

Advocate and Messenger

148th Year SEPTEMBER 2009 No. 9

Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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KEEP ME, DEAR SAVIOUR

Leave me not to grope in darkness,
Else, dear Lord, I'll lose my way.
Shine Thy blessed light about me
That I may not go astray.

Keep my feeble feet from stumbling
When the Tempter lays his snares.
Overrule his vile devices
While on Thee I cast my cares.

Be not far from me, Dear Saviour,
While along life's path I plod
Thou alone can keep me safely—
Thou my life, and Thou my God.

8-8-08 R.E.H.

If you will carefully study the way Christ went, and observe the way the world is going, you will have a two-fold guide. Do as little like the world as possible, and as near like Jesus as you can.—Elder John R. Daily, 1903.

“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

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis; Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.
April 2010

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. 2011

ENON - Great Cacapon, W.Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W.Va. 25401, Tel. (304) 263-3564.
Aug. 2009

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412.
Oct. 2009

GREENWOOD - Minnieville, Prince William Co., from Manassas on Route 234, travel 14 miles and turn left on Spriggs Road, St. Route 643 — follow that to Minnieville Road on St. Route 640 to the church building; Meets each 1st Sunday at 10:30 a.m.; Elder J.R. Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577.
August 2009

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591.
Feb. 2010

UNION - Summerduck, Va., Take Route 651 from Remington to Summerduck (about 10 miles); Meets each 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 215A Fernwood Place, Warrenton, Va. 21086, Tel. (540) 349-5844.
Dec. 2009

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

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September 2009

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

EDITORIAL STAFF

Send all copy for publication, before the 18th of the month, to:

ELDER RALPH E. HARRIS, Editor 3687 King Rd., Caryville, Fla. 32427
Ph. (850) 547-4615, reharris@wfeca.net

Associate Editors, all Elders:

DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093
RAYMOND WEBB 106 Ash St., Carthage, Il. 62321
MARTY HOOGASIAN 240 Chippewa, Pontiac, Mi., 48341
BRIAN MOORE HC 67 Box 18-D, Oakwood, Va., 24631

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L. E. FARLEY, Pres. 9526 Downsville Pike, Williamsport, Md. 21795
SAMUEL J. BAGGARLY, Sec.-Treas. 1141 Elm St., Front Royal, Va. 22630
LEWIS JUDD 16338 Waterloo Road, Amissville, Va. 20106-1964
MICHAEL TURNER 16 Fox Creek Lane, Woodville, Va. 22749

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

MUSINGS BY THE EDITOR – NO. 2

These are decadent times, and there are not as many true believers as once there was, comparatively speaking, though there is a larger population. And there are some who have made a profession of faith in Christ who have not done the works thereof, and have been of little or no worth in the kingdom of Christ, while there are yet others who have departed from the faith altogether. It behooves the faithful followers of Christ, then, to be especially vigilant that they bear much fruit unto holiness, and shine as lights in the world. Those who have been favored with an experiential knowledge of the truth are greatly and distinguishingly blest, and while *to* them much has been given, *of* them much is required (See Luke 12:48). Upon them rests the duty, and privilege, of supporting

to the utmost of their ability all those efforts that promote the glory, honor and praise of our Lord, the edification and upbuilding of His saints, and the furtherance of their joy. In all such efforts they greatly need divine light, leadership, and direction. They need *courage* to stand firmly for truth and right, regardless of the opposition, and they need *wisdom* to so fulfill their responsibilities as to promote the general welfare of our beloved Zion.

The Lord told Abram, "I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13:16). This does not merely refer to his *natural* seed, but more particularly to his *spiritual* seed, both among the Jews and the Gentiles. "The number of the children of Israel shall be as the sand of the sea, *which cannot be measured nor numbered*; and it shall come to pass, that in the place where it was said unto them (the Gentiles), Ye are not my people, (that is, Ye are not *manifestly* or *declaratively* my people,) there it shall be said unto them, Ye are the sons of the living God" (Hosea 1:10).

The only way God could thus speak prophetically of the number of His people, was for Him to know beforehand those persons among all present and future nations who were His, and to know that their salvation was certain. And that He knew both, there can be no doubt (II Tim. 2:19, Isaiah 45:17, Rom. 11:26 & Matt. 1:21). It is rank heresy to claim that God does not know who will be His people until they accept Christ, for "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." Just as in the case of Jeremiah, the Lord knows all of His people before He forms them in the womb of their mother (Jer. 1:5). David speaks eloquently of this (Psalm 139:13-16) and shows that in the book of God's eternal mind and purpose all the various parts of his physical body were seen of God before they were yet perfectly formed in the womb; yea, even before they existed. And, knowing all this, it is certain that He knew the exact number of His elect from all eternity. It was this precise number that He "foreknew" in a covenant sense before the foundation of the world. And whom He foreknew He also *predestinated* (decreed their destiny in advance of their

actual bodily existence) to be conformed to the image of His Son. It is this same number that He “calls” effectually by His grace here in time from a state of unregeneracy into divine light and life. And, it is this same number whom He *justifies* and will at last *glorify* (Rom. 8:29-30).

It is an indication that a person is thinking more highly of himself than he ought to think when he becomes overly critical of others. Every man has within himself all the seeds of evil that he has ever criticized in others, and in most cases he, at one time or another, has been guilty of the same vices that he has condemned in his fellows (Rom. 2:3). They shall also not escape the judgment of God.

When we find ourselves becoming overly critical of others, may we have grace to turn introspectively and consider how well we ourselves are measuring up in those things wherein we are condemning others. May our lives be characterized by self-examination and meekness, rather than by censoriousness and self-exaltation. “For if a man think himself to be something, when he is nothing, he deceiveth himself” (Gal. 6:3).

May the Lord help us to always give Him all the credit for any good there may be within us, and may we ever be blest to see and feel the evil of that spirit which causes men to *trust in themselves that they are righteous and to despise others* (Luke 18:9). There is nothing that is merely a product of our flesh that we should be proud of. Read Paul’s list of the works of the flesh in Gal. 5:19-21. You will not find one single good work mentioned there.

It has not been uncommon for the enemies of the doctrine of Eternal and Unconditional Election to deride it as “a dangerous doctrine.” But this charge is hardly worthy of comment, for any reasonable minded person should know that the all-wise and all-knowing God of heaven would never inspire any of His servants to advocate a dangerous doctrine. Much less would He allow such a doctrine to be incorporated into a volume purporting to be His divine word and described as being a thorough furnisher unto all good works (II Timothy 3:16-17).

Divine election could never be harmful to anyone for it is not a negative act. It is not reprobative but approbative. It is an act of grace toward those who otherwise would have been forever banished from God in a state of never-ending punishment. It also could not be harmful because it is unto holiness, not unto wickedness. Nowhere in the Bible is it intimated or otherwise taught that some were chosen to heaven and others were chosen to hell. All men apart from the redemptive work of Christ were already condemned in Adam, and if left to themselves would have been eternally lost. But it pleased God, for reasons relating solely to His own eternal will and purpose, to rescue a numberless multitude of the race and predestinate them to be conformed to the image of His Son (Rom. 8:29).

None are interested in divine election, or how it affects God's people except those who have (solely in spite of any acts of their own) received gracious manifestations of His mercy and blessed tokens of His love. And only the elect receive such tokens. The wonder is not that God elected some and not others, but the wonder is that He elected *anyone*. "All have sinned and come short of the glory of God" (Rom. 3:23). Salvation is solely by His grace, and therefore it is totally impossible for anyone to *deserve* to be delivered from the wrath to come. How unreasonable it is for anyone to think that Election is a dangerous doctrine!

When I think of the limitless regions of space (from our human perspective) and of the numberless orbs in the universe, my mental faculties are soon swallowed up in profound wonder and amazement. There are an estimated 400 billion stars in the Milky Way Galaxy alone, and there are billions of other galaxies, each having billions or trillions of stars within them. Our minds cannot begin to comprehend the enormity of God's creation, nor how He could have brought it into being simply by saying, "Let it be." You and I cannot speak a grain of sand into existence, much less a sea of worlds. We have no doubt that God did it, for it is a fact revealed in His word, and by faith we readily embrace it, but understanding *how* He did it is not ours to know, or to even question.

We observe the same power in the spiritual realm that we see in the natural. When God is pleased to create His people in Christ Jesus (Eph. 2:10) He simply exerts His omnipotent will and it is done. Their *spiritual* existence is owing as much to His power and pleasure as is their *natural* existence. It is ludicrous in the extreme to argue that a *creature* can be instrumental in his own *creation*; but that is exactly what is done every time an unregenerate sinner is exhorted to let God give him life.

The God of the Bible is a glorious being, possessed of unlimited power and wisdom, and whose thoughts and ways are immeasurably higher than ours (Isa. 55:8-9). Isn't it strange, then, to hear otherwise intelligent people speaking of what God *wants* to do, if *we* will only *let* Him? He says, "If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof" (Psalm 50:12).

The reason the rich young ruler, mentioned in Matt. 19:16, Mark 10:17 & Luke 18:18, did not want to share his wealth with the poor was because he loved that wealth more than he loved God. He preferred treasure on earth to treasure in heaven. He went away, and he went away sorrowful. Those who go away from Christ go away sorrowful. Those who go away from Him in disobedience go away with even greater sorrow. Many are like the rich ruler. If following Christ means putting Him above all earthly treasures then they are unwilling to be His disciples.

Contrast this with Moses, who preferred to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. What made suffering for Christ's sake more valuable to him than temporal things? It was the inward work of the Holy Spirit, showing him that worldly pleasures are only "for a season" while allegiance to Christ and His cause has rewards that can never be taken away.

What wondrous things Moses was blest to perform and to accomplish by the hand of the Lord! What glorious displays of the power of God he was blest to witness! What a wonderfully useful place he was blest to fill in the ancient church, none of which would

have been the case if he had made the same choice as the rich ruler.

What is a saviour? A saviour is one who saves. There can be no saviour where there is no salvation. The doctrine that says men must accept Christ as their personal Saviour in order for Him to *become* their Saviour, is not a workable theology, for it requires men to accept that which is *not* a fact in order to *make* it a fact—to accept an untruth in order to make it a truth. If men must accept Christ as their Saviour before He will save them, then they must accept Him for what He is *not* in order for Him to *become* what they accepted Him as. What a tangled mass of confusion the doctrines of men are!

HEADED TOWARD HOME

When I was a boy we had a big horse named Maude. She was as gentle as a lamb but she was lazy and very, very slow, unless she was either forced or encouraged to speed up. In fact, we used to say Maude had the three proverbial speeds—slow, slower, and stopped. When I would saddle her up and ride her away from the house she was very reluctant and made it quite clear that she didn't want to go. But then when I would head back toward home her step would become much more lively and I could almost hear her thinking about that rich, green grass in the pasture that awaited her return.

Through the years, as I have gone about the duties of the ministry, I have often thought of Maude and of how much I sometimes reminded myself of her. I have many times reluctantly left the safety and comfort of home and the little family I loved so much and have gone on distant journeys, not knowing what lay ahead and not knowing whether the Lord would bless my labors when I reached my destination. How hard it has sometimes been when I reflected on the fact that I was getting further and further from home all the time, and that at best I would not return for several days. As a general rule the Lord has blest me to feel that He was with me on those journeys, but there have also been times when I surely was thankful when I finally got headed back toward home, and then it

was hard to stay within the speed limit. Indeed, there *is* no place like home.

But there is another journey that I have been on ever since the Lord called me into the Christian race, and in this journey I have all the time been drawing *closer* and *closer* to home—my blessed *eternal* home. Every day and every step has brought me nearer and nearer to joys and pleasures unspeakable, and sometimes it seems I can hardly wait to see the lights of that great city not made with hands. Within my soul it seems I can almost see the outstretched arms of my dear Saviour and hear Him saying, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34). It is indeed good to be headed toward home, and the older I get the brighter is the prospect of seeing my Lord face to face in that sweet abode called heaven.—

Editor.

SHARING WHAT GOD HAS GIVEN

I have often thought of what the Scriptures call “the *work* of the ministry” (Eph 4:12) and “the *work* of an evangelist” (II Tim. 4:5). It has seemed to me that involved in these “works” is the responsibility that rests upon God’s servants to share what God has given them. Part of what He has given me is words of wisdom from the mouths and pens of others. I enjoy sharing these with my brethren who have an interest in them. I’ve never asked nor sought a penny for my labors, yet I’ve always had more than enough. I’ve never sought to make a name for myself, yet doors have opened for me that have enabled me to stay busy trying to serve others. I have loved anonymity and preferred obscurity, yet providence has often thrust me into the public eye. Many things have dotted my path which have seemed strange to me, but I have sometimes thought that the Lord was using me in some little way in His service. It often seems to me that in my own case there is much more of mystery in the Scriptures than there is of clarity and illumination, yet I have found a great many precious gems there that have been priceless in their influence upon my life, my attitudes, and my aims. I often ask the Lord to make and keep me humble, for I have been taught that without humility nothing I do will be profitable—nothing I do

will bear fruit unto the glory of God—and no efforts of my hands can prosper in the things which I desire them to achieve. If a thing is not of God, then He is not in it. It must fall to the ground, and most likely it will do more harm than good. When all is said and done I view myself, apart from God, as an unprofitable servant (See Luke 17:10), and readily acknowledge that all I have done that has been of any good to anyone has only been my *duty* to do. God forbid that I should ever claim honor that belongs to Him. Without Him I am less than nothing—I can *do* nothing. What a helpless and pathetic worm I am when left to myself, yet if He strengthens me I can do all those things that He requires of me!—
Editor.

GREATER RICHES

I do not ride in as much style as the rich man, but I reach my destination the same as he. My shoes and my attire did not cost as much as his, but that does not hinder my walk with God. In fact, it may be that I walk closer to God than he. My bed is not covered with satin and silk like his, but I will probably sleep more peacefully than he. My house is a hovel compared to his, but if the Lord dwells with me and not with him, my house will be a palace and his a prison. My table may not be covered with all the dainties and delicacies with which his is spread, but I have had more than enough, and the Lord has sustained my life as well as his. His Bank account is much larger than mine, but I will never be held accountable for improperly using what I do not have. And if thieves take my *pittance*, it will not concern me nearly as much as it is apt to concern him if they take his *fortune*. When all is said and done, those who are truly rich are those who are “rich in faith, and heirs of the kingdom” of God (James 2:5). I much prefer to have *this* kind of wealth than all the worldly goods that might be brought together. And I pray that if I should ever be given wealth, that I would also be given grace and wisdom to use it to the good of others and not to consume it upon my own lusts (See James 4:3). Let us “take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15).—
Editor.

THE LOVE OF GOD

Could we with ink the ocean fill
 And were the heav'ns of parchment made,
 Were every stalk on earth a quill
 And every man a scribe by trade,
 To write the love of God above
 Would drain the ocean dry,
 Nor could the scroll contain the whole
 Though stretched from sky to sky.

A Chaldee Ode, Author unknown

TRUST AND OBEY

Perish "policy and cunning,"
 Perish all that fears the light,
 Whether winning, whether losing,
 Trust in God and do the right.

Some will hate thee, some will love thee,
 Some will flatter, some will slight;
 Cease from man and look above thee,
 Trust in God and do the right.

From Zion's Advocate, 1902

NO "I", "MY", OR "ME"

You cannot pray the Lord's Prayer
 And even once say "I"
 You cannot say the Lord's Prayer
 And even once say "My"
 For others are included in
 Each and every plea
 From the beginning to the end of it,
 You never once say "Me."

Robert Bodin

Barronet, Wisconsin

WALLS AND BULWARKS—ISAIAH 26:1

Recently in conversation I was told that a certain pastor has a desire to be known as a peacemaker. That is a worthy wish indeed. It was his desire to get various factions of the Primitive Baptists back together so they could live in peace. That too would be a worthy goal if it were possible. But the trouble was, he believed that the thing that separated them was the body of rules that almost all churches have, called the Rules of Decorum. He believed them to be man-made rules, and therefore bars to fellowship, and said that his wish was to remove all the bars. He forgot that God Himself set walls and bulwarks around His Holy City, and God Himself made it plain that He did not want the world in His church.

A long time ago our forefathers saw fit to set in writing a body of rules for deportment of church members. When people are baptized, they subscribe to those rules, and agree to live by them to the best of their ability. The fellowship of members within a church depends on their obedience to them, and not only so, but the fellowship of sister churches depends on church obedience. True, not all people want to be restricted by rules, and it is equally true that not all people should be members of a church. Rules are the foundation of a church's self government, and if they are set aside some man or men, perhaps the pastors, will take over the government of the church and members will have little or nothing to say. Equality of privilege requires both pastors and members alike to be responsible to these Rules.

Instead of quoting our Rules, I urge each of you to obtain a copy of yours and study them. See what they require of you as a member, see how they govern the church doing her business, and see what they allow within the church, and what they refuse to allow. Believing the doctrines is not enough, for all the members must deport themselves as Christians if the church is to live in peace. Some who do not like the Rules have claimed (like the elder mentioned above) that such rules are man-made, and are bars to fellowship. I answer, when a church chooses to ignore, or deliberately break, her rules she opens a door to a number of things

that the Bible plainly forbids. The first step away may be a very small step, but there is sure to be a second and then another until the church can no longer be recognized as a gospel church. A little leaven leaveneth the whole lump.

It may be human nature to believe that a little sin is harmless, a little profanity, a little drinking, a little carnal entertainment, a little covetousness, etc., but the Lord is not deceived by that. There are some things that should never be found in a church (See I Cor. Chapters 5 & 6, for examples). If taking down the bars means admitting those things for the sake of approval by families or friends, to obtain greater numbers, or money, it simply isn't worth the cost, for by doing it no other Christians will respect that church, nor will the Lord honor them with His presence. Preachers who disobey should, in my opinion, be sent packing. It is a preacher's duty to declare the whole counsel of God, and not to make peace with ungodliness. It is a preacher's duty to preach the word. He is not there to be friends with everybody. ELDER RAYMOND WEBB

DO YOU BELIEVE ROMANS EIGHT?

This scripture, which seems so plain to most of us, has been disputed by so many who claim extreme positions in all directions. I do not wish to do that. The Book of Romans is founded upon the principle that the elect are justified by faith in God, not by any merit of their own. Beginning with verse 28, Paul says that God Himself did certain things; that among them He foreknew His people, He predestinated them to be conformed (made like unto) the image of His Son. Moreover, he called them, justified them, and in the divine mind, He glorified them. God did those things without human help. Please note, we are speaking of eternal salvation here, and not the temporal salvation that comes through obedience.

“What shall we then say to these things? If God be for us, who can be against us?” (Verse 31). Here is a challenge to every humanly devised system. To the saints who see themselves as sinners, as Paul did after the light shone on him as he went to destroy the church, it is beyond comprehension that God should be *for* us at

all. To many, all one has to do to get God on their side is to go to some church and get baptized, or claim Jesus as their personal Saviour.

Why should I believe that God is for us? If God, before the world existed (Eph. 1:4-5), chose His people and covenanted with His triune self that He would have them with Him; and if, before mankind existed, He created heaven as the home for His people and the earth as their cradle; and if, in spite of all human errors, and rebellion against His laws, God preserved this earth and the human family for thousands of years; and if He sent His Son Jesus, who paid the ultimate price for His people; and if the Holy Spirit marked out the church, formed it, and preserved it; and if by His Spirit God caused the Scriptures to be written; and if all of these and more are true, as the Bible declares (and the Scriptures cannot be broken), *then it appears obvious to me that what God promised to do, He will do. No one and no thing can stop Him. Paul concluded that very thing* (verses 37-39).

But some will object, *We don't believe it! We can't believe God could be just and fair if He did not let us have a part in this work.* All right, may I suggest a test or two for this matter? One of God's creations is the thing we call *time*. Suppose you tell Him sometime that you don't like this growing old business, and you don't intend to do it any more. Tell Him you will die when you get good and ready. What do you think He will say to you? Or will He merely ignore you for your foolishness?

Again, suppose you were climbing a ladder and fell. On your way down, suppose you tell God that you do not believe in His law of gravity. Then ask Him, if time allows, when He's going to start letting you have a part in saving yourself. Such a simple test—but it proves the foolishness of trying to do God's work for Him. The law of gravity is pretty inflexible. So are the laws of sin and death. The laws of grace and truth are even more so.

ELDER RAYMOND WEBB

God's people can look back over their lives and think of numerous trials and adversities that they would have avoided if they had been given a choice, however, it was in those distresses that they most likely learned some of their most valuable lessons. —*Editor.*

A FEW THOUGHTS ON GRACE AND SIN

In the 8th chapter of John, Jesus is early in the temple teaching those that had come unto Him. But soon we see scribes and the Pharisees also coming to Him, bringing Him a woman taken in adultery. The scribes and the Pharisees seemed to know exactly where Jesus was. They had no trouble finding Him. They had no desire to be taught of Him. The reason that they came unto Him was to "tempt" Him. The scribes and the Pharisees told Jesus that Moses in the law commanded us, that such should be stoned, and asked Jesus saying, "But what sayest thou?"

Jesus stooped down, and with His finger wrote on the ground. This is not the first time that the Lord had ever stooped down to write with the finger of God. In the mount Moses was delivered two tables of stone written with the finger of God (see Deut 9:10). Instead of writing on tables of stone we see the Lord now stooping to write on the ground. He still stoops down today and writes His law in the hearts and minds of His quickened elect.

The scribes and the Pharisees continued asking until Jesus lifted Himself up and said unto them, "He that is without sin among you, let him first cast a stone at her." There, that day, in their midst stood the Righteous Judge (see II Tim 4:8), the ransom for many (see Matt 20:28). Jesus, who is holy, harmless, undefiled and separate from sinners (see Heb 7:26) is the only man who ever was without sin. He raised no stone but stooped down again and wrote on the ground.

And they that heard it, "being convicted by their own conscience" went out one by one, beginning at the eldest, even unto the last. Think not that everyone who considers himself a sinner is born again. One who sins is a sinner, and every one born of Adam is a sinner. But great is the difference between those "convicted of their own conscience" that they are a sinner and those brought to conviction by the Spirit of God within them.

I see that those convicted by their own conscience departed beginning at the oldest. The longer one lives the easier it is to realize that men are sinners. If one lives long enough he will come to realize that he has not done that which is right all the time. He will see the consequences of failing to do that which he ought to do. He shall

see his friends depart and his family brought to distress because of sin. But great is the difference between seeing the results of sin and being convicted of sin by the Holy Ghost.

I recall when I was young I too had heard the word sin. I had my own thoughts about sin. I thought that sin was everything that I liked to do. I thought that everyone I knew sinned and that there was no escaping that fact. I understood that a liar was a sinner, and a thief was a sinner and one that didn't love their mother and father as they ought to was a sinner. I knew that I too was a sinner and everyone I knew was a sinner. I never thought of myself as a "great sinner." I thought I was like every other man, but I was never deceived thinking I was without sin.

Now, by grace I understand what Paul meant when he was led of the Spirit to write, "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom 7:9). A man is a sinner whether the "commandment" comes to him or not. But when the commandment to live (see Eze 16:6) comes from the Lord then God's children can see that the days they had spent which they once called *life*, was time spend dead in trespasses and sins. Though we were possessors of mortal life we were dead in sins. In those days we girded ourselves and walked wherever we would (see John 21:18), but our feet tended only to run toward evil (see Proverbs 1:16).

Before God's elect are quickened they are without Christ and have no thought of Him. Until Christ quickens them they too are aliens from the commonwealth of Israel. They seek only the riches of this world. They are destitute of any good works. A man's "conscience" may convict him that he is a sinner; but only the Holy Ghost can reveal the exceeding sinfulness of sin which worketh death (see Rom 7:13), and bring a man to the realization that he is the chief of sinners (see 1 Tim 1:15)! Thus it is written, When the commandment came sin revived and I died!

When Christ stoops down and by grace writes on the fleshy tables of the new heart (see 2 Cor 3:3) and puts His law in the inward parts, and write it in the hearts (Jer 31:33), then will God's children stretch forth their hands and Christ shall gird them and carry them whither they wouldst not go by nature (see John 21:18). Though our sins be as scarlet He shall wash them white as snow,

though they be red like crimson, they shall be as wool (see Isa 1:18). We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Sensible sinners saved by grace are to follow the Lord! Those who were once dead in sins and trespasses whom Christ quickens can behold that He is the Light of the world. Those that follow Him shall not walk in darkness but shall have the light of life! Though all men born of Adam are sinners and worthy of death, the Scriptures tells us that "ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth" (Col 3:3). It is not the desire of the quickened soul to go on sinning as we sinned before. Christ exhorted the woman, "Go and sin no more!" This exhortation is to all those saved by grace! The alternative is to observe lying vanities (all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life), those who do so shall forsake their own mercies (see 1st John 2:16 & Jonah 2:8).

ELDER MARTY HOOGASIAN

BOTH LIVING AND DEAD MANIFESTED

Jesus said to the unbelieving Jews, "Ye believe not, because ye are not of my sheep" (John 10:26). This shows that the cause of their unbelief was that they were not His sheep. Again He said, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). This is relied upon by Arminians with great confidence as proving that unbelief is the *cause* of condemnation. We want to examine it, therefore with care.

The Saviour declares first, that the believer is not condemned. Now one of two things must be true; viz., (1) believing liberates from condemnation and is the *cause* of being freed from it, or, (2) it is the *evidence* of being freed from it. In John 5:24 it is recorded that Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into

condemnation; but is passed from death unto life." Three things are here declared of the believer: (1) he has passed from death unto everlasting life, (2) he hears the Saviour's word, and (3) he shall never pass back into a condemned state. Nothing can be plainer than that his believing is the *evidence* of his having passed from death unto life. The state of death here mentioned is synonymous with the state of condemnation. Therefore believing is the *evidence* and not the *cause* of freedom from condemnation.

The Saviour also says in the text we are examining, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. Now, as *believing* is the *evidence* of having passed from condemnation, *unbelief* is the *evidence* of condemnation. The disciples were to know who were still in that state by their unbelief. Unbelief and rejection of the gospel, on the part of any who hear it proclaimed, is a sign of their lost and condemned state. We are to know they are condemned because they do not believe in the name of the only begotten Son of God.

Says Jesus again, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The coming of the light did not make the deeds to be evil. Their loving darkness rather than light was caused by their deeds being evil. Hence their love of darkness and rejection of the light was not the cause of their deeds being evil. Their evil deeds would have been evil and they would have been in great darkness if the light had never come.

To be in darkness and guilty of evil deeds is to be in a state of condemnation. The conclusion is that unbelief and rejection of the gospel is not the *cause* but the *effect* of condemnation. The sinner, while in a state of condemnation and death, must of necessity be in a state of unbelief, for he is wholly unable to understand and receive spiritual things. For this reason sinners can never be saved from condemnation and death by preaching the gospel to them. It takes the creating work of the Holy Spirit to deliver them and make them new creatures in Christ. Repentance toward God and faith in the Lord Jesus Christ grow out of the new life given to the regenerated

soul, and obedience to the gospel requirements is the evidence of this repentance and faith.

Repentance is the gift of Jesus, who was exalted to give it, and faith is the fruit of the Spirit, and these graces spring from the divine life which is implanted in regeneration. The fruits of all this gracious work are drawn out and developed under the favorable environment of the gospel just as the living plant is made to grow and bear fruit by the refreshing rain and the heat of the sun. Those who hear the gospel preached and give no signs or evidences of these fruits are evidently dead in sin and condemnation. It is in this way that the living and dead are both manifested by the gospel.—**Elder John R. Daily**, *Zion's Advocate*, 1903.

THE GREATNESS OF GOD

God is *omnipotent*, which means He is almighty, having all power in heaven and in earth. He is *omnipresent*, which means He is in all places at all times. And, He is *omniscient*, which means He knows all things. "His greatness is unsearchable" (Psalm 145:3).

In Revelation 19:6 He is expressly declared to be omnipotent, and this attribute is clearly expounded in many other places. He reigns over all (I Chr. 29:12) and does whatsoever He pleases (Psalm 115:3) in heaven and earth, the seas, and all deep places (Psalm 135:6). Job said, "What his soul desireth, even that he doeth" (23:13), and later, in answer to the things the Lord had spoken to him, he said, "I know that thou canst do everything" (42:2). The angel which appeared unto Mary said, "With God nothing shall be impossible" (Luke 1:37), and in reply to His disciples' question, "Who then can be saved?" Jesus said, "With men this is impossible; but with God *all things* are possible" (Matt. 19:25-26).

The *omnipresence* of God is as plainly expressed in Jeremiah 23:23-24 as anywhere in the Scriptures. It is shown that God is not only a God *at hand*, but also a God *afar off*; that none can so hide themselves that He cannot see them; and it is expressly declared that *He fills heaven and earth*.

As for the omniscience (pronounced om-nish-ents) of God, Peter

summed it up well in John 21:17 when he said, "Lord, thou knowest all things." And John says, "If our heart condemn us, God is greater than our heart, *and knoweth all things.*" And again, quoting from Job 42:2, "No thought can be withholden from thee."

When we consider such attributes as these we can readily perceive why God's thoughts and ways are high above ours (Isaiah 55:8-9). It is beyond our finite powers of reason to search out, comprehend, or explain the greatness of One who can be in all places at once; who is *perfect in knowledge* (Job 36:4); who declares the end from the beginning, and from ancient times the things that are not yet done; whose counsel always stands, and who does all His pleasure (Isaiah 46:10). Well might He declare of Himself, "I am God, and there is none else; I am God, and there is none like me."

But though His greatness is *unsearchable*, it is not *unbelievable*. By faith the child of God embraces, believes, and even finds much joy in many things which he cannot fully comprehend or fathom. He believes Christ is the embodiment of the God-head (Col. 2:9), even though that Godhead is a great mystery (I Tim. 3:16), and he loves Christ and believes in Him even though he has not seen Him bodily, and, believing, rejoices with joy unspeakable and full of glory (I Peter 1:8). He does not merely *wonder* at the gracious words which proceeded out of the mouth of Christ, as did most of the Jews (Luke 4:22), but his soul *clings* to those words and he seeks to make them the rule of his life and the daily object of his meditations.

How solemn should be our approach unto a God whose greatness is *unsearchable*, and how reverent should be our attitude *toward* Him! How high should be our thoughts *of* Him, and how humbly should be our walk *before* Him! May His word be to us as it was to David—a lamp unto our feet, and a light unto our path (Psalm 119:105), and may we, like Job, esteem the words of His mouth more than our necessary food (Job 12:12).—*Editor.*

Though Satan cannot ultimately prevail against the children of God, yet he can and does assault them. —*Selected.*

A BLESSED PEOPLE

It is said in Psalm 89:15, "Blessed is the people that know the joyful sound." There is of necessity a joyful sound in the world—though not *of* the world—or else it could not be said that some know it. Some know it, and others do not. If it required no Divine light in order to discern it, and if everyone therefore knew it, wherein would lie the blessedness associated with knowing it? If everyone knew it, or could know it, there would be nothing special or unique about knowing it.

The blessing lies not in merely *hearing* the audible voices of those who make this joyful sound, or those who proclaim this glorious gospel, but rather the blessing lies in "knowing" it when it is heard. Many have heard the joyful sound with their natural ears who have found nothing joyful about it whatsoever, for since they have had no spiritual discernment, it came to them "in word only," and has been viewed by them as total foolishness. In Paul's day the preaching of Christ crucified was a stumblingblock to the majority of the Jews, and it was foolishness to the unbelieving Greeks, or Gentiles, but unto those who were called of God, both Jews and Gentiles, it was the power of God, and the wisdom of God (See I Cor. 1:23-24). It is the same today. "The preaching of the cross is to them that perish foolishness; but unto us which are saved (that is, already in a saved state) it is the power of God" (I Cor. 1:18).

The gospel of Christ contains a great many glorious truths that are joyfully received by those whose hearts have been prepared of the Lord to receive them, such as peace and pardon by His blood, justification by His righteousness, complete salvation by His one perfect obedience, and final and total victory over all their enemies. This list could be greatly enlarged.

The Lord told Israel that He would leave in the midst of them an afflicted and poor people, and that **they** would trust in His name, or His person (See Zeph. 3:12). By the grace of God there are still some of this favored class in the world today, and they have the gospel preached to them (Matt. 11:5, Luke 4:18, 7:22); and it is

still a joyful sound, a sound like no other. How distinguishingly blessed are those who have ears to hear it in such way that it comes to them "in power, and in the Holy Ghost, and in much assurance!" (I Thess. 1:3).—*Editor.*

THE VERY WORDS OF GOD

The Holy Scriptures of the Old and New Testaments are irrefutably the written word of the Living God. Like the Personal Word, the Lord Jesus Christ, of whom they chiefly testify, prophetically and historically, and who is the Chief Guarantor of their truth, they are both Divine and human. They are the very words of God—neither to be added to nor taken from—written by the fingers of a man's hand, and needing the Spirit of God in a man to interpret them (Dan. 5). They teach the most momentous truths in regard to the being, attributes, purposes, and works of God, the ruin and perdition or salvation of men, the wonderful present, the eternal past, and the eternal future, far above the discovery or the disproof of human reason.

They are able to make a human being wise unto salvation through faith which is in Christ Jesus; and they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (II Tim. 3:15-17).

Applied to the heart by the Spirit of God, they prepare a man to live to the good of his fellow-creatures and the glory of God; to face the supreme ordeal of the dying hour in peace; to rise triumphant, in soul and body, over sin, Satan, death, and hell; to pass through the gates of pearl into the Heavenly and Eternal City; and to dwell forever in perfect conformity to the Divine image, in the holy, loving, and peaceful presence of God and the holy angels and glorified saints. Every Spiritual mind is perfectly assured that the volume containing these unrivaled, holy, and sublime revelations is the Book of God.—**Elder Sylvester Hassell, *The Gospel Messenger, 1897.***

When we come as beggars to mercy's door, we will not be sent empty away.—*Editor.*

BEWARE OF COVETOUSNESS

"When he dieth he shall carry nothing away" (Psalm 49:17).

Much is taught in the Scriptures with regard to the deceitfulness of riches, yet multitudes still fall into the trap of thinking that material goods will solve all their problems. Many have even thought that gain is godliness, but from such characters Paul has taught the saints to withdraw themselves. Solomon had all that the human heart could desire and yet he ultimately confessed that it was all vanity. So have many others, to their ultimate sorrow, found that worldly wealth is far from being the most important thing in life.

The *love* of money is the root of all evil" (I Tim. 6:10). That is, it is the root of all *kinds* of evil; and as a result of coveting after money many of God's people have "pierced themselves through with many sorrows," and some of them have even erred from the faith. Rather than gain being godliness, just the reverse is actually the case: "Godliness with contentment is great gain" (I Tim. 6:6). Not just *gain* but *great gain*!

Worldly prosperity, in itself, is not contrary to godliness, but coveting after it *is*. It also carries with it great responsibilities that few people are ready or able to handle. The misuse of it has ruined many a man. It should not be *hoarded*, nor should it be *squandered*, but rather it should be used wisely, for the relief of others less fortunate and to the glory of the gracious Giver. If we think the proper thing to do with worldly goods is to build bigger barns in which to store them, and to take our ease, eat, drink, and be merry, God classifies us as a fool, and it may soon all be stripped away from us (See Luke 12:16-19).

Paul said, "We brought nothing into this world, *and it is certain* we can carry nothing out" (I Tim. 6:7). To the covetous, especially, this should be a very sobering thought. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).—*Editor*.

The straight and narrow way that leads to life, lies between fatalism, traditionalism and do-nothing-ism, on the one hand, and imitating the "religious" world on the other.—*Elder P.H. (Pat) Byrd, 1948.*

SHEEP IN THE MIDST OF WOLVES

Were it not that the providential mercy and grace of God are ever in exercise toward His chosen family, the plight of the Christian would be miserable beyond expression. The apostle Paul said, "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:2). "But evil men and seducers shall wax worse and worse, deceiving and being deceived." The apostle John said, "And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19). Paul and John had no illusions about the dangers the humble servants of Christ are exposed to in this wretched and unfriendly world. Christ Himself had told John and the other apostles, "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10:16), and that is a very apt analogy. Wolves have a natural instinct to attack and destroy sheep at every opportunity, and unless the sheep have a shepherd to protect them from these natural predators they will soon be devoured. If left to fend for themselves they are virtually defenseless. It is their nature to fear the wolves, not to fight them. Likewise, the meek and lowly followers of Christ would soon be swallowed up and devoured by their enemies if it were not for the ever-watchful eye of their loving Saviour. Paul was vividly aware of this fact when he prayed that he might be delivered from unreasonable and wicked men (II Thess. 3:2). May we all be thus delivered.—*Editor*.

NEWS NOTES

ENON Primitive Baptist Church, Great Cacapon, WV (Rt. 9 west 12 miles) is to hold their union meeting all day, Saturday, Oct. 3rd, and until noon on Sunday, Oct. 4th. **Elder William Payne**, Pastor. Phone (540) 722-4419.

GREENWOOD - Prince William County - All day Sunday, Oct. 4. Elder J. R. Kosch, Pastor. Phone (540) 8981577.

MT. CARMEL - Luray, Va. - All day Saturday, Oct. 24th with regular service on Sunday, Oct. 25th. Elder Forest N. Atwood, Jr. Pastor. Phone (540) 652-6482.

LITTLE FLOCK - Amelia, Va. - Fifth weekend in November - All day Saturday and Sunday both days - Nov. 28 & 29. Elder Robert Turner, Pastor. Phone (843) 249-7948.

OBITUARY

ELDER FRANKLIN VIERS (75) of Council, Virginia, passed away Monday, July 27, 2009, at his home. Born in Buchanan County, he was a son of the late Elder Henry H. and Clara E. Sutherland Viers. He served in the U.S. Army and was a retired car salesman.

Elder Viers served as moderator of Sandlick District Primitive Baptist Association for 40 plus years. In addition to his parents, he was preceded in death by a son, Gary Franklin; brothers, Woodrow, Walmore "Watt", Elmer Viers, an infant brother, Cecil; and an infant sister, Nervie. Survivors include his wife, Bobbie Viers; two daughters, Bobbie Ruth (Jerry) Helton of Rowe and Rita (Mike) Jones of Coeburn; a son, Larry (Linda) Viers of Council; sisters, Jeanette (Raymond) Bostic of Bee and Mary Alice (Harold) Ball of Orlando, Fla.; brothers, Donald Viers, Jerry Viers and Eddie Viers, all of Vansant, and Josh (Drema) Viers of Abingdon; grandchildren, Jennifer, Christie, Shane, Beth, Justin, Jon and Travis; and great-grandchildren, Seth, Joshua, Jesse, Lakota, Emma, Julia and Eric.

Funeral services were conducted at 11 a.m. Thursday, July 30, 2009, at the Haysi Funeral Home, with Elders Garnell Gilbert, Jim Duty, Bobby Rose and Jim O'quinn officiating. Burial followed in the Hale Family Cemetery, Council. Pallbearers were grandsons and nephews. Honorary pallbearers were elders and deacons of the Primitive Baptist Association and special friend, Harold Compton. Post No. 164 of Grundy, Va. conducted military graveside rites.

SISTER BETTY ANN YOWELL (71) was born in Upperville, Virginia, on October 31, 1937, the daughter of the late William T. and Dorothy Kendall Gray. The Lord called her home on Saturday, April 4, 2009. She was blessed with 71 years of life.

Sister Betty married James Hilton Yowell on June 13, 1953, in Hagerstown, Maryland. Surviving with her husband is her son, James Lee Yowell of Winchester; two grandchildren, James Lee Yowell, Jr. of Browntown, and Sonya Yowell of Myrtle Beach, South Carolina; four great-grandchildren; her sister, Evelyn Walters of Stephens City; and two brothers, William Gray of Winchester and David O. Welsh of Lemoyne, Pennsylvania.

In addition to her parents, she was preceded in death by her son, Daniel K. Yowell on April 29, 1989.

Sister Betty was a faithful member of Happy Creek Primitive Baptist Church in Front Royal, Virginia. She loved to hear the gospel of the Lord Jesus Christ declared, and her faithfulness as a member served as a great encouragement to her pastor and the membership of Happy Creek Church. Though we will continue to miss her very much, we rejoice that she is

now praising Christ in heaven. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).

A funeral service was conducted at Omps Funeral Home, South Chapel, in Winchester, Virginia, on Tuesday, April 7, 2009, at 11:00 a.m., with her pastor, Elder Gary Utz officiating. Interment followed at Middleburg Memorial Cemetery in Middleburg, Virginia. Submitted by her pastor, **Elder Gary Utz.**

BROTHER SCOTT PRIEST BROWN (44) of Raleigh, North Carolina, was born on August 9, 1964. He went home to be with his Lord on Wednesday, March 25, 2009.

Brother Scott was a loving husband, father, son, brother, and grandson, and he was a friend to many. He married Karen Ruoff in 1989, and she survives him along with their children Ryan and Taylor; his parents Doris and Ronald Brown; brother Ronald Brown and wife Debra; sister Sondra and husband Jeff LeHew; grandmother Hazel F. Priest and eight nieces and nephews.

Brother Scott united with Happy Creek Primitive Baptist Church in Front Royal, Virginia, and was baptized in the Shenandoah River on September 21, 2002. As I remember that day, I think of the tears of joy that he shed and the love that moved in his heart. "We love him, because he first loved us" (I John 4:19). He was a very loving brother and will be greatly missed by all that knew him. We are surely comforted by the truth that because of the finished work of our Lord Jesus Christ at Calvary, our dear brother is with our Lord in glory, enjoying the blessings of heaven. Thank God for His amazing grace!

A funeral service was conducted on Monday, March 30, at 10:00 a.m. at St. Catherine of Sienna in Wake Forest, North Carolina. Submitted by his pastor, **Elder Gary Utz**

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 "O death, I will be thy plagues; O grave, I will be thy destruction"
 (Hosea 13:14).
 —•••••

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

Joe Miller, WV, \$10.00; Vernon & Brenda Alderton, Md., \$10.00; Mr. & Mrs. Jerry Hancock, Ga., \$10.00; Larry Morrison, Va., \$15.00; Hilda S. Jones, Va., \$10.00; Mrs. Ray Rountree, Ga., \$20.00; Helen Huffman (In memory of Jonnie Huffman), Va., \$10.00; Dorothy Huffman, Ne., \$20.00; Elder Jamie Hancock, Va., \$5.00; A Friend, Va., \$5.00; Granville H. Utz, Jr., Va., \$10.00; Michael A. Turner, Va., \$50.00; Jerry B. Carpenter, NC, \$20.00; Virginia T. Knighting, Va., \$5.00.

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 2010

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. 2011

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. 2009

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 2010

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; Cam Mellot, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. 2010

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 1704 Canal Clipper Court, Point of Rocks, Md. 21777, Tel. (301) 810-5041; Bro. Sam Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2010

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 2011

THUMBRUN - 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 2011

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 2010

Advocate and Messenger

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

Zion's Advocate
Established 1854

Messenger of Truth
Established 1897

Gospel Messenger
Established 1878

KEEP ME, DEAR SAVIOUR

Leave me not to grope in darkness,
Else, dear Lord, I'll lose my way.
Shine Thy blessed light about me
That I may not go astray.

Keep my feeble feet from stumbling
When the Tempter lays his snares.
Overrule his vile devices
While on Thee I cast my cares.

Be not far from me, Dear Saviour,
While along life's path I plod
Thou alone can keep me safely—
Thou my life, and Thou my God.

8-8-08

R.E.H.

If you will carefully study the way Christ went, and observe the way the world is going, you will have a two-fold guide. Do as little like the world as possible, and as near like Jesus as you can.—Elder John R. Daily, 1903.

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. 2011

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 2009

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. 2009

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 2010

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. 2009

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. 2010

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 Shoron Utz, Clerk, 429 West Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434.

June 2010

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 2nd Sun. in June; Elder Robert Turner, Pastor, 1654 Forest Drive, Little River, SC 29566, Tel. (843) 249-7948; Bro. Matthew Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681.

July 2011

TEN-MILE CHURH - Clarksburg, WV.- Follow US 50 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 Sunday in June, Sat night before at 7:00 p.m.; Elder David Burris, Pastor, Rt. 1 Box 73A, Salem, WV 26426, Tel. (304) 782-1988; Sis. Holly Mureika, Clerk, 140 Knob Drive, Vincent, Ohio 45784, Tel. (740) 678-7372

Feb 2010

