

# Advocate and Messenger

147th Year      NOVEMBER 2008      No. 11

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## Advocate and Messenger

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

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| <b>Zion's Advocate</b><br>Established 1854 | <b>Messenger of Truth</b><br>Established 1897 | <b>Gospel Messenger</b><br>Established 1878 |
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### OH PEACEFUL HOUR

Oh peaceful hour, O time of cheer,  
When I can feel my Saviour near.  
When He endues me with a sign  
That I am His and He is mine!

How joyous are those days when He  
Rolls back the clouds and lets me see  
Some glimpses of His truth so dear  
And for a time relieves my fear!

Oh how I long at last to dwell  
In that bright land where all is well,  
To live always in sweet accord  
With all the saints and with the Lord!

12-27-07      R.E.H.

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ELDER RALPH E. HARRIS, Editor  
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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 2009

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. 2009

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

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

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

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

MARTINSBURG - Martinsburg, W. Va., Corner of Wilson Street and New York Avenue; Meets each 2nd Sunday at 2:30 p.m. and each 4th Sunday at 10:30 a.m.; Elder Gary Utz, Pastor, 429 Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434 and Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; L. E. Farley, Clerk, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195.  
Mar. 2009

# Advocate and Messenger

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## 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

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## HEAD RELIGION AND HEART RELIGION

I have long been convinced that all of God's people, to a more or less degree, have both *head* and *heart* religion. On those points in which they are in error on religious subjects, they have *head* religion, and in those areas where they know, understand, and practice the truth, they possess *heart* religion.

Primitive Baptists, as a body, know and understand more of the truth than any other people, but even they sometimes disagree on certain points, and in those areas where they disagree they are either both wrong or else one party is right and the other is wrong. Many times both sides of a disagreement are wrong, at least to some extent, for if they are not wrong in the thing they are contending for or against, they may be wrong in the *manner* in which they are contending for it. No matter in what sense a person may be religiously wrong, their error constitutes *head* religion. Being

sincere in an error does not transform the error into *heart* religion.

In the religious world at large (where error is so copious it would be quarantined if it were a disease) head religion abounds. When a person is taught in his heart by the Holy Ghost, he is always taught correctly, according to truth. But most people hold a lot of *notions* merely in their heads that they have either picked up on their own or learned from unqualified religious teachers, and these ideas conflict with what they have been taught in their *hearts*. This is why you will very often hear people contradicting themselves when they speak on subjects related to religion.

How many times have you heard some freewill preacher expound upon the absolute supreme power of God and then at the close of his discourse tell the “lost” among his hearers that the Lord *wants* to save them if they will only *let* Him? If such a preacher has been made a partaker of the grace of God then his *heart* religion is guiding him when he is talking about the greatness of God, but the moment he begins talking about what God *wants* to do if men will *let* Him, then he is being influenced by his *head* religion. Hence, the obvious contradiction. There cannot be such a thing as an all-powerful God who is limited in power.

On the other hand, how many times have you heard a preacher talk about the Lord having done all He can do, and that He cannot save a sinner unless the sinner *allows* Him to do so, and then in his closing prayer He begs God to “heal the sick, comfort the dying, and *save the lost*”? In the first instance, his *head* religion is manifesting itself, but in the second instance his *heart* religion is overruling his *head* religion. And, as in the previous case, the result is a total contradiction.

I truly believe that one of the primary purposes of the true gospel ministry is to reconcile the *heads* of God’s people with their *hearts* (See II Cor. 5:18-21)—to root out the error they are holding in their *heads* and replace it with that which is consistent with the truth which the Spirit has taught them in their *hearts*. The truth is a great liberator, for it frees people from the bondage of head religion. Christ said to some, “Ye shall know the truth, and the truth shall make you *free*” (John 8:32). The more truth we know

the freer we are from the deadening, darkening and enslaving influence of mere head religion. Dear Lord, help us more and more to grow in grace and in the knowledge of Thy precious truth.—  
*Editor.*

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### LET US FIGHT A GOOD FIGHT

The apostle Paul, near the end of his life, declared that he had “fought a good fight,” and had “kept the faith” (II Tim. 4:7). This and other scriptures clearly show that there is an honorable *fight* involved in being a true follower of Jesus Christ. There are things that must be earnestly contended for and there are things that must be fought against.

One of the things that I have opposed throughout the course of my ministry, spanning almost fifty years, is the idea that God *fixed* from eternity everything that comes to pass whether good or evil. But while I have zealously opposed that abominable notion, I have at the same time earnestly maintained the Bible truth that God is in *control* of all things. There is a vast difference between God *causing* things to transpire and His *controlling* things that *do* transpire. God is so in charge of the affairs of His creation as to *insure* that His purposes cannot be frustrated or overthrown.

Everything He has purposed to do has either been accomplished or will be accomplished without fail, and carried out in every specific detail, and no acts of men can interfere with those things or in any way hinder them. Thus He *works all things after the counsel of His own will* (Eph. 1:11). “None can stay His hand, or say unto Him, what doest thou” (Daniel 4:35). God is in complete control of every righteous person as well as every evil person, but He has not predetermined or decreed their deeds either good or evil. He greatly assists His children as they seek to walk in duties pathway, but He has not made robots of them. They are *obligated* to obey His precepts but they are not *forced* to obey them, except in some possibly isolated cases where God might have a secret reason for overruling the ordinary course of things. They are of necessity *passive* in their spiritual birth, but after God performs that work

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they are to be *active* as pertaining to those things He has commanded them to do. He will not do *for* them what He has instructed *them* to do.

Let those of us who have a sweet hope in Christ respond to His wonderful mercies toward us by a willing, joyful, grateful, and humble compliance with His precepts and by engaging in the kind of conduct and conversation that is consistent with the profession of our faith in His glorious life, His redemptive sacrifice, and His imputed righteousness.—*Editor.*

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### MORE JUST THAN GOD?

Even though the Bible makes it abundantly clear that God has an elect family which He chose in Christ before the foundation of the world, there are multitudes who reject this teaching and try to enlarge His family by various efforts of their own devising. And, in connection with this, I have thought of the questions asked by Eliphaz (Job 4:17); “Shall mortal man be more just than God? Shall a man be more pure than his Maker?” It appears that in trying to take in more than God included in the covenant of grace, men are trying to out-do their Maker and be better than Him. In prayer to His Father, Christ thanked Him that He had hidden His truth from one class and revealed it unto another class (Matt. 11:25). Freewill religionists appear to be very displeased with such Divine proceedings and seem to think that what they call “the gospel” should be shared with all mankind—even with that “world” for whom Christ said He does not pray (John 17:9). They seem to be of the opinion that Christ ought not to pray *only* for those the Father gave Him, as He said He did, but for *everybody else* as well—even though the apostle Paul limited the intercession of Christ to “the saints” (Romans 8:27). Well, I suppose some poor mortals *would indeed* be more just and pure than God if they could.—*Editor.*

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Those who are called to places of trust and responsibility should seek to God for grace to enable them to honorably fulfill the duty of their places, for that ought to be their chief concern.—*Selected.*

### TROUBLES TURNED TO BLESSINGS

Myra Brooks Welch, perhaps best known for her song "The Touch of the Master's Hand," did not realize her talent until she was forced to use a wheelchair. Instead of becoming bitter she began using a gift that had heretofore lay undiscovered, and her poems have been a blessing to people throughout the world. She came to the point where she would pat the arm of her wheelchair and say, "I thank God for this." She realized that without the affliction that placed her in that chair she might never have honored God nearly as much nor been nearly so useful to others. Any affliction that makes us more concerned for others than we are for ourselves is a priceless blessing. Any hardship that makes us a contributor and a giver rather than a user and a taker is worth far more than it costs us.

Anyone that the Lord is pleased to make useful in His kingdom to any great extent must, figuratively speaking, have his or her wheelchair. With Paul it was a "thorn in the flesh" to buffet him and prevent him from becoming exalted in himself, and to make him ever mindful of his dependence upon the Lord. And with us it is likewise necessary that we have some infirmity to crop the wings of our human pride and teach us that there is nothing else in the world as important as serving the Lord. We must have something to drive us often to the throne of grace and teach us that God's grace alone is sufficient to bear us safely across the tumultuous sea of life.

Let us never complain of our troubles, for if the Lord chooses to sanctify our trials and tribulations they will prove to be the channel of some of our greatest and most valuable lessons and blessings. When the Lord comforts us in our tribulation, He does so that we may benefit others (II Cor. 1:4-6), and anyone who benefits others has not lived in vain. And remember, God can turn a wheelchair into a golden chariot with wings.—*Editor.*

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When grief is thy companion, and troubles press thee sore—  
Take them to Christ the Saviour, and leave them at His door.—  
*Editor.*

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**HEARTFELT DESIRES**

O for another special lift,  
Another token sweet;  
Another soul-reviving smile  
To bring me to Thy feet!

O for a living faith to view  
I am in Christ complete!  
O for a God-wrought confidence  
That I for heaven am meet!

But sin and Satan both combine  
To cast my soul in gloom;  
O Lord, do for my help appear;  
I'm in a living tomb.

Cast Satan and his hateful crew  
Out from my weary soul;  
Bring rest and peace into my heart,  
Each sinful thought control.

Rebellion slay; put down my pride;  
All enmity remove;  
I want to have my heart brought down  
To feel Thy precious love.

I would lie passive at Thy feet,  
A little, humble child;  
I long for holiness divine,  
A spirit reconciled.

I want to, like Thy children, live;  
To, like Thy children, die;  
I want Thee, Lord, to me prepare  
To dwell with Thee on high.

From a poem in the 1894 *Gospel Standard* with the initials M.C.D.

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### NOTE FROM ELDER DENNIS JONES

It has been suggested that I write a note for the A&M regarding my present health status, but first I should apologize to the readers for my slothfulness in submitting articles for publication. I am very sorry I have been so lax in that effort but my physical situation has been a large contributor to this shortcoming. I still have the desire to write however, I just cannot seem to find energy to do so.

I have fought heart problems for many years, and had heart by-pass surgeries in 1981 and 1991 respectively. Subsequently, I have had stints put in my by-pass grafts, the latest being done on July 1st of this year. My kidneys began failing in the early 1990's. The Medical Profession refers to my problem as End Stage Renal Disease (ESRD). This simply means I'll have this problem as long as I live. I have been on dialysis three times a week, for four hours and 15 minutes each treatment since June 2007. This dialysis procedure is very exhausting. When sessions are completed I come home and go to bed for the remainder of the day. Additionally, I have recently been diagnosed with Parkinson's Disease (this makes shaky hands) and I am also a type II diabetic.

I am now 81 years old and my health dictated that I relinquish the pastoral care of the churches I was serving early last year.

Notwithstanding my physical infirmities, cataloged in the preceding paragraph, God has blest me beyond measure. David said it best, "and thy thoughts which are to us-ward; they cannot be reckoned up unto thee: if I should declare and speak of them, they are more than can be numbered" (Psalm 40:5).

Since I am now incapacitated for many tasks that I used to do I have been brought to a greater realization of the blessings of the Lord. I am much more appreciative of my family and the fellowship of the brethren and sisters in the church. Minerva, my wife of 56 years, our daughter and our grandchildren are dedicated caregivers. They are attentive to my temporal needs. Members of the church frequently inquire about my health by way of personal visits, telephone and written communications. They, together with our friends, offer assistance in any way they can help. Who can ask for anything more? The concern of these good people is very humbling.

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We are still blest to attend church meetings, occasionally, but not as often as we would like. Nevertheless, we're thankful for the times we can attend.

I would be remiss, in concluding this note, if I did not express my appreciation to the Editor and entire staff of the A&M. They maintain high principles and produce a top-notch publication. Yet, in my unworthiness, my name is listed in the masthead as an Associate Editor when, in fact, I write so sporadically. It is a great honor to be named among those faithful Associate Editors that contribute articles month after month to facilitate the enhancement of the magazine. In love for the cause.

ELDER DENNIS H. JONES

*(Editor's note: We are sorry that Bro. Dennis is laden with such limiting and debilitating afflictions and we can witness with the restraints and restrictions that such things place upon an individual. In March of 1978 Elder Jones graciously complied with our request to join the editorial staff and has served well in that position as far as health has permitted. We, along with many others, have greatly appreciated his contributions to the pages of the paper and his labors for the cause of Christ in general, and we solicit the prayers of our readers in his behalf. He has steadfastly opposed modern innovations and has firmly maintained that we should always adhere strictly to the doctrine and practice taught us by Christ and His apostles, which he, as well as we, have always found to be more than adequate for the maintenance of the Old Church here in the world. May we walk on with him and Sister Minerva in this ancient faith until the Lord is finished with us here, and then may we be joyfully received into that upper world where there will be peace forevermore.)*

Baptism is needful, or the blessed Master would not have sent his servant John to institute it. It is needful, or he would not have submitted to baptism Himself. It shows, in a figure, His death, burial and resurrection. It is for the believer who is dead to the law, or the performing of the deeds of the law in order to salvation. It is for the believer who is alive to Christ as the means, and the only means, of salvation from sin. Such believers, being dead to the law and alive to Christ should be baptized. We bury the dead. It is needful. So to be buried in baptism is needful to those dead to the world.—*Elder R. H. Pittman, 1912.*

**ALL THINGS TO ALL MEN—I COR. 9:22**

We are not to suppose by this phrase that Paul tempered or softened his preaching to suit the wishes or beliefs of any man. Paul was no dissembler. He preached the truth, and it was the same gospel wherever he went. However, he certainly did adapt and apply his lessons to the needs or circumstances of those who listened.

To the enemies of truth, he spoke with certain knowledge of who and what they were. To the Pharisees, who misused the laws of God for personal gain, he taught the true meaning of the law. To the sadducees and rulers who almost disowned God as an eternal Being, he preached the resurrection and eternal judgment. To all the Jews who placed their righteousness upon rituals and ordinances, he preached justification by faith, and traced that faith not to Moses, but all the way back to Abraham who lived centuries before their law existed. He insisted with them that the righteousness of the elect people comes through the atonement of Christ only. Even to bloody, corrupt men like Felix and Festus he boldly preached the certainty of God's judgments, and those men trembled. To the Athenians who were so proud of their mastery of sciences, philosophy, and the arts, he issued a reproof for ignorance ("whom ye ignorantly worship!"). To the powerful Romans, he preached the power of God.

When Paul addressed believers, however, his preaching took on a spirit of gentleness and compassion not found in his remarks to the enemies, and this even when the hearers were badly corrupted by heathen notions. Note how many times he called the Corinthians "brethren" even while correcting the horrible excesses among them in that city; and he preached to them the purity of Christian living. The city of Ephesus, Romanized with games and temples until it was almost as much in moral darkness as Rome itself, still had faithful believers; and to these Paul addressed that lovely epistle devoted to fellowship.

His object in preaching was always to make his hearers to know the truth, and to convince them that he was their friend who understood their circumstances. This is the wise way to preach.

ELDER RAYMOND WEBB

### GOSPEL REGENERATION NEGATED

“And it came to pass, that on one of those days, as He taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon Him with the elders, and spake unto Him, saying, Tell us, by what authority doest Thou these things? or who is he that gave Thee this authority? And He answered and said unto them, I will also ask you one thing; and answer Me: The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things“ (Luke 20:1-8).

Isn't it an interesting fact that Jesus is first said to have taught the people in the temple and then He is described as preaching the gospel? The temple was evidently full of all sorts of people, but Jesus didn't teach all the people in the temple without exception. This we know because the chief priests and the scribes and some elders hadn't been taught "the principal thing." Wisdom is the principal thing (Proverbs 4:7). The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction (Proverbs 1:7). And why did some have no wisdom or fear of the Lord? Again the Scriptures tell the teachable, "Because they have no changes, therefore they fear not God (Psalm 55:19).

The chief priests and these scribes and elders of the people must have thought that the principal thing was authority. In their dark understanding Jesus had no authority! They didn't perceive that He was the Author and the Finisher of the faith. They didn't understand because Christ had not given it to them to know these things! Jesus had not called them out of darkness into His marvellous light (I Peter 2:9). These men had no light to see that He was the Christ, the power of God and the wisdom of God (see I Cor 1:24). These remained darkness, captives to the power of darkness (see Eph 5:8), without light or knowledge of the glory of God or His only begotten Son Jesus Christ. Christ had not shined in their hearts

to give them such light (see II Cor. 4:6).

But they asked of the Lord! That's what the Arminians tell men to do. "Just ask the Lord to come into your heart and make you His if you desire to know Jesus and have a home in heaven!" They make it sound like the only thing that can stop the love of God is the hardheartedness of man! As hardhearted as man might be God is able to quicken His elect and give them a new heart and put in them the hope of glory, a new Spirit, the Spirit of Adoption. God is not waiting for the request of a dead alien sinner to bestow His time of love (Eze. 16:8). Christ is sought of them that asked not for Him. He is found of them that sought Him not (see Isa 65:1).

Unless the Lord first teaches the sinner to be sensible of sin he will never be blessed to hear, with spiritual hearing, the gospel preached.

ELDER MARTY HOOGASIAN

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### A DREAM TOUR THROUGH THE ARMINIAN HEAVEN

After several hours conversation with an Arminian upon the subject of salvation and heaven, I fell into a deep musing, my fancy took possession of me and flew away, and ere I was aware I was set down within the golden gates of the "Land of the Blessed." No sooner did my imagination realize my whereabouts, than I set about to explore the long-sought country.

One of the first things that attracted my attention was a great throng of little children playing with the angels along the brink of a beautiful river. I immediately turned toward the happy company, and as I approached them they gathered about me in joyful groups. I asked them from whence they came, and who brought them there. One of them, assuming the role of spokesman for the others, answered, "O, Sir, we were all born in a world far below this, where all who are born must one day die. We were fortunate enough to die while we were yet in a state of innocent purity; before we grew up and became contaminated with sin. As soon as we were dead we were carried away by the holy angels to this bright, beautiful world. Here we shall never die, but shall live on and on forever.

Do you not think, sir, that we were blest, indeed, to die in infancy, and so escape all the evils of a wicked world, and all the uncertain issues of a sinful life?"

When the child had finished his story, I asked: "Is there not one here who is called Jesus, whom all those that enter this place adore, and love, and praise?"

"I have heard," responded the child, "that there is such a person somewhere here, but we have never seen Him yet. You know we do not have to praise Him, for He did not bring *us* here. I have heard that those who were sinners, love and praise Him, but we were not sinners, you know."

These words began to fill me with strange forebodings. A feeling of dissatisfaction entered my heart. I turned and went away.

I had not gone far when I saw a great procession in motion. The company was composed of half-grown children and young people. They were all in a great glee, displaying banners, and singing to the clang of several different kinds of instruments. "The Sunday School Army is Marching." The procession was coming toward me, so I stepped aside to let them pass. I stood and gazed and wondered. At last I beckoned one who seemed to be of more than ordinary rank among them, and began to inquire concerning the passing crowd.

"That," said he, "is the Sunday School Army celebrating the triumphs of the Sunday School on earth. All those in the procession were saved through the Sunday School. They say that if there had never been a Sunday School on earth, they would never have been in heaven. Their teachers there taught them to be good, so when they died God had to let them come here, because they had been good, you see."

When the lad ceased speaking, his eyes still sparkling with enthusiasm over the triumphs of the Sunday School, I asked, "Is there not a person called Jesus, whom men praise for all the blessings of this place?"

"O, yes sir," he answered, "there is such a person here somewhere, but He is not entitled to much praise from us. They say He did die once on earth, but that would never have saved us if

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we had not been good, and we would not have been good if we had not gone to Sunday School. So, look at it as you may, Sir, it was the Sunday School that saved us. So we do not praise Him, we praise the bridge that carried us over.”

The procession had by this time passed far into the distance, the fluttering banners had almost disappeared from view, and the last echo of the words, “The Sunday School Army is Marching,” was dying upon the breeze.

The feelings of dissatisfaction that came over me after my interview with the infants, had increased continually, until now they were grown into an intolerable burden. I now turned to my right and ascended a little hill. Upon reaching the summit I discovered hidden away in a secluded place a curious little temple, such as the traveler is likely to come upon in the country districts of India. Within the temple a number of people were kneeling before two shrines, all kindled with the most ardent and self-sacrificing devotion. Upon inquiry I found that one of the shrines contained simply a small American coin, and the other a few leaflets of paper. These constituted the supreme object of the worshiper’s praise.

I stood for awhile in sore amazement; my heart wasted away under a deadening thrill of hopes blighted. Idolatry and idolaters in heaven! In my madness of despair I touched one of the company and asked him who they were, where they came from the meaning of their strange devotion. All this time the worshipers were kneeling around both shrines, some kissing the coin, others pressing the little leaves of paper to their bosoms, and all muttering vows and chanting their wild, weird hymns of praise. In reply to my inquiry the man said, “We are Hindoos, and have lately arrived from India. Some of us worship at the shrine of the coin, because we are sure that if it had not been for American money we would never have been here. We have preserved here in this shrine the first coin ever contributed toward saving men from torment; the very identical penny, Sir. Those whom you saw caressing the little bits of paper at the other altar were cherishing the instruments which brought them here. These bits of paper, held so sacred by them, are called by the English-speaking people, *Tracts*. They were furnished by the

American Tract Society. Those who taught us in India told us that we would praise God through Christ when we should live here, but then they said without the money and the bits of paper we never would have heard of this place, and consequently we never could have come here. Our motto in the world from whence we came, Sir, was: 'Honor to whom honor is due,' and we have no cause to change it since coming here, so we built a temple upon this hill, as it was our custom in India, and yield ourselves to the undivided honor and praise of the power than saved us."

I slowly descended the hill on the opposite side from where I had ascended. I at length found myself in the midst of a most charming, luxuriant valley. The place was filled with the music of flowing waters, the smell of ripening fruits, and the fragrance of blooming flowers. My feelings were soothed and quieted by the sweetness of the place. I unconsciously dropped into a reverie, which was soon broken by coming suddenly upon a small, select group of men and women. They carried an air of culture and refinement, and seemed to be keeping aloof from the general throng of inhabitants. Their swell appearance and aristocratic behavior awakened within me a curiosity to hear their story. I approached them very respectfully, and after a polite apology for my intrusion I made bold to ask them who they were, and how they gained admission there. One of their company volunteered to unfold the following short but suggestive account of their good fortune: "Before we came here," said he, "we lived in the world. There we belonged to the 'elite, to the upper four hundred.' We are about the first of our station in life that ever came here. For a long time all the preachers on earth were base, ignorant, illiterate men. Their clothes were coarse, their manners uncultured and rude, and their language awkward and unpolished, and indeed, Sir, they were altogether such as were repulsive to well-bred ladies and gentlemen. They could obtain no entrance into refined society. They could have no influence with the rich, the noble and the wise. In consequence of this fatal deficiency in the ministry, very few people, if any at all, were saved from among the upper class. But by and by, some good men set about to remedy this lamentable defect, to

remove this deplorable impediment, to roll away this disastrous stumbling-stone. They raised money and endowed colleges and theological seminaries, wherein men might obtain a polite ministerial education, and thus be qualified to stand before cultured society. Through this means ministers soon gained abundant entrance into the most refined circles, and began at once to wield an influence over the highest walks of life. In this way the door of good works was opened to us, so you plainly see that it was through the enterprise of these good, far-seeing men, that we were started on the way to this place."

When he had finished speaking I said, "But what about the man Christ Jesus? Pray tell me something about Him. He is the object of my search here, but He appears to be but little known, or altogether a stranger."

"O yes, Sir," he answered, "we heard of Him before we came here, but we have not seen Him since our arrival; indeed we have no particular desire to see Him, for He is of very little concern to us. We would much rather see some of the good men through whose instrumentality we were brought here, that we might express our sincere thanks and lasting obligations to them, for we are certain that to them belongs the honor of our salvation. The man Christ Jesus of whom you speak made nothing certain. He finished nothing. He went away and left the whole matter in the hands of a few ignorant, base, despised people. His whole scheme would have proven a failure if others had not taken it up and made something of it."

Here he closed his speech, and I, feeling no affinity for such company, wandered onward.

I next came upon a great company composed of people of all nations. They were full of zeal and enthusiasm. I at once recognized that it was the missionary harvest from the foreign fields. Foremost in the throngs were the Burmese, displaying banners with Judson's name emblazoned in flaming colors. After these came Hawaiians, Hindoos, Fijians, Persians, Japanese, with now and then a straggling Chinaman; none of the last named however had died in America. High over all floated a prodigious flag bearing the inscription,

written in all languages, "*Long Live the American Board of Foreign Missions.*"

Upon inquiry I found that this company embraced all who had ever reached heaven from heathen lands, except the small number worshipping in the little temple on top of the hill, before referred to. I also found out from an old resident that their arrival there is of quite recent date, not a single arrival dating further back than the beginning of mission work. Before this human machinery was put in operation, the countless number of men and women dying in heathen lands all sank down into irretrievable destruction. There was no remedy for them. No preacher, consequently no salvation; no priest, consequently no Christ.

I once more inquired concerning Jesus the Saviour of sinners. They only laughed, and said He was entitled to no praise from them, for He had done no more for them than He had for their ancestors and brethren who were now perishing in the perdition of the ungodly. They protested that they owed their salvation alone to the mission work, in carrying salvation within their reach, and their own good judgment in appropriating it to their own advantage. They said that Christ alone had benefited them nothing.

After hearing this I stood for some time sick at heart. I was here a lonely wanderer. O how I longed to return to earth again! There I had the fellowship and communion of saints; here I was a wretched outcast, no fellow, companions, none to join with me in ascribing praise to God. Even the Saviour Himself could not be found there. Dante's inferno, even to the seventh circle, would have been more desirable to me.

I once more endeavored to press forward, whither I knew not, and cared not, for I was now an aimless wanderer, a tramp in heaven; but I was soon confronted by another procession. The participants this time wore blue ribbons in their buttonholes and temperance badges upon the lapels of their coats. A tall man headed the procession carrying a large flag inscribed to the W.C.T.U. of America. I soon discovered that it was the ransomed of the temperance societies holding high carnival to their great benefactors. Temperance lecturers, total abstinence societies and prohibitionist

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workers of every description were there with samples of their work, in the persons of reformed drunkards whom they had saved from destruction.

I watched my opportunity, and seeking out one of their chief men, I asked, "Is Jesus of Nazareth in your procession?" The answer came promptly and decisively, "He is not here." I ventured a little further and asked again, "What think ye of Him, if peradventure you know Him?" The man responded, "He is not much respected by our societies. When He was in the world He was considered by our ancient brethren as a winebibber and a glutton. He even went so far as to attend a wedding among the lower class of people, and when the wine was exhausted and the guests all drunk He made them a new supply of the vile stuff, right in the face of all respectable people who were laboring to suppress the manufacture, sale and use of the dreadful poison. And, one of His chief apostles recommended the use of wine. So you see, there is not much agreement between us and Him, either in heaven or on earth, consequently we are found very seldom, if ever, in each other's company. Many whom you see here were saved by temperance workers from drunkards' graves and drunkards' hell, which would have been their doom, had not the temperance cause superseded the work and teaching of Him you inquire for."

I had now seen enough of the place to desire no more of it, and was ready to sink in utter despair. In my endeavor to escape one thing, another would confront me. Finally I came into an open court of the most elaborate and gorgeous fashion. This was called the "Court of Honor," or "Place of Degrees." Here men were ranked according to the amount of good done by them, or the character that they had built. Some were on high seats, and some were on low ones, and some had no seat of honor at all. Some wore crowns gemmed with stars, some wore crowns without stars, and some had no crowns at all. Those on the highest seats had the most, the largest, and the brightest stars in their crowns, and wore long, rich robes, of which they were exceeding proud. Those on high seats looked with scorn upon all those below them, and those less preferred looked in envy upon those above them.

I forgot my own discontent for a short time to muse upon the discontent manifested in the scene before me. I wondered if contentment, such as heaven should bring, was even an occasional guest in their hearts. Everything appeared to be exactly after the fashion of earth, only upon a much more elaborate scale. The same love of glory and distinction, the same boasting over inferiors, the same envy against superiors, the same principle of self-aggrandizement. In fact, everything that goes to make up the distinctions, strife and dissensions among men on earth, every principle that begets and nourishes religious fraud, dissembling and knavery, was ripe and luxuriant there. All the imperfections and base deceptions of earth had ripened in the skies. The whole place was as completely given to idolatry as Athens of old, which stirred the spirit within the holy apostle.

Then came the dreadful thought of spending eternity there. It was more than I could bear. My agony of heart and last struggles of despair aroused me, and I once more rejoiced that it was only a dream, a dreadful illusion, but a true picture of the heaven that the religionists of this world are making.—**Elder H. M. Curry**, date unknown.

(Editor's note: According to Elder R. H. Pittman's *History of Primitive Baptist Ministers*, Elder Curry would have been about 60 years old in 1900. The above was probably written sometime before the turn of the 19th century. I consider it an outstanding allegorical treatise that very powerfully exposes the fallacy and deception of unenlightened man's notions of what heaven is and how it is reached. It shows how little the religions of men make of the precious atoning blood of Christ and salvation by His grace alone. May He add His blessings to the reading of it.)

Nearly all of the brethren in the ministry, and others whom I first knew, are dead, and I am now in my 82nd year, and must soon pass away. But still I feel a great desire for the good and steadfastness in the faith of the church of God on earth. It is a day of trial to the faith of the saints—a day of religious mockery and hypocrisy. May the Lord give grace to His people to discern between truth and error, and bind them to Himself and to one another in a bundle of love.—**Elder William M. Mitchell**. (*Elder Mitchell wrote this shortly before his death in early 1901*).

**THE SOVEREIGNTY OF GOD—ITS UNIVERSAL, WISE  
HOLY, MERCIFUL, AND UNSEARCHABLE CHARACTER**

God is the only eternal, uncreated Being. He created all things out of nothing, and upholds and governs them. He made them for His pleasure, and to manifest His glory (Rev. 4:11). He does as He pleases in heaven and earth, and none can stay His hand (Dan. 4:35). He works all things after the counsel of His own will (Eph. 1:11). Not even a sparrow falls to the ground without Him (Matt. 10:29). The very hairs of our head are all numbered by Him (Matt. 10:30). He makes the wrath of man to praise Him, and He restrains the remainder of it (Psalm 76:10). Of Him, and through Him, and to Him, are all things. The sun, moon, and stars, the heavens and the earth, the land, sea, and air, and all things therein are under His absolute control.

His understanding is infinite. All things are naked and open to Him. The wisdom of the world is foolishness with Him. He is perfectly wise, and the fountain of all true wisdom.

He is the Holy, Holy, Holy Lord God of hosts, the Most Holy—holy in all His ways, and righteous in all His works—of purer eyes than to behold iniquity, the Sun of Righteousness, the source of all purity, the Father of lights, in whom is no darkness, no ignorance, and no sin at all. He can do all things else but wrong. It is impossible for Him to treat any of His creatures with injustice. He is merciful and gracious, longsuffering, and abundant in goodness and truth, forgiving iniquity and transgression and sin, plenteous in mercy, good to all, and His tender mercies are over all His works, kind even to the unjust and the unthankful, to evil men and even to evil spirits, not yet inflicting upon them the righteous judgments of the last day. And He is graciously nigh to humble and contrite sinners, to all that call upon Him in truth, to the penitent who beg Him for His mercy, to all who hunger and thirst after righteousness. For them He has given His Son to live a holy life, to die a sacrificial death, and to rise for their justification, and to them He has given His Holy Spirit, to impart to them a new and heavenly life, to teach and guide and keep and sanctify them, and to prepare them for everlasting blessedness.

And yet the dealings of the Almighty, wise, holy, and merciful God of the universe with His creatures, in creation, providence, and redemption, are beyond the possibility of our finite minds to understand.

We do not know why He made the sun brighter than the moon, and every star different from every other star in glory; why He kept some angels from falling, and did not keep others; why He made one creature a slimy worm, and another a shining angel; one a dull stone, and another a sparkling diamond; one a pricking thorn, and another a lovely lily; one a poisonous serpent, and another a gentle dove; one human being die before its birth and another live nearly a thousand years; one a deformity and another a beauty; one an idiot and another a genius; one a pauper and another a millionaire; one frail and feeble and full of pain another robust and strong and never or scarcely ever feeling pain; why, of millions at war, some fall in battle and others receive all sorts of wounds and others are never injured; why some nations and times are afflicted with war, pestilence, and famine and others are not; why He made the Jews—and no Gentile people—a priestly nation; and why some of our sinful race are saved from their sins according to the purpose of the Father, by the redemption of the Son, and the regeneration of the Spirit to the glory of the grace of God, while others are left to continue and perish in their sins, to the glory of His justice.

The apostle Paul well exclaims, "How unsearchable are His judgments, and His ways past finding out" (Rom. 11:33). And the Lord Jesus Christ, the Saviour and Judge of men, says, "Even so, Father, for so it seemed good in Thy sight" (Matt. 11:25-26). Poor sinners are saved by the free, sovereign, and unmerited grace of God, who will deserve and receive all the glory of our salvation (Rom. 11:6, Eph. 2:1-10, & Rev. 1:5,6).—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1918.

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Study the singular benefits and advantages of a will resigned and melted into the will of God. Such a spirit hath a continual Sabbath within itself, and its thoughts are established and at rest.—*John Flavel*, 1627-91.

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### IF WE SAY WE HAVE NO SIN

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (I John 1:8). No man with any insight into his own corrupt nature, or even a head-knowledge of the letter of the Scriptures, could honestly think he has no sin. Not only have we all sinned (Romans 3:23 & 5:12) but we all have a sinful nature (See Isaiah 64:6 & Eph. 2:3). “Who can say, I have made my heart clean, I am pure from my sin?” (Proverbs 20:9). If we had no sin we would need no Saviour, for there would be nothing to save us from.

Those who say they have no sin not only deceive themselves and expose their ignorance, but they are pointedly contradicted by divine inspiration. Solomon put it very well when he said, “There is not a just man upon earth, that doeth good, and sinneth not” (Eccl. 7:20). When a person makes the claim that they “have no sin” they are in effect saying that they have never sinned, neither personally nor in their father Adam, for that is the only way they could be without sin. But the apostle John says, “If we say we have not sinned, we make him (God) a liar, and his word is not in us” (I John 1:10). In other words, we would be tacitly accusing God of being a liar, for His word plainly shows that we all have sinned, both in Adam and by practice. In effect we would be saying that His word is *not true*, and who among us, who has any grace at all, would dare bring such an accusation against the Deity.

Christ died for the sins of His people and satisfied the demands of God’s holy and righteous law in their behalf. Consequently they have been freed from the *damning power* of sin; but that does not deliver them from the *being* of sin within their old, corrupted nature. We will have sin in the flesh as long as we live, but in the resurrection these vile and corrupt bodies will “put on incorruption” (See Phil. 3:21 & I Cor. 15:54). Then, and only then, will we “have no sin.” If we had no sin we would need no Saviour.—*Editor.*

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The Lord called us (ministers) to preach the truth, and He holds us responsible for doing it. Hearing and heeding that preached word is the responsibility of the hearers.—*Elder Raymond Webb.*

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## BEING RECONCILED

I know by hard experience how difficult it is to be reconciled. The hardest prayer I have ever had to pray is, "Not my will but Thine be done!" While I do not consider myself to be either a good preacher or a good pastor, I have had some hard lessons to learn in life when close friends have turned away to easier paths, when hard feelings appeared when I preached what I knew to be the truth, when troubles and divisions come among the brethren, and sometimes when I felt I was totally alone. There have been times (I confess it) when I would gladly have run far, far away, never to set foot (or so I thought in my weakness) inside a church again. But honor, and a sense of duty, will not permit that. Good pastors do not run away, for they are bound fast to an altar (Psalm 118:27). The happiest men are those who learn how to be contented with their gifts and services. Our people have had some very good pastors during my lifetime, though sometimes they have not been satisfied with them; nor have those men been satisfied with themselves. Every one of them would say with Paul that he had not apprehended that for which he was apprehended of God (Phil. 3:13), but still they pressed continually forward toward that mark while their life and strength lasted. The church can never have too many men like that.—Elder Raymond Webb, 1990.

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## LOVE FOR ONE ANOTHER

There are two reasons, if no more, why God's people should love one another. First, because they were all sinners together, all the creatures of the same Creator, all the progeny of the same earthly progenitor, all sinned and fell together, all in the "same condemnation," and indeed justly, and secondly, all delivered by the same Almighty "Arm of strength," and all "companions in tribulation."

It is quite natural to feel for and empathize with those who are in the same condition as ourselves, and on this account God's people ought to love one another, and sympathize with each other, and not only this, but they ought to manifest that love in such a way as to

cause it to be *felt*, by those whom we love.

O what a power there is in *love manifested!* It overcomes all things, and melts the hardest heart. To simply *profess* to love one, when all our actions are contrary to our profession, is but mere mockery, and would only tend to weaken confidence, and chill the love of the other. "My little children let us not love *in word only*, but *in deed and in truth*" (Italics mine). This is benevolent love.—**Elder Silas H. Moffett**, *Primitive Monitor*, 1889.

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### THINK ON VIRTUOUS THINGS

The apostle Paul encourages God's people to think on those things that are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy (Phil. 4:8). That certainly gives us a large field of thought doesn't it? There is a world of things that might occupy our minds but which would be a total waste of our energies. Not only *that*, but they would be displeasing to God and harmful to us physically, mentally, and spiritually. Negative thoughts have a negative effect on us and on those around us, while positive thoughts have just the opposite effect. It is impossible for us to altogether avoid negativity, for we live in an evil world with distractions of every kind all around us. But if we try we can spend much more time thinking upon uplifting, beneficial, and God-honoring things than upon those things that are not in our best interest and not pleasing to God. We should give a lot of thought to truthfulness, honesty, justice, purity, and anything else that will promote a more meaningful, useful, and profitable life—And spending a generous amount of time in the Scriptures will be very helpful in that regard. What other Book could we go to that would supply us with as much good food for thought as God's inspired word? May He help us to take more advantage of it.—*Editor*.

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"We know that we have passed from death unto life (*spiritual* death and *spiritual* life), because we love the brethren" (I John 3:14). Love of the brethren does not pass us from death unto life, but proves that we *have* passed.—*Elder J. H. Oliphant*, 1888.

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Preaching, teaching and writing that instructs, encourages and comforts poor doubting and halting ones will never cause strife, contention, and confusion, but will strengthen and built up poor, feeble saints and cause them to rejoice in the God of their salvation and ascribe all honor and praise to Him.—*Elder J. G. Wiltshire, 1911.*

The enemies of the principle of kindness are pride, jealousy, anger, a vengeful spirit, an undisciplined tongue and life, and forgetfulness of the fact that God is watching us at all times. We even forget sometimes that as we sow, we shall also reap.—*Elder Raymond Webb, 1991.*

If worldly riches could have immunized Job from heartaches, tribulations, unjust reproaches, etc., he would certainly have never suffered as he did, for he was a wealthy man. However, no matter what station in life a person occupies it still remains true that his days are few, and full of trouble (Job 14:1).—*Editor.*

The word of God grew mightily and prevailed in the first century (Acts 19:20) without church-sponsored Bible Classes, national preachers meetings, bake sales, etc., to fund preaching tours, or any other such humanly devised activities. This should speak volumes to the present-day church.—*Editor.*

It is impossible for the mind that is enmity *against* God, to desire or crave reconciliation *to* God.—*Editor.*

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

Bro. Don Harrison, Mi., \$50.00; Elder & Sis. Durward Edwards, Ohio, \$20.00; Carol Swanson, Va., \$20.00; Sis. Virginia Knighting, Va., \$10.00; Sis. Edith O'Dell, SC, \$10.00; Ann Dzwonkowski, Ga., \$10.00; Elder Howard Edwards, Mi., \$10.00; Bro. Russell Woodward, Va., \$5.00; Revis and Mary Ballard, Al. \$10.00; Sis. Janet Ford, Va., \$15.00; Mrs. Donald L. Mosely, NC, \$15.00; Irene Hulett, Ky., \$5.00; A Friend, Ks., \$5.00; Mr. & Mrs., James P. Parsons, Ms., \$10.00; Pauline Adel, SD, \$10.00; Minnie Lee King, Tx. \$5.00.

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### 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 Baggary, 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 2009

**MT. CARMEL** - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. 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 Sharon Utz, Clerk, 429 West Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434. June 2009

**LITTLE FLOCK** - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 2nd Sun. in June; 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