

# Advocate and Messenger

145th Year                      OCTOBER 2006                      No. 10

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## Advocate and Messenger

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**THE LORD HAS PROMISED**

The Lord has promised, yes, 'tis true  
That He'll supply our every need;  
That He will keep us our lives through  
And in the good way gently lead.

He hath besought us not to fret  
About tomorrow's cares and woes:  
Let *this day's* burdens first be met—  
Don't try to face *tomorrow's* foes.

Go leaning on His mighty hand  
Assured that He will faithful be:  
There's just a step to Glory Land—  
Then, Oh, what beauties we shall see.

**4-18-06    R.E.H.**

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## 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. 2006

## THIRD SUNDAY

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

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

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Bro. Sam Baggarly, 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

# Advocate and Messenger

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

145th Year

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## THE AWFUL STATE OF THE UNREGENERATED MAN

The Bible plainly declares why some believe its teachings and some do not. It tells us that man is a fallen creature and that in his natural state, unrenewed by the Holy Spirit, he cannot receive or know or discern spiritual things. Such things are only foolishness to him (I Cor. 2:14). Until or unless he is raised from his state of death in sins he only has a carnal mind, and that mind is enmity against God. That is, it is hostile toward God and has a deep-seated hatred for Him. Such a man has neither desire nor ability to submit himself to the law of God and therefore cannot please God (See Rom. 8:7-8).

Modern religion argues that such a man may be prevailed upon (by preaching or "witnessing") to turn from his wickedness and

embrace godliness. But such a thing can never be. It is a futile undertaking, for the preaching of the cross is foolishness to those who are in a spiritually dead state (See I Cor. 1:18). There is only one thing that can change the heart of an unregenerate sinner, and that is the inward, mighty, and infinitely powerful work of the Holy Spirit—nothing more, nothing less.

To illustrate the impotency of the natural man to recover himself from his fallen state, if it were possible for a lost soul in hell to return to earth and continue his life here, he would still be the same wicked person he was before. His experience in hell could not make a spiritual man out of him. He would still be the same God-hating, sin-loving character that he was previously, and his course of life would be the same. Unregeneracy involves a total inability to feel godly sorrow. An eternity in hell will not change that fact. The natural man *never* regrets his wickedness on the grounds that it is offensive to God. He *never* feels sorrow for his sins nor regrets them because they are an affront to a pure and good and holy Benefactor. He may lament getting caught in a transgression, but he does not lament the transgression. He hates having to pay a penalty for any of his iniquity and he hates the Lawgiver as well. He does *not* regret being an evil person and doing evil things—and he despises punishment.

All this being true, we can see that modern religion is a miserable failure in its soul-saving efforts. It has never been instrumental in the new birth of a single sinner. Man has no more to do with the new birth than he does with the blowing of the wind (John 3:8). The new birth, or regeneration, is entirely “of God” (John 1:13). It is “not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*” Man has nothing to do with it whatsoever, and these scriptures make that fact as plain as words can make anything.

In Mark’s gospel we read of a twelve-year-old girl who died and the Lord raised her back to life. He then commanded that something should be given her to eat. And by the same token, after the Lord has raised one from death in trespasses and sins and translated them into the kingdom of His dear Son, then, and only then, does it become the duty of His servants to give them something

to eat. That is, to preach the gospel to them and provide them with spiritual food to nourish their quickened soul. It is not within the preacher's power to raise the dead, but it is within his power, when he is blest of the Lord, to proclaim the truth of His word and to thus edify "the body of Christ" (Eph. 4:12). He cannot feed those who are dead in sins, for they have no hunger and thirst after righteousness.

Not everyone can see and understand these things, but to those who can, they are a great comfort. For one thing, it is a great advantage to know that the Lord has not laid upon poor, puny, man the responsibility of populating heaven. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his, etc." (II Tim. 2:19).—*Editor.*

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### THE BIBLE VERSUS THE SUNDAY SCHOOL LESSONS

In September of 1913 an article by Elder R. H. Pittman was published in this paper in which he wrote of seeing the following statement in a Sunday School lesson that was published in the Baltimore Sun newspaper of Aug. 2, 1913: "*God could not coerce Pharaoh's will. The one exception to God's omnipotence is His inability to force any human will. We are free moral agents, beyond God's reach in this respect. Hence our great responsibility.*" How strange is this kind of thinking! A God who has all power, yet there is an exception to His power. If God did not have the ability to force any human will, then He certainly would not be omnipotent.

This reminds me of something I also read in a piece of Sunday School literature several years ago. It said: "*The only reason God sent His Son into the world was to carry on His centuries-old effort to offer His help to the Gentiles.*"

As I read both these statements I was struck by how *weak* a God they depict. As I said, the first one strangely ascribes *omnipotence* to Him and yet at the same time *limits His power*. It is the same as if they had said, "God has all power, yet we, His creatures, are more powerful than He." The first statement clearly argues that *our* power is superior to God's and that He consequently

has no power over our will. In other words, if He wills to do something with us and we will not agree to it, then our will wins out over His. And the second statement argues that God merely *offers* His help to us Gentiles, and even the offer itself requires an *effort* on His part.

Such notions are nowhere taught in God's word. In fact, just the opposite is taught. Psalm 110:3 tells us that God's people "shall be willing in the day of his power." And Daniel 4:35 teaches us that God does according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou? Psalm 115:3 plainly shows us that the God of the Bible is presently reigning in the heavens, and that *He has done whatsoever He has pleased*. In the light of such plain truth, it is more than a little strange that so many people form such diminutive views of God and place Him at the very bottom end of the chain of command.

The covenant of grace reads thusly: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more" (Jer. 31:31-34 & Heb. 8:10-12). Give me the Bible over the Sunday School lessons every day of every year.—*Editor*.

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### THE LION AND THE LAMB BROUGHT TOGETHER

Back in 1915 Elder J. A. Paine told of a lady who had once been a full-fledged Arminian but was a frequent attendee at the Primitive Baptist church of his membership. There was at that time an Elder R. A. Parish in the area who was a sound and able preacher but had the reputation of dealing rather harshly with Arminian doctrine in his preaching. The Arminian lady was heard on occasion to say, "I just hate him!" But not long afterward the Lord gave her a gracious experience, and while her soul was overflowing with His love she came forward and related her experience to the church. Amid great rejoicing among the saints

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she was received for membership, and when asked if she had a preference as to who should baptize her, she answered, "Yes, I want Brother Parish to baptize me, because I once hated him." How illustrative is this of the marvelous change that is wrought in a person when they come to see their own wretchedness by nature and are blest to see and understand the truth as it is in Christ Jesus. As Elder Paine expressed it. "It requires the work of Almighty God to bring the "lion and the lamb" together in peace and love."—*Editor.*

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### DOCTRINAL AND PRACTICAL

"We are (God's) workmanship, created in Christ Jesus unto good works, which (He) hath before ordained that we should walk in them" (Eph. 2:10).

The doctrinal part of this verse has to do with our creation in Christ. This refers to our regeneration, or our being brought from death in trespasses and sins into divine light and life. This is spoken of as a *creation* to show that we had nothing whatever to do with it. It is *God's* workmanship, from first to last. "You hath *he* quickened," or imbued with divine life. If you have been born of the Spirit you were born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27).

Now, the practical part of the verse speaks of the good works that it is our duty to observe. God creates His people in Christ "unto good works," and He has before ordained that they *should* walk in them. He has ordained the *duty*, not the *doing*. If He had ordained the *doing* of the good works then the text would have read, "Which God hath before ordained that we *shall* walk in them." But He ordained the *duty*—"that we *should* walk in them." Most young children know the difference between *should* and *shall*.

In view of the fact that we have been given a hope that we are new creatures in Christ Jesus, we therefore *ought* to obey the precepts that He has laid down in His word for us to walk in. Paul said it this way, "I beseech you therefore, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).—*Editor.*

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**MY WANTS**

I do not want a fortune great,  
 I do not seek the cares of state  
 With all their glitter and their glare  
 And wicked schemes afloat in air.  
 I do not yearn for power or place  
 Nor would I take part in the race  
 For gold—I only ask that I  
 May sow goodwill while passing by  
 And that when I am laid below  
 The cool, green sod, where daises blow  
 Someone will pause a bit, and then  
 Declare; “He helped his fellowman.”

I do not covet mansions grand  
 Nor acres broad on every hand;  
 I do not yearn for jewels bright  
 To dazzle my poor neighbor’s sight;  
 I do not yearn to take command  
 And order men on every hand—  
 I only ask that I may go  
 Along a road where flowers blow  
 And dying, have men pause and say,  
 “He scattered sunshine all the way.”

Let others dig and delve for gold,  
 Let others place of power hold,  
 Let others with a lordly air  
 Stand forth within the limelight’s glare.  
 Let others trade on hopes and fears  
 And profit by the sobs and tears  
 Of those they wreck. I only ask  
 The strength to do each daily task  
 Then homeward go with heart elate  
 And greet my loved ones at the gate,  
 Then, dying, have man pause awhile  
 And say, “He gave the world a smile.”

From *Zion's Advocate*, 1918

Author not given.



## CAN THE LORD'S CHURCH BE DESTROYED?

The ancient Jews did not believe the prophet when he foretold the destruction of the city of Jerusalem and the temple. Was it not the city of God? God, they said, would never let it be destroyed. But it was, more than once. I heard a preacher say once, speaking of Psalm 11:3 and Matt. 16:18, that a gospel church could not be destroyed. He added, concerning Hebrews 6:4, that it is impossible for God's children to fall away. I could not agree with him, for I have seen them do it. It seemed to me that the brother did not realize the many ways the word *church* is used in the Scriptures. I would not disagree with him if he were to say the great spiritual body of the saved can never be destroyed or fail to reach heaven, or if he said no amount of human rebellion could ever change the eternal truths. But the visible church is not eternal, and those who make up its membership are all too human. I know of many local bodies that have gone out of existence, and others who have left the plain and simple teaching of Christ to become something else. Can you not ask with Samuel (1 Sam. 15:14), "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Have you not heard the bleating of the sheep in our own day? Have you not heard some King Saul claim to have served the Lord correctly, even when he had not? Have you not known of a Saul and an Agag to make a compromise, while some faithful prophet like Samuel is called too harsh and too strict? Well, I have, and if you have also, I trust you are in deep mourning (Ezek. 9:4).

Let me give another example. In 2 Chronicles 9, the Queen of Sheba came to see Solomon, and with great admiration spoke of the beauty of the temple and of the service. Every man had a task; every one did his work with reverence and with godly fear, all working in harmony. The Spirit took up His abode within that temple. To build it Solomon's men had dug deep into the earth to lay the great stones of the foundation upon bedrock. The visible or above ground building, the part which men could see and use, would

last for many years but then would be destroyed because men abused it. It would be replaced with a second temple, also to be destroyed in the year 70 A.D. On that site today is a Muslim temple. Yet, the original foundation is still there after three thousand years. God Himself replaced that temple service with the gospel of Christ, and the church. Paul the apostle warned the Gentile church that the Lord could cut them off also (Rom. 11:21-24). Let those who think they stand, take heed lest they fall. *Someone, somewhere, will have the service of God, but will it be us?*

The church of Christ exists only by God's protection and grace. It is here to honor the Son of God who is head over all things to the church (Col. 1:18). If through pride or self will men add anything to that church or things which do not honor Christ, whether that be a failure to preach the true doctrines, or the changing of the spiritual form of her government, or adding members who are not taught of the Spirit, or failing to exercise due discipline and training, or falling from the spiritual fellowship of saints, then I do not say they are in danger of losing the church, for they have already lost it. They may have an organization, but they do not have the plain and simple church of Christ. In like manner preachers may lose their ministry, though they were once called of God to preach, and those who were once Christians may become outcasts.

In His sermon on the Mount Jesus taught a wonderful lesson on the identity of the true Christian, and by contrast He gave also the means to identify those who are false (See Matthew 7:15-23). *"Wherefore by their fruits ye shall know them."* I know of a church whose pastor with great anger drove away sister churches, ordering his own members not to talk to others, or for that matter even to each other about any church matter. The members did not reprove him, but with silence allowed him to have his way. The result has been a separation of brethren, and that church itself has made many serious errors of judgment because they no longer had anyone to guide them. Anyone who has studied the Sermon on the Mount seriously will have recognized there is a theme of mutual help flowing through the entire sermon. Christians are to help each other, pray for each other, give alms to each other, build together

upon the principles of Christ.

The rules by which a church exercises her discipline are to the church what the bones are to a human body. Without the skeletal structure the body would be a helpless mass of flesh, unable to move or to work or to travel. Yet there are those who despise the church discipline, calling it too harsh, too restrictive. Parents do not hate their children because they discipline them (the word means to train, not to punish), but discipline is a mark of true love. Our nation today has listened to men like Dr. Spock, and the result is a very undisciplined generation, more often than not with people demanding their own rights to the exclusion of all common sense. If our nation is to survive, and if our churches are to survive, this people *must return to the foundation which God laid in His own word*. No church can survive if it demands to be sovereign, free from the judgments of saints, and free from God.

I know of no example better than that of Jesus. Our Lord laid aside His own will, His own personal well being, to allow the perfect will of the Father to be done. He never once ever asked for a penny for helping people. He never complained at being overburdened, or because he had no home or means to support a family. He was never too busy to help someone, even while hanging upon a Roman cross. If any body of people want to bear His name or be His disciples, there is just one thing for them to do, and that is *keep His commandments*. As my old mother once asked a man who said he was a Primitive Baptist, "Are you really one, or are you just saying that?" And as Jesus said, a house built upon sand cannot stand (Matt. 7:26-27).

ELDER RAYMOND WEBB

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A person who can look at all the evidence of God that surrounds him and still maintain that there is no such Being, is in the worst form of denial. They so desperately wish there were no God that they cannot bear to examine the evidence of His existence. They block it out of their mind and refuse to even consider it. But their denial will not make Him go away. There *is* a God, and men are accountable to Him for their behavior.—*r.e.h.*

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### IRRESISTIBLE?

Stephen's spirit and wisdom were called "irresistible" (see Acts 6:10). He was described as one full of faith and power, working great wonders and miracles among the people. There arose some that couldn't tolerate Stephen regardless of the "irresistibility" he possessed. They enlisted men to testify saying, "We have heard him speak blasphemous words against Moses, and against God." These false witnesses went on to say, "This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (see Acts 6:11 & 13-14). Isn't that strange? It seems that to these men, Moses was preferred before God. The Jews love Moses. I suppose that Moses might be second only to Abraham to the Jewish nation. If not for Abraham how could the twelve tribes boast in the flesh? How would they verify their lineage? But Abraham didn't leave one written word to his descendants. All we know of Abraham is revealed to us by the word of God in Moses and the prophets.

What a prophet Moses was! He declared the word of God and penned the first 5 book of the Scriptures. The Household of faith holds those books as part of the canon of Holy Scriptures. The Jewish nation holds those as sacred writings, as does Islam. Stephen spoke to all those within his voice answering the charges against him saying, "Men brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia... and said unto him, Get thee out of thy country and away from thy kindred and come into the land that I will shew thee." Surely Stephen's accusers believed that God came unto Abraham. After all Moses wrote it. But the Lord gave Moses those words. Our Lord said, "Before Abraham was, I am" (see John 8:58). How would Moses have known what happened to Abraham? Was Moses there? Was Moses back in the garden of Eden too? Was Moses there before Adam was made of the dust of the earth? But we have those events written that occurred before Adam was made. Moses wrote these faithful words as the Lord gave them to him. Those

blessed with faith believe those words to be the inerrant words of God and not Moses' own inventions.

Did Moses boast of himself, in the flesh? Moses introduces himself this way. "And Pharaoh's daughter called his name Moses." And later Scriptures record that "Moses feared" and "Moses fled". These words are self-deprecating. Moses not only was given light and liberty to record things that came before him but God also revealed to Moses things that were to come to pass. The Lord told Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deut. 18:18-19). This passage of Scripture seemed to be conveniently neglected by those that revered Moses. Stephen called his accusers "stiffnecked and uncircumcised in heart and ears". These professing to believe God mistakenly made it their duty to murder Stephen. Stephen was yet another in the long line of preachers sent by God that the Jews failed to receive. Stephen asked this question to his accusers, "Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye are now the betrayers and murderers: who have received the law by the disposition of angels and have not kept it."

Stephen indeed preached Jesus Christ the Lord, the Prophet promised by the Lord to Moses. Stephen believed the word of the Lord given Moses. Christ, as promised, came unto His own and they received Him not! Are not these that resist the truth, and men of corrupt minds (see 2 Tim 3:8)? Who did greater works of goodness in this world than our Lord and Saviour? Jesus went about doing good, and healing all that were oppressed of the devil. If there ever was one completely irresistible it is Jesus. Our Lord said to these, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my

words (John 5:45-47)?"

The call from death unto life is a command of God. That command cannot be resisted. But the flesh lusteth against the Spirit. Many still resist God's words today. For instance, the Lord's Church is always open to those that obey the call of God to gospel obedience, but few seek to obey. The denominational congregations hear that which falls short of being good news. They are hearing that which is not another gospel but is a perversion of the gospel of Christ (see Gal. 1: 6-7). I see the droves going to their Bible studies. These are ever learning (the things of man), and never able to come to the knowledge of the truth (as it is in Christ). There is a Church in this world for the Lord's obedient children. As Moses recorded in Deuteronomy 7:7, "The Lord did not set His love upon you, nor choose you, because you were more in number than any people: for ye were the fewest of all people." So it still is today! Aren't those in the Lord's Church a holy people unto the Lord, and chosen to be a special people unto Himself, above all people that are on the face of the earth (see Deut. 7:6)? There are many, even of those born again who continue to resist the truth. There are many born again that resist the call to gospel obedience. I have heard many say, "I love the Lord and believe what is written in the Bible." Our Lord once asked this question, "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only (John 5:44)?" Why would one neglect so great a salvation as the Lord's Church? Those that resist the truth spoken by the Lord shall sadly no doubt be found in the broad way that leads to destruction (see Mat. 7:13-14). But strait is the gate and narrow the way that leads to life. Few there be that find it—possibly the fewest of all people.

ELDER MARTY HOOGASIAN

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A danger always to be guarded against is the tendency to relapse into mere formality instead of the work and worship that express life and power. This danger exists where it is not suspected. This evil has supervened where a little forethought would have been an effectual safeguard. Watchfulness is enjoined on every child of God.—*Primitive Monitor*.

**HEBREWS 2:3**

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.”

I have often heard the above quoted scripture with the word *reject* substituted for the word *neglect*. In each case the person making the error was pleading and begging people to “accept the offer of salvation” and escape a devil’s hell. In one instance I recall the gentleman arguing that if you reject salvation and go to hell, “you’ll have no one to blame but yourself!” If one ponders that statement for a moment, it is rather fair to conclude that according to this teaching if a person “accepts instead of rejects salvation” then that person would have themselves to credit for escaping a devils hell, consequently placing their eternal salvation in their own hands and therefore becoming their own saviour.

I once worked with a lady who believed much in line with this doctrine. She often quoted this particular scripture and in her haste usually supplanted *neglect* with *reject*. For some time I allowed her to make her point and rarely commented in an attempt to avoid a religious argument. Months passed and finally one day I decided to correct her error. I informed her that the correct word was *neglect* and not *reject*. I then asked her if she had ever neglected her daughter. Her reply to me was, “I do not have a daughter.” I then asked her if she had ever neglected her son, to which she replied, “never, and if so it was not intended.” I then explained that it was impossible for her to neglect her daughter because she did not have one, but on the other hand it was possible for her to neglect her son, even if it was unintentional.

In Paul’s letter to the Hebrews, he draws a comparison between the angels of Heaven and their submissive position to that of the Lord. In Chapter 2 he encourages the brethren to “*give earnest heed to the things that they have heard, lest at any time we should let them slip.*” He also reminds them from whom it was heard, the Lord. He goes on to explain to them that if they were to take heed to words spoken by angels then how much more they should take heed to the words spoken by the Lord Himself. He encourages

them not to *neglect* what they have been given but rather give earnest heed to the things so that they might grow in their walk with God.

ELDER BRIAN MOORE

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### THOUGHTS ON GOD'S KINGDOM

I have recently come to regard the doctrines and beliefs of what is called "Reformed Theology" or "Reformed Calvinism" as the most dangerous and subversive attempt in the world today in the effort to subvert the minds of the true followers of Christ to another doctrine. It is most dangerous and subversive not because it is so far from the truth, but because it is so near. The serpent, when beguiling Eve in the garden, did not refute the whole counsel of God, but changed just a part, telling her that, though the Lord said "Thou shalt surely die," she would *not* surely die.

I recently had the opportunity to correspond and debate with a pastor who holds to these beliefs. He signified, both directly and through other beliefs, that God calls both His elect to believe on Him, and also non-elect to believe. This is known variously as "non-elect believers" or "false professors." I at first assumed that he was contending that belief was on the part of the creature, and said as much, but his contention was that God made those not of His children to also believe, and called them into His kingdom here on earth. As a proof text, he and others of the same persuasion use 1st Corinthians 10:1-5.

The argument that they make is that the ones who were overthrown in the wilderness were those who God called into His kingdom who believed but were not of His elect. But they do this only by ignoring the very example that the apostle gives.

The Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This signified that He had a called people even before any of them were born.



Likewise, He said unto Moses, "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house...and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it" (Exo. 12:3, 6, 7). The Lord signifies by this sign that *all* of His elect nation were covered under the blood of the Lamb. These, then, are the ones that the apostle speaks of in 1 Corinthians 10. And he says of them, that they were baptized in the cloud (Spirit), they all partook of the spiritual meat, and all drank of the spiritual Rock, which is Christ. How, then, can these who fell in the wilderness be anything other than the elect of God? For they were covered in the blood, baptized in the Spirit, and partook of the water that came forth from the spiritual Rock, the river that flows from the throne of mercy, that water which came forth from the side of the stricken Savior.

But they will then hold up Hebrews 6:4-6 as the second defense of their doctrine: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

But this is the very same example that Paul gives in 1 Corinthians 10! Only this is a specific example, that of Moses and his transgression. Moses was one who was enlightened, and had tasted of the heavenly gift, was made a partaker of the Holy Ghost. But we read of Moses that the Lord said, Ex 17:6, "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." Again, a second time, the Lord said to Moses, Num 20:8, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them

water out of the rock: so thou shalt give the congregation and their beasts drink.” But Moses disobeyed the commandment of God, Num. 20:11, “And Moses lifted up his hand, and with his rod he smote the rock twice...” Therefore God was wroth with Moses, and declared, Nu 20:12, “Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” These are they that...”crucify to themselves the Son of God afresh, and put him to an open shame.” But what do the scriptures say of Moses? “And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face” Deut. 34: 10.

Repentance is not needed for eternal salvation, for that is the sovereign work of God. But the one who cried in the wilderness cried out “Repent ye: for the kingdom of heaven is at hand.” Repentance is a requirement for those who will enter His kingdom here on earth, not a requirement for the eternal heaven. Those for whom it is impossible to renew them again to repentance are those that the Lord barred from entering His rest here on earth.

However, we do not need to resort to symbols and examples to show that the Lord calls His children to the kingdom, and not the children of the adversary Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way” (Matt. 13: 24-25). Who is it that sows seed other than wheat in the kingdom? It is the enemy.

Again, the Lord says, “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep...And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice...I am the good shepherd: the good shepherd giveth his life for the sheep” (John 10:1,2, 4, 11). From the very words of the Lord Jesus Christ we see that He calls His sheep, and any others that come, that are not of His sheep and are not called of the Shepherd are thieves and robbers.

Belief in the Lord is a gift totally of God. The apostle says "For with the heart man believeth unto righteousness." God also tells the prophet Ezekiel, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God" (Eze.11:19-20).

Which of these two hearts can believe on God and His Son? The heart of stone or the heart of flesh? One is natural and one is spiritual. One is dead, and one alive. A new heart is a sign of life, while a heart of stone is a sign of death. The dead can believe nothing, but those made alive believe. Those that believe, then, are those made alive by the Word made flesh. Those are the very children of God, His elect people.

As every road has a ditch on each side, so too does the "narrow way, which leadeth unto life." On one side is the ditch of "the Lord calls others than His sheep to believe on Him." The other ditch that many fall into is that of "every one of God's elect shall enter the kingdom." But we see that is not the case, for many of those covered by the blood and baptized in the cloud of the Spirit fell in the wilderness. Jesus Himself says "And other sheep I have, which are not of this fold." Misunderstandings such as these arise because the examples such as are given in 1 Corinthians 10 are misapplied. For the rest that was before ordained of God is not in Egypt, neither is it in the wilderness. Those that cross over Jordan, and enter into the land flowing with milk and honey, those are they that enter the kingdom of God.

ELDER JASON ADAMS

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Old Line Primitive Baptists have never practiced, and neither does the Bible authorize, holding worship services that are specifically designed to be limited to a particular segment of the church's membership. Such a practice has clearly proven to be divisive by its very nature, and those who insist on engaging in it show by their actions that they do not have any real regard for the peace of Zion.—*r.e.h.*

### THOUGHTS ABOUT ALL THINGS

Let the reader not infer from the above heading that the writer proposes to inscribe a train of thought or present some sort of theory relative to everything in existence, in detail; for there are things innumerable about which he knows nothing whatever; therefore I shall be compelled to use the phrase "all things" in a very limited sense. And to whatever extent I may be enabled to use these two words, I hope to use them in harmony with the Holy Scriptures.

As to the origin or first Cause of "all things," we have the following testimony, to-wit: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (John 1: 1-3). "And God saw everything that He had made, and, behold, it was very good" (Gen. 1:31). "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is before all things, and by Him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell. And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him I say, whether they be things in earth, or things in heaven" (Col. 1:16-20). "Thou hast created all things and for thy pleasure they are and were created" (Rev. 4:11).

The above testimony establishes the following facts, viz.: (1) That the heaven and earth and the fullness thereof were *created*. (2) That the Almighty, all-wise, self existent, and eternal God created all things by the word of His power. (3) That for His pleasure and glory they were created. (4) That Jesus Christ, the eternal Son, is the Word of power by which the marvelous work of creation was wrought. He being, not only with God, but in the holy Trinity, God absolute, the Sovereign of the universe. (5) That in the mass of God's creation there are things both visible and invisible. (6) That God, the Creator of all things, possesses power

in Himself to control, and subdue, and reconcile all things unto Himself (I Cor. 15:28 & Phil. 3:21).

But although it is affirmed that all things were created for God's pleasure, and were made by Christ, the eternal Word, and also for Him, yet the apostle says, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:21-23). All things are ours if we be the children of God, in the heirship of the Son of God. "I in you, you in me, and I in the Father" (John 14:20).

But the phrase "all things" is not to be applied in every case in its unlimited sense, but in some cases we see that the *all things* are enumerated, and in other places where they are not, we could not consistently apply the phrase to everything in the universe. "All things are yours, whether Paul, or Apollos," etc. All things are for your sakes, etc. (II Cor. 4:15). "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "All things are of God" (ver. 18). But we notice that there are some things which are not of God. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:16).

Again, we have authority to say that there are some things that ought not to be. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be" (James 3:10).

The apostle Paul testifies that he was made *all things* to all men, that he might by all means save some (I Cor. 9:22). To apply this text in the unlimited sense would be to endow the apostle with the power and resources of Omnipotence. Again, he says, "I endure *all things* for the elect's sakes," etc. (II Tim. 2:10). Titus was admonished by Paul in *all things* to show himself a pattern of good works (Italics mine).

Now, we have seen from the Scriptures that the work of God in the creation of all things, and in the formation of things, was good; but we turn the sacred pages and read of the subsequent presence of innumerable evil things in the world, and we find that mankind

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are inclined to evil, and to lust after evil things; and so we consult the inspired authorities to solve the question, Why is it thus with the world and with man? We find the earth under a curse for man's sake; because a man (Adam) disobeyed his Maker's commandments and fell from his state of innocence, and hence the world is full of evil as the consequence of sin.

But the great Creator is infinite in wisdom, power, and grace, and worketh all things after the counsel of His own will, and has predestinated His people unto the adoption of children, according thereto. He is able to subdue all things unto Himself, and wise enough to dispose of all things and all events to His glory and honor and praise, and to save His chosen people from their sins and from the wrath to come. Therefore let us trust Him to manage all things, and be it our aim and effort to hear and obey, honor and praise Him with all the ability afforded us. May grace, mercy, and peace abound to all the dear children of God, and to His name be all the praise. Amen.—Elder J. E. W. Henderson, *The Gospel Messenger*, 1905.

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### THE ETERNAL INHERITANCE

The value of the heavenly inheritance of God's people (I Peter 1:3-4) depends upon its nature, situation and security. This inheritance, in its nature, is incorruptible, undefiled and unfading. Its situation is in heaven, not on earth as some fanatical writers have asserted. For its security no greater care could be taken of it than to reserve it in heaven, God's own personal abode, which no enemy can ever enter, where nothing can despoil its spotless purity or disturb its celestial harmony.

How proper it is that all the heirs of such an inheritance should be kept for it! God's wisdom and power is as much displayed in keeping all these heirs as in giving them their natural and spiritual being. They are kept below, all of them are. They are kept all the way amidst thousands of snares, difficulties and dangers, till they safely arrive to the full possession of their home in heaven. They are not kept from indwelling sin that pervades their bodies, nor from occasionally slipping and falling by reason of it, but they are

kept from being *entirely cast down* and *destroyed* by it. They are not kept from the assaults of Satan, but they are kept from being fully and finally overcome by him. They are not kept from sorrow, pain and disease, but they are kept in the midst of these and while distressed by them. In sorrow's gloomy vale, in the severe grasp of excruciating pain, and on the sore bed of affliction, they are still kept as God's own precious, suffering children.

They are securely kept because God keeps them by His own omnipotent power. As He can never be conquered, so they never can be. As no storm can ever prevail against Him, so are they secure from every tempest. As floods can never drown Him or fires destroy, so they will never perish though they pass through many deep waters and through many fiery trials. No weapon that is ever formed and raised against them shall prosper, because it would be formed and raised against their Father in whose arm is the strength of omnipotence. They are kept by the power of God! What more can be said? Not only do glory and dominion belong to Him for ever and ever, but everlasting power is His throughout the illimitable universe.—**Elder John R. Daily**, *Zion's Advocate*,

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### BUILD UPON A ROCK

Jesus said, "Whosoever hearth these sayings of mine, and doeth them (mark with emphasis the word *doeth*), I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24). His house was not wrecked. Why? Because he did the things commanded him. But alas! We learn of others who hear the sayings of Jesus but do them not. They are like the man that built his house upon the sand. His house fell. Remember it was the house that fell, and not the man. The man's work was lost.

Remember, dear readers, the Bible is a thorough furnisher unto all good works. Jesus says, "Be ye perfect, even as your Father which is in heaven is perfect," that is, perfect in obedience. Live devoted lives. Forget not the assembling of yourselves together as the manner of some is. Pray with and for each other. Watch over each other for good. Throw the mantle of love over each other. By so doing you make manifest that you have been with Jesus.

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And do not forget the poor saints. Remember your servants and see that they are fed and clad, and hold them up by your prayers.—  
**Elder K. M. Myatt**

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## NEWS NOTES

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### UNION MEETINGS

**MT. CARMEL** (Luray, Virginia) will hold their union meeting the fourth weekend in October—all day Saturday only and regular service on Sunday.

#### A Correction And An Omission

Upperville Primitive Baptist church is not presently holding worship services. The announcement of their Union Meeting that was published in the September A&M was consequently inserted by mistake.

Also Greenwood Primitive Baptist church's union meeting should have appeared in the September A&M. We regret these errors. I personally try to gather all the information on the Union Meetings but if they are not sent to me either by the pastors or the church clerks I am apt to miss some of them.—Editor.

### KETOCTON CIRCULAR LETTER

To the churches, and each member of said churches, comprising the Two Hundred Fortieth Session of the Ketocton Primitive Baptist Association, meeting at Warrenton, Virginia, Aug. 18, 19, and 20, 2006. Welcome, and peace, grace and mercy be unto each of you.

There is none good; all have sinned. Man has no righteousness of his own. This being true, and the fact that there can be no sin in heaven, how then will heaven be populated? (Certainly not by sinful, evil man). Most all religious orders agree that to inhabit heaven you must be born again, and then they will proceed to tell you, a *dead* sinner, how that can be achieved: You must have faith, believe, repent, confess your sins, repeat a simple prayer, be baptized, etc., and then God is obligated to save you to eternal life.



But how can a sinner do these things if he is *dead*? He cannot. A *dead* sinner is just that...*dead*, and is unable to do anything. There are two types of sinners...*dead* sinners and *live* sinners. Birth precedes action and if you are able to do these things, ie; believe, confess, repent, etc., it is evidence you are a *live* sinner and Heaven will be your home, and you had nothing to do with it. Christ finished that work when He died on the cross.

As one of His children (a *live* sinner) your eternal salvation is sure and you will inhabit Heaven. But, you may be an *obedient* child or a *disobedient* child. As an *obedient* child you can dwell in peace in heavenly places while here in this world, and be a recipient of His many blessings, or as a *disobedient* child you can, and will, be miserable, chastised, suffer, and lose the joys of your salvation. The choice seems as though it should be an easy one, but the warfare between the flesh and Spirit is continuous as we are continually being tempted by Satan to succumb to the attractions of this world; and all too often many of God's children yield to these temptations.

So, let us try to be *obedient* children, striving to live in peace and love, following His commandments, helping our brethren along life's way, praying for each other, and enjoying His rich blessings daily until He comes again. *Amen.*

May God continue to bless us and this Association. In Hope and Christian Love,—**Brother L. E. "Gene" Farley. Approved: Elder John Nichols, Brother Sam Baggaly, Brother Delma Wilson.**

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## OBITUARY

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**ELDER OTIS BUELL** (66) was born on Jan. 22, 1940 in Bell County, Kentucky, to Herbert and Caroline (Green) Buell. He was the fifth child of nine children. He passed from this life on Aug. 4, 2006, making his stay on earth 66 years, 6 months and 13 days.

Elder Buell leaves to mourn his passing, his wife of close to 46 years, Neetcie Wilson Buell, (married Sept. 3, 1960) one daughter; Sharon (Chris) Scanlon of Farmington Hills, Michigan, one son; Justin Tyler-Otis at home, one grandson; Joseph-Levi, one granddaughter; Caroline Neetcie, three brothers; Herbert Jr. of Stockbridge, Michigan, Donnie of Taylor,

Michigan, Ronnie of Hartland, Michigan, five sisters; Tevis (Walt) Taylor of Hampton, Virginia, Jeannette Casey of Charlottesville, Virginia, Flo (Bob) Knoth of Tipp City, Ohio, Jean (James) Kelley of Murphreesboro, Tennessee and Darlene (Roger) Bartley of Hartland, Michigan. He was preceded in death by his parents and one grandson, Alex.

He joined the National Guard in Middlesboro, KY in 1957 and served until 1965.

He was baptized into the Good Shepherd Primitive Baptist Church on April 14, 1968, and was ordained to preach on June 15, 1969. He served as Assistant Pastor from 1974 until 1982, and as the Pastor from 1982 until his passing.

Funeral services were held at the Good Shepherd Church in Farmington Hills, Michigan on Aug. 8, 2006 with Elder Tommy Edwards, Elder Joe Humphries and Elder Kenneth Wilson officiating. Prayer was by Elder Howard Edwards. Burial was in the Glen Eden Cemetery of Livonia, Michigan, with services by Elder Trent Rogers and prayer by Elder Charles Murphy. An American Flag was given to his son Justin in honor of Otis. The service concluded with bagpipes playing Amazing Grace.

Elder Buell's gift of spiritual preaching, with its comfort and uplifting spirit will be greatly missed, as well as his gift of praying, singing, and lining the old songs. He brought sunshine into every room that he entered. He had a loving heart and a deep devotion to the family of God and the cause of truth. With love, his wife—**Sister Neetcie Buell.**

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

David Greathouse, Ne., \$10.00; Helen Huffman (In memory of Johnnie W. Huffman), Va., \$10.00; Virginia T. Knighting, Va., \$10.00; Jerry B. Carpenter, NC, \$20.00; Mrs. Ray Rountree, Ga., \$15.00; Sis. Dorothy Huffman, Ne., \$20.00; Maxine G. Mann, In., \$5.00; Larry Morrison, Va., \$10.00; Draper P. Street, Va., \$45.00; Dale Kennedy, Ms., \$5.00; Delmar & Jean Law, Tn., \$10.00; Coleman Crocker, Al., \$10.00; Bro. Harry J. Waites, Md., \$15.00; Irene L. Hulett, Ky., \$5.00; Sis. Neetice, B. Buell, Mi., \$15.00; Mr. & Mrs. Sam Latimer, Ga., \$5.00; Bro. Eddie Wayne Wilson, Va., \$35.00.

## 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. 2006

## THIRD SUNDAY

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

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

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

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

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

May 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. 2006

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

April 2007

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

Nov. 2006

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

Dec. 2008

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

Dec. 2006

#### EVERY SUNDAY

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

June 2007

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

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

Sept. 2007