

# Advocate and Messenger

147th Year                      FEBRUARY 2008                      No. 2

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**Advocate**  
and  
**Messenger**

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

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<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**BOW DOWN THY SOUL**  
Bow down thy soul unto the Lord;  
Contrite and humble be:  
Submit thyself to His great will  
For this is best for thee.

Commit thy all into His hands  
For He knows what is best:  
Do what He has commanded thee  
And leave to Him the rest.

To Him be fully reconciled  
And trust not thine own way;  
Bow down to Him in everything  
And praise Him, come what may.

9-26-07    R.E.H.

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

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**Send all subscriptions, donations and changes of address to:**  
Samuel J. Baggarly, Sec. - Treas.  
ADVOCATE AND MESSENGER, Inc.  
1141 Elm St.  
Front Royal, Va. 22630 — Ph. (540) 635-5645  
Published Monthly    \$15.00 a Year in Advance

“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at [sovgrace.net](http://sovgrace.net)

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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

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

#### SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.  
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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. 2009

# 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.

147th Year

February 2008

No. 2

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

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## “THE WILL OF THE LORD BE DONE” (ACTS 21:14).

These were the words of the disciples at Caesarea when they could not persuade Paul not to go to Jerusalem where the prophet Agabus, repeating the words of the Holy Ghost, had said Paul would be bound by the Jews and delivered unto the Gentiles. I have thought that there should be no greater desire on the part of God’s people than that “the will of the Lord be done,” both in their own lives and in the lives of their loved ones, no matter what might be involved. We of course usually have thoughts and feelings about how we would prefer that things go, but it is also not uncommon for us to be altogether wrong. Our flesh is very weak, and unless we are very careful we will often find ourselves desiring, and asking for, certain things without adding to our petition the words, “Nevertheless not my will, but thine, be done” (Luke 22:42).

One of the things Christ taught His disciples to pray for was that the Father's will might be done, in earth, as it is in heaven (Matt. 6:10). We should always seek to be of such a frame of mind and heart as to be resigned to, and desirous of, the will of God, and if we do not feel such resignation then we should pray that God would reconcile us to His will, whatever that will might be. Mary manifested that kind of conformity to God's will when she told the angel, "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38). Paul teaches us to *yield ourselves unto God*, as those that are alive from the dead (Rom. 6:13), and James admonishes us to *submit ourselves* to God (James 4:7). Both these men were thus exhorting us to be submissive to the will of God. Paul had the same basic thing under consideration when he besought the Corinthian brethren to *be reconciled to God* (II Cor. 5:20).

Brethren, we should ever keep in mind that God's thoughts and ways are immeasurably higher than ours (See Isaiah 55:8-9), and that He always knows what is best for us. The worst judgment He could bring upon us would be to give us over to our own wants, will, and ways. May He help us to always be of the same mind with Him, as much as in us is, and in all matters to always seek His will and not our own. Our lives will be much better that way.—  
*Editor.*

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### TRUST NOT IN WORLDLY WEALTH

Psalm forty-nine speaks of those who "trust in their wealth, and boast themselves in the multitude of their riches," but how much better is the position of the poor man who cannot boast of any worldly attainment but humbly, and truly, trusts in the Lord! We have learned a valuable lesson—worth more than any man's gold—when we have come to understand that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). It is immeasurably better—even though we may be poor in this world's goods—to be *rich in faith and an heir of God's kingdom* (James 2:5). None of the rich, for all their wealth, can by any means redeem their brother, or even themselves. They cannot

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purchase length of days nor immunity from affliction. Accumulated wealth does not translate into happiness and contentment. Real living is found in a path that few ever find (Matt. 7:14), but when men are blest to find it they would not trade it for all the material goods that could be piled together. How quickly are men cut down, and those who have riches “leave their wealth to others!” We have witnessed very aged men who seemed still to have but one goal, and that was to add more to their fortune—and we have thought that a more pathetic state of mind could not exist. The Lord teaches His people to lay not up for themselves treasures upon earth, where they are exposed to decay and theft, but rather to lay up treasures in heaven (Matt. 6:19-20). Such wealth cannot degenerate or be lost, for it consists of such things as “godliness with contentment,” which Paul says “is great gain” (I Tim 6:6), and of “a meek and quiet spirit, which is in the sight of God of great price” (I Peter 3:4). May the Lord help us to set our affection on things above, not on things on the earth (Col. 3:2).—*Editor.*

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### FAR BE IT FROM GOD

Through the centuries some have held that God has preordained and purposed all things that come to pass, both good and evil; but they have not been able to explain how God could be the *cause* of an occurrence and yet not be the *author* of that thing. Elihu reprimanded Job for implying, at least in his own case, that God was unjust. He said, “Far be it from God, that he should do wickedness: and from the Almighty, that He should commit iniquity.” Yet, if we should say that God, before all worlds, predetermined and decreed all things and all events that would come to pass then we would also have to admit that He was the *author* of all wickedness. If God has decreed a thing, then that thing must come to pass—for He cannot fail—but He has not decreed all things that come to pass. And if He had *predetermined* or *preordained* that a thing would come to pass, then in that very act He would of necessity have become the *author* of that thing. There is no way around that conclusion. Admittedly, there is much

wickedness that God does not *prevent*, but there is *no* wickedness that God has *made* men commit. It is one thing for God to so *order* and *overrule* events that the wrath of man ultimately results in His praise, but it would be quite another for Him to *cause* the wrath of man (See Psalm 76:10). It is one thing for God to *restrain* man's wrath, but it would have been quite another for Him to have *predetermined* or *necessitated* the wrath of man. That there are things God did not, and does not, bring to pass is plain from the Scriptures. See for example Jeremiah 19:5. It is a reprehensible thing for anyone to charge God with iniquity or injustice in any form. "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee" (Psalm 5:4).—*Editor.*

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### CONFLICTS OF EARTHLY LIFE

The trials and tribulations of most of God's people are very numerous and their sorrows are myriad. "Few and evil have the days of the years of my life been," said the patriarch Jacob (Gen. 47:9). He used the word *evil* here in the sense of trouble and affliction—not in the sense of wickedness. Even the beloved apostle Paul, as imminent a personage as he was for piety and dedication, yet was often troubled on every side, perplexed, persecuted, cast down, etc. (See II Cor. 4:8-9). How then can we expect to escape such things altogether? The fleshly body in which we live is weak and we often bring needless sufferings upon ourselves because of our failure to follow the Lord as closely as we should and because of our inclination not to trust Him as we ought. Then in later years the failing of bodily functions become more pronounced, and this is spoken of in the Scriptures as "the evil days" and people are often heard to say, "I have no pleasure in them" (Eccl. 12:1-7). This partly explains why the prospects of heaven grow brighter to the children of God as they draw nearer to the end of their earthly pilgrimage. How good it is then when we can say with Paul, "We are troubled on every side, yet not distressed...perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."—*Editor.*

**BY GRACE ALONE**

The Lord, by grace, has saved His sheep—  
—His great elected host—

And being saved by grace alone

They have no grounds to boast. \*

**\*Matt 1:21—Eph 1:4—Eph 2:8-9**

For if it be by grace alone

Then works can have no place

And if it be by man's own works

It cannot be by grace. \*

**\*Rom 11:6**

The matter of eternal life

Lies solely with the Lord.

'Tis "not by works of righteousness," \*

So says His Inspired Word.

**\*Titus 3:5**

He gives His people works to do,

But not to get to heaven.

These rather honor God because

He has their sins forgiven. \*

**\*Titus 3:7-8**

Each heir of grace shall live with Him

Without the loss of one. \*

Redemption is a finished work

Of God's beloved Son. \*

**\*John 6:37-39—John 17:4—John 19:30**

R.E.H.

12-05-07

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A man cannot be more miserable than his own wickedness will  
make him if God visits it upon him.—*Matthew Henry.*

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### IS ELECTION UNFAIR?

Compared to the vast numbers of people inhabiting this earth, not many believe in the Bible doctrine of election. Most, if they consider it at all, believe humans control their own destiny. Most give a different definition to the word, saying God *elects or chooses* those who accept His offer of salvation, and these believe the Lord's death to be sufficient to atone for the sins of the entire human family if they will accept Jesus, and also they believe that God really wants to save the entire human family. (This is *general atonement, and gospel salvation*, and by this theory preachers do most of the work of saving.) These do not like the text which speaks of God hating Esau, least of all hating him before his birth, before he did either good or evil. There is a lot of misplaced sympathy for Esau.

What is Bible election? It says that God chose His people, and that He did it before the world existed, and that He did it *for His own purposes*. Because of it, God created them, gave them life *simply because it was His will to do so*. It suited His purposes. Like predestination, election does not affect anyone else at all. Jesus died for His own people. Of the rest, we might say that if others could find a way to become righteous and holy, fitted for heaven without Christ, then of course God would accept them into heaven. But Jesus said very plainly that this is impossible. The trouble is, most people want to set their own terms for entering glory, choosing to overlook the fact that God has already set the terms. *It is His children who will live there*.

*Believers do not think God is unfair or unjust*. Indeed, they marvel at His mercy, grace, and patience with them. You, my friend, know that God is true and righteous altogether, He cannot and will not do wrong. You know He brought His children into existence, and has provided every needed thing for their eternal salvation. You know He took them when they were sinners, even enemies, and when they were steeped in sin, and at the cost of the life of His Son He changed them into saints. You know heaven is not something you deserve, or could win on your own. Even in Eden



Satan implied that God was short changing mankind by not allowing them to become all they were capable of being. And Satan has been prompting man all through time to believe that God is somehow unjust. We do not believe it. Strange as it may seem, I think Satan believes in election, and he recognizes that he is not one of those who are saved.

You also know that you *practice election yourself, constantly*. If you built a house it was for your family, not for the whole world. You bring your own children to your table to eat, you provide clothing for them, you allow them to sleep in your beds, you doctor them when they are sick, teach them daily, and watch over them. Why? Because they are your children. You aren't doing injustice to the neighbor children if you do not include them as a part of your family, or invite them to eat with you. Especially is this true if you knew they rejected the food you prepared for your own children, or if they would abuse your property, or challenge your authority. Then why would any Old Baptist hesitate to preach election when God does the same thing for His children that we do for our own?

There is one more reason why God's ways are right. His ways are effectual. They work. There is not a man-made religion in the world that, with all their railing against the Bible, will not leave people in a condition of damnation. Most would bring hordes of people into glory who have no interest in that place, if that were possible. With God it is not so. With Him, not one of His children will be lost.

ELDER RAYMOND WEBB

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We observe the same power of God in the spiritual realm that we see in the natural. When He is pleased to create His people in Christ unto good works (Eph. 2:10) He simply speaks and it is done. Or perhaps He doesn't even speak. Perhaps it is simply a motion of His mind. Our *spiritual* existence is owing as much to the power and pleasure of God as is our *natural* existence, or, as the universe and all that therein lies. It is ludicrous to argue that a *creature* can have anything to do with his own creation. But that is exactly what is done each time unregenerate sinners are, in effect, exhorted to let God give them life.—*Editor*.

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### THE LORD REVEALETH SECRETS

*"Surely the Lord will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7*

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). Scientists continue to probe the empty places of space hoping to unlock the secret of how things began. What the astronomers couldn't see through their telescopes they hope to understand by sending out satellites. So much time and so many resources have been spent to accomplishing nothing. Apparently, some cannot learn from the adventure on the plain of Shinar (see Genesis 11). Daniel knew where the answers could be found. Speaking of the Lord, Daniel said, "He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with Him" (Dan. 2:22). Moses likewise declared, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children for ever..." (Deut.29:29). If astronomers want to know how all things began they could find the facts in Scriptures. There they could read that in the beginning God created the heaven and the earth. They could read it but they couldn't understand it. They lack faith to understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (See Heb. 11:3). Man has no real need to know anything about the heavens and the earth anyway. It's by grace that man has any knowledge of these truths.

God's servants the prophets have declared His secrets. All the books in the world couldn't contain all that the Lord has done. But God has withheld no good thing from those that walk uprightly (See Psalms 84:11). God has revealed so much to those that love Him. He has revealed His love for the elect before the world began. He foretold the promised Saviour born of a virgin in the fullness of time. He has revealed that eternity shall eventually swallow up that which we know as time. Likewise we know corruption must put on incorruption, and this mortal must put on immortality and that death is swallowed up in victory and mortality shall be

swallowed up of life (See I Cor. 15: 53-54, & II Cor. 5:3). He has told the sinner of the fallen nature. He has revealed that kings and kingdoms shall rise and fall but the King of Kings rules and reigns forever. He has told man about the way of holiness (See Isa. 35:8). He has told him of the greatest love (see John 15:13). He has told him of a heavenly home (see II Cor. 5:1). He has revealed the fact that the Lord upholds all things by the power of His word (See Heb. 1:3). He has told man that he is but the dust of the earth (Gen. 3:19). Scriptures record that the body of those born again is the temple of the Holy Ghost, and the elect are those that the Lord bought with a price (See 1 Cor. 6:19-20). The life of those who have been born again ought to glorify God (I Cor. 6:20).

I recalled how the angel of the Lord came unto Paul and said, "Fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee" (Acts 27:24). Though Paul went through a treacherous storm he was of good cheer because he believed God. Later we see Paul in Roman bonds. He writes Philemon saying, "Prepare for me also a lodging; for I trust that through your prayer I shall be given unto you" (Philemon 22). It appears as though Paul hoped that he might one day be at liberty to visit Philemon again. Paul didn't know that fact for certain. Likewise, Stephen didn't know for a fact that he was about to preach his last sermon, nor did he know beyond a shadow of a doubt that the hearers would respond with the stones of death. God knows all things. The Scriptures don't tell us that the Lord reveals every detail of life to His prophets.

His grace is sufficient. "Precious in the sight of the Lord is the death of His saints" (Psalm 116:15). The Lord Jesus Christ alone knew the exact day He would die. His life and death were foretold by the mouths of the holy prophets since the world began. Some have asked me, "If it were possible, would you like to know exactly when you will die?" Honestly, I see no advantage nor benefit to such knowledge. Is it not blessing enough to believe that which is revealed unto us that "to live is Christ and to die is gain?" (Phil. 1:21).

ELDER MARTY HOOGASIAN

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## A GOD OF PURPOSE

It seems that when God announced to Abraham that Canaan was to be the home of His children, Satan instantly made the place a target for every wicked thing. The worst kind of idolatrous religion, the most inhumane peoples, and the most troubled spot on the earth even to our day.

Four thousand years ago the Egyptian armies swept across Canaan, irresistible and soaking the earth in human blood. Twenty-seven hundred years ago Assyrian armies crossed into the same area. The Ten Tribes were wiped out, and Judah escaped only by divine intervention (Isaiah 37). Twenty-five hundred years ago the Babylonians took over the Assyrian empire, enlarged it, and turned their forces upon Judah. This time Jerusalem was destroyed, and the survivors of Judah spent decades as captives in Babylon (Psalm 137). Then came the Greeks under Alexander the Great. Only his sudden death stopped the slaughter, and even so, four of his generals divided up his territory and for the next centuries their armies made it a major battleground. After those came the Roman legions, and they too soaked the earth in blood in a reign of terror. The rise of the Muslim religion united the Arab peoples to throw the Romans out, but only after such atrocities that only the Dark Ages could hide.

So we could go through history, century by century, in an endless parade of wars. None but God knows the extent of the suffering of death, and of torment to those who call the place their home. The science of warfare has grown so rapidly, and the killing has become so much easier in our own day, we have to ask ourselves what the end will be. Will it be an unimaginable holocaust again? Very possibly, for there are still madmen in the world.

I ask myself why God would choose such a place and such a people, where scarcely a foot of ground exists that is not a grave for someone. What purpose is served by all of mankind's existence in this world? But then I turn back across two thousand years to the scene of a virgin mother giving birth to a baby son, and laying Him in a manger. It was a child of promise, a child who would bring life and light and hope to a world. So our Lord Himself must

have preached to the Emaeus disciples when he took the words of Moses and all the prophets to comfort His bewildered friends (Luke 24:27). God had purposed, God had promised, and none of the powers of earth or hell could ever prevent Him.

Our Lord is coming again. He has purposed it, and promised it. Even now the heathen armies are talking peace but preparing for war. The answers lie in the word of God, and not in man-made plans (Joel 3 & II Peter 3). It is my ardent prayer that the day of our Lord will come quickly.

ELDER RAYMOND WEBB

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### EXPERIENCE OF ARTHUR HANKS

The following is a brief account of the gracious experience of Bro. Arthur Hanks, brother to Elder Lee Hanks who was a noted Old Baptist minister who lived from 1861 to 1947. It was published in the October 1, 1886 edition of Primitive Monitor, edited by Elder R. W. Thompson.—*Editor.*

When I was a small boy I had serious reflections as to what would become of me were I to die, for I had learned historically that I was a sinner. But I thought I would just live on and enjoy myself, and feast my appetite upon all the worldly pleasures I could until I had taken my fill, and then I would do good enough to bring God under obligation to save me. I frequently engaged in wild sports such as playing, dancing, etc., but as professors of religion would tell me that such was innocent amusement, I didn't think I was committing much sin in so doing.

In this way I went on until when I would partake with my companions of their sports I would feel like I had done wrong, and that the Lord was angry with me for the same. I would promise myself to forsake my evil associates and do better, for I was now in a condition that I could not enjoy myself with them as I used to. I thought I could see that everybody was looking down on me with hatred. I could not say anything to interest anyone, neither could they interest me.

During my travails I made many promises to do good, but was never able to comply, which caused me much trouble. I thought I believed the language of Christ to Nicodemus, that one must be born of the Spirit before they could enter the kingdom of heaven;

but I thought it was in my power to do something to bring about this second birth. I had been a long time in serious trouble, and finally concluded that some strange disease had seized upon me, which if not cured would cause my death. I consulted a physician who pretended to understand my case and offered to cure me for thirty-five dollars. I was afraid he could not, so I did not employ him. Some time I went on in this way, never being able to locate my disease nor feel any particular pain.

I concluded that low spirits and trouble was partly the cause. I decided to go one night to a dancing party and see if I could not get rid of some of my bad feelings. I went, and for a few moments thought I enjoyed myself very well, but all at once I was stricken down under a deep sense of sin and guilt, and a sudden weight was laid upon me that I have never forgotten. As soon as I could I made excuse and left the house and started home. I was alone as I went, the night was very dark, and I felt so mean that it seemed as though the earth would open and swallow me before I reached home. I thought now that I had lied to a just and holy God, and that the frowns of His wrath would be upon me forever. I did not see how he could give me justice and save me, but I could not help but beg him for mercy. I thought the time had been when I might have been saved but now it was too late. I thought there was a chance for everyone else, but as for me my doom was sealed.

For about six months I suffered more than I have ever been able to tell. I went into secret places every opportunity and there tried to pour out my complaint before God. My prayers always condemned me, as I knew I was not worthy to take the name of God in my sinful lips.

At length, I lay down one night upon my bed, and I thought I would never be permitted to see the light of another day. I thought I would try one more time to pray, but my sins like mountains rolled up before my eyes, and I couldn't utter a word until I felt myself begin to sink to the fiery lake beneath, which stood open to receive me. And then I was enabled to speak and cry to God to save me, a poor sinner. And let me say right here, my brother, I believe this was the first time I had ever prayed to God as the God of all power, and that instant I was relieved of all my troubles, and

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joy unspeakably full of glory and praise filled my heart, and everything was full of light and praise to God.

I thought then that I would never see any more trouble as long as I lived. I felt to love everybody and wanted to tell them what great mercies the Lord had bestowed on me; but before I had time it had left me, and I kept all this to myself several days. I knew that something good and powerful from God had come upon me, but I could not believe it was the new birth for it did not come upon me the way I had expected. But somehow there was a love to them I believed to be good people given to me, and I became anxious to hear preaching.

There was no Primitive Baptist church nearer than twenty miles of where I lived; but there were several churches of other denominations close by, and I thought I would go and hear them all preach, and perhaps some of them in the course of their sermons would explain my case to me. After hearing many of their sermons I had to abandon them, with not even a morsel for my soul. Finally I met with a Primitive Baptist and began telling him of what had occurred to me. He advised me to go to his church on next meeting day and hear his father and others preach, to which I agreed, for I saw at once that he could realize what I told him. So I went with him, and when I got there I was well pleased with the appearance of their members. Before preaching was over I felt that I could say of a truth that I had found the good people that I loved, and the ones that I would love to live with if I were only worthy. After services they went into conference and pronounced the church in order for the reception of members. I went forward and told them in my weak and broken way what I hoped the Lord had done for me. I was received into their fellowship (Mount Zion church, Virginia), and was baptized by Elder A. A. Ashworth, their pastor. That was in June 1867, and I have had a name among the Old Baptists ever since, and hope I will be permitted to live and die with them, for they are my people. The longer I live the better I love them.

Now, dear brother, I submit this to you as a reason of my little hope in Christ, and trusting the good Lord to bless you in the study which He has assigned you. I will close. Your brother in hope,  
Arthur.

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### THE TWO WAYS—TRUTH AND ERROR

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it” (Matt. 7:13-14).

It was to the disciples that Jesus addressed these solemn words of warning. The lesson contained in it is purely practical. Admonitions are given to caution, instruct, warn, authoritatively advise, or direct those to whom they are addressed. As the dead in sins are not addressed, we shall not include them in what we have to say about the text. Though all men by nature are willingly in the broad road of sin and death, the text is not dealing with them. It is evident that it does not apply to that class, but is given as a warning to the children of God. The alien sinner is in love with sin and the world, and he cares nothing for the service of God but delights in the sinful amusements of the world and rolls sin as a sweet morsel under his tongue. He is not called upon to “enter in at the strait gate.” Gospel commands and exhortations are to regenerated children of God. They only can comply with them. They are to seek to enter in at the strait gate.

Two ways are pointed out. The strait gate and narrow way—the wide gate and the broad way. We may describe them, then, as the narrow way of truth and the broad way of error. Both of these ways lead to their destination. The one ends in destruction, the other leads unto life. Many walk together in the broad way of error, and only a few find the narrow way to truth—the way of life. The wide gate of all error and sin affords an easy entrance, and when once you have entered within it, you find the way exceeding broad. Instead of denying any of its travelers the privilege of gratifying their sinful lusts, it furnishes them all the laxity they could ask for. They can take along with them all the luggage that is at all pleasing to carnal nature. It is sad to see so many go in thereat, stooped under the burden of their sins. Sooner or later they must see their sad mistake, for it is the broad way that leads to destruction.

The inducements that the world affords catch many of the

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children of God and drag them down into its loathsome pits of darkness and sorrow, to the destroying of their spiritual enjoyments, comforts and blessings. The account given of the Prodigal son (Luke 15:11-24) is a forcible illustration of this. "For this my son was dead, and is alive again; he was lost, and is found." The love of wealth and luxury is dangerous. It offers pleasures, but it often breeds sorrow. "The love of money is the root of all evil." "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9-10). Let the children of God heed the admonition and enter in at the strait gate; for, or because, wide is the gate and broad is the way of error. It can be readily known, and therefore should be avoided by those who have been taught of God. You may read as you run. "Ye cannot serve God and mammon." The wide gate and the broad way leads to destruction *and many go in thereat.*

The strait gate. It might at first seem strange why Jesus should call it the strait gate and narrow way; that is, the *difficult* gate. We once heard a man who professed to be a minister of the gospel say in his sermon that it was much easier for one to be a Christian and to live a Christian life than not. We could not quite agree with him. The Christian life is represented to us as a warfare in which God's people have to meet opposing forces. The world, the flesh, and Satan are their strongly fortified foes and these must be overcome before they can pass through this strait gate, or walk in this narrow way. It is too strait and the way too narrow to admit those things we have just named. Self must be denied. Old things must pass away. The flesh must be subdued, high thoughts must be brought down, pride and arrogance must be subdued, the old man must be put off and the new man put on. The members must be mortified and temptations resisted, vile conversation and foolish jesting must not be indulged in, and many more such things. No wonder Jesus called it a strait gate and a narrow way. They who go in at the wide gate find no inconvenience in entering with all these, but the broad way leads to death; the narrow way to life and happiness.

Though this gate is strait and the way narrow, it does not exclude the least and the weakest of all the children of God who truly and

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rightly seek to enter it. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). "For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened" (Matt. 7:8). The Christian soldier enters this strait gate and abides in this narrow way in doing the will of our Father in heaven. "And thine eyes shall hear a word behind thee, saying, This is the way, walk ye in it" (Isaiah 30:21).

It is sad to see so few seek to enter in at this strait gate. It is too strait, to be sure, to please the world, but it should look good to the child of God. Jesus healed the ten lepers and but one of them returned to glorify God. Is it not so even now? Paul, writing to his brethren, said, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light" (Eph. 5:14). Too many sleep. It is true one can neither enter in at this strait gate nor walk in this narrow way without the assistance of divine grace, but it is equally as true that grace is freely given to all those who earnestly seek to enter in, as Jesus admonished they should do. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). Many of God's dear children will tell you that it has been difficult for them to enter in at all times at the strait gate, and the way has been so narrow that they fear they have been much of the time out of it and in the broad way, but they have not grown tired of the narrow way.—**Elder R. W. Thompson**, *Primitive Monitor*, 1913.

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While the world finds it to be agreeable for them to amuse themselves with games, festivals, fairs, and carnivals, it is not expected that any of the blood-bought, quickened and regenerated children of God shall ever participate with them in such heathen practices. How can the love of God dwell in the heart that is infatuated with such unbecoming frivolity? To be in love with the world, its vain amusements, and its unbecoming service, is to be at enmity with God and the government of His kingdom. We are admonished to shun even the appearance of evil.—*Elder R. W. Thompson*, 1890.

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## I SHALL COME FORTH

*“But he knoweth the way that I take: when he hath tried me, I shall come forth as gold” (Job 23:10).*

In the midst of the trials of faith, such as Job speaks of in this twenty-third chapter, there is a consolation to know that the good hand of God is directing it all for our good and His glory—although, even today in our present experience, our complaint is bitter, and we can enjoy nothing nor can we give vent by expression to the bitterness we feel, because the “stroke is heavier than our groanings,” and we cannot ease our burdened heart. This brings us very low in the depths of inward distress, so that we begin to come more fully and experientially into the fellowship of the suffering Son of God when He groaned in Spirit and cried out in the midst of His followers—“My soul is exceeding sorrowful, even unto death.” So now in the depths of inward distress the poor child of sorrow begins to want companionship with the Lord and begins to say, “Oh that I knew where I might find him! that I might come even to his seat.”

It is in these soul conflicts that you learn where to find Him, a present help in trouble. You find Him in your poverty and wretchedness, when your spirit seems to be broken, for “Unto this man,” saith the Lord, “will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”

So Job tells us that “He knoweth the way that I take.” He is touched with the feeling of our infirmities, and knoweth the way we take, for when He putteth forth His own sheep He goeth before them in every step, and gives them strength for the journey.

The steps of Jesus are the steps of the good man that are ordered of the Lord, in which way the Lord delights; and though some of these steps of our Lord, in which His dear children are called to walk, are very rugged and trying to their fleshly nature, yet, when the Lord gives grace, they can then see the footsteps of God’s Anointed and walk therein with rejoicing. They have found Him in the low valley, and are now coming in faith and confidence even to His seat.

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“He knoweth the way that I take.” For, “He hath led me and brought me into darkness and not into light.” He hath made my way dark and my chain heavy, so that I might know I have nowhere else to go, or to trust in, but the Lord alone, for in Him “have I righteousness and strength.”

Thus it is when a poor soul is brought low by the special dealings of the Lord, as Job was, his faith is strengthened and begins to assert itself with great boldness and confidence, saying—“When He hath tried me, I shall come forth as gold.” The dross of our own self-trust is consumed by the hot furnace of trial in which we have been brought. And when this dross of pride, envy, malice, or any other of the works of the flesh is purged out, we come forth as gold from the furnace. The vain and giddy world has lost its strong grip upon us. Its wealth, honors, and glory have lost their charms and attractions, and we are brought close up to the Lord, fluttering and trembling like Noah’s dove, waiting for the kind hand of our spiritual Noah to reach forth and take us into the ark of safety. No other such ark as this ever appeared upon this earth before. It prefigured Christ Jesus as the Ark of Safety for all His people.

Noah’s ark was planned and built as the Lord God directed. It carried its little crew safely in the time of the greatest water deluge that ever visited this earth or that ever will visit it again. And will not our spiritual Ark carry His little flock safely “through floods and flames” and trials to the end. But it is not till our Lord has tried us by fire that we can come forth purified as gold is purified.

Job’s trials were many and great, but he was fully conscious that the Lord whom he served did the trying in His own way. Satan was turned loose upon him with but one reserve—“Spare his life.” But still Job well knew, and every well-instructed child of God knows, that the government of this world is not in the hands of Satan. So little power is there in Satan to govern things that when a few hogs were turned over without restraint to a legion of devils, the whole herd of about two thousand ran violently down a steep place and perished in the waters.

It is said by the Psalmist that “The Lord trieth the righteous;” and that “Many are their afflictions.” And the apostle admonishes

his brethren not to count it strange concerning the fiery trial that was to try them as though some strange thing had happened over which the Lord had no control, for they are assured that the trial—even the trial of faith, is more precious than of gold that perisheth, though it be tried by fire, that it may be found to the praise and honor of our Lord at His coming.—**Elder William M. Mitchell**, *The Gospel Messenger*, 1901.

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### SINCERE MILK

*“As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (I Peter 2:2).*

Just as the natural child desires natural food so also does the spiritual child desire spiritual food; but in both cases the desire for the food follows the birth. The child does not desire the milk *in order* to be born, but he desires the milk *because he is* born. And, it is worth our attention, too, to notice that the desire is for *sincere* milk. Not just anything that is called milk will satisfy. Milk sometimes goes bad and is not fit to give to a child. Nothing is better for the child than the sincere milk. Older folks can live on it too. It is better to give the sincere milk to the adult than to give strong meat to the child.

The babe, when it is born, is not full-grown, but it grows day by day. Nor is the one born of the Spirit full-grown when born, but growth is gradual. Mothers are very careful about what they give the child when it is young, though the older folks may have free access to the stronger food. Preachers, too, should be very careful how they deal with babes in grace. A sweet little girl once offered herself to the church. The pastor asked her if she understood the doctrine of the church. She softly said, “I don’t know much about the doctrine of the church; but one thing I do know, and that is, I love the church and I love the Lord.” I am going to make a statement that might be too far-fetched, but I doubt if anyone is too young to have an experience of grace. Many may be too young to tell it. I sometimes wonder if there are not those in our land who are asking for bread and being given a stone, or asking (at least desiring) an

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egg and being given a scorpion.

We have raised two children. Nothing gave me more pleasure when they were young than to feed them when they showed a desire to eat; but nothing could be more foreign to my desire than to try to feed a child when it showed no desire to eat. Our text says, "As newborn babes, desire the sincere milk," etc. I have found it a very great pleasure too, to feed the child of grace when they show a disposition to want to eat.

I tried sometime ago to preach a sermon in the shop where I work, on the above text. The next day a Mormon preacher took the floor. He, of course, referred to what I said. I had made the statement that one did not feed the child on the sincere milk of the word in order that the child might be born, but that the child was first born of the Spirit, and then desired the sincere milk of the word, and that feeding the child was in order that it might grow and not in order that it might be born. He said, "Keaton was right in that statement; but the thing that we must do is to get the child born." Then I asked him, inasmuch as he had admitted that the child must be born of the Spirit before it could be given spiritual food, and our obligation was to get the child born, to tell us what we must feed the child on in order to get it born? He has not told us, and he will not. If the child must be born before it can be given the sincere milk, and we have to feed the child something in order to get it born, then it would appear that we must feed the unborn child the strong meat. Talk about hard doctrine! It can't be boiled any harder than that!

Jesus did not forget the lambs when He commanded Peter to feed the sheep, but the command was to feed both: "feed the church of God," etc. The church is made up of sheep and lambs, and a variety of food has been supplied, and it should be distributed as the occasion may require.

Recently the mother of a twelve year old boy wrote me a letter and advised me that the boy on his way home from my appointment asked her if he was too young to unite with the church. I answered her letter and told her that any boy who was not too young to ask such a question was not too young to unite with the church. At the next appointment he came to the church and is now awaiting

baptism. Oh, that we all had a regard for the tender grapes on the vine, and would not suffer them to be spoiled by the cunning fox!

May God help us to remember the babes in grace and encourage them to do their duty; and we (or should I say, *they?*) that are strong ought to bear the infirmities of the weak, and not to please ourselves. "He that is weak in the faith receive ye, but not unto doubtful disputations." The disciples prayed to the Lord to increase their faith. What we teach our children, and the way we teach them, though it has nothing to do with their being our children, has much to do with their social standing in life. What we teach the child of God, though it has nothing to do with their being His children, yet it has much to do with their life as to their growth and usefulness in His kingdom.—Elder J. H. Keaton, *The Primitive Baptist*, 1939.

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### INCORRECT VIEWS OF MAN'S ABILITY

A godly man of the past has wisely stated the following: "*It cannot be said too often that a false theology finds its source in inadequate views of man's depravity.*" How true this is! It might well be said that all error, both in doctrine and in practice arises from this very inadequacy. If we are ignorant of man's native corruption and wickedness, it will inevitably follow that we will think man *can* do what God's word says he *can't* do. For example the Bible says, "Without faith it is impossible to please God" (Heb. 11:5). Yet those who deny man's depravity contend that those who are without faith *can indeed* please God. When the Bible says, "They that are in the flesh *cannot* please God," they say, "Yes, they *can* please God. In fact, they *must* please God in order to obtain eternal life."

When such totally opposite positions present themselves to us we are left with only two choices—we must either believe God or men. It is not a complicated proposition. We either believe God or we believe men. If we believe men instead of God we merely confirm our depravity. This brings about a situation in which people are *denying* their depravity with their mouths on the one hand, but *confirming* their depravity by their actions on the other hand.

If we do not believe God's word, at least one of three things is

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true: (1) we have been so deceived by false teachings that our minds will not allow us to embrace the truth, or (2) we have not yet been born of God's Spirit, or (3) we are not His children. Christ said to some of that class, "Ye believe not, because ye are not of my sheep," while of the sheep He says, "My sheep hear my voice" (John 10:26). This *cannot* be the same crowd, all with the same abilities.—*Editor*.

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### A TOUCHING INCIDENT

A few years ago our daughter knew a very sweet older couple who frequently came by the drive-in window at the Bank where she worked at that time. After a while the man grew ill and was hospitalized. One day not long after he was admitted his wife left him for a few minutes to go home and attend to some things there that needed taking care of. While she was going about those chores she suddenly heard her husband distinctly call her name. She noted that this happened at about four o'clock in the afternoon. She soon returned to the hospital and one of the nurses broke the sad news to her that her husband had passed away while she was gone. The lady asked what time he died and the nurse told her that it was about four o'clock. It was a great comfort to this lady that her husband had spoken her name just before he passed away, even though she was not with him, and she had been blest to hear him. How good it is to have a God who is able to do such things when He chooses! Nothing is too hard for Him and we do not doubt the veracity of what this lady related.—*Editor*.

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God is an Author so skillful that none have ever discovered the smallest *errata* in His work, for there are no mistakes—and no amendments are ever needed.—*Spurgeon, 1834-1892*

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Because of the fact that we are fallen creatures, we need to be comforted with the knowledge of what God in His great love has done for us, but also, precisely for that same reason, we often need to be reprov'd for our failings, corrected for our frequent errors, and instructed in what He requires of us.—*Editor*.

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### NOTE OF THANKS

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Elder and Sister Arlie Larimer of Calvert City, Kentucky, have requested that their gratitude and appreciation be expressed through the pages of the A&M for the many cards, letters, visits and prayers during the loss of their son, Dolph (*See the obituary in this issue of the paper*). They feel that the fellowship of their dear Primitive Baptist friends and loved ones is valuable beyond words, and they wish each of them to know that they have truly felt the power of prayer, especially during this time of sorrow. They desire a continued interest in the prayers of God's people.

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### OBITUARY

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**SISTER WANDA LEE FOX** (77) was born March 5, 1930, and was the daughter of Hazel Virginia Mauck Judd of Luray, Virginia, and the late Desper Devlin Judd. On May 24, 1948 she was married to Rosco Franklin Fox, who preceded her in death Dec. 26, 1976. She departed this life Dec. 8, 2007, at the University of Virginia Hospital in Charlottesville after undergoing open-heart surgery.

Sister Wanda united with Hawksbill Primitive Baptist Church and was baptized Nov. 21, 1993. She remained a faithful member and was loved and respected by all that knew her. She was faithful to visit our sister churches and will be missed by all of us, including her 99-year-old mother who depended on her very much.

Also surviving are two sons: Glendon Franklin, and Robert Leo Fox, both of Luray, Virginia; five sisters: Anita Gale Gates, Ginger Jenkins, Frances Elizabeth Kibler, and Marjorie Ellen Seal, all of Luray, and Judeth Ann Painter, of Stanley; two brothers, Gary E. and Jerry Allen Judd, both of Luray; six grandchildren and six great-grandchildren. Three brothers preceded her in death.

Funeral services were held at the Hawksbill Primitive Baptist Church, Dec. 13, 2007. Burial was in the Morning Star Lutheran Cemetery, Luray. Conducting the services were Elder Forest Atwood and Elder Ernest M. Long.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of all mercies, and God of all comforts, who comforteth us in all our

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tribulations.” We are blest to have many precious memories of our fellowship with this dear sister. She is gone but not forgotten.—Elder Ernest M. Long

**BROTHER DOLPH LARIMER** (66) of Benton, Kentucky, died Tuesday, Dec. 11, 2007 at Calvert City Convalescent Center. He had suffered with Alzheimer’s for the last ten years. He was a retired teacher from East Marshall School and a retired insurance salesman. He was a graduate of the Universities Basketball Hall of Fame and was a member of the 1959 North Marshall Jets State Championship basketball team.

He was a knowledgeable member of Original Mount Moriah Primitive Baptist Church and never missed a Sunday. Like Timothy (II Tim. 3:15), he knew the Holy Scriptures from his youth. The church has lost a faithful member, a wonderful song leader and one who was loved by all.

He is survived by his parents, Elder Arlie and Sister Mary Lorine Gillihan Larimer of Calvert City; two sons: Todd Larimer of Calvert City, and Brett Larimer of Benton; one daughter, Anna Larimer of Calvert City; one brother, Don Larimer of Calvert City; one sister, Dianne Stice of Benton; two grandchildren, and several nieces and nephews.

Funeral services were held Thursday, Dec. 13, at Collier funeral Home in Benton, Kentucky, with Elder Gary Wallace officiating. Burial followed in Fooks Cemetery in Benton.

“God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4).

“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Romans 8:18).

“Blessed be God, even the father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.”

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

A Friend, Va., \$100.00; Ronnie L. Edwards, NC, \$15.00; Sis. Louise Stewart, Ga., \$10.00; Elaine G. Compher, Va., \$5.00; L. E. Farley, Md., \$20.00; Elder Arlie Larimer, Ky., \$25.00; Mr. & Mrs. J. M. Shultz, Va., \$10.00; Walter G. Pile, Ill., \$20.00; Elder Jonathan Cook, Md., \$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. 2009

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

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

### THIRD SUNDAY

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

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

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

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

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

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

#### FOURTH SUNDAY

BARROWS RUN - 5 miles south of Warrenton, Va. on Route 29 and 15; Meets each 4th Sun. at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Mary Lee Olinger, Clerk, 67 Frazier Road, Warrenton, Va. 20186-2704, Tel. (540) 347-3538. Mar. 2009

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Eddie Wayne Wilson, Pastor, 620 Clearview Road, Luray, Va. 22835, Tel. (540) 743-4828; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May 2008

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. 2008

OLD CARROLL - Mt. Airy, Md., 7102 Watersville Rd., Take Hwy 15 or Hwy 340 north to Frederick, Md. and exit onto I-70 east towards Baltimore, Md. and take Exit 68 and turn left onto Rt. 27 north, go to the 4th light and turn right onto Watersville Rd., go about 1 1/2 miles and the church is on the left; Meets each 2nd and 4th Sundays at 10:30 a.m., each 4th Sat. night at 6:00 p.m.; Union meeting is the 4th weekend in May; Elder William E. Stephens, Pastor, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417; Sis. Ruth Stephens, Clerk, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417. April 2009

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

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets each 2nd, 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder Jim Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. 2008

#### EVERY SUNDAY

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June 2008

LITTLE FLOCK - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 3rd Sun. in June; Elder Jamie Hancock, Pastor, 1059 Ferry Road, Danville, Va. 24541, Tel. (434) 792-7131; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681. July 2011