

# Advocate and Messenger

146th Year                      MARCH 2007                      No. 3

---

## Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
-------------------------------------	--	--------------------------------------

---

**THEN WE'LL KNOW**  
O, who can tell the wonders of  
Our great Redeemer's endless love,  
Or who by search can amply trace  
The bound'ries of His wondrous grace?

Who, by the closest of exam  
Can fully know the Great I AM?  
What eye can peer into His heart?  
For now we only know in part.

One day we'll better understand  
As we ascend to Glory Land,  
When Jesus comes to claim His own  
And then we'll know as we are known.

8-24-06                                      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 Remington to Summerduck (about 10 miles); Meets each 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 215A Fernwood Place, Warrenton, Va. 21086, Tel. (540) 349-5844.

Dec. 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

March 2007

No. 3

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

## OBSERVATIONS ON MATTHEW 5:1-12

The Lord describes a number of things in Matthew 5:1-12 that the children of God are likely to experience in a more or less degree at some point, or points, in their lives. The fact that the Lord has made them blest characters is manifest by the attitudes and dispositions they possess, and by the way the world views them and treats them. If the Lord makes them aware of the corruption of their own nature and blesses them to see and feel their utter dependence upon Him for life and salvation, they will, without doubt, be poor in spirit. As sure as a man who has no worldly wealth is poor in a *physical* sense, just that sure those who have been stripped of their own righteousness are poor in a *spiritual* sense. It is only those who are spiritually thirsty and who "have no money" (no merit or righteousness of their own) who are equipped to freely obtain and enjoy the blessings of the gospel and its

ordinances (see Isaiah 55:1).

No man can voluntarily feel and regret his own corruption, and neither can he spontaneously, or of his own accord, fall prostrate before the Lord in utter helplessness and spiritual poverty. Such a state is one to which he would never come of his own will, therefore if he ever comes to that place he must be *brought* there by grace. God said to Israel of old, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (Zeph. 3:12). Consequently, it is the Lord who first afflicts them and then, as a result of the affliction, makes them poor—and both the affliction and the poverty are of a *spiritual* nature.

What a vast difference there is between *God's* thoughts and ways and man's thoughts and ways (see Isaiah 55:8). Who among the ungodly class of men and women would ever chose for themselves a lowly and humble frame? Which of them would ever think for a moment that a state of mournfulness and meekness was a blessed condition? None of them would ever equate hunger and thirst with blessedness, nor would it ever occur to them to be of a merciful disposition. They would never desire purity of heart or seek to be peacemakers. Therefore anyone who possesses these spiritual characteristics has them only because of the inward work of the Holy Spirit, and such as possess them are the only ones who will ever have any occasion to be persecuted because of righteous living.

Insofar as we can see and feel these traits in ourselves we will have precious and comforting evidences that we are indeed blessed characters. Do we feel to be void of any quality or character that would endear us to the Lord, and do we feel to have no righteousness of our own that we could plead before the judgment bar of God? Then the evidence is that we are one of those humble souls who is "poor in spirit." And if we are truly poor in spirit then we will often find ourselves mourning over our own failures and imperfections, as well as over anything else that we know to be displeasing to the Lord and detrimental to His cause.

With the poet I have often asked, "What was there in (me) that could merit esteem, Or give the Creator delight?" And my only answer has been that, "In me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18). Why did the Lord long ago bring me to His blessed feet in contrition of soul and anguish of heart while

leaving hordes of others to go on in their blissful ignorance of divine things and spend their days in an avid pursuit after material things? Again quoting the same poet, "'Twas even so, Father, we (I) ever must sing, Because it seemed good in Thy sight."—*Editor*.

---

### WHAT IS YOUR LIFE?

What a sobering question James puts forth here (4:14), and what a solemn answer he gives: "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." That which gave rise to the question James asked was the fact that it is so common among men for them to speak of what they intend to do today or tomorrow, and to either forget, or else refuse to consider, that they *do not know* what tomorrow holds.

It is haughty and irreverent for a man to speak of what he is going to do in the future without acknowledgment, or regard for, what might be the will of the Lord in the matter. Hence, he ought to say, "If the Lord will, we shall live, and do this, or that (ver. 15). The first consideration is, shall we *live* long enough to carry out our plans. If we do not *live* we will not do anything. If we do not *live* we will have no tomorrow in which to *act*! Consequently, "*If the Lord will*, we shall live:" that is, our life will be continued for such time as He is pleased to sustain it.

Over the years I have observed a regrettable forgetfulness and failure on the part of many to use the phrase, "The Lord willing," or "If the Lord will," when speaking of upcoming events, scheduled meetings or appointments. I would much prefer to hear them make generous references to our total dependence upon God such as the disciples of Christ made in Acts 21:14 when they said, "The will of the Lord be done." Our Saviour set us a good example when He said, "Not as I will, but as thou wilt." *The Lord willing* we will live, and do this or that—and if He is *not* willing, we won't. We need to not only *remember* that fact but publicly *acknowledge* it, over and over, each time occasion affords an opportunity.

The brevity of life is a serious consideration for us all. Somewhere I heard the statement that *the longest lifetime is short to look back upon*. I have never heard any aged person argue with that maxim.

Those moments that seem longest to us now will not appear that way after they have had time to fade into the distant past. What more appropriate comparison could have been used than the likening of our lives to a vapor? We do indeed appear on this earth “for a little time” and then we vanish from the walks of men. The text is not teaching annihilationism, but rather it is reminding us of the fact that life on earth is a fleeting thing, and that we should reverently take that fact into consideration in all we do or intend to do. If we expect to perform the duties that the Lord has given us to do we had best be up and about that business for we do not know whether there will be another opportunity. Our vaporous moments here may come to an end sooner than we think or expect. All life hangs by a thread, and is sustained only by the hand of mercy. Let us use it well while we have it.—*Editor.*

---

### IT MATTERS WHAT WE BELIEVE

On numerous occasions I have heard people remark that it really doesn't matter what we believe religiously just so long as we are sincere and we try to live right. The apostle Paul certainly didn't take that view of the matter. He showed us that those who preach a perversion of the gospel are only troubling God's people, and he twice asserted that those who thus troubled them are to be accursed (See Gal. 1:6-9). Hence, there is a vast difference between believing and obeying the truth, and believing and obeying a lie. The sincerity of a person's belief of an untruth will not lessen the consequences of his being wrong. It will not, in any way save him from the penalty of going contrary to God's word.

If one will read Deuteronomy 4:2 & 12:32 & Rev. 22:19 he will see very clearly what God's view of the matter is. Proverbs 30:6 says, “Add thou not unto his words, lest he reprove thee, and thou be found a liar.” If it did not matter what we believed so long as we were sincere then it wouldn't matter what we added to the Lord's words, and neither would it matter what we took away.

The apostle's words in Romans 16:17-18 are very pointed on this subject. We are instructed to avoid those who go contrary to the doctrine that we have been taught out of God's Book. We are to mark them because such persons are not serving our Lord Jesus

Christ but themselves. Not only that, but they are deceiving the hearts of the simple by their appealing words and fair speeches. Yes, it does indeed matter what we believe. It matters a great deal. It can mean the difference between happiness and fulfillment, or confusion and misery.

It has been truly said that all the sin that has darkened human life and saddened human history began in believing a falsehood. Who will say, in the light of Eve's experience and its awful consequences, that it does not matter what man believes so long as he is sincere in it?—*Editor*.

---

### THE HARMONEOUS WORK OF THE GODHEAD

If a person was embraced in God's love in eternity, then he was likewise chosen in Christ at the same time; and, having been chosen in Christ, he was consequently redeemed by Him. Then, as Christ has died for him, at some point in time the Holy Spirit will quicken him into divine life. The three persons in the Godhead never work in opposition to each other, but they are always in perfect agreement. They all work with the same elect family. They never deviate from that course. Just as there can be no such thing as an elect for whom Christ did not die, so there can be no such thing as an elect who is never born of the Spirit. All things that are included in the work of the Godhead toward the eternal salvation of the elect *works together* for their good and will, without fail, issue in their ultimate occupation of heaven. There can be no uncertainty as to the eternal security of the saints. The only way any of them could be eternally lost would be for the work of God the Father, God the Son, and God the Holy Spirit to fail. It is unthinkable that one who is loved by the Father with an everlasting love from all eternity, redeemed by Christ on the cross, and quickened by the Holy Spirit, should finally fall away and perish. Who is so brazen as to contend that all the combined and momentous works of the Godhead are still not sufficient to keep God's people from possibly perishing and being cast into the lake of fire? We will not join with those who attribute such failure to God. "He hath done whatsoever He hath pleased" (Psalm 115:3): consequently, if it had *pleased* Him to save the whole human race, He would have done so.—*Editor*.

---

### O WHAT LOVE!

May be sung to the tune "It Is Well With My Soul"

When Jesus appears to the eyes of my soul  
 And I am engrossed in His love,  
 My heart seems to soar above all things below  
 'Tis as though I have wings as a dove.

O what love, glorious love, O what grace, saving grace,  
 O what love, O what grace, from above!

Sometimes I seem near to the portals above  
 And almost can see through the veil  
 But then there are times when the Lord seems withdrawn  
 Yet I know that His love will not fail.  
 Love abides, love abides, E'er abides, never dies,  
 His great love, to my soul, never dies!

Though burdened with sin in this present evil world  
 Awaiting are pleasures untold  
 Beyond this dark vale there is endless delight  
 With a glorified body and soul.  
 Glorified, sanctified, purified, satisfied,  
 Glorified, with my Lord, to abide!

When life here is ended and we fly away  
 To regions above earthly woes,  
 We'll know no more pain, and we'll shed no more tears  
 For the Lord will have vanquished our foes.  
 O what peace, perfect peace, lasting peace, joyous peace,  
 Wondrous peace, with the Lord, ne'er shall cease!

12-5-06

R.E.H.

---

There is a vast, immeasurable gulf between God's *omniscience* and our *ignorance*; His *omnipotence* and our *weakness*; His *holiness* and our *depravity*, etc. What great reason we have to humble ourselves before Him and to unreservedly trust our all into His capable hands—and how foolish it is *not* to do so!—*r.e.h.*

---



### SUCCESS OR FAILURE?

The Lord's church was not created for good or easy times, but for those which try the souls of disciples. It was not made so much for comfort as for guidance. It was not made for the personal honor of any man or set of men, but for the glory and praise of God. It was not made for entertainment, but for instruction in the gospel of Christ. It was never intended for the salvation of the ungodly world, nor has it prospered when those who trust in great numbers, in material wealth or fame, manage to get into positions of leadership. In fact, it has not prospered when there was nothing for the saints to do or to pray about.

Ambitious men in our time, as in former times also, have ever tried to make the Lord's church into something it was never designed to be. Invariably men of that sort will compromise portions of the doctrine of the Bible, they will turn from the apostles' examples in practice, and they will substitute human activities for spiritual worship, their own pretended wisdom for the prayerful judgment that God gave His church. But the true church is a city sought out by those whose strength is their faith, and who live by God's providence and grace (Isa. 62:12, and 2 Chron. 20:4). These do not want a show, they want spiritual food, and they will starve to death if they remain in the grip of man-made religion. The reader surely knows how Jesus answered John the Baptist, in prison and alone, when he seemed to doubt the success of the Lord's work (Matt. 11: 3). If success is measured by human approval, then John must have felt to be a failure. The Lord's answer assured John that far from failing, his work was a complete success, for he said to John's disciples, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." The popular religion of that day did none of those things. (See also Luke 10: 30-35).

Men who are religious but selfish have often boasted of their own efforts (Matt. 7:21-23) but the Lord disowned them. They

---

have builded upon other foundations, (Matt. 7:24-27), but they cannot endure the storms of life. They have adorned their forms of worship with all manner of activities attractive to men (1 Cor. 3: 10-13), but it will be tried in the fires of life. And they have brought into the Lord's house those without the wedding garment of respect and reverence to the King (Matt. 22: 1-14), but eventually they are set outside the circle of true fellowship. It is impossible to be successful in the eyes of the King unless his instructions are obeyed.

Churches of all orders today are having difficult times, not merely the Primitive Baptists. There are good reasons for this. We have had too much prosperity for too long, so as a nation we are like the Laodicean church (Rev. 3: 14-18), and too materialistic. Economic conditions have caused many people to leave the little country churches to go looking for jobs elsewhere. Declining moral standards have also affected our churches, for people have challenged God's word and His right to rule over them in every level of society. As Isaiah said, people use His name, but want nothing more from Him (Isa. 4: 1). At the same time, they have chosen leaders, as did ancient Israel when they chose a king named Saul, who lacked the knowledge and fear of God. Nor have Christians responded as they should, for they too often go into hiding or remain silent to all the abuses, when they should be utterly rejecting them.

It is impossible to have a spiritual church except on God's terms. If what I have written seems negative or discouraging, let me assure you that God will no more fail today than Jesus failed. God has a church and a ministry, and they will still be here when our Lord returns. Even in Babylonian captivity, was there not a Daniel, an Ezekiel, a Jeremiah? God is purging His church today, and it needs it badly. But there are still people who love God and treasure the old paths. Recently I told my people that if I could not worship there in the old ways, then I would go looking for a church where I could do so. I know it exists, and always shall. My advice to God's children is, if you cannot respect the man who preaches, and you do not approve of the downhill course the church has taken, and if you cannot in love correct the matter, then by all means go

find a spiritual church that behaves as it should. You need not die with them.

In speaking recently from the Book of Ruth, I pointed out the providence of God who caused a man named Boaz (a descendant of Rahab of Jericho) to be in need of a wife, and at the same time brought a girl named Ruth from Moab to be his wife, and the two became the ancestors of King David, and also of Jesus. God's hand is not shortened nor become weak.

The experiences of the saints of God are rich with occasions when He has preserved them from great troubles, and led them to others with the same precious faith (Psalm 107). He is still able to make a spiritual home for those His poor and needy people (Zeph. 3: 12). Do not be discouraged, for your God cannot fail. But see that we walk in His paths, so we may walk with Him.

ELDER RAYMOND WEBB

---

### HIS OWN COUNTRY

“And when He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?” Matthew 13:54-55.

Imagine Jesus teaching in that synagogue. His teaching was astonishing! Isn't it typical that stupefied men would rather justify their naïveté than to humbly rejoice in God's doctrine? The Scriptural record has those of the synagogue asking, “Whence hath this man this wisdom, and these mighty works?” There was no denigration of the truth, but rather a perceived alienation. So it still is today.

When worshippers come together most speak of God's grace, but the mighty works of salvation are often ascribed to the works and whims of man. Doesn't it seem ironic that the worldly denominations receive members from other faiths and orders into their congregations by the works of men (alien immersions), but reject the gospel truth that there is a proper candidate for baptism, a proper administrator of that ordinance, and a single Church that

---

Christ Himself builds?

But then again how can these believe, which receive honour one of another, and seek not the honour that comes from God only (see John 5:44)? Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). Campbell, John Smith, Calvin, Luther, and a thousand others have come in their own names. Their followers are quick to proclaim their founders' names and their doctrinal distinctives.

Where is the Scripture announcing such men (notice Mark 13:21-22)? But the Scriptures that predict the coming of the Old Baptist named John seems easily neglected! Doesn't the word of God say, "Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Isa. 40:3 & Mark 1:1-3)? The Old Baptists are still proclaiming, "Behold the Lamb of God which taketh away the sin of the world!" And of their Lord Jesus Christ, Old Baptist ministers still declare that "He must increase, but we must decrease" (John 3:30).

The worldly denominations rejoice not in the wisdom from above. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy (James 3:17). Though it is easy to be intreated, there are many walking in the counsel of the ungodly, standing in the way of sinners and sitting in the seat of the scornful (see Psalm 1:1) who seem to prefer envying, strife, confusion and every evil work (see James 3:16).

Of our Lord some in that synagogue asked, "Is not this the carpenter's son? Is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas?" But Jesus said, "A prophet is not without honour, save in his own country, and in his own house." If ever there was a prophet preaching that ought to have been revered and honoured it was Jesus! How many blasphemously bear the title "reverend" today?

None of us were alive when our Lord went into that synagogue and preached. But I believe that He is still preaching through His

preachers today. Today there is a holy nation, the Lord's Church. It is God's Promised Land of milk and honey for His obedient children. Today God has a Household (see Eph. 2:19), a Household of faith (see Gal. 6:10), where Jesus Christ is Lord and King. There Jesus is honoured, praised and worshipped by His true worshippers! There they do not ask is this the carpenter's son? Instead, Jesus is declared the only begotten son of the Father! The Old Baptists rejoice in the love the Father hath bestowed upon us, that we should be called the sons of God. The world knoweth us not, because it knew him not (see 1 John 3:1).

The world thinks that knowledge is the principal thing! The Scriptures tells us differently. They speak thus, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." This is the Wisdom that the Old Baptists preach. We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Jesus is not only the principal thing, He is the Holy Thing (see Luke 1:35). Those chosen in the Alpha before the world began shall be holy before the Father in love in the Omega, when time is no more. There is a house that wisdom built (see Proverb 9:1). What portion of any of God's people understand that it would behoove them to seek it first and afterwards all their other getting (see Mat. 6:33).

ELDER MARTY HOOGASIAN

---

Shall we have everything in the church that restless and dissatisfied brethren want to bring in simply because they want it and there is no plain condemnation of it in the New Testament? If so, where shall the line be drawn, and wherein will there be a distinction between the church and the world?—*Elder R. H. Pittman, 1912.*

---

Humility is that lovely grace which ascribes to the Lord His proper place. It acknowledges that man is nothing and that He is all in all.

---

## THE GREATEST WEDDING

In the written word of God we often view texts with mind pictures. For example when we read a certain verse or text our mind begins to paint a picture giving us a visual of the meaning of words. Often those visuals are the result of our culture and/or the era or part of the world in which we live. For example when the Bible speaks of a wedding or a marriage a particular set of pictures come to mind. When we as westerners view the word marriage we are culturally inclined to imagine that which we are accustomed to, i.e. (decorated churches, ornate bridal gowns, ceremonial procedures, bridesmaids, groomsmen). We often visualize the courtship followed by the engagement, and the wedding ceremony itself. However, it is very important that when we read the Bible we understand that our picture of marriage is very different in comparison to Biblical marriage. Biblical marriage references, in order to be properly understood, should be viewed from the perspective of Jewish tradition. One of the most profound illustrations of marriage in the bible is the depiction of the Church as the bride of Christ. In this short article I hope to shed light on the wonderful teachings of the Bible and it's significance and parallel with the Jewish tradition of marriage.

In ancient Jewish tradition it is important to note that the "match" or what the Jews commonly referred to as the *Shiddukhin*, was always initiated by the Father. In other words the Father of the groom would initiate the marriage by choosing a bride for his son. This procedure could include the son asking his father to "Get me this young girl for a wife," as in Genesis 34:3-6, but regardless of how the match took place it was always initiated by the Father of the groom. This in itself is a wonderful depiction of election, in that the Father chose the bride for his son. It is also of relevance to note that in the marriage arrangement it was always the primary initiative of the grooms Father to begin the process. In other words the choice was never that of the bride but that of the grooms Father. Which brings to mind John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you," etc.

The second step in the Jewish marriage was the payment of a dowry price to the bride's family. In the Jewish tradition this was called the *Mohar*. This payment was a requirement of the law and was commonplace in Jewish marriages. The price of the Mohar was indicative of the great value that the Father placed on the bride he had chosen for his son. The greater the bridal price the more special the bride. Has there ever been a greater price paid than that of our Lord and Saviour Jesus Christ? The beautiful symmetry of Jewish tradition and the union of the bridegroom and his bride begin to take place as the Mohar is paid, I hope that the picture is starting to formulate in your mind.

The third step in this process was the marriage contract, referred to as the *Ketubah*. This written contract included the price of the Mohar, the rights of the bride and the promises of the groom. The items in this document served as a covenant agreement and were binding on all parties. The promises of the groom were to be kept and the expected role of the bride was clearly outlined. This document would remain in effect throughout the union of the couple. Without spending much time on the subject of the bill of divorcement, let me remind the reader that the Jewish law did not recognize a bill of divorcement issued by a court. It only adhered to one instigated by the husband or groom of the bride. It is the husband who married and it is the husband who divorced. Therefore, a bride could not disannul her marriage or commitment to the husband. Effectively the husband paid the bridal price and therefore the bride belonged to him, the signed covenant insured the bride would benefit from the promises of the groom. In the New Testament we see the covenant or *Ketubah* that Christ has for His bride. The promises are assured and we are incapable of separating ourselves from the Bridegroom, we are His and we are assured of the covenant promises.

The fourth stage in the ancient Jewish marriage was that of the betrothal or *Kiddushin*. During this time the bride and groom are allowed to see one another but are not permitted to physically touch one another. The bridegroom travels back to his Father's house and begins preparing a bridal chamber. In many instances the

---

bridegroom would actually build an addition to his Father's house, commonly called a *huppa*. He would then proceed to decorate and properly prepare the room for the bride. While the bridegroom was away preparing the bridal chamber the bride would sit in anticipation of the return of her bridegroom. This procedure could take as little as weeks or even as long as a year. Interestingly enough it was not the bridegroom who determined when the chamber was complete. The Father of the groom would determine the appropriate time for his son to return and claim his bride. This moment was highly anticipated on both parts and no doubt many a fair maiden waited and longed for the day that their husband would return to take them home. I imagine that there were times when the bride lamented and became weary and doubted the return of her beloved. Fortunately for her however she had a copy of the covenant to remind her of his promise to return. The Lord said in John 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Is not the picture starting to become more and more clear?

The fifth stage of the ancient Jewish marriage was the Nissuin or what we would refer to as the nuptials. The Nissuin involved the announcement of the Father to his son that the time was ready for him to go get his bride. This time, I would like to remind you, was only known by the Father and it was determined by him alone. Another interesting note is that this taking of the bride occurred at night under the guise of darkness, so that it would be least expected and be of great joy and surprise to the bride. For this cause the bride would traditionally keep an oil-filled lamp at her bedside in anticipation of leaving during the night. Another interesting element of this practice involved the announcement and arrival of the bridegroom, who was usually accompanied by a host of groomsmen. These men would make their presence known by shouting "behold the bridegroom cometh," which would often be preceded by a loud trumpet blast. This would awake the bride and she would



appear at her door or window wearing a veil, ready to be carried away. This causes me to recall Matthew 25:6, "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Once the bridegroom had claimed his bride they would return to the wedding chamber where the actual nuptials would begin. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18).

The nuptials would take place with the bridegroom and bride elaborately dressed, and in the presence of the bridegroom's family. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah 61:10). This gathering would be celebrated with a great feast, and the unity of this wedding would remain ever after according to the covenant. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:6-9).

In closing, there is a great amount of learning to be gathered in the understanding of the ancient Jewish marriage tradition. However, there is even greater comfort in understanding the spiritual parallels of marriage and how it applies to the Lords Church. The New Covenant assures us that the marriage supper of the lamb will take place and that the Church will someday "behold the bridegroom" in all His glory and return home to live with him in

---

holy union, forever and ever. Praise be to the blessed name of Jesus, for He is our King, our all and all! ELDER BRIAN MOORE

---

### TRUE GREATNESS

No system of religion taught by uninspired men will ever agree with the system of salvation taught in God's word. The systems of men, always in some shape or form, include creature works, or belief, or merit, as that which, in whole or in part, brings about eternal salvation. One system teaches that salvation is by works of righteousness which men do. The other that salvation is *not* by works of righteousness which men do. The system having the greatest number of advocates is false. The one having few advocates is true. And as it is with the judgment of men upon the great subject of eternal salvation, so it is upon the subject of *true greatness*. That which constitutes real, true greatness, is not esteemed by the world. Positions of worldly honor, fame and power can never, alone, make one great in the truest sense, for true greatness, as taught by Christ, consists in personal, unselfish service, and such worldly positions may be attained, and often are, through the labor of others selfishly used.

All who would learn how true greatness is attained should go to the perfect teacher (Matt. 20:20-28 & Mark 10:35-45). Two of His disciples, James and John, wanted to be great. One wanted to sit on the right hand and the other on the left hand of Jesus in His kingdom, and the mother also desired and sought this honor for them. What will a mother *not* do for her children? She, more than any other human being, is wrapped up in them. She feelingly enters with them into their joys and sorrows.

But Jesus taught that the positions sought was not His, as man, to give, but that it would be given to them for whom it was prepared. Divinity, not humanity, would arrange that matter and there would be no mistake, and no miscarriage, in God's arrangement. And this is not the most important lesson; for not only were James and John inbred with selfishness, but so were the other disciples. True, "the ten" (the other disciples, were filled with indignation against the

two brethren for seeking these places of honor, but there is nothing in the lesson, or in their action, to show they were not envious. Had the ten been unselfish they would not have cared if James and John should have obtained their request. So Jesus “takes all of them to task.” And, dear reader, He takes you and me to task also. It is meant for us as well as for His immediate disciples.

What does He teach? Listen: “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.” That is, Gentile princes ruled the nation—the Jewish people—and these same princes were likewise ruled by others higher up and greater than they were. “But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.” This is true greatness, but this was not the kind the disciples were looking for, nor is it the kind any human being, unchanged and untaught by the Great Spirit, is looking for. The disciple’s first ideas of greatness was to sit on thrones and rule others under them. But Christ taught them that to be truly great they must get down on a level with the needy and serve them. And so it is today, and ever will be. Do we wish to be great? Then travel the road of service. And mark you, the service is not to be a selfish service, not a service for self, but a service for others.

The devil is very active, and with zeal serves his hellish interests. And the most wicked people are often very industrious, but it is all for self. Christ served not self. His service was for others. He “came not to be ministered unto, but to minister, and to give his life a ransom for many.” Many people, in fact, most all we know, profess to serve God. This is a day of profession; but from what motive is God served? Is it from a selfish or an unselfish motive? The devil’s charge against Job was that Job did not serve God for naught, but because God blest him, and if God would take from Job His blessings he would serve him no longer. But the devil lied about Job, as he does about every other child of God. Job served God because he was taught in his heart to do so, and because it was right to do so. His service was unselfish, and therefore stood the test of great trials. And in this Job manifested true greatness. A selfish

service would have been no proof of greatness.

How many people become religious because they expect to attain heaven by their religious works? They do not love God, but fear the devil. They are not so much concerned about going to heaven but they want to escape hell. They do not love "the church" but they join it believing it will aid them in getting to heaven. They do not love the meek and lowly Jesus, but they profess to do so for the sake of self. His doctrine and practice has no relish for them, and the more His truth is adulterated with the doctrines of men and His practical teaching is mixed with the practices of the world, the better they like it. And if this class of religionists were asked to "serve God for naught," they would, without doubt, quit the job forthwith. And probably most of the preachers in modern times would also quit. In fact, the most of them will not serve their brethren without a handsome salary. This is proven by the fact that if "a call" comes from elsewhere with a more lucrative salary attached, such a call, as a rule, is irresistible.

Is there any real, true greatness in a selfish, mercenary service? Should we consider one great, even though he be some high church dignitary with learning and talent and able to sway great crowds with his eloquence, if that one is in the service "because it pays well"? We should not do so if we accept as true the test Christ gives of true greatness.

But I feel there have been, and ever will be, some truly great in the dear old church as measured by the test, and as I have before published, so I believe, that there are nowhere to be found a body of men so self-sacrificing as the ministry of the Primitive or Old School Baptist Church, and if so they possess true greatness, though not so considered by the world. How many of this class of servants could be mentioned who, though opposed by the world and unappreciated by their brethren, yet, like Job, maintain their integrity and continue steadfast, unmoveable, all their lives proclaiming the glorious gospel of God's salvation alone through grace, without charge, but of a ready mind! Is not such unselfish labor for others, by whomsoever performed, a work of true greatness?—**Elder R. H. Pittman**, *Zion's Advocate*, 1919.

## THE CELESTIAL SOCIETY

We are greatly influenced by our locality. This causes us to have a preference for places, and, to regard a particular locality “better” than others. No spot can be found on this earth that is perfectly free from objections, however. All was well enough till sin entered, but since this awful blight has come, it is to the pilgrims and strangers of Zion but a “wilderness of woe.” Sorrow is mingled with joy—the bitter with the sweet—everywhere. The “better country” which God has prepared as the final abode of the saints, is far removed from these fluctuations and changes to which matter is subjected here. There will be no setting suns or waning moons to gather the shades of evening and gloom of night. There will be no wintry clouds and snows to desolate its sunny landscapes. There will be no vernal frosts to wither its rich foliage or blight its fruits and flowers. There will be no lightnings to scathe its towering cedars or shatter the spires of its celestial city. There will be no floods to leave devastation in their wake. There will be no raging fires to envelop its forests and dwellings in frightful conflagration. There will be no tornadoes to agitate its peaceful, balmy air. There will be no poisonous vapors to spread death abroad and bring wailing to the hearts of its happy inhabitants.

In our estimate of different parts of the country we are greatly influenced by the state of society found in each. Our happiness is very closely connected with the spirit and character of those with whom we are in close association. The highest social enjoyment that can be attained on earth results from contact with those whom we love and who can enter into full sympathy with us, especially if they possess the characteristics of intelligence, elevated moral sentiments, benevolent affections and congeniality of taste. But the very best community of mortals associated anywhere on this globe contains a remnant of sinful and selfish passions which mar their social happiness. So no community on earth, however good, however refined and virtuous, furnishes a perfectly satisfactory model or even a remote analogy to assist our conceptions of the society of that “better country” above.

---

That great celestial fraternity will forever remain undisturbed by any unfriendly secret thought, by any unkind word, by any feeling of suspicion or jealousy, by any act of revenge or hatred. No rivalry or heated emulation, no envy or strife, no alienation or enmity can ever appear to weaken the unity or sever the bond which binds them together in their high and holy fellowship. Love reigns perfect and supreme there. Millions upon millions of perfect beings are all harmonized in one blissful family, all in sweet and absolute control of the law of love, all happy in the exercise of the highest and holiest affection to the utmost of their capacity without intermission and forever. The crowning glory of this celestial society is that each one, in addition to the sweet intercourse he has with all the others, is permitted to have free and full communion with God the Father, God the Son, and God the Holy Spirit! In that Triune God they forever rest, bathing in the boundless ocean of peace.—**Elder John R. Daily**, *Primitive Monitor*, 1914.

---

## NEWS NOTES

---

### UNION MEETING

**BETHEL WASHINGTON** Primitive Baptist Church, Vienna, Virginia, plans to hold their union meeting on Saturday before the 3rd Sunday in April (April 14th). Services begin at 10:00 a.m. and regular services on Sunday, April 15th. Elder John Nichols, Pastor. Phone (301) 0655.

### ORDINATION OF DEACONS

The Monroe Primitive Baptist Church located in Monroe, Michigan, met Dec. 30, 2006, pursuant to adjournment, having previously requested sister churches to send their ordained help to examine and, if thought proper, ordain Bro. Benjamin Mitchell Brothers and Bro. Charles Murphy, Jr., to the full work of the office of Deacon. A host of members and friends met promptly at the time designated and, after singing hymns of praise, proceeded as follows:

(1.) A general statement was made by the pastor as to the purpose of the gathering. Then prayer was offered by Deacon James

Goldsby. The church was asked if they were still of the same mind to go ahead with the ordinations? They answered in the affirmative by unanimous vote. (2.) The following Elders and Deacons responded to the call, to wit: Elders Kenneth Wilson, Charles Murphy Sr., Tom Pitney, Joe Humphries, Thomas Edwards, Darvin Edwards, Durward Edwards and Howard Edwards. Deacons Lester Thacker, James Goldsby and Otis Edwards. (3.) The pastor, Elder Charles Murphy, Sr., then asked the Elders and Deacons for a motion and second to form themselves into a presbytery. Motion sustained. (4.) Motion and second made by the church to elect Bro. Daniel Messer as church spokesman. Motion sustained. (5.) Motion and second made by the presbytery to elect Elder Charles Murphy, Sr., as Moderator and Elder Thomas Edwards as Clerk. Motion sustained. (6.) Motion and second made that Elder Howard Edwards question the candidates. Motion sustained. (7.) Motion and second made that Elder Kenneth Wilson deliver the charge. Motion sustained. (8.) Motion and second made that Elder Durward Edwards offer the ordination prayer. Motion sustained. (9.) Inquiry was made of the church body if they are satisfied with the presbytery as assembled? The church spokesman answered in the affirmative after unanimous vote by raising of the hand. (10.) Inquiry was made of the presbytery if they were satisfied each with the other members of the presbytery? They answered in the affirmative after unanimous vote by raising of the hand. (11.) The presbytery being duly organized, the moderator called for the church spokesman to deliver Bro. Benjamin Brothers and Bro. Charles Murphy, Jr. into the hands of the presbytery. (12.) After seating the candidates before the presbytery, the moderator asked Bro. Brothers and Brother Murphy to give their Christian experience and reasons for submitting to be ordained to the office of Deacon. (13.) Then Elder Howard Edwards questioned the candidates as to doctrinal points and practices held by the Primitive Baptists. (14.) The Moderator then asked the presbytery if there were any further questions. Elder Darvin Edwards then asked some further questions. (15.) A motion was made, seconded and approved to accept the answers of Bro. Brothers and Bro. Murphy. (16.) Then the ordination prayer was offered by Elder Durward Edwards. (17.) At the close of the prayer the presbytery then laid their hands upon the candidates. (18.) Then Elder Kenneth Wilson delivered the charge based upon the teachings of the Holy Scriptures. (19.) The ordination certificates were then

---

read and presented to the candidates after the members of the presbytery signed them. (20.) A motion and second was made to declare Bro. Benjamin Brothers and Bro. Charles Murphy, Jr., properly ordained Deacons of the Primitive Baptist faith and order, and that they be returned back to the church as fully ordained deacons. Motion sustained. (21.) The church being satisfied with the work of the presbytery, a motion and second was approved to receive Deacon Benjamin Brothers and Deacon Charles Murphy, Jr., as properly ordained Deacons of the Monroe Primitive Baptist Church. (22.) Minutes of the ordination were then read and approved, following motion and second, with a copy of the same to be given to the church for her records. (23.) Resolved to send copies of the ordination to the *Gospel Appeal* and *Advocate and Messenger* publications. (24.) The presbytery having completed its work, a motion and second was made to disband the presbytery. Motion sustained.

### NOTE OF APPRECIATION

Dear friends: Our family has been blest beyond measure by your overwhelming outpouring of love and concern during the illness and passing of our precious loved one. It is impossible to express the depth of our gratitude for all that has been done for us.

These past several months have been most difficult to bear, but through it all the Lord has showered His blessings on us through all of you! You were there caring for our family with your expressions of love, prayers, visits, calls, cards, food and flowers.

Dr. Rose and the entire staff at Page Memorial Hospital provided much more than excellent patient care. You also sincerely and generously ministered to our family as well through your compassion and spiritual encouragement, and provisions for our comfort.

We thank the Bradley Funeral Home for handling arrangements in such a comforting way. The service there was a memorable one, and we thank Elders James L. Painter, Forest Atwood, Jr., and Edward W. Wilson for their ministry.

We have been deeply touched by the blessing of peace that only our Lord can provide, and by the love and strength of our church family and friends.—**Elder Ernest M. Long, Barbara, Jane and family.** (See obituary. *Ed.*)

---



---

## OBITUARY

---

**SISTER VIRGINIA FRANCES LONG** (84) of 3671 Farmview Road in Stanley, Virginia, died Friday, Jan. 5, 2007 at Page Memorial Hospital in Luray, Va. She was born February 27, 1922 in Luray, and was the daughter of the late Leo David Brubaker and Emma Rebecca (Ruffner) Brubaker. She was a farmer and an avid gardener. Sister Virginia was a devoted wife, mother, and grandmother. She was also a very devoted member of the Hawksbill Primitive Baptist Church where she was baptized in 1954. She and Brother Ernest have entertained many Old Baptists through the years and I believe I am safe to say they all felt loved and well taken care of while visiting with them.

Survivors include her husband, Elder Ernest Macon Long, to whom she was married on Oct. 25, 1939; two daughters, Barbara L. Burner and son-in-law Jimmy of Stanley, Va., and Jane L. Kinser and son-in-law Paul, also of Stanley; five grandchildren: Deborah Kile of New Market, Julia Ann Mercer of Luray, John R. Ruffner of Stanley, W. Joe Ruffner of Luray, and Lori Ann Campbell of Stanley, and six great-grandchildren: Jordan Mercer of Luray, Kristina Ruffner and Cody Ruffner, both of Stanley, Nicold Ruffner of Luray, and Breanna Campbell and Makenna Campbell, both of Stanley. She is also survived by her sister-in-law Helen Huffman of Shenandoah who was like a sister to her. She was preceded in death by a sister, Thelma Judd, and a brother, Daniel William Brubaker.

A funeral service was conducted on Sunday, Jan. 7, 2007 at the Bradley Funeral Home in Luray by Elders Jim Painter, Forest Atwood, and Eddie Wayne Wilson. Burial was at Beahms Chapel Cemetery in Luray. "Precious in the sight of the Lord is the death of his saints."— Submitted in love, **Elder Jim Painter.**

Elder Long also wanted everyone to know how much he appreciated the many prayers, kind letters, flowers, phone calls, visits, and all the other acts of kindness that were bestowed upon him and his family during this time. Would you keep him and his family in your prayers as they mourn the loss of their loved one. As Paul says in II Corinthians, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." I believe Sister Virginia is in His presence now.— **Elder Jim Painter.**

*(Editor's note: We, along with many others, share Elder Painter's assurance that Sister Virginia is with the Lord. She was indeed a dear Sister in Christ. Melba and I have been blest a number of times to visit in Elder and Sister Long's sweet home. Sister Virginia never missed any*

---

*opportunity to make our visits pleasant and enjoyable. She was a wonderful cook, along with her other talents, and she and Elder Long always enjoyed seeing their visitors eat an ample supply of those sumptuous dishes. Sister Virginia will always stand out in our minds as one of the sweetest people we ever had the pleasure of knowing. We look forward, one glorious day, to being reunited with her and all the other dear saints of God who have passed on to the Glory World. May the Lord abide feelingly near all her loved ones, and especially do we ask that He uphold dear Elder Long until that happy day when he is re-united with Sister Virginia in heaven.)*

**BROTHER JOSEPH "JOE" AARON FORD** (83) was born Sept. 16, 1923 and passed from this life on Jan. 7, 2007. He is survived by his wife of 56 years, Sister Josephine Ford; three daughters, JoAnn Addison and her husband Les, Elaine Bunch and her husband Doug, Fannie Utz and her husband Ronnie; four grandchildren, Aaron Bunch, Launen Bunch, Betty Jo Utz, Brandon Utz; two step-grandchildren, and two step-great-grandchildren: three sisters, Sister Mary Utz, Sister Annie Weaver, Juanita Settle and a host of nieces and nephews.

Bro. Joe was baptized and received into Robinson River Primitive Baptist Church on Sept. 26, 1976, and has served the church in each and every place there was a need as long as he was able. He was the church treasurer and served as a very able Deacon. He was a faithful member in attendance and service. He will be greatly missed by His family, the church, and his friends. Pray with us for all of these.

The funeral service was conducted at the Robinson River Church on Jan. 10, 2007, by Elder Toliver Utz with interment in the Robinson River Primitive Baptist Church Cemetery.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15. ) With love, by his Pastor.—**Elder Toliver Utz.**

—•••••—  
 "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (*Colossians 3:4*).

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

Mark A. Greene, NC, \$5.00; Kenneth & Diane Wilson, Mi., \$20.00; Danny Duncan, Ga., \$5.00; Stacia Grace, Al., \$5.00; Jerry & Mary Hirst, In., \$35.00; Delma G. Wilson, Va., \$10.00.

## SECOND SUNDAY (continued)

MARTINSBURG - Martinsburg, W. Va., Corner of Wilson Street and New York Avenue; Meets each 2nd Sunday at 2:30 p.m. and each 4th Sunday at 10:30 a.m.; Elder Gary Utz, Pastor, 429 Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434 and Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; L. E. Farley, Clerk, 9526 Downsview Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2008

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauseman, 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 Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2007

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

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 or I 66 (Flint Hill Road) about 5 miles, turn left off Rt. 733 - about 2 miles to the church; Coming off Rt. 211 on Rt. 688 (Orlean Road), turn right on Rt. 732 in Orlean, approx. 4 miles to the church; Meets each 3rd Sunday and Saturday before at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va., 22727, Tel. (540) 948-4803; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 20115. April 2007

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2007

#### FOURTH SUNDAY

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

Mar. 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 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