

Advocate and Messenger

147th Year JUNE 2008 No. 6

Advocate and Messenger

"SPEAKING THE TRUTH IN LOVE" — Eph. 4:15

ion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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THE MOST EXALTED SEAT
I've ne'er been classed among the great
Nor have I wished to be;
I only wish to meekly serve
My Lord with dignity.

I'll ne'er attain to worldly fame
Nor is that my desire;
I only wish to walk with God—
No honor could be higher.

If I at last am raised to meet
My Saviour in the skies,
That is the most exalted seat
A soul can realize.

10-31-07 R.E.H.

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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 2008

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

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. 2008

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 2008

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 2008

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

SECOND SUNDAY

BATTLE RUN - Rappahannock County, Va.; From Warrenton, Va. take 211 West, go approximately 18 miles to Ben Venue Cross Roads, turn right on Rt. 729, go one mile and the church is on the right; Meets each 2nd Sunday at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Carrell Olinger, Clerk, 347 Cleveland St., Warrenton, Va. 20186, Tel. (540) 351-6003.
June 2008

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.
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OBSERVATIONS ON REGENERATION

Regeneration is the act of God in giving spiritual life to His people. Prior to this “quickenings” work they are “dead in trespasses and sins” (Eph. 2:1,5), and therefore have neither will nor ability to recover themselves from their fallen condition. In this wretched state they possess nothing but a carnal mind, and “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7). They are by nature the children of wrath, even as others, and in that native state the things of the Spirit of God are foolishness to them. They can neither know them nor receive them because of the fact that such things can only be discerned or understood *spiritually* (I Cor. 2:14). Prior to regeneration, or the new birth, no man has the Spirit of God abiding in him, and therefore he does not have any spiritual abilities whatsoever, for he has no spiritual life. His concerns are strictly of

a carnal nature. He loves worldly things and his affections are set upon them.

The miracle of regeneration is the means by which God makes manifest those who are His elect people. In other words, it is by this life-giving act that He has always distinguished His people from those who are “of that wicked one” the devil (I John 3:12). It is only those that God *predestinated* who are *called* from nature’s darkness into divine light and life (Rom. 8:20). God’s call of His people from nature to grace is effectual in all cases and is as sure as their eternal destiny. All of them are brought out of their state of death in sins at some time between conception and death, and in this sense they are all taught of God (Isa. 54:13, Jer. 31:33-34 & John 6:45). If God had never given divine life to any of the fallen race of Adam then none would have ever known Him in a spiritual sense, none would have ever loved Him, and none would have ever followed Him. The natural enmity that is in their hearts toward God would have prevented any of them from ever seeking Him or desiring the things that pertain to godliness.

If I were asked to state the importance of regeneration I would say it is important enough that no man will ever see God in peace without it. It is a remarkable and miraculous change of the heart. God’s law is thereby written in the inward parts and it enables one to love the things he once hated and to hate the things he once loved. Nothing short of the almighty power of God can effect such a change. Christ told Nicodemus, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3). That’s the way it has always been and that’s the way it must always be. Without regeneration or the new birth men are totally blind to spiritual things. Therefore when we observe a person manifesting a love for the things of God and a love for His people, we may be confident that that person has “passed from death unto life” (John 5:24 & I John 3:14). No person devoid of divine life is, or can be, a fit subject for the Lord’s church, for the church is a place for people who love righteousness and desire to be governed by the law of Christ.

Our people have been bothered from time with the unscriptural

idea of “whole man regeneration here in time.” In other words it has been argued that the whole body of a man is regenerated when he is born of the Spirit. However, our most able Elders of the past such as Elder John R. Daily, J. H. Oliphant, R. W. Thompson, C. H. Cayce, T. S. Dalton, and many others have stood firm against this heresy. They have contended, as we do today, that the soul is quickened into divine or spiritual life in the new birth, and the body will be changed from natural to spiritual in the glorious resurrection. As Elder W. C. Arnold said in 1914 in *Primitive Monitor*, “Any other view denies Christian experience and therefore discourages the trembling child of God who realizes that in his flesh “dwelleth no good thing” (Rom. 7:18), and that if he would live after the unregenerated flesh he would die to all the joys found in walking after the promptings of the regenerated soul, or new man.”

May the Lord help us to faithfully hold to these truths as long as He gives us breath.—*Editor.*

WHAT IS A CHRISTIAN?

Daniel Webster once said, “What makes men good Christians, makes them good citizens.” I agree with Webster’s sentiment but I wonder about the propriety of the term “*good* Christians.” Does it not imply that there are some *bad* Christians? I will here give what I think is a true Christian, and I accept full responsibility for it. To me a real Christian is one who follows Christ—not just one who professes to be His follower, but one who actually follows Him in spirit and in truth. Millions call themselves Christians who will have no part of many of the teachings of Christ. Our nation is often referred to as a “*Christian nation*,” but it is far from it. God’s word never speaks of any nation as a Christian nation, but it does speak of “this present evil world” (Gal. 1:4) and the apostle John says, “The whole world lieth in wickedness” (I John 5:19). Christ spoke of the Jews of His day as “an evil and adulterous generation” (Matt. 12:39) and Peter exhorted his convicted hearers to save themselves from “this untoward generation” (Acts 2:40). There

has never been such a thing as a Christian nation, even if all those were true followers of Christ who have claimed to be. The word *Christianity* is not in the Bible. The word *Christian* appears twice and the word *Christians* once. In Acts 26:28 King Agrippa, who was not a follower of Christ, told Paul, "Almost thou persuadest me to be a Christian," but we have no record of his ever following through on that near persuasion. Peter wrote that "if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." In Acts 11:26 we read that "the disciples were called Christians first in Antioch." This does not teach us that the disciples called themselves Christians but that others called them by that name. In fact, I find no authorization anywhere in the Scriptures for our calling ourselves Christians. I hope I follow Christ at least some of the time, but I know that I do not always follow Him in every particular, and for that reason I personally cannot do myself the honor of calling myself a Christian. As I view it, we are Christians only so far as we follow Christ. Peter shows us that when we do well we are very apt to suffer for it, and if so this is acceptable to God, for Christ left us an example, that we should follow His steps (I Peter 20-21). If we do that, then there is a good possibility that someone will call us a Christian, but as someone has said, "If we were arrested for being a Christian, would there be enough evidence to convict us?"—*Editor*.

A brother told of a godly young woman who was dying of cancer and had no expectation of living but a short time longer. She often spoke of the words, "Lord, I would indeed submit;—And gladly yield my all to Thee:—What Thy wisdom sees most fit—Must be surely best for me." She said she wanted to be able to say those words but could not. The brother saw her just before her death and she told him, "I can sing them now, 'Gladly yield my all to Thee.'" Many a dying saint has had a similar experience. God has reconciled them to death at the appropriate hour and made them happily yield up the ghost.—*Editor*.

Void of the Spirit of God the richest of men are abject paupers.—

THE DEATH OF A BELIEVER

In vain my fancy strives to paint
The moment after death,
The glories that surround the saints
When yielding up their breath.

One gentle sigh their fetters breaks,
We scarce can say, "They're gone!"
Before the willing spirit takes
Her mansion near the throne.

Faith strives, but all its efforts fail,
To trace her in her flight;
No eye can pierce within the veil
Which hides that world of light.

Thus much (and this is all) we know,
They are completely blest;
Have done with sin, and care, and woe,
And with their Saviour rest.

Their faith and patience, love and zeal,
Should make their mem'ry dear,
And, Lord, do thou the prayers fulfil
They offered for us here!

While they have gained, we losers are,
We miss them day by day,
But Thou canst ev'ry breach repair
And wipe our tears away.

We pray, as in Elisha's case,
When great Elijah went,
May double portions of thy grace,
To us who stay, be sent.

—Author unknown.

ISRAEL'S DESERT SCHOOL

Egypt may have been a proper nursery for the infant nation of Israel, but it was no fit place to learn about the God of heaven. Jacob had gone there when the famine came, and like a prince he spoke face to face with Pharaoh; but after a while his children became slaves. That result is just as certain today for those who choose to live in the spiritual darkness of this world, which in many respects is just as evil as it was thirty-six centuries ago. This world will always make bondsmen of God's people.

In Egypt, the Hebrew people learned strange appetites. They liked the prosperity of the place. Even in the midst of all their crying to the Lord, they did not appear to wish to leave Egypt, but only to escape the persecution. But the Lord knew that Egypt and bondage went hand in hand, and He had better things for His people. He allowed the afflictions to grow so severe that His people were made willing to flee, and then out in the desert He taught them the lessons that made them so different from other nations and peoples.

Israel didn't have to spend forty years in the desert. They could have entered directly into Canaan. It was their unbelief and rebellion that made the desert necessary. These are the things that always send God's people to school in tribulations, when they dare turn away from God's kingdom. The desert is a very hard school. It operates day and night, seven days a week, with no vacations. The lessons were simple, but difficult. They had to learn how to live with God, and only those who learned survived. Moses himself had been humbled by forty years in that desert before he was sent to Egypt. Elijah hid in a cave there, until he learned to be submissive to God's will; and Saul of Tarsus too was sent there to tread the paths in the desert which Israel had once walked, and to learn there the true meaning of God's laws—the meaning of grace.

Hard as it is, the desert was a place of miracles. Israel cried, "Can God set a table in this wilderness?" And God did, by sending manna one day at a time, and flocks of quail. Moses cried for water for the people when there was none, and God opened a stream from a great Rock. The wild tribesmen of Amalek appeared, a

people more merciless than the Egyptians. Israel cried, and Moses held up his hands to the Lord, and the Lord sent them victory. Certain envious elders rebelled against Moses, wishing to rule over the people themselves. Some were swallowed up by the earth, and some were persuaded by the sight of Aaron's rod budding. False prophets, like Balaam, appeared, but to offset his evil enticements God gave Israel fearful experiences. Little by little, the people learned through those mistakes.

Did it do any good? Well, consider Israel as they came out of Egypt, divided into tribes and clans, rebellious, idolatrous, ignorant of God, and everyone wishing to do whatever was pleasing to them. Now consider them forty years later with the desert behind them, as they crossed Jordan at Jericho, and notice how orderly they marched around the city, with the priests at their head, with songs and shouts of praise to God. Not a single complaint is heard, not a rebel is to be seen. And God counted them ready to enter Canaan.

The church of God is not an accident, nor is it the result of human invention. To pass from the darkness of nature into the light of the kingdom of God requires a miraculous deliverance, a spiritual experience, a teaching by the Lord Himself. Happy is the people whose faith permits them to escape the hard school of some wilderness! But, if there be rebels, let them know that God is still the God of the wilderness too, and His school is still there for those who require it. God does not fail. ELDER RAYMOND WEBB

SELAH

*"God came from Teman, and the Holy One from mount Paran.
Selah. His glory covered the heavens, and the earth was full of
His praise" (Habakkuk 3:3).*

Right in the middle of this Scripture is the strange word 'Selah'. In II Kings 14:7 we learn that Selah was once a place. It was a city taken by war and the name of that place was changed to Joktheel. A quick look in the lexicon reveals that Joktheel means 'the blessedness of God'. We read the word Selah often in the Psalms. When our eyes cross that word we tend to give pause. We might try to comprehend its meaning. Eventually, we might look that word

up in Strong's Lexicon (a useful tool). There we discover that Selah has a few meanings. First, it means to lift up and exalt. Secondly, it is a musical term, probably showing accentuation, pause or interruption.

Regardless of whether one dwells in Teman, or mount Paran's lofty height, all men born of Adam are found in the same horrible pit (See Psalm 40:2). Sometimes that pit is likened to a dunghill (see 1st Sam. 2:8). Natural man would never give pause, nor crave anything better than the pit or dunghill. How is it that there are some who have escaped? Why have there been some called and charged to preach glad tidings to sin-sick sinners? Surely those delivered from the pit and dunghill had their conversation in times past in the lusts of their flesh, "fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

"God, who is rich in mercy, for His great love wherewith He loved the elect, even when they were dead in sins, quickened them together with Christ, (by grace ye are saved;) and hath raised them up together, and made them sit together in heavenly places in Christ Jesus" (See Eph. 2: 3-5). By God's mercies all the elect shall be delivered from their pits and their dunghills. All the elect shall be given the Spirit of adoption whereby they may call upon their heavenly Father, to the praise of the glory of His grace, wherein He hath made them accepted in the Beloved (See Eph. 1:6). Ought not such blessed creatures, who have enjoyed a divine 'pause' and 'interruption', seek that rest for their souls, (a Selah,) and show forth the praises of Him who called them out of darkness into His marvellous light (See 1st Peter 2:9)?

Geographically it makes no difference where God's people dwell. The Lord knows all, being omniscient. He knows where all His elect are at all times. Perhaps the elect have taken the wings of the morning and dwell in the uttermost parts of the sea. Perhaps they are experiencing the misery of a bed in hell on this earth (See Psalm 139: 8 & 9). God is able to make them hear "in their own lands" without any preacher (See 1st Kings 10:6). For "the hearing ear and the seeing eye, the Lord hath made even them both"

(Proverbs 20:12). Without such amazing grace there would be none able to hear the good news of the gospel.

Indeed the Lord is still about His business, coming to His beloved elect wherever they are. The Lord is still putting His treasure in earthen vessels. God, who commanded the light to shine out of darkness, still shines in the hearts of His vessels of mercy. He still gives them the light of the knowledge of the glory of God in the face of Jesus Christ. The excellency of the power is of God, and not of us (See II Cor. 4: 6&7). He shall quicken all of His elect whether they are in Teman or in Paran or wherever they may be in this world. A dead alien sinner cannot take one step toward God but the elect are never too far from their heavenly Father.

The love of God is greater than any distance. God's love preceded time. Time is a measly measure of distance. Those with a home in the heavenly place of the Lord's Church may realize how far He has lifted them up from the dunghill. In the Church some will hear of heaven and immortal glory, the eternal home of those whom God loves and did foreknow and predestinate. If there is anything worthy of interrupting our busy lives to mediate upon, isn't it the resurrecting power of the Lord's love? Let us pause to rejoice and thank Him for His mercies which endure forever, Selah.

ELDER MARTY HOOGASIAN

ARGUMENTS AGAINST ELECTION ANSWERED

(Part 1)

The Primitive Baptists have long embraced the fundamental Biblical teaching of the doctrine of election. In fact there are few today that hold it as dear and are as firm in their position as the Primitive Baptists. The doctrine of election, as the Bible teaches it, is considered unfair and unjust by popular religionists. It is usually explained away by false teachers and is often described as something pertaining to the apostles, the Jews, a system of plans, etc. In this short series I hope to address some of the popular arguments against election and see if they can stand the scrutiny of the Holy Bible.

One of the more popular arguments presented in regards to the doctrine of election is that election only pertains to the apostles. I have heard this argument made many times by many pastors who do not want to delve into the topic. When asked they will simply tell their parishioners that the Old Baptist are confused and that election is only talking about the original apostles, they will then quote John 15:16. "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." In regard to this particular verse they are correct, the Lord did choose or elect the apostles, however election goes beyond the apostles. For example in I Peter 1:1-2 the apostle Peter addresses the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Therefore, considering that Peter was very well acquainted with the other apostles, it is rather obvious that this letter is not written to them. How do we know this? Peter refers to the brethren that are scattered throughout as "strangers." It is also important to note that Peter refers to these "strangers" as the "Elect according to the foreknowledge of God the Father." The fact that Peter refers to these brethren as the "Elect" would eliminate the possibility that the doctrine of election refers only to the apostles.

This is just another example of how the Bible is perfectly capable of defending itself against the false notions and doctrines of popular religion. In part two I plan to examine the popular argument that election included the Jews only. ELDER BRIAN MOORE

Those who are in the love and service of sin could not rest from the burden of their sins, because they are not burdened with them. The Saviour did not address them when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They are not laboring under a heavy load of guilt, for they prefer a life of sin to a life of holiness.—Elder John R. Daily, 1904.

Both in our secular life and in our church affiliations we will be identified with the company we keep.—*Editor*.

IF IT BE POSSIBLE

“Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men” (Romans 12:17).

Honestly, what goodness has sinful man? If the natural man would take heed to well-meaning advice and “turn over a new leaf,” wouldn’t he just find the backside of the same old leaf? A sinner destitute of an inward work of grace can provide money to his fellow man in need but how often will they? Shall we believe that filthy lucre is the source of blessings for man? Our Lord has not left Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness (see Acts 14:17). Many are the tongues that never express heartfelt gratefulness for the Lord’s providential blessings. Many are they with insatiable appetites, ever hungering but never able to be filled.

Some will say that scriptures teach that we ought not to say to the destitute of daily food depart in peace, not giving them things which are needful to the body. Let us examine that scripture in harmony with other related scriptures. James 2:15-16 says, “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” How easily we overlook the fact that this deals with a brother or a sister in Christ. Some will no doubt ask, “Who is a brother or a sister?” Our Lord answered that question. He said, “For whosoever shall do the will of God, the same is my brother, and my sister, and mother” (Mark 3:35). If this exhortation is meant to supply the bodily needs of all those that lacked a meal in this world, one can only imagine the unending burden placed upon the Church.

Consider 2nd Thess. 3:10 where Paul writes, “for even when we were with you, this we commanded you, that if any would not work, neither should he eat”; and 1st Timothy 5:8, “But if any provide not for his own, and specially for those of his own house,

he hath denied the faith, and is worse than an infidel". It is clear that the onus is not on the Church to provide for the needs of the world at large. There were no doubt many widows in Israel in the days of the apostles but when the number of disciples were multiplied it was the widows amongst the disciples whose daily ministrations were not neglected (see Acts 6:1-2).

It ought to be with thanksgiving to the Lord that any receive of the Lord's bounty. It would be dishonest for man to claim that it is by the labor of his own hands alone that he has brought forth anything good into this world. Let's give all the glory to God from whence all blessings flow! If it is possible we are called to live peaceably with all men. Even the natural man might experience a sort of peace. But the Lord gives to His born again elect, peace; and that peace is not as the world gives peace. The child of God is called to work that peace out as part of our own salvation here in this world (see Phil. 2:12). Some shall not work out their own salvation as taught in Philippians 2:12, and therefore shall not often enjoy the peaceable fruits of righteousness (see Heb. 12:11).

Let's work out our own salvation in fear and trembling, being subject one to another, being clothed with humility. Our Lord said, "Ye have the poor with you always, and whensoever ye will ye may do them good". A child of God knows that a crumb from the Master's table is more than he deserves (see Matt. 15:27). The eyes of the natural man are never satisfied (see Proverbs 27:20).

ELDER MARTY HOOGASIAN

MAN-MADE GODS

It has been said that man is a religious animal—it seems perfectly natural for him to worship some object. Before the fall of man, he had peaceful communion with God, and may have been a natural worshipper of God; but since the fall natural man has always preferred to worship the creature instead of the Creator. Eve, left to herself, was deceived by Satan in the serpent. She heard, believed and obeyed him rather than God, and, under the influence of Satan, successfully tempted Adam, her husband, who was not deceived,

but deliberately preferred the favor of his wife to that of God, to follow her in the transgression of the Divine commandment not to eat of the forbidden fruit of the tree of the knowledge of good and evil. The devil has been the god of this world—of the unregenerate portion of mankind—ever since. There are today hundreds of thousands of avowed devil worshippers in Asia and Europe; and there are today hundreds of millions of human beings, all over the world, who, while professing to worship different objects, are real worshippers of the devil—that is, they imitate and serve and obey him in the gratification of their selfish, carnal, and sinful appetites, and they prefer anything and everything in the universe or in their imaginations to God.

In the early ages of the world men made gods of the sun and moon and stars; then of imaginary persons, gods and goddesses, who they supposed inhabited the heavenly bodies, and resembled but surpassed man in knowledge and power, and who never died, and many of whom were monsters of wickedness. Then they made gods of the spirits of their dead ancestors, and of images of those ancestors, and of their other pretended gods in human form; then of animals and their images, and plants, and even stocks and stones.

Isaiah, in the second chapter of his prophecy which closes with the exhortation to “cease from man, whose breath is in his nostrils, for wherein is he to be accounted of? or of what account is he?” says that even the land of Judah is “full of idols; they worship the work of their own hands, that which their own fingers have made, and both the mean man and the great man bow down” to these idols.

The chief idol of the Roman Catholic mythology is Mary, the mother of Jesus, whose picture appears *above* that of the Father, Son, and Spirit in the Vatican palace at Rome, and who is blasphemously called “the Mother of God,” and to whom the Catholics make supplication to influence her Son to have mercy upon them; and in the same palace there is an appropriate conglomeration of the images of their saint-gods with the gods and goddesses of the old Greek and Roman mythology. One of these classes can do just as much good as the other to a poor sinner who

is in need of light and comfort, strength and salvation—neither of them can do any good at all.

In the same second chapter of his prophecy, Isaiah says that the land of Judah is “full of silver and gold, neither is there any end of their treasures; their land is full of horses, neither is there any end of their chariots.” This multiplication of silver and gold, and horses and chariots, the sources and means of pride and corruption, oppression and war, had been forbidden by the Lord to His people (Deut. 17:16-17; Prov. 23:4). Christ says, “Ye cannot serve God and mammon (wealth),” and He commands us to lay up for ourselves treasures, not upon earth, but in heaven, “for where your treasure is, there will your heart be also” (Matt. 6:21). And Paul says that “covetousness is idolatry” (Col. 3:5), and that as we brought nothing into this world, we certainly can carry nothing out, and having food and raiment we should therewith be content; and that they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil (a cause of all *kinds* of evil), which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows; but thou, O man of God, he says to Timothy, flee these things, and follow after righteousness, godliness, faith, love, patience, and meekness (I Tim. 6).

Money, or something of a money value, is one of the chief gods of the human race, and for its possession the great majority of mankind seem to be willing to sacrifice everything else, temporal and eternal. The insatiate greed of gold is one of the most hardening, narrowing, and degrading forms of idolatry. The Lord Jesus Christ, the Judge of quick (living) and dead, says, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (Matt. 19:24). And yet when men get hundreds of dollars, they want thousands. When they get thousands they want millions; and when they get millions, they want billions; and if they could get billions, they would want trillions. In this mad service of self and Satan, they work themselves almost or quite to temporal death, only to leave every cent behind them at

last and to be plunged into the horrors of eternal death. Such is the wisdom of a world dead in sin!

But, besides making gods of the devil and the heavenly bodies and their imaginary inhabitants, and dead ancestors and saints, and animals and plants, and images and money and property, men make gods of the honors of the world and of all sorts of sinful and suicidal indulgences; and many make gods of human institutions, worldly religions, secret or open; of outward rites and ceremonies, forms and ordinances, the most of them invented by men, but some of them enjoined by the Lord only upon certain people.

The brazen serpent was an ordinance of God, but, when the Israelites idolized it, the godly king Hezekiah broke it to pieces (II Kings 18:4). We are to receive the Scriptures as the written word of God; but we are not to idolize any truth or commandment contained in them. We are to worship no other being and no object but the living and true God. We are not to idolize a parent or child or relative or friend; nor baptism, nor the church, nor any denominational name nor any deceased or living minister of Christ, nor any periodical, or editor, or writer, or any form of words or form of worship.

We are to worship absolutely no one and nothing but God; for, as the prophet Isaiah declares in his second chapter, with an awful sublimity infinitely above everything in uninspired literature, the day of God's righteous visitation and fiery judgment upon our proud and idolatrous race is coming, when men shall contemptuously cast their once valued but then worthless and ruinous idols to the moles and to the bats, into dark holes and ruins, and shall seek in vain to flee themselves into clefts and caves away from the terrible glory of the majesty of God, when the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted, and when He will utterly and eternally abolish all the idols of men and cast their worshippers, as John tells us, into the lake of fire and brimstone, which is the second death (Rev. 21:8).—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1903.

If we could see the human race as God sees it, how our feathers of pride would fall!—Elder John R. Daily, 1905.

UNMOVEABLE STEADFASTNESS

The world is ever changing. Man is never satisfied. Misers are continually grasping after the petty riches of this old earth. The aspiring politician is striving to ascend the ladder of fame. The voluptuary is seeking the gratification of His love of pleasure and luxury. The religionist, who knows only the externals of his profession, is clamoring for a "progressive gospel." It is thought and asserted that a doctrine and practice that is not "progressive" is not the full gospel of Christ. The meaning of *progressive* is: moving forward or onward; improving. It is supposed that Christ in giving His disciples His doctrine and practice, intended they should only have a few facts that were then essential for them to know, and that His followers in subsequent years should employ their skill in devising other duties to be performed and searching out other truths to be taught and believed. That kind of religion is a progressive one. It changes to suit the advancement of other matters pertaining to the world. It is the world's religion, and of course the world will change it. It's being progressive proves it to have been imperfect heretofore, and still imperfect, for what is perfect cannot progress.

Look at the changes that are being made in the practice and teaching of the various churches founded by man. Many founders of churches are now in their graves, but if they could rise from the dead they would not recognize the churches they founded. Amid all this fluctuation, it is gratifying to see some standing on the old platform of divine truth, and hear them raising their voices against any change in the faith that was once delivered to the saints. The ambition of such is to know what is required to be believed and practiced, knowing that the true doctrine and practice is already perfect and therefore non-progressive.

How absurd it is to suppose that the touch of man's polluted hand will improve what Jesus has given us! Paul exhorted the children of God to be steadfast and unmoveable. Let the world change, and let popular religion change, but let the true followers of Christ be satisfied with what He has given them. To say that a

doctrine and practice that is progressive is alone the full gospel of Christ is to set aside the authority of God's word and join in with the world. There can be no more change in the old gospel of Christ than there is in the light of the sun. "Progressive?" indeed not!

The same melting story of Jesus that gladdened the hearts of the shepherds and aroused the anxiety of the wise men of the east, still meets with a glad reception on the part of the poor pilgrims of earth. It may grow irksome to the worldly wise, who ask for a "progressive gospel," but the simple babes of the dear Master's household will continue to ask for it, declaring they can feed on nothing else. O, fellow undershepherds, let us be faithful in giving it to them! They must have the sincere milk of the word or they will not thrive. No change can be made in pure milk, and none is needed. Any addition to it of other substances only renders it that much impure. Who ever heard of milk being progressive? Intoxicating drinks may be, but pure sweet milk never will be.

We do not care so much for the stir the churches of the world are making to improve their "gospel" (if it may be called one), but we were greatly startled to read from the pen of an editor of what claims to be an Old Baptist paper, the following statement: "A gospel and practice that is non-progressive cannot be the full gospel of Christ or the practice of Primitive saints." The only progression that can be made in the practice that members of the church of Christ follow, is to get nearer to the line of duty in which the Primitive saints walked. This does not indicate that the practice required of them in the word of God is a progressive practice. That practice, like the gospel, being perfect, can never be improved. Any change that is made in that gospel or practice is *retrogressive* instead of *progressive*. It is evident, therefore, that what some consider progressive is, in reality, retrogressive.

To be steadfast and unmoveable does not mean to be inactive like one standing or sitting still. On the contrary, it means to be always abounding in the work of the Lord, for Paul says, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." This work is sufficient for our constant employment.—**Elder John R. Daily**, *Zion's Advocate*, 1904.

OBSERVATIONS ON ISAIAH 26:12

“Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.”

Years ago I had a brief written discussion with a brother who used this verse in an effort to support his professed belief in “unlimited predestination.” He claimed to believe that God not only predestinated *His people* but everyone else as well, and that He also predestinated *all* the works of all men, both good and evil. In other words, he argued that God’s predestination is *unlimited*—it applies to everyone and everything—not just to the destiny of God’s elect but to the works of men as well, whether those works are honorable or disgusting, righteous or unrighteous, venerable or vile. I do not at all believe everyone who holds to this doctrine is an ungodly *person*, but they are certainly holding to an ungodly *doctrine*.

I have consulted no less than seven authorities on the Hebrew language, and all of them, without exception, testify that Isaiah 26:12 may be rendered—“Thou also hast wrought all our works *for us*,”—and they apply it to the good things the Lord has done in behalf of His people—all their mercies and deliverances—things which they could not do for themselves, and for which He is due all the glory and praise. None of them apply it to sin and wickedness, and they were wise in not doing so, for God certainly has not wrought any wickedness, either *in us* or *for us*. He *has* wrought a work of grace within the hearts of His people, but *sin* entered into the world by *man*, not by Divine decree.

When Adam violated God’s law in Eden his act in so doing was described as *disobedience* (See Rom. 5:19). This was not an act that God wrought in him, but a voluntary, willful, transgression of the one law God had given him. If this deed of his had been “wrought in him” of God, it certainly could not have been an act of disobedience on his part but it would have been an act of passive obedience, something over which he had no control, and therefore he would not have been held accountable or responsible. If God decreed that Adam must rebel, then He decreed disobedience; and

if He decreed disobedience, then He is the Author of sin. *Perish such a wretched thought!*

Acts 4:27-28 reads as follows: “For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” Some try to make this scripture prove that God has predestinated everything that comes to pass. But notice, it does not speak of anything being *predestinated*, but rather of things which were *determined*. And even if we allowed, for arguments sake, that God *made* these people do everything they did on *this* occasion, that certainly would not prove that He makes them do everything they do on *every other* occasion (See for instance Jer. 7:9-10).

It has rightly been pointed out that God can fulfill that which He has determined in either of three ways—by effecting it Himself, doing it by others, or *suffering* it to be done. Perhaps there was a combination of these methods used on this occasion, but one thing is certain—God never *makes* men sin. Why should He *make* men do what they already *desire* to do? The crucifying of Christ was something these men desperately *desired* to do, and God merely *suffered* them to do it by temporarily removing His providential restraints for a sufficient length of time to accomplish the purpose, but all the while ordering and overruling all these events so as to ensure that His purpose in the redemption of His people would be carried out in accordance with His Divine will.

We dare not interpret this or any other scripture in such way as to attribute the authorship or cause of sin and wickedness to God. Christ was “delivered” unto men to be crucified (Acts 2:23), but it was their “wicked hands” that did the dastardly deed. There is a lot of difference between Christ being *delivered* into their evil hands and God *decreeing* that they would crucify Him.

Men are not robots, moved about like chessmen by Divine decree, but they are responsible creatures under law to God. Their works are not “wrought in them” in the sense that their works are a product of God’s irresistible bidding, thereby making them passive

in either obedience or disobedience. If God had been of a mind to foreordain the works of men, His holiness would have demanded that He only foreordain their *good* works. But according to the unlimited predestinarians God has predetermined *all* things, both good and evil. If that were true then God would have predetermined that He would forbid Adam to eat of the tree of the knowledge of good and evil, and at the same time predetermined that he *must* eat of it. In other words, God would have decreed two opposite things—two conflicting things. He would have decreed *against* His own decree. Does this sound like a workable theology to you? Does it sound like the doings of an all-wise and all-knowing God? It certainly doesn't to me. May we be given wisdom and knowledge that we may never attribute ungodly things to the pure and holy God of heaven and earth.—*Editor.*

SAVED BY THE WORK OF CHRIST

Popular religion says that the work Christ performed when He came into the world did not, and does not save anyone, but that His work constitutes an *offer* of salvation to whoever will accept it. In other words, what He accomplished did not save a single soul, but it is man's *acceptance* of what He did that saves them. According to this theory no one is saved for heaven until or unless they accept Christ, and it is at that point that the redemptive work of Christ is applied to them. The work of Christ, they say, is of no effect and does no one any good unless they accept it.

Now, under this scenario, is Christ the Saviour, or are those who accept Him their own saviour? If a man will not be saved unless he follows a certain procedure, regardless of what Christ has done, how can Christ be his Saviour? If that procedure is necessary, and the man complies with that procedure, is he not his own saviour? A Saviour is one who saves. But according to the above scenario Christ did not save anyone—He only made it possible for people to save themselves. But where does this leave those who never learn of the offer? Where does it leave that segment of humanity that is incapable of rational thought. Where does it

leave those who die at too young an age to comprehend the meaning of such an offer?

The Scriptures say nothing of Christ “making salvation possible,” or *offering* redemption. Neither do they say anything about people “accepting Him as their personal Saviour.” Instead, they show the work of Christ to be a *finished* work. He came to “*save* that which was lost,” not to *try* to save (Matt. 18:11). In First Thessalonians 1:10 we are told that Christ “delivered” (past tense) His people from the wrath to come. Second Timothy 1:9 makes it very clear that God’s people are saved, and called with an holy calling, not according to their works, but according to His own purpose and grace, which was given them in Christ Jesus before the world began. In Revelation 5:9 we are told very emphatically that Christ “redeemed” His people “to God” (past tense) by His blood “out of” every kindred and tongue, and people, and nation. Notice: they were “redeemed to God,” not *made redeemable*. And, Christ did not redeem *every person of every nation*, but He redeemed a people “out of” every kindred and nation. Nothing could be plainer. Christ gave Himself for “the church,” that is “His own elect,” not for *the whole Adamic world* (See Eph. 5:24). This elect number is the “every man” of Heb. 2:9 and the “whole world” of 1st John 2:2. Otherwise the Scriptures contradict themselves. Christ laid down His life for “the sheep,”—*not for the goats* (John 10:15); for the “vessels of mercy, which he had afore prepared unto glory,”—not “the vessels of wrath fitted to destruction” (Rom. 9:22-23).

There can be no doubt about it. It was the precious blood of Christ by which His people were (past tense) redeemed (I Peter 1:18). It was not with corruptible things such as silver and gold. It was not left for man to add anything to it. Christ met all the requirements of the law and totally satisfied divine justice in behalf of His people. And in the final day He will present them to the Father, saying, “Behold I and the children (*all of them. Ed.*) which Thou hast given me” (Heb. 2:13). They will constitute “a glorious church, not having spot, or wrinkle, or any such thing” (Eph. 5:27), not because of anything they have done, but because of what Christ

has done for them. Christ will receive all the glory for the salvation of His people. He does not share that glory with any of those that He saved. Good works are very important in their place, and are incumbent upon all those who have been created in Christ (Eph. 2:10 & Titus 3:8, 14), but they have nothing to do with the eternal salvation of the elect. That is by God's grace alone. When people get this straight in their mind, they are well on their way to a knowledge of the truth.—*Editor*.

ESCHATOLOGY

Eschatology is the doctrine of the last or final things, which are to occur in the history of the human race. This doctrine, as plainly taught in the Scriptures, embraces three inseparable facts: 1st, the Second Personal Coming of Christ to this world; 2nd, the resurrection of all the dead, and the change of all the living; and 3rd, the final and eternal judgment of the human race.

Even in the apostolic age, Sadducean rationalism and pseudo (false) spiritualism denied these facts; and proud, infidel philosophers have ever since denied them. The skeptical theologians of Europe and America deny them today. The Two-seed Baptists, about 1830, spiritualized away these great and awe-inspiring Bible truths, and in 1841 some Primitive Baptists denied the judgment after death, and a few years afterwards they denied the resurrection of the body; and a few years after that they denied the Second Personal Coming of Christ. But the great body of the Primitive Baptists always have believed, and now believe, and will always believe that Christ will come in person or body a second time to the world, and then raise the bodies of all the dead and change the bodies of all the living saints, and then in inconceivable majesty, righteously award to every human being their eternal destiny.

A denial of these unquestionable and momentous declarations of the Holy Spirit in the Scriptures is condemned by the apostle Peter as "willing ignorance" and "the error of the wicked"; and he solemnly warns the people of God not to be led away by this delusion, and thus to fall from their steadfastness (II Peter 3:5, 17).—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1918.

A SYSTEM THAT IS JUST

The ark was built only for Noah and his family. None entered but those for whom it was prepared. But all went into the ark who *wanted* in. None were turned away. Just so in grace. No broken-hearted penitent sinner has ever been turned away. All who have ever come unto God by Jesus Christ have been admitted.

Unless your plan takes some to heaven who do not want to be saved—some who do not come to God through Christ, it cannot be a broader system than ours. But the secret of it all is, none come except those whom God draws by His Spirit. If you have ever been drawn to God; if you have ever repented of sin; if you have ever truly prayed, “God be merciful to me a sinner;” if you have desired truly to be saved from sin and to live with God and His Christ and with all the redeemed in Glory, the ark of salvation stands open wide to you and you will most certainly reach heaven at last.

If you do not desire salvation; if you love sin and prefer the company of the world to the assembly of the saints; if you desire the companionship of the devil rather than of the “man of sorrows,” why should you complain if God presents a plan of salvation that shuts you out?—Elder William H. Crouse, *What is Truth*, 1918.

ASSOCIATION NOTICES

THE EBENEZER ASSOCIATION will be held on Friday, Saturday, and until noon on Sunday, August 8, 9, 10, 2008. The meeting will be hosted by Happy Creek Primitive Baptist Church in Front Royal, Virginia. For information call Elder Gary Utz, at 540-636-9434.

THE KETOCTON ASSOCIATION is scheduled to be held jointly with all the churches of the Association at the Middle School on Waterloo Street in Warrenton, Virginia, on Friday, Saturday, and until noon on Sunday, August 15, 16, 17, 2008. For information call Elder J. R. Kosch, at 1-540-898-1577 or Bro. L. E. Farley at 1-301-223-6195 or Bro. Evan Ollinger at 1-540-347-3538.

UNION MEETINGS

BATTLE RUN, Rappahannock County, Virginia, will hold their union meeting on Second Sunday, June 8th. Elder Forest N. Atwood, Pastor - Phone (540) 652-6482.

MARTINSBURG, Martinsburg, West Virginia, will host their union meeting on Second Saturday, June 14th. Regular services will be held on Sunday, June 15th, at 2:30 p.m. Elder Gary N. Utz, Pastor - Phone (540) 636-9434.

BARROWS RUN near Warrenton, Virginia, will hold their union meeting on Fourth Sunday in June. All day Saturday and until noon on Sunday, June 21st and 22nd. Elder Richard Cox, Pastor - Phone (540) 547-5180.

WHITE OAK (On the White Oak Road, 6 miles east of Fredericksburg, Va.)—will hold their union meeting on the third Saturday in July (July 19th) with regular services on Sunday, July 20th. Elder John Nichols, Pastor - Phone (301) 893-0655.

HAPPY CREEK, Front Royal, Va., will hold their union meeting beginning on Friday night at 7:30 and going through Sunday of the 4th weekend in July (July 25, 26, & 27). All day Saturday and Sunday. Elder Gary Utz, Pastor - Phone (540) 636-9434.

SOUTH RIVER of Browntown, Va.—Saturday before the first Sunday in August (Aug. 2rd) at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va.—all day Saturday only. Elder Jonathan Cook, Pastor - Phone (301) 682-7027.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Elder Ernest Long, Va., \$10.00; Betty Jo Lael, Va., \$5.00; Erma T. Goetzing, Va., \$10.00; Bro. Delma Wilson, Va., \$10.00; Little Zion Primitive Baptist Church, Mi., \$25.00; Dora M. Hylton, 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 2009

MT. BETHEL - Three Churches, W. Va.; Meets each 2nd Sunday at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sister Deborah Heare Mayhew, Clerk, HC 79 Box 36, Romney, W Va. 26757, Tel. (304) 822-7134. Aug. 2009

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

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625. April 2009

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. 2008

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 2009

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

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

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2009

FOURTH SUNDAY

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

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

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

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

OLD HARFORD - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or I95 exit 74 to Md. 165, turn right and go three miles to the church on the left; Meets each 2nd and 4th Sundays at 10:30 a.m.; Annual meeting the second weekend in May; Elder Richard Tillman, Pastor, 6 Brandywine Drive, Shrewsbury, Pa. 17361, Tel. (717) 235-3369; Anita Reedy, Clerk, 1324 Harford Square Drive, Edgewood, Md. 21040, Tel. (410) 671-9483. Nov. 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. 2008

EVERY SUNDAY

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

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

TEN-MILE CHURCH - 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 2009