

# Advocate and Messenger

146th Year                      FEBRUARY 2007                      No. 2

---

## 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
--	---	---

---

**SWIFT AND SLOW**  
Swift to hear, slow to speak  
Let me always be:  
Slow to fear, swift to seek  
Shelter, Lord, in Thee.

Swift to pray, slow to think  
Of my burdens here:  
Swift to praise, slow to sink  
Into doubt and fear.

Swift to sing, slow to bring  
Gloom where e'er I go:  
Swift to cling, to my King  
Thus in grace to grow.

8-02-06                      R.E.H.

---

**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

---

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

Published Monthly                      \$15.00 a Year in Advance

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

Copyright restrictions apply.

#### CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy 340, meeting house is on Wampler Drive; Meets each 1st Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Sis. Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851.  
April 2007

BENTONVILLE - Bentonville, Va., 1st Sunday 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison Va. 22727, Tel. (540) 948-4803; Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va., 22610, Tel. (540) 635-4609.  
April 2007

BETHEL-WASHINGTON - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets each Sunday at 10:30 a.m. except the 5th Sundays; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655; Sis. Gladys Nichols, Clerk, 5516 Skipjack Court, Waldorf, Md., 20603, Tel. (301) 893-0655.  
Dec. 2008

ENON - Great Cacapon, W. Va., Rt. 9 west 12 miles; Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 106 Brilliant Stone Drive, Martinsburg, W. Va. 25401, Tel. (304) 263-3564.  
Aug. 2007

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412.  
June 2007

GREENWOOD - Minnieville, Prince William Co., from Manassas on Route 234, travel 14 miles and turn left on Spriggs Road, St. Route 643 — follow that to Minnieville Road on St. Route 640 to the church building; Meets each 1st Sunday at 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Tel. (540) 898-1577; Sis. Suzan Kosch, Clerk, 168 Longstreet Ave., Fredericksburg, Va. 22401, Tel. (540) 898-1577.  
April 2007

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591.  
Feb. 2008

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

WATERLICK - located off Hwy 55 near Strasburg, Va., from Front Royal turn right at the Waterlick Grocery and take first left and cross RR and continue to bear left, church is on the right; Meets each 1st Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701-7419, Tel. (540) 547-5180; Sis. Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.  
Aug. 2007

#### SECOND SUNDAY

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

146th Year

February 2007

No. 2

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

## EDITORIAL STAFF

ELDER RALPH E. HARRIS, Editor ..... 3687 King Rd., Caryville, Fla. 32427  
reharris@wfeca.net

Associate Editors, all Elders:

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

## BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

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, Amisville, Va. 22002  
MICHAEL TURNER ..... 16 Fox Creek Lane, Woodville, Va. 22749  
RALPH STEELE ..... 4800 Little Flock Church Lane, Amelia, Va. 23002

## A FEW MUSINGS ON DIVINE CHOICE

That God has made a choice among men is a truth far too plainly revealed to be reasonably denied. Also, there cannot be a choice without a selection of some from among others. If God's attitude toward all humanity had been exactly the same, then there could have been no *choice* involved in the matter. No matter what anyone who claims to believe the Bible may believe about God's choice, they still are forced to admit that He did indeed *choose* a number of people in Christ before the foundation of the world (Eph. 1:4). They must also admit that He did not choose them *because of* holiness but *unto* holiness. It is likewise made plain that it is not people who choose Him, but He who chooses people. Christ told His disciples that they had not chosen Him, but He had chosen them (John 15:16), and it was not because they *were* fruitful, but that

they might *be* fruitful.

All this is completely backward to the way the religious world views it, but they cannot explain why God would be in the *choosing* business anyway, in view of the fact that they say He loves everybody and wants them all saved. And especially, why would He choose one class of people for the express purpose of confounding and bringing to naught another class of people (I Cor. 1:26-28)? We are expressly told in that same context that He does not call many wise men after the flesh, nor many of the mighty and noble class. How then could He be seeking to save all mankind? If He wanted all men to accept Him as their personal Saviour—as freewill religion asserts—then that would certainly not be a very intelligent way for Him to go about it would it? Unenlightened men will never agree that it is the free grace of God and not creature merit that makes the difference between one man and another.

May the Lord deliver us from ever vaunting ourselves and taking credit for the fact that we differ from others. As Hawker once said, “When at any time pride would arise in my heart, or any supposed excellence in me, compared to others, or when beholding the state of the vain or carnal, Oh! for grace to hear that voice speaking and explaining all, ‘Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob, and I hated Esau.’” (Malachi 1:2-3 & Romans 9:13).—

*Editor.*

---

### 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 three 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.*

---

### ANOTHER CHURCH SIGN

In the January A&M we published a little piece that I wrote in response to a sign in front of a local church that read: “We determine our eternal destiny by how we respond to God’s doctrine.” I showed that this statement is a blatant denial of God’s word. Well, another one later appeared on the same signboard that was just as blatant a denial of the truth as the other one. It read: “It all started when Jesus said, ‘It is finished.’”

Now, the first definition I find in my dictionary for the word *finish* is “to bring to an end.” And for *finished* the definition is

---

*“perfected or accomplished.”* But we need the wise men of the world to let us know that *finished* actually means *started*. So you see how confused we Old Baptists have been all these years. We thought *finished* meant *completed, accomplished, or perfected*, but we now learn from modern religionists that it really means, *just the beginning*. What they are actually telling us is that instead of Christ saying, “It is *finished*,” He should have said, “*It has just now started.*”

As for me, I will take the time-honored and true meaning of the word *finished* and will contend that Christ said what He meant, and meant what He said. He said He had *finished* the work that His Father gave Him to do (John 17:4) and we believe Him. He said He came to save His people from their sins and we believe He did it (See Matt. 1:21). The apostle Paul said Christ came into the world to save sinners (I Tim. 1:15), and since we feel ourselves to be sinners we have a sweet hope that we are among those that He came to save. If He came for the purpose of saving His people, He either *did* it or He *didn't*. If He *didn't*, then He was a failure—He failed to do what He came to do. We Old Baptists do not believe He failed. We believe He *finished* the work that His Father gave Him to do. We do *not* believe He just *started* it when He died on the cross.—*Editor.*

---

### ALL THE COUNSEL OF GOD NEEDED

Those ministers who avoid preaching any practical godliness by using the argument that “they were never called to be duty preachers,” are deceiving themselves and possibly others. We never find anything in the Bible indicating that God calls some men to preach duty, others to preach doctrine and yet others to preach experience. All true ministers of Christ are called and commanded to “preach the word,” and the *word* covers all phases of the gospel, including the government of the church. The Scriptures are not only profitable for doctrine, but also for “reproof, for correction, for instruction in righteousness” (II Tim. 3:16). If this were not so then God’s people could not and would not be thoroughly furnished

---

unto all good works. The apostle Paul told the brethren of Ephesus that he had kept back nothing that was profitable unto them, and he also asserted that he had not shunned to declare unto them all the counsel of God (Acts 20:20,27). No minister, including Paul, knows all the depths of God's counsels and decrees, and that is not what he meant when he spoke of declaring "all" the counsel of God, but he meant he had preached all aspects of the truth—the comforting parts as well as those which sometimes reprove the errors and omissions of God's people. All ministers of Christ should follow His example, and they should do it as He did it—"with all longsuffering *and* doctrine," even if it occasionally causes some of their hearers to become their enemies because they tell them the truth (See Gal. 4:16).—*Editor.*

---

### ARROGANCE WILL BE ABASED

It is said that on the day before Napoleon's departure on his Russian campaign he spoke boastfully and in some detail to a noble lady of his plans. He showed so much arrogance and confidence that she tried to check his enthusiasm, saying, "Sir, man *proposes*, but God *disposes*." With great haughtiness he replied, "Madam, I propose *and* dispose too!" A few months later, not only had he retreated from Moscow with disastrous defeat, but he had lost his crown, his army, and his liberty. Isn't this a wonderful illustration of our Lord's words, "Whosoever shall exalt himself shall be abased" (Matt. 23:12)? The Bible teaches us that we are not to speak with absolute certainty (and most assuredly not with *arrogance*) of what we will or will not do on tomorrow, for we "know not what shall be on the morrow." Our life is like a vapor that appears for a little time and then vanishes away; and for that reason we ought rather to say, "If the Lord will, we shall live, and do this, or that" (See James 4:13-15). For a long time I have noticed a general failure among our people to use that language as much as they should when speaking, or writing, of their future plans. God's word teaches us that if we acknowledge the Lord in all our ways "He shall direct our paths" (See Prov. 3:6). But if we leave Him out of our plans we cannot expect success.—*Editor.*

## NO SCOFFERS IN HEAVEN

The distant regions of the stars,  
Unmeasured and unknown,  
Are nestled in God's mighty hand  
And are His work alone.

Men peer through glasses at the skies  
To search this vast expanse  
And reason in their darkened mind—  
"It came about by chance."

But purpose does not blend with chance:  
God works and none can stay  
His mighty hand of providence  
Nor wish His works away.

His great creation e'er shall stand  
Till He with it is done  
And then He'll have no further use  
For earth or moon or sun.

Then all the elements will burn  
And melt with fervent heat  
While all the saints are safe at home  
No more with grief to meet.

The scoffers will be cast away  
To their appointed place  
While saints rejoice in their dear Lord  
And look upon His face.

There they shall ever praise His name  
And none shall e'er molest.  
And there will never be an end  
To that sweet home of rest.

10-4-06

R.E.H.

---



**JOHN 3:16**

*“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).*

May we re-visit this gem of truth that our Arminian brethren grossly misapply. They maintain that the “world in the text means the entire Adamic family. This position cannot be supported by the Scriptures. If the world that God so loved includes Adam and all his posterity then all would love His Son, because the writer in 1<sup>st</sup> John 4:19 tells us, “We love him, because he first loved us.” But Jesus said to His followers, “If the world hate you, you know that it hated me before it hated you” (John 15:18). All people did not, and do not, love Jesus, which indicates that they were not included in the “world” that God *so* loved.

It is recorded in John 10:26, “But ye believe not because ye are not of my sheep...” It is not plausible to conclude that those who believed not were included in the “world” of John 3:16. Therefore, the Arminian view of the word “world” in the text cannot be biblically substantiated.

As Jesus engaged in dialogue with Nicodemus he informed him of the love God the Father has for the world of His elect—not the whole of the Adamic race. The word “world” in the text is restricted to those that have been redeemed to God by the blood of Christ out of every kindred and people, and nation (Rev. 5:9). Consequently, it is appropriate to use the term “world” because it not only applies to the Israelites but also to the gentiles; thus, it includes the sheep that are not of the fold of Israel (John 10:16).

In our reference to this verse we, or at least some, place little emphasis upon the adjective *so*. One of Webster’s definitions of this adjective is, “To an extreme degree; extremely; very.” Bible context carries with it the message that God’s love is boundless and unmeasurable. This makes the little word “*so*” very significant. God the Father did not just tell His people (the world) that He loved them “*so*” but justified the tenets of His word by literally giving His only begotten Son to suffer and die for their sins. Oh, what a Saviour.

---

We hear via the televangelists and other freewill advocates that all a person must do to become a child of God and be on their way to heaven is to just accept His love and believe. They present the text as a *proposition* rather than a *declaration*, when it does not say, *If you will believe* but rather, "*whosoever believeth.*" Belief by the individual is an existing condition and this belief did not come by will or might on the individual's part. It was not a *get* from God but a *gift* of God. "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

It is beneficial for a child of God to exercise their faith (belief); i.e., it shall keep them from perishing, gosselly.

It has been the writer's great privilege to be associated with God's people, and his church, the Primitive Baptists, since 1959, (47 years). By the grace of God and through the efforts of the church, I have been taught by the gospel, received guidance from the brethren and sisters with sweet fellowship. In being the recipient of these blessings they have kept me from perishing from the good things in God's kingdom.

By being privileged to associate with my brethren and sisters for many years I feel that I, indeed, have enjoyed the benefits of that everlasting life spoken of in the last phrase of John 3:16. Job describes the path of our earthly everlasting life thusly: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it."

ELDER DENNIS H. JONES

---

### THE BEGINNING OF WISDOM

The entire statement is, *The fear of the Lord is the beginning of wisdom* (Psalm 111:10).

David did not originate the expression, but was quoting from Job (Ch. 28:28), or perhaps from the writings of Moses. Solomon also repeated his words (Proverbs 1:7; 9:10). Why is the world so troubled today? Men seek wisdom in the wrong places, and there is no fear of God before their eyes (Rom. 3: 18). No man can have

peace unless he first is at peace with God.

Fear is the logical result of transgression, the inheritance of all those who face the unknown, the greatest of which are the judgments of God. Fear belongs to those who are weak, and sometimes to the strong who are caught in mistakes. Even Pharoah, when confronted with the ten plagues, was made to fear for a time, until God removed the threat and allowed his natural heart to become hard again. But I wish to speak not of the fear of the ungodly, but of God's people. To those, fear stops them in their pursuit of error, and introduces them to faith and to wisdom. It is a wise man who serves God with reverence and godly fear.

It does not appear that Adam feared anything at all in his original state. Neither the presence of God or the animals about him, nor the forces of nature caused him any alarm. Only after his transgression did Adam hide himself, or undertake to provide a covering for his nakedness. Did Adam have free will? If so, he lost it. He had a will, it is true, but it was no longer free. After that transgression, God pronounced several judgments upon him. The sentence of death came first, for *dying thou shalt die, or dust thou art, and to dust shalt thou return*. He was driven from Eden, and forced to labor for his needs. His children multiplied, but were brought forth in sorrow. The Scriptures do not say whether Adam repented, or whether he longed for the presence of God. His mind was opened to every evil impulse, so that in his son pride and envy led to murder, and from that point mankind has continually descended into the bottomless pit of sin. You, friend, are one of his descendants. Can one of God's creation fall from grace? Of course! Not from the eternal work of grace, but from a gracious condition here in time. Adam fell, and his children are still falling. What is the remedy?

The religious world often tells sinners to *come to God and be saved*. This does not seem reasonable to me, for what lawbreaker would want to come near to the judge or to the law that he has flaunted? God has His own ways to bring His people to Himself. Did He not find Jacob in a desert, a waste howling wilderness (Deut. 32:10)? Did He not find Moses in a desert also, at the burning

---

bush? Did He not know Jeremiah even before the prophet was born? (Jer. 1:5). And what of that terrible man, Saul of Tarsus? Would any of us want to be the one who first preached the gospel to Saul? Let us consider him for a moment.

Saul of Tarsus was not afraid of God. Indeed, he believed he had the perfect answer to God's every challenge, through the rituals of the Jewish law. He was not afraid to cause the death of Stephen, for he thought, blindly, that he was serving God in doing so. Untold numbers of equally blind people today are just as sincere, but sincerely wrong. But on the Damascus road Saul met with God, and the fear of that moment cast him into the dust. Here was Saul's first lesson in grace, one that every Christian needs to know, and that is *the utter depravity of his own nature, and the guilty position he occupies before God*. Far too many people make a profession of religion who have not learned this lesson at all. Far too many make joining a church too much like some kind of a party, They do not see it as it ought to be, and they feel no reverence. Churches pay a high price for taking in people who do not wear the wedding garment. (Matt. 22:11-14). Far too many preachers are busy proclaiming that God is love, and forget that God is foremost a God of judgment and truth. The hours of fear were not lost on Saul of Tarsus. He was led by the hand (Acts 9:8) to a place where he was introduced to the gospel. His pursuit of law had brought him down; now the truth of the gospel would bring him relief when Ananias came to speak with him, and in the visions given him in the three and a half years in Arabia. The answer to fear is grace and truth. Where there is no reverence and godly fear (Heb. 12:28), grace and truth are only so many words. No one needed it more, and no one responded to it more fully than did this apostle. God's way works, and man's way does not. (Rom. 11: 7).

One need not look far to see what happens when people cease to fear God. The results are in every place, and in every news report. What truly amazes me is the number of those men who dare to promote lies in God's name, and fill His places of worship with vain activities, even daring to change His Bible into other forms that will conform to their own notions. Into those places of

---

worship are brought every manner of sin, from adulteries to blasphemies, drunkenness and profanities, all under the delusion that this saves sinners. Said the apostle Paul, *The love of money is the root of all evil* (I Tim. 6: 10). But God is not deceived.

I know of no one subject that is needed more today among our people than this, the fear of God. Are you few in number? Only God can raise you up and establish you. Have you drawn those of like precious faith with loving kindness, or have you pushed good people away with your independent spirit and your fusses? Are you without young people? If so, did you teach them the fear of God when you had them? It is to those who fear Him that He shows His covenant (Psalm 25:14). Have you ordained or appointed teachers and preachers who have no real calling, and cannot lead in the old paths? Churches, like families, rise or sink to the level of those who lead them. Have you forgotten that it is not the number of people in the congregation, but the warm and spiritual presence of God that draws true believers to the church? One or two who meet in His name are more blessed than multitudes of other kinds. As David said (Psalm 84 :10), it is better to be a *doorkeeper in the house of my God than to dwell in the tents of wickedness*. What does your church offer to those who truly love spiritual service?

We are told that pain is often a very good thing, for it tells us that something is wrong with the body. Fear is a good thing too, for the saints, for if they walk in strange paths it will bring them to repentance. You may long for comfort, but perhaps it is not comfort that you need. It does not please God that people live in fear, but you will prosper only if He is pleased with your choices, and fear is but the first step to wisdom. Be wise in your choice of companions (Psalm 119:63), and especially wise in the choice of who teaches you, for where the shepherd goes, the sheep will follow.

ELDER RAYMOND WEBB

---

He who is blind to his own faults and failings, is unprepared to listen to the counsels of others. An unbroken will is self-assertive and impervious to either the feelings or wishes of his fellows.—  
*Arthur Pink.*

### HOW DEAD IS HE?

Recently while sitting at home on a sunny afternoon, I heard a knock at the door. To my surprise it was an emotional and teary-eyed neighbor. This lady had the misfortune of informing me that our beloved family pet, a Dachshund named Stretch, was tragically killed by a vehicle. Upon hearing the news, I was saddened and found myself trying to figure out how to break the bad news to my wife, after all she was rather fond of the little fellow. Now I suppose that when the news first hit my ears that I could have run to the bookshelf and grabbed a dictionary, looked up the word “dead” and in the length of time it took to turn a few pages figured out what my neighbor meant by “dead..” But, I consider myself a fairly knowledgeable man, and therefore, took it on my own to assume that dead meant just that—dead!

Instead of calling neighbors, looking it up on the Internet, or even consulting an advisor, I headed down the road to deal with the task at hand. Needless to say when I arrived I had the terrible misfortune of making the correct assumption. Stretch was indeed dead. Just like my neighbor had indicated. When I arrived home I proceeded to dig a small grave for the beloved pet, and then prepared myself to share the news with my wife. Upon hearing the news, she was just as I had expected, a little emotional and upset. Surprisingly enough she knew exactly what I meant by dead and didn’t even question the amount of deadness of the dog. She knew exactly what dead meant.

Since the events of that day I have often wondered what my neighbor would have said and how she would have reacted, if I had asked, “How dead is he?” No doubt she would have found such an answer rather foolish and somewhat ridiculous. After all dead means *dead*, right? If you haven’t figured out were this short article is going I’ll not drag you on any longer. Although many folks would find, my previous inquiry somewhat foolish and irrational, they have no problem believing that a sinner dead in trespasses and sins is not completely dead. I have heard it said that the moral faculties of the man are not dead, that the will of the man survived the fall of

Adam and is not dead, or that the word dead is not applicable to the “free moral agent.” Despite the fact that scripture proves contrary, despite the fact that dead means dead, there are some who will ask, “How dead is he?”

ELDER BRIAN MOORE

---

### MOUNTAINS OF DUST

In the fifth chapter of Isaiah we read of a vineyard in a very fruitful hill. Oh that all God’s people exhibited the fruitfulness that God put within their hearts. What a better place this world would be if all those born again did the good works that God before ordain in their walk. God’s people are His workmanship. They are created in Christ Jesus unto good works. If God ordained that we should walk in those good works, which He indeed did, then why don’t all His people behave accordingly? Solomon said in the first chapter of Ecclesiastes “That which is crooked cannot be made straight: and that which is wanting cannot be numbered” (Ecc. 1:15). When one is born again the flesh makes him somewhat crooked. He stands in need of being conformed to the image of God’s Son. The flesh profiteth nothing. The old flesh is much like a hill of the dust. God said to Adam out of the ground thou wast taken “for dust thou art, and unto dust thou shalt return”. Just for a little while the dust is held up to make our little hills we call bodies.

Our natural bodies have needs that must be met or else they will die. Man despite all his efforts is unable to produce the basic needs of natural life like water, air and food. If blessed, man may be able to bake bread, but man cannot of his own power bring forth even one seed of grain. If a man can provide food for himself and his family he might be tempted to think himself responsible and productive and a contributing member of society. Many boast of being responsible and self-sufficient. But when the devil saw that our Lord hungered he showed Jesus some stones and said, If thou be the Son of God command that these stones be made bread. But Jesus answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. These words were wasted on the devil but they find a home in the

---

hearts of God's obedient children. Our sufficiency is of God!

These little hills of dust tend to vaunt themselves higher than the pinnacle of the temple that used to stand in Jerusalem. The devil took Jesus and sat him on the top of the pinnacle of the temple saying, If thou be the Son of God cast thyself down. The devil insinuated that God would not allow any harm to come His way. How many men have cast themselves down from their standing in the Lord's Church, the highest place in this world? These fell for the devil's temptation. These forgot or were willfully ignorant of exclusion (the equivalent of death to the Church) as the consequences of the willful abuse of God's liberties. These should not have tempted the Lord their God!

In the middle of these natural earthen vessels is found a natural spirit and a soul that tend to vaunt themselves higher than the highest mountain. The devil took our Lord to a high mountain and showed Him all the kingdoms of this world. The devil said, All these things will I give thee, if thou wilt fall down and worship me. The devil is a consummate deal-maker. He realizes that man's appetite is never satiated. All that the devil can offer really amounts to a hill of beans compared to the blessings God has in store for His obedient people who have been raised up to worship God in Spirit and truth. God's obedient children worship the Lord their God, and Him only shall they serve and angels minister unto them.

Those that are God's workmanship were His, in His mind and purpose, before the foundation of the world. Each one must be separated from their mother's womb and called by grace. When they are called by grace the fruit of the Spirit abides in them. After this they are blessed to see things from a more lofty perspective. They are enabled to see differently through faith. Abram never sought God nor did he look to flee Ur of the Chaldees until God visited him by grace. Abraham would have never set his mind on building an altar unto the Lord or pitching his tent on the mountain east of Bethel except the Lord had appeared unto him. Nor would have Abraham set his gaze to Mount Moriah with his son Isaac in tow without knowing by faith that God would provide Himself a lamb for the burnt offering. Abraham faithfully believed that God



was able to raise the dead according to His promises. Abraham is a type of the faithful. One born again is capable of thoughts that are higher than the natural man's thoughts. By grace he has faith and can see that God's thoughts are not man's thoughts and God's ways are not man's ways. As the heavens are higher than the earth so are God's thoughts higher than our thoughts and God's ways higher than our ways.

Those born again are those blessed with the fruit of faith in the midst of their tabernacles of dust. They have within them a building of God like a tower. It is Christ in them the hope of glory in the midst of them. From that tower one will be blessed to see what the word of God has promised to His people. They will see back before time began when the Father chose some in Christ before the foundation of the world in election. Those that God hath chosen shall be holy and without blame before Him in love in heaven and immortal glory at the close of that which we know as time. Why don't all God's people run into that tower and look? The prophet Isaiah by the grace of God admonishes that those would seek the Lord to call upon Him. Ought we not to cast all our cares upon Him? Jesus is meek and lowly in heart and knows that His people need to come under His yoke and learn of Him (Matthew 11:28). But there are some of God's people that do not labour and are not heavy laden. They have not yet forsaken the way of the wicked and are unturned. Let these return for they have indeed once tasted that the Lord is gracious. When they return He will abundantly pardon. He has healing in His wings. To the sin sick soul there is no other remedy but Jesus' pardon and grace.

ELDER MARTY HOOGASIAN

---

A good rule of thumb, even if we had no Bible, would be to observe the things the world delights in and avoid them, or, in most cases, go exactly the opposite direction. This is not an idea that originated with me, but it is a principle that the Lord of glory expressed; "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).—*r.e.h.*

---

## OF THE BEING OF GOD

“God is greatly to be feared in the assembly of the saints... who is a strong Lord like unto thee?” (Psalm 89:7-8).

The study of God is an interesting and profitable duty. In my earliest thoughts of Him, I tried to comprehend where He is and what he is, as well as whence he is, in all of which I found myself dealing with a wonderful theme. Reader, let the question, “Where He is,” occupy your mind a little while, and you will find that it will heighten your ideas of Him. “Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord” (Jer. 23:23-24). Space, or immensity, is His dwelling place; but what is space? Is there a boundary to immensity? It seems easy to comprehend that God is near to us; “In him we live and move,” etc. “Thou hast beset me behind and before, and laid thy hand upon me;” but that He is *omnipresent*, is the wonderful thought.

Let your imagination run out into space, say in the direction of the North Star, which is many hundreds of millions of miles from here. Let your mind double that distance as often as it is possible for it to do so, and yet you have not reached his utmost boundary. If there were a bound to His dominion, a point, where His being terminated, He would be finite. Beyond that point would be the dominion of another God, or a realm where there is no God. There is no other God, anywhere. He has no rival. “There is no God else beside me... There is none beside me... I am God, and there is none else” (Isa. 45:21-22). Idolatrous nations have thought there were many gods, but there is but one, and He fills immensity.

I read, when a boy, the words, “He fills all space, and pervades all substance.” The more I thought on these words, the more wonderful they appeared to me. I thought of the depths of the ocean and all that wild waste of waters. I thought of the mountain’s base and its awful solitude. I even thought of the center of the earth, which I was told was eight thousand miles and over in diameter, and I tried to realize that He was there. The volcano and

---

earthquakes, I knew were not out of His controlling power. Up into the atmosphere my mind traced Him. The atmosphere is said to be forty-five miles high, all over land and sea, and He pervades all this. When the storm roars and rages He is in it. When the lightnings dazzle the eye, and make the earth tremble with their awful crash, He is in it all.

The solar system is made up of a number of planets, all moving in perfect order, marching on for many centuries, and though this system is so many millions of miles in diameter, yet God fills every point; and all without it is filled with His presence. The question, Where He is? loses us in wonder, and so I leave it.

*What is He?* "God is a Spirit" (John 4:24). He is a pure and incorruptible Spirit. The human organization, is compounded of various ingredients, and hence liable to chemical changes and to be disorganized, but God is a pure, simple Spirit. Paul charges upon men, "And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things" (Rom. 1:23). There could be no likeness made to Him.

We read, "Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them" (Exo. 20:4-5). Where Idols have been set up they tend to teach that God has *form*, but He must be without form, if omnipresent. I think this is one reason why idolatry is forbidden; because if God were of the form of man, or beast, or fish, of fowl, He would not be omnipresent; His head would be in one part of space and His feet in another, and so He would be a local being. Hence Idolatry of any kind is a thrust at His deity. He must be without body or parts. Read, Deut. 4:16-18 and Isa. 40:18).

The pantheists say that the universe is God. Paul's argument is, that the universe is His workmanship. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." All the things that we

---

see in the sky and on the earth are but His work. They are not God. The various forces known to exist are the products of His will. "The world by wisdom knows not God." He is capable of operating on matter, yet He is not matter. He is, we know, an entity; yet we cannot define Him better than to say He is a Spirit. We read of His eyes, nostrils, feet, face, etc., yet these organs do not belong to Him as they do to man. He sees all and hears all. His face is in all places. The doings of men everywhere are known to Him, and so throughout all space.

In regard to His origin, He is without beginning. He is before all things. It is hard to grasp in our minds the being of God before creation, but He is before all things. Nothing exists without a cause except the First Cause that is without origin. God is the great First Cause, and His glory is the last great end of creation. I have seen the question agitated, whether duration and space were created. I confess my inability to handle this question. All things that *are* made, *He* made. He never began to be, nor will He ever cease to be. He is incapable of fatigue, or weariness; and although He is the oldest of all beings, He is in no way changed by age, nor liable to change. We may say He is eternally in His prime and full vigor.

He is the Creator of the universe; the source and origin of all its laws and forces; the fountain of all life. So that, in creation, we have a sample of His power and His wisdom. As we look at some things we are impressed with His awful power. Other things show His infinite wisdom; but God Himself is hid from our eyes. He is a pure, eternal, and omnipresent Spirit, and without origin. This is my opinion of God as to His being and origin. There are certain qualities attributed to Him, as knowledge, purpose, love, hate, justice, mercy, goodness, grace, etc. I hope to write of some of these hereafter.—**Elder J. H. Oliphant**, *Primitive Monitor*, 1889.

---

Love of the Saviour rises in the heart of a saved man in proportion to the sense which he entertains of his own sinfulness on the one hand, and the mercy of God on the other. Thus the height of a saint's love to the Lord is as the depths of his own humility.—*William Arnot*.

---

## II PETER 3:9

“The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish but that all should come to repentance.”

We have heard different men give an interpretation of this text, but we will give our interpretation of it. Some have interpreted it that the Lord is long-suffering to us-ward—us Christians, saints, not willing that any of the saints should perish, but that they should all come to repentance. We are under the impression that this is not what the apostle means by the language. He intended to convey the idea that God is long-suffering to the world—the whole world of the ungodly—that is, He bears long with them, and continues to forbear, and the reason He does it, the apostle Peter says, He is not willing that any should perish, but that all should come to repentance.

Our version of this text would be that there are hundreds and thousands and multiplied thousands of God’s elect, who were embraced in the covenant of grace from the very ancients of eternity, chosen in Christ before the world to salvation, predestinated unto the adoption of the children of God, that are yet in a state of unregeneracy, and multiplied thousands of them, perhaps, yet unborn. If the world were to be brought to a close today, all such would perish. God is not willing that any of them should perish. That is, any of the elect, but that all should come to repentance. And, in order to bring this all about, He bears with the wickedness of men, and continues to forbear, and is long-suffering toward them, until all the great work of His salvation has been consummated, and His people saved.

But, while we wait, let us not consider that He will never come, for the apostle says, “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Looking for and

hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of God is salvation..." (II Peter 3:10-15).

The reader will observe here that Christians are to look for and hasten to the coming of the day of God. Looking according to His promise for a new heaven and a new earth, and seeing that we look for such things that we should be diligent; that is, that we should live up to our duties, and show our confidence in the coming of those things. But that of most importance in this subject is, that we should count that the long-suffering of God *is* salvation,—not that it is an *opportunity* to be saved, or that it is an *offer* of salvation to an ungodly world, but that it is absolutely salvation. We firmly believe that it will be the salvation of all God's elect, and while the work is going on, it is necessary that the world stand, and while the world stands and wickedness pervades the earth among all nations and ranks of men—God bears with it reserving them until the day of judgment, and this is His forbearance.—**Elder Lemuel Potter**, *From his "Labors and Travels," 1894.*

---

### THE VIRGIN BIRTH AND ETERNAL SALVATION

In Matthew's gospel we have a declaration of a star that guides the wise men as they go in search of the Saviour, and that star led them all the way and stood immediately over that hovel—that stable—in which the Saviour was born. These wise men entered that stable, gathered around that little babe and gave him gifts and then went out to spread the news of a Saviour born into the world.

These wise men were Gentiles. God saw fit in His divine wisdom to point the Gentiles to the babe of Bethlehem through the means of a star. But to the Jews He sent an angel from heaven which said

to them, "Unto you this day is born a Saviour." How beautifully this corresponds with the teachings of the Spirit of God! In the first chapter of Matthew, when the angel Gabriel was dispatched from the courts of heaven and came to Mary, that Virgin, the descendant of Abraham, and said to her, "Behold I bring you good tidings," and goes on to tell her what it is, Mary said, "How can such a thing be, seeing that I have never known a man?" As a matter of fact she was looking at it from a literal standpoint, and that Jesus must be brought into the world according to the course of ordinary generation. And the prevailing idea of that age was that Christ must be of worldly origin; just as the world looks at religion today. But listen to the language of the angel when he says to her, "The power of the Highest shall come upon thee, and the Holy Ghost shall over-shadow thee, and that Holy Thing that shall be born of thee shall be called the Son of the Highest." Do you get the idea? Here is the production of a Son entirely out of the course of nature—altogether contrary to the course of nature. It is a divine production of God Himself. Such an event has never been known in all the history of the world, nor ever will be known again while the world stands, as a virgin conceiving and bringing forth a son, and a virgin afterwards.

The best versed people on earth in obstetrics, the best writers that ever have been known to the universe never mentioned such a case. It cannot be known outside of the divine and infinite work of God. And I am here to tell you, my brother, that this is no more the divine work of God—this is no more contrary to the common course of nature—than is the salvation of your own soul. The same God that produced this divine being overshadows the soul of every sinner of Adam's race that shall ever inhabit the climes of Glory. It requires the divine work of the Holy Ghost to make one a child of God; and you cannot mix the works of earth with it to save your life. And this is the reason why I have ever stood opposed to the works of men in the eternal salvation of sinners. None of them, all combined can reach the case of a poor sinner that is dead in trespasses and in sins. We must all step back and admit that we can't do that,—  
**Elder T. S. Dalton**, *From a sermon preached in 1903.*

### A MARK OF THE TRUE WORSHIPERS

Let it be borne in mind by all lovers of truth that when it comes to the real, simple, spiritual and acceptable service or worship of the true God, the servants of God have had to go contrary to the advice and influence of the mighty, the wise, and the noble of this world. They have had the great majority of the lawyers, doctors, preachers, philosophers, and great men of the world against them.

So let us remember that no people are right because they are many and popular, and no people are right because they are few and unpopular; for no doubt many sects have been few and unpopular because they were *wrong*; but let it never be forgotten that the consistent followers and worshipers of the Lord have always been comparatively few and unpopular. Paul says, "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14), and, "if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9).

So, while being few in number and despised does not prove any professing people to be right, it is, nevertheless, true that it is a mark, sign, or characteristic of the true worshipers in all ages and dispensations of the world.—**Elder G. W. Stewart**, *The Gospel Messenger*, 1914.

---

### REPLY TO A HAPPY PREACHER'S WIFE

Once while preaching at an association, a sister, and a preacher's wife, arose in the congregation a short distance in front of me shouting aloud the praise of God. She was so happy that she cried out and said, "Why cannot I be this happy all the time?" I replied and told her if she could be that happy all the time she would not be fit for anything in this world, and all she could do would be to shout glory to God day and night as long as she lived; that in such a happy state she would be entirely unqualified for her household duties, and every other duty that belongs to this life. All wives have heavy burdens to bear in this life, but it seems to me that the burdens of a preacher's wife are nearly double that of wives in general.—**Elder J. H. Purefoy**, *Zion's Advocate*, 1908.



Blessed Jesus! How different are Thy doctrines and precepts from those of the children of this world! They call the proud happy, and admire the gay, the rich, the powerful, and the victorious. But let a vain world take its gaudy trifles, and dress up the foolish creatures that pursue them. May *our* souls share in that happiness which the Son of God came to commend and to procure! May we obtain mercy of the Lord. May we be owned as His children; may we see His face and inherit His kingdom. With these enjoyments and hopes, we will cheerfully welcome the lowest or the most painful circumstances.—*Phillip Doddridge, 1702-1751.*

The end of the gospel and all preaching is, that men may learn in all their actions to regard God more, and man less; to be less earnest and careful for earth, and more for heaven. How high and how lasting a good is God's approval and approbation! How poor and vanishing is man's good opinion!—*Selected.*

Whatever kindness thy right hand doeth to the poor, let not thy left hand know it. Conceal it as much as possible. Keep it private. Do it because it is a good work, not because it will get thee a good name. We must go further, and conceal these kindnesses as far as possible from ourselves, by not thinking of or eyeing them with complacency. They are given to God, and should be hidden in Him.—*Robert Leighton, 1611-1684.*

The Christian will ask for bread for his soul as well as body. Christ is to the believer's soul what food is to the body. He is the Bread of Life, and if we are born of God, we shall daily desire to feed upon Him in our hearts by faith with thanksgiving.—*Selected.*

Christ sometimes concealed His miracles because He would not indulge that pernicious conceit which existed among the Jews that their Messiah should be a temporal prince, and so give occasion to the people to attempt setting up His kingdom by tumults and seditions (John 6: 15). As to the miracles which Christ wrought among the Gentiles and the Gadarenes, He never imposed silence on them, probably because those things would prepare them for the preaching of the apostles.—*Whitby.*

---

---

## NEWS NOTES

---

### FOURTH SUNDAY (10:30 AM)

**UNION PRIMITIVE BAPTIST CHURCH**—Augusta, West Virginia. Due to winter weather, from October through April, the Union Church services are held at Mt. Bethel Primitive Baptist Church, Three Churches, WV.—**Elder William H. Payne**, Pastor, Tel. (540) 722-4419. **Sister Deborah J. Mayhew**, Clerk.

---

## OBITUARY

---

Since our last issue of the paper we have learned of the passing of Sister Virginia Long of Stanley, Virginia, and Elder Mervin Drake of Indiana. The Lord willing obituaries will be provided later.—*Editor*.

Freewill religionists say God wants to save you, and will do so if you will *let* Him. Well, according to that theology, in the judgment what will prevent the wicked from refusing to be judged? What will keep them from saying to God, "We will not *let* you condemn us"? If He wants to *save* men but can't unless they *let* Him, how is He to *judge* them unless they *let* Him? The truth is, God does whatsoever He pleases, and none can stay His hand (Psalm 115:3 & Dan. 4:35), whether with regard to salvation or to judgment. "The Lord God omnipotent reigneth."—*r.e.h.*

A pupil of the Deaf and Dumb Institution of Paris was asked, "What is eternity?" and replied, "It is the lifetime of the Almighty."

---

## DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Karen Wanner, Va., \$5.00; Charles A. Smith, WV, \$5.00; Elder Tolliver Utz, Va., \$50.00; Lewis Judd, Va., \$35.00; Sis. Eloise M. Rees, Ohio, \$10.00; Donald L. Atwood, Va., \$20.00; Mrs. Gertrude Buettel, Md., \$5.00; Walter G. Pile, Ill., \$15.00; Mr. & Mrs. J. M. Shultz, Va., \$10.00; Elder Forest N. Atwood, Jr., 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 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2008

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 2007

MT. BETHEL - Three Churches, W. Va.; Meets each 2nd Sunday at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sister Deborah Heare Mayhew, Clerk, HC 79 Box 36, Romney, W Va. 26757, Tel. (304) 822-7134. Aug. 2007

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

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

### THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625. April 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.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggarly, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 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.; Elder Eddie Wayne Wilson, Pastor, 620 Clearview Road, Luray, Va. 22835, Tel. (540) 743-4828; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May 2007

**MT. CARMEL** - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. 2007

**OLD CARROLL** - Mt. Airy, Md., 7102 Watersville Rd., Take Hwy 15 or Hwy 340 north to Frederick, Md. and exit onto I-70 east towards Baltimore, Md. and take Exit 68 and turn left onto Rt. 27 north, go to the 4th light and turn right onto Watersville Rd., go about 1 1/2 miles and the church is on the left; Meets each 2nd and 4th Sundays at 10:30 a.m., each 4th Sat. night at 6:00 p.m.; Union meeting is the 4th weekend in May; Elder William E. Stephens, Pastor, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417; Sis. Ruth Stephens, Clerk, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417. April 2007

**OLD HARFORD** - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or 195 exit 74 to Md. 165, turn right and go three miles to the church on the left; Meets each 2nd and 4th Sundays at 10:30 a.m.; Annual meeting the second weekend in May; Elder Richard Tillman, Pastor, 6 Brandywine Drive, Shrewsbury, Pa. 17361, Tel. (717) 235-3369; Anita Reedy, Clerk, 1324 Harford Square Drive, Edgewood, Md. 21040, Tel. (410) 671-9483. Nov. 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 2011

**TEN-MILE CHURCH**, Clarksburg, WV - Follow US 50 West about 10 miles, turn right on Marshville Road, church is 1/2 mile on the left; Meets each Sun. at 10:30 a.m.; Annual meeting 2nd Sun. in June, Sat. night before at 7:00 p.m.; Elder Harry Vernon Booth, Pastor, HC 74, Box 15, Pickens, WV 26230, Tel. (304) 924-6717; Frank Patterson, Clerk, 425 Roane Ave., Clarksburg, WV 26301, Tel. (304) 622-9614. Sept. 2007