear can hardly detect the poison. One of those seeds is the “all the elect will hear and believe the gospel seed.” This seed weakens the strong crop (Salvation by Grace) and introduces Gospel Regeneration and eventually leads to anti-biblical missionary societies. Those that spread this seed are looking to harvest filthy lucre and take on the appearance of large factory farms (worldly denominations). Another popular seed that is being mingled among the Old Baptist is the “there is no hell seed.” This seed will slowly dry out the strong crop (Salvation by Grace) and eventually cause it to lose its color. This seed promotes lasciviousness and discredits the inspired written word of God by literalizing and rearranging texts to fit their erroneous doctrine. This seed, especially in Appalachia, looks similar to the strong crop, but that is its only desire, to “*look*” like the strong crop.

Finally, another seed, which currently is being mingled among the Primitive Baptist is the “Pre-Millennialism seed,” this seed advocates a future 1,000 year reign of Christ and it is mired in error and false interpretation. This seed “chokes out” the truth and supplants it with fables. It takes doctrine out of context and denies the plain teachings of the bible. This doctrine can be traced back to the 1830’s and it presents the second coming of Christ into two stages. Its supporters advocate that God was forced to postpone

the seventieth week of Daniel's Prophecy because the household of Israel rejected the Messiah. This is a dangerous doctrine and despite the fact that it is very popular among Charismatics and popular religionist today, it does not supplant the fact that it's origins are only 170 to 180 years old. The Primitive Baptist HAVE NEVER endorsed such a doctrine and Primitive Baptist historical documents, writings and periodicals over the years have spoken out against its teachings. This seed creates controversy, displaces the Kingdom of God and sows discord among the brethren, it is best left out of the garden all together.

This article was not written with intent to hurt anyone but rather to stand firm in the light of the truth. Is it not our duty as Watchmen to declare the whole counsel of God? Or should we sit idly by and let our tongues cleave to the roof of our mouth in order to keep a so-called peace? I ask you to meditate upon these things and to prayerfully consider what has been written and then ask yourself the question—will our garden be one of mingled seed?

ELDER BRIAN MOORE

THE BLESSED STATE OF GOD'S PEOPLE

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

The same voice that calls His people from death to life here finally calls them home to live with Him. Their disembodied souls bask in His holy presence, and bathe in "seas of heavenly rest."

Ages pass by, but duration is no longer measured off to them by the flight of years. As their bodies lay asleep in death time is not marked. And when the same voice of omnipotence calls the sleeping dust, the very bodies they possessed here, from death's domain, it will be as if they had gone to sleep and immediately awakened. The work of salvation will then be completed, and all the redeemed throng will ascend to meet the Lord in the air, and so shall they ever be with Him. No tears of sorrow will ever flow there, no farewell words will ever be spoken.

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

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

for them that love Him. "Oh heaven! Sweet heaven! Dear home of the blest! How I long to be there, and its glories to share, and to lean on my Saviour's breast.—**Elder John R. Daily**, *Zion's Advocate*, 1900.

THE LORD KNOWS WHERE THEY ARE

Even though our sons may fall on the battlefield or go down at sea, the Lord, in goodness and mercy, can be there and enable them to die happy. And furthermore He will know where to find them when He comes to earth the second time. In His mighty power He will call and they will answer. It doesn't matter where the body may have been buried He will know where it is, and will tell it to arise, and it will come forth.

Many mothers and fathers have sons lost at sea, and many others will be lost before peace comes again, and many will sleep in foreign graves. This would be the blackest of darkness were it not for the faith we have in the Lord Jesus Christ that He will be able to gather each one from his resting place in the morning of the resurrection. He raised the dead when He was here the first time, and He will have that same power when He comes again. It will be the same person that died that will live again. We will come forth with glorified bodies. If we are like Jesus was when He came out of the grave, we will have a body of flesh and bones. The apostles thought Christ was a spirit when He appeared to them, but He said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." If this is not true, then there is no resurrection of the dead, because it is the body that dies, and if it is not the body that lives again I can't see where there can be any resurrection.

Job said, "Though after my skin worms destroy this body, yet in my flesh shall I see God." The body, in the resurrection, will be without sin, made glorious, capacitated to live eternally. When we can have hope of obtaining immortality through the redemptive work of Christ, we are in possession of that rest the apostle spoke of when he said; "There remaineth therefore a rest to the people of God." May these thoughts be of some comfort to God's little children in these hours of sadness and distress.—**Elder L. C. Bellamy**, *The Primitive Baptist*, 1943.

WOMAN PREACHERS

As for women preaching, the word *preacher* is mentioned nine times in the Bible—not a single time as a woman preacher. The word *woman* is used three hundred and fifty-two times—not a single time referred to as a preacher. Christ is the Head of the church, the people of God is the body. The Head knows the need of the body. This is reasonable.

Now Christ made eighty-two personal selections for preaching His gospel. Among these eighty-two preachers, twelve apostles and seventy disciples, there is not a single woman. Who will say Christ made a mistake? If there were no other evidence these facts alone are enough to forever bar the ministry against woman. But Paul comes forward with a plain command, “Let your women keep silence in the churches: for it is not permitted unto them to speak...for it is a shame for women to speak in the church” (I Cor. 14:34-35).

Paul was evidently having some trouble in his churches over this question of women preaching. I suppose those would-be preachers in Paul’s day felt and contended that they were needed in the pulpit and that souls would die and go to hell if they were not allowed to preach—the same argument one hears in this day. But Paul thought different and gave them the law and the law is as much in force now as then, and he who says Paul would write differently on this subject were he in this world today gives God the lie and is a perverter of the Scriptures. He who claims the Bible is not right claims to excel God in wisdom. Who better knows the needs of mankind than the Lord God who made them? And is not Paul’s writings, together with all the other writings contained in the Bible, the inspired word of God? The idea that God’s word is not broad enough for the age is perfect idolatry of man and foolish beyond degree and will permit any perversion of Scripture.—**Elder R. H. Pittman**, *Zion’s Advocate*, 1911.

(*Editor’s note*: Samuel Johnson, who lived from 1709 to 1784, said that a woman preaching is like a dog walking on his hind legs. It is not done well; but you are surprised to find it done at all.)

A PRECIOUS PROMISE

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20).

Jesus does not teach us in this passage that He is standing at the door of the heart of the ungodly sinner, knocking for entrance, and being unable to enter or unwilling to do so unless the sinner opens the heart to him. Such an idea is a positive denial that He is “mighty to save.” He has represented Himself as stronger than the “strong man armed,” which would be a false representation if He were trying to save sinners but could not because they would not let Him. But this is not the meaning of this passage, because neither *heart* nor *sinner* are mentioned in the entire chapter. Besides, such an interpretation of it would imply that the sinner is inside his heart, whereas the sinner’s heart is in him.

The Saviour does not propose to come *into* the person who opens the door. There are two words used to express the relation, *in* and *to*, instead of the one word *into*. Coming in to him signifies an entering of the apartment where he is dwelling, and not an entering of his person. His saying, “I will come in to him signifies that He will enter into where he is and be with him there.

In this chapter and the one preceding it, we find this statement repeated, “He that hath an ear to hear, let him hear what the Spirit saith unto the churches.” This shows that it is *the churches of Christ* whom the Saviour is alluding to and not ungodly sinners.

The church of the Laodiceans was neither cold nor hot, but lukewarm. The members were boasting of being rich and increased with goods. They did not know they were wretched, and miserable, and poor, and blind, and naked. To these Jesus, who is the Amen, the faithful and true Witness, appeals, and promises that if any will open the door by obedience he will come in to where he is, be his companion, and feast with him in blessed communion.—**Elder John R. Daily**, *Zion’s Advocate*, 1906.

—◆◆◆◆◆—
The soul that suffers is stronger than the soul that rejoices.—
E. Shepard.

GOD IS LOVE

The apostle John says, "God is love." And the apostle James says there is no change in Him. So God has been love eternally, and as long as He has been love He has been loving. So He has loved His people eternally; that is, His love for them is without beginning or end. If there had ever been a time when God did not love His people, and He loves them now, then there would have been a change in Him, but the Scriptures say repeatedly that there is no change in Him; so He has ever loved His people. And if He were to ever cease to love His people, after loving them now, He would change. Then God has loved His people for as long as He has been God, and will continue to love them as long as He is God. So it is His nature to love them; and He would have to cease to be God, to cease to love His people. This is a great mystery, but it is fraught with unspeakable joy for the children of God who have tasted of His love and had it shed abroad in their hearts. The apostle John says, "We love Him, because He first love us." So the children of God have the evidence that they love God, and that God loves them. Well might the apostle Paul ask, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—**Elder T. J. Bazemore**, *The Gospel Messenger*, 1905.

THE THREE-ONENESS OF GOD

God is unchangeably the same in both time and eternity. Christ says that there is an "otherness" as well as a "oneness" in the Godhead (John 14:9, 16, 28); and, unless this language of Christ be true, I fail utterly to see how there can be a real Father, a real Son, and a real Spirit proceeding from Father and Son; how the Father could send the Son and the Spirit into the world; how the Son could pray to the Father and be answered by the Father; how Christ could use the pronoun "I" in reference to Himself, and "Thou" in reference to the Father, and "He" in reference to the Spirit; how while Jesus was being baptized in Jordan, the Spirit descended as a dove upon Him, and the Father spoke to Him from heaven; how

Christ could require His disciples to baptize believers in the name of the Father, and of the Son, and of the Holy Spirit; and how after He re-ascended to glory, He could sit down ‘on the right hand of the Majesty on high.’ These facts thoroughly satisfy my mind that there is an eternal Threeness as well as an eternal Oneness in the Divine nature—that there is something resembling a personal distinction between Father and Son and Spirit, while the distinction is not the same as that generally understood between persons, because Father and Son and the Spirit are One. The nature of the Divine being is the deepest mystery in the universe.—**Elder Sylvester Hassell, 1842-1928.**

GENERAL ATONEMENT TO BE REJECTED

The doctrine of General Atonement impugns God’s wisdom. It impeaches His foreknowledge, and it dishonors His name. The Bible represents Him as infinitely wise, as knowing the end from the beginning, as doing His will in heaven and in earth.

We cannot believe in a general or universal atonement for the reason that all mankind will not be finally saved in heaven. The Bible teaches that the finally impenitent shall be separated from God and the just ones. This separation is to be final. We read in Matthew 7:23 where Christ told certain people to depart from Him, saying, “I never knew you.” He never knew them as the redeemed unto Himself *out of* every kindred, nation, tongue, and people. He never knew them, then, as atoned for on the cross where and when the atonement was made.

To say that the atonement was made for all mankind is to say it is a failure, for it is far from saving the entire race. God knew whether it would save the entire race or not. To say He did not is to say that He did not know whether it would save *any* of them. To know it would save *any* was to know *just how many* would be saved. This must be admitted for otherwise we impugn His foreknowledge and His wisdom.—**Elder R. W. Thompson, Primitive Monitor, 1918.**

“Scatter Thou the people that delight in war” (Psalm 68:30).

THE PROMISE OF HIS COMING

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 and 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 (the effect of sin) and purify unto Himself a peculiar (particular) 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 the 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* (nor *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 (See II Peter 3). None of the saints will 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.

A great many people do not have access to the word of God. Those of us who do should place enormous value upon it. The truth believed frees one from a multitude of errors.—*Selected*.

Christ's love is in itself, and in the account of the saints, more valuable and desirable than the best entertainments this world can give. Those only may expect the comfortable tokens of His favor, who take more pleasure in spiritual joys than in any bodily refreshments.—*Matthew Henry*.

I would rather utter one of those groans the apostle speaks of (Rom. 8:26), than shed Esau's tears, have Balaam's prophetic spirit, or the joy of the stony-ground hearer.—*Thomas Boston*, 1676-1732.

NEWS NOTES

UNION MEETINGS

BENTONVILLE Primitive Baptist Church, Bentonville, Virginia, plans to hold their union meeting on Saturday before the first Sunday in May, (May 5th) at the South Warren Fire Hall just north of Bentonville. Regular services will be held at the church meeting house on Sunday, May 6th. Elder Toliver Utz, Pastor – Phone (540) 948-4803.

ALMA, HAWKSBILL, AND MILL CREEK Primitive Baptist Churches of northern Virginia will jointly hold their union meeting on 2nd Saturday, May 12th, beginning at 10 a.m. Lunch will be served at noon. This meeting is to be held with *Hawksbill* Church which is about 2 miles north of Stanley, Virginia, on Farmview Road. Regular services will be held on Sunday, May 13th. Elder Stanley Cadle is the invited minister, and an invitation is extended to all who wish to attend. Elder Ernest M. Long, Pastor – Phone (540) 778-2763.

THUMB RUN Primitive Baptist Church near Marshall, Virginia, all day Saturday and Sunday, May 19th and 20th. Elder Toliver Utz, Pastor – Phone (540) 948-4803.

CEDAR CREEK Primitive Baptist Church, Near Marlboro, Virginia, all day Saturday, May 26th, beginning at 10 a.m., with lunch served at noon. Regular services on Sunday, May 27th. An invitation is extended to all of like faith and order. Elder Eddie Wayne Wilson, Pastor—Phone (540)-743-4828.

OLD CARROLL Primitive Baptist Church, 7102 Watersville Road., Mt. Airy, Maryland, is scheduled to hold their union meeting the fourth weekend in May, (May 26th & 27th). All day on Saturday and until noon on Sunday. Elder William E. Stephens, Pastor—Phone (410) 795-9417.

ROBINSON RIVER Primitive Baptist Church near Brightwood, Virginia. All day Saturday and Sunday the 4th weekend in May (May 26th & 27th). Elder Toliver Utz, Pastor – Phone (540) 948-4803.

GOOSE CREEK Primitive Baptist Church near Markham, Virginia. First Saturday in June (June 2). Regular services on Sunday, June 3. Elder Forest N. Atwood, Jr. Pastor—Phone (540) 652-6482.

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.

ORDINATION OF BROTHER JAMES CHURCHWELL

On Saturday, March 17, 2007, after a sweet service in the morning and a wonderful meal and fellowship, McKenzie Primitive Baptist Church was called into conference at 2 p.m. for the purpose of ordaining Bro. James Churchwell to the office of deacon. Elder Kevin Lofton opened with prayer. The church was asked if it was still of the same mind to go ahead with the ordination. Church spokesman Bro. Bill Edwards answered in the affirmative. The presbytery was seated. The presbytery was made up of Elders Ray Churchwell, pastor, Gary Wallace, Edward Harris, Arlie Larimer, Paul Scott Adrian Webb and Kevin Lofton. Deacons present were Brethren Eric Wallace, Harold Crews, Glenn McCormick, James Barton, Bill Edwards, Dennis Suratt, Mike Pittman and Vernon Hartley.

Elder Ray Churchwell was chosen as moderator and Elder Gary Wallace as clerk. Elder Kevin Lofton was chosen to question Bro. James, and Elder Churchwell to deliver the charge. Elder Gary Wallace was asked by Bro. James to offer the ordination prayer. The church was asked if it was satisfied with the presbytery and if the presbytery was satisfied. Each answered in the affirmative.

The church was then asked to bring Bro. James before the presbytery and was seated.

Elder Lofton asked Bro. James if he would strive for God's guidance and seek the Holy Spirit in all church matters. Bro. James affirmed. Elder Lofton kindly expressed his love and respect for the Churchwell family, and stated his confidence in the church's choice in calling Bro. James as deacon. Elder Arlie Larimer asked if Bro. James understood that a deacon was an office of service and that the church has the authority over him. Bro. James Affirmed. Elder Gary Wallace offered the ordination prayer followed by the laying on of hands by the presbytery.

Elder Churchwell then delivered a strong and timely charge, stating that although this charge was to Bro. James, all in attendance would do well to heed things contained in these scriptures. Elder Churchwell took his charge from Acts 6, 1st Timothy 3:6-13, and the Gospel of John. He quoted, "If ye love me, keep my commandments," and other needful scriptures.

The presbytery then voted to deliver Bro. James back to the church as an ordained deacon. The Minutes were read and a vote was approved to send copies of the Minutes of the ordination to *The Old Path Contender* and *Advocate and Messenger* for publication. The church was asked if they were satisfied with the ordination and the spokesman affirmed that they were. A motion and second was approved to dissolve the presbytery. Elder Churchwell extended much thanks on behalf of McKenzie church to all attending. Bro. James Barton dismissed with prayer.—**Elder Ray Churchwell**, moderator, **Elder Gary Wallace**, clerk.

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

A Friend, WV, \$20.00; Sis. Charlotte Rudacille, Va., \$5.00; Mrs. Willard Davis, Il., \$15.00; Anna Belle Lane, Va., \$5.00; Mrs. C.M. Dillon, Ms., \$40.00; Jewel H. Bender, Md., \$10.00; Paul Gayda, Va., \$10.00; A Friend, Va., \$5.00; Draper P. Street, Va., \$30.00; Good Shepherd Primitive Baptist Church, Mi., \$25.00; Nancy H. Jackson, Va., \$15.00.

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 Downsview 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. 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 Baggairly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2007

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

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

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

FOURTH SUNDAY

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

(540) 347-3538.

Mar. 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 195 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 2007

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

July 2011

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

Sept. 2007