



#### CHURCH DIRECTORY - FIRST SUNDAY

**ALMA** - Alma, Va. - 4 miles west of Stanley, Va. on Hwy. 340, Meeting house is on Wampler Drive; Meets 1st Sunday 10:30 a.m., Saturday night before at 7:30 p.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851. Tel. (540) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '98

**BENTONVILLE** - Bentonville, Va. 1st Sunday 10:30 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison Va. 22727. Tel. (540) 948-4803. Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va. 22610. Tel. (540) 635-4609. April '98

**BETHEL** - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; 1st and 3rd Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court., Annandale, Va. 22003. Tel. (703) 573-0854. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031. Tel. (703) 273-5983. Dec. '97

**ENON PRIMITIVE BAPTIST CHURCH** - 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, 1108 Whitestone Drive, Martinsburg, W.Va. 25401, Tel. (304) 263-3564. Aug. '98

**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 '98

**GREENWOOD** - Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles and turn left on Spriggs Rd. St. Rt. 643, follow that to Minnieville Rd. St. Rt. 640 to church; 1st Sun. 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Mrs. Beulah Dotson, Clerk, 119 Lone Oak Rd., Partlow, Va. 22534. April '99

**NEW LIBERTY** - Champaign, Ill., 1714 W. Springfield, Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m.; Elder Lloyd Clapp, Pastor, Carolyn Corn, Clerk, P.O. Box 17, St. Joseph, Ill. 61873, Tel. 469-2450 or 469-7634. Dec. '97

**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. '99

**UNION** - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 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, 9598 Meetze Rd., Midland, Va. 22728. Dec. '97

#### SECOND SUNDAY

**BATTLE RUN** - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '98

# Advocate and Messenger

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## CLOSE OF VOLUME 136

We are indeed thankful that with this issue we have been blessed to complete another volume of the A&M. We are also very grateful to our subscribers for their continued support and encouragement. Each kind word has meant much to us and has helped greatly to keep us willing to press on in this labor of love.

The past year has been in one sense like all the previous ones, a year of great blessings and a year of great discouragements. The first line of one of our old church songs is verified with each sunset as we find that "Mixtures of joy and sorrow (we) daily do pass through." But this continuing path of comfort and conflict keeps us

on our knees, both thanking the Lord for His mercies and pleading for His aid. We so much desire to be kept from the awful sin of complacency (being "at ease in Zion" —Amos 6:1), and thus it is good for us that our burdens are heavy enough to drive us continually to the throne of grace and make us "Pray without ceasing" (I Thes. 5:17).

It gives us no small measure of concern that at the current \$10 subscription rate the paper is still not sustaining itself. The last three financial reports Brother Baggarly sent me showed average overdrafts of well over \$250 for each of those months. It is obvious that we cannot long continue to operate in the red and would ask our readers to consider this matter prayerfully.

It would assist the cause greatly if we had a few more subscribers helping with regular small donations and if everyone would mention the paper to others who are not subscribers and encourage them to take it. I realize that \$10 may seem like a lot to people like myself who remember when cokes were a nickel, but by today's standards \$10 is very little. Over the period of a year it comes to a little over three cents a day, and how does that compare with the amount we spend each day for any number of unnecessary secular enjoyments?

The holidays are again upon us and we feel it is appropriate to caution God's people, as we have done on numerous other occasions, not to be caught up in the anti-christian spirit that so much pervades this pagan festival. We should all remember that Christ has nowhere taught us in His word to commemorate His *birth* but rather His *death*. (Solomon said the day of one's death is better than the day of his birth—See Eccl. 7:1. "Man is born unto trouble" —Job 5:7—and it is "far better" to depart (die) and be with Christ—See Phil. 1:23).

We should also remember that Christ never authorized our honoring Him one day more than another. As for His gracious advent into this sinful world we should be as thankful and as mindful of that great event one day as another. So far as praising our Lord is concerned every day should be alike with His followers. The very fact that Christmas is so highly esteemed by the world should

make God's children wary of conforming to its customs. "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

May God keep all of you safely through all the dangers and evils that lie ahead and may we all look with fond anticipation to the soon coming of our precious Saviour when there will be an eternal cessation of the strife, hatred, bitterness, confusion, hypocrisy and turmoil that so characterizes our present day. May we all humble ourselves under the mighty hand of God and walk meekly at one another's feet, each esteeming the other better than themselves, and in so doing (and ONLY in so doing) will we have a proper peace on a proper basis. May God so bless us all.—*Editor.*

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### NOT MANY MIGHTY CALLED

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called" (I Cor. 1:26).

The apostle calls the attention of the Corinthian church to their own calling as proof of the fact that not many of the above class are called by the Spirit of God. Obviously there were not many such individuals among their membership, else Paul would not have pointed to their own calling in order to establish his argument.

It is evident that God does not call all men, for if He did then there would be as many mighty and noble called as there are mighty and noble in the world. And by the same token there would be just as many weak and foolish called as there are weak and foolish in the world.

The reasons given for God not calling many worldly wise, mighty and noble persons are (1) To *confound* the wise and mighty and noble, (2) "To bring to nought things that are, and (3) To thus prevent any flesh from having any legitimate grounds for glorying in His presence. How contrary is this to the thinking of those who teach that God is doing all He can to try to get all men to come to Him!

The Holy Scriptures clearly teach that God's calling of sinners from nature to grace is an *effectual* call; that is, *it shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sent it* (See Isa. 55:11). When He calls an unregenerate sinner out of death in sins, He *quicken*s him, or gives him divine life (See Eph. 2:1,5) and in that sovereign act of God the sinner becomes a "new creature in Christ" (II Cor. 5:17), "created in Christ Jesus unto good works" (Eph. 2:10). The work of grace is done and there remains nothing to be added to it.

There is a *gospel call* to obedience that men may, and often do, reject or fail to comply with, but God's *effectual, irresistible* call from nature to grace, from death to life, cannot and will not be rejected or refused. Just as Adam was not consulted prior to receiving *natural* life, so the spiritually dead are not consulted prior to receiving *spiritual* life.

It is plain that if God called many wise men after the flesh, many mighty, many noble it would appear that they were called *because* of their wisdom, might and nobility, and there would be those who would glory in the *reason* they were called rather than being thankful that they were called at all. But there is no respect of persons with God in the sense that He has a people *in every kindred, and tongue and people, and nation* (See Rev. 5:9), and all of them shall come to Him (John 6:37) whether they be small or great, rich or poor, Jew or Greek, bond or free. Their calling is not based upon their station in life nor on anything in themselves, but upon that *eternal purpose and grace which was given them in Christ before the world began* (See II Tim. 1:9).

Rather than God being pleased to call a multitude of wise men after the flesh or men of nobility and might, He has chosen to do just the opposite and to call the foolish, the weak and the base in order to confound or confuse the wise, the noble and the mighty.

As we meditate upon these precious truths, so despised by the professing world, we feel compelled to say with the beloved apostle, "O the depth of the riches both of the wisdom and knowledge of

God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). —*Editor.*

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### FROM SIN TO SERVICE

We have all seen the awful depths to which some men and women have sunk in all manner of debauchery, filth and cruelty. The wretchedness of men by nature is a thing too plain to be denied or dismissed. Who among us can truthfully say we have not sinned or that we have no sin, unless we deceive ourselves and turn our backs upon obvious truths which we have found not only in God's word but also in our personal experiences (See I John 1:8)? It may be a disconcerting truth to some, but it is truth nonetheless, that "all have sinned, and come short of the glory of God" (Rom. 3:23) and that, apart from those who have been made alive to righteousness by the Spirit of God, "the whole world lieth in wickedness" (I John 5:19).

What possible explanation can there be for the existence of sin in the world other than that which is given in God's Book? "By one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all (in Adam) have sinned" (Rom. 5:12). "The sin problem" has baffled unbelievers all down through the centuries, and will continue to do so while the world stands, for when the Biblical record is discounted or ignored one is left on a rudderless sea of ignorance, darkness and confusion without compass or anchor—one man's opinion is as good as another and there is no source of absolute truth.

According to evolutionists there is supposed to be a gradual elevation of the species from a lower to a higher state, and there is no explanation for why or how sin would have entered the picture in the first place. To the evolutionist there would be no reason for any being to *evolve* a sin-nature, for that would be devolution, or retrograde evolution, which I have never known any of their advocates to argue in favor of. Again, the development of such a

nature would be *devolution*, or a devolving from a higher to a lower state, and is just one of many insurmountable difficulties faced by those who hold the “theory” of evolution.

The truth is, sin entered into the world exactly as the Scriptures say it entered—through Adam in the garden of Eden when he disobeyed his Creator’s law.

Only one person has ever been born into this world without being inwardly affected by the Adamic pollution, and that was Christ, who was conceived in the womb of the virgin Mary by the Holy Ghost and “overshadowed” there in such way as to insulate Him from any contamination from sin through His mother, who was also a fallen descendent of Adam, a sinner by nature, and a “child of wrath,” even as others (See Eph. 2:3).

Christ had no *biological* father, although Joseph was his *legal* father, and consequently Adam’s polluted blood never coursed through His veins. The Scriptures make it very clear that Mary was “found with child” *before* she and Joseph had any conjugal contact (See Matt. 1:18). Hence, the body He assumed into union with His Divine nature was holy, harmless, undefiled, and separate from sinners, and was “prepared” for Him by the Father (Heb. 7:26 & 10:5).

It was in this perfect body that Christ made a substitutionary offering on Calvary’s cross *to the Father*, without spot, for the sins of His people, and by which their sins have been remitted and full payment made for them. And by virtue of what He has done for them their vile bodies will at last be changed and fashioned like unto His glorious (glorified) body (Phil. 3:21).

And what is the practical conclusion to all this. The apostle John summed it up well when he said, “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (I John 3:16). The laying down of life here refers primarily to yielding up ourselves in service to God and to His people, not counting our lives dear unto ourselves when there is a conflict between fleshly preferences and spiritual duties, and being willing at all times to suffer whatever faithfulness to God



may require of us, even if it means ignoring the wellbeing of our physical bodies. This is the process our Lord had in mind when He said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39).—*Editor.*

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### MY EXPERIENCE

How sweet to reflect  
on the day when my Saviour  
Released my poor soul  
of its burden of grief!  
My spirit rejoices  
to think of the favor  
Which Jesus bestowed  
when He gave me relief.

My heart takes delight  
in the fond recollection  
Of peaceful repose  
and the joy that I felt  
When first my Creator's  
parental affection  
On me was bestowed  
as before Him I knelt.

When I was a youth  
in the broad path of folly,  
In sin and rebellion,  
an alien from God,  
I viewed not myself  
as a sinner unholy,  
I knew not to death  
led the pathway I trod.

I trusted alone  
    in good works for salvation  
I looked not to Jesus  
    for life, light and peace:  
I thought by obeying  
    I'd shun condemnation  
And gain heav'nly favor  
    that never should cease.

But when my dear Lord,  
    in His sweet loving kindness  
Revealed unto me  
    my condition in sin  
I found I had always  
    been dwelling in blindness  
Contrary to God  
    had my steps ever been.

I found I was left  
    in a helpless condition,  
My sins all arose  
    like a vast, gloomy cloud,  
My heart sank within me  
    in humble contrition,  
To God for assistance  
    I shouted aloud.

I cried in despair,  
    "If Thou canst, Lord, have mercy,"  
A light shown within me,  
    the tempest was calm;  
I rose singing praises  
    to God for His mercy,  
I shouted, "O glory  
    to God and the Lamb!"

My burden was gone  
and my sorrow was ended,  
My spirit rejoiced  
in the love of the Lord,  
I felt that my heart  
with His people was blended,  
And claimed the sweet promises  
found in His word

ELDER JOHN R. DAILY  
Composed in 1876

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### WORRIES

It is surprising how much of the Sermon on the Mount (Matt. 3-5) is devoted to helping disciples find relief from daily problems. The disciples who listened to Jesus certainly had many of them, and if He had been of our nature Jesus Himself would have had them too. But He knew what to do with His.

First of all, I must say that we preachers often hand out advice to people that we do not follow our selves. We tell them to go into the closet, and shut the door (that is, shut out all sight and sound of interferences), tell the Lord about our cares, and leave our problems there when we leave. This last advice is where we go astray, for we preachers are usually the worst worriers of all. Because people cannot do what we tell them they ought, they feel guilty, as if their prayers were not right.

Let me explain to you the difference between kinds of problems. All of us need to learn to tell them apart, for our own good. Some are simply worries, troublesome thoughts about things that we cannot control, things that may be none of our business, or problems that come because we overburden ourselves, or because we do not know how to put the truly important things first. Worries may range in nature from Martha's much serving, to the weather that affects our crops and gardens, the way the other folks live and act, to a thousand

other things that would not much bother us if we could just learn to be reconciled to God's management of His world. Years ago one old sister worried so much about her own death, which she feared was near, that almost every meeting time she would ask her pastor again to preach her funeral. He finally told her to be at church next time and he would do it then. The only thing you really need to know about that hour is, God said He would be there with you. Yes, you may tell your Father about your worries, but once you have done so you will be far happier if you leave them in His capable hands.

The other type of problem, however, is one of deep concern for the responsibilities you bear, and these do not go away simply because you pray. Jesus prayed at every opportunity, but every day, every hour, brought him more problems. You can't leave them in your closet because there is no end to them.

Suppose you ask God for a gift, something you much desire. His gifts are wonderful, but they are a covenant, and they always bring with them responsibilities. Ask Him for a pastor, and He may give you a child to train up to the work, or some old man, or very poor man, whose hands you have to hold up. Ask God for a companion, a home, and perhaps children. He gives them to you. And you find yourself struggling with your concerns for them for the rest of your life. Don't think you are going to tell Him once in a random prayer, and be able to walk away with no more thoughts about them. In fact, you will find them all the reason you need to pray without ceasing, and when you get through praying for your children to grow up to be decent adults, it will be time to begin with your grandchildren. You may ask for a place in a church, but oh! it will test your faith and courage and zeal a thousand times when God gives it to you.

As for the worries, don't expect God to sit down beside you and worry with you. He has better things to do. Ask Him rather for simple faith, for reconciliation to whatever He may send. You will be far happier. But as for your responsibilities and the gifts He has given you, these will give you reason to make daily visits with God as natural as breathing. You will find that He is not limited in the

ways, wonderful ways, He has for answering. He may give you strength to labor, or patience and grace to endure. He may give you an hour of deep peace, or He may give you new insight into His word. Or He may direct a friend to help you, or send you a message of instruction or comfort by your pastor at the next meeting. He may, like David, give you songs in the night. Do not think when it appears He is not answering, that He does not hear you. When Israel cried to the Lord in Egypt, God's answer was to appear to Moses, far across the desert. God is not limited in strength and wisdom, whatever He does is always best. If He marks the sparrow's fall, will He not hear you?

We must not give up easily in our asking. Jesus prayed the same prayer three times in Gethsemane. God's answer to Him was sufficient to bring His humanity under control. In fact, Jesus was the only one in the garden that night who was calm and at peace. Do not feel guilty, my friend, if you have to pray often over your concerns, for it will bring you closer to your Master. If you, like the apostles, wish to know how to pray, do not be surprised that our Lord begins by giving you things to pray for.

ELDER RAYMOND WEBB

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### **LIKE A TREE PLANTED—PSALM 1:3**

Not a tree like other trees, hidden in some forest, to live and die sheltered and unseen, but one planted by the hand of Providence by the waters of life. A tree standing alone, left to endure the heat of summers, the winds of winters, but with roots too deeply planted to be moved to some sheltered spot. The winds blow, the rain and hail and snow bend and sometimes break the branches, the lightning strikes (for it is the tallest object), and all the tree can do is bow to the storms and go on being itself. Those who see it may say they wish it were elsewhere, or that it were something else, perhaps younger, perhaps some fruit tree, or perhaps even that it were gone so they could build another shopping mall where it stands. But the tree can only stand there being what it is.

If a tree were allowed to have feelings, it might become bitter that so few approve. But, now and then there comes some aged homeward bound soul who perhaps remembers when the tree was small, its boughs only twigs, but now they lean upon it for rest. Some traveler, seeking a waymark on his journey, sees the tree and is glad. Some child may come to play in the friendly shade. And there stands the tree for those who need it, ready to give its shelter, to teach by example lessons of humility and service. If the tree could hear, their thanks to God for providing for their needs would be its reward.

There is a lesson here for every person who would like to make their pastor over into something more to their liking. That would mean that they themselves would never have to change, so he would do them no good at all. So long as the man draws his strength from the rivers of God's grace, it is better by far that people learn to appreciate what they have. If we do not want what God gives, God who planted the tree can take it away.

ELDER RAYMOND WEBB

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### OF NO CONSEQUENCE?

I suppose every child of God has had seasons when he feels to be useless and not worth noticing. We might say that we feel to be inconsequential. The dictionary defines "inconsequential" as being *irrelevant* or *unimportant*. If we break it down we may find more of its meaning. A sequence is a row or line, several things that come in order, one after another, sometimes for the purpose of being counted. The prefix *con* meaning "with," consequential would mean "with the sequence," "in order," "in the row or line," —in other words, something that will be noticed as a part of the group. Inconsequential, therefore, is something that is not in the sequence, not in the group, left out, not noticed, not counted, overlooked, and therefore irrelevant and unimportant. I have felt that way at times, and I am sure you have also.

This concept of "inconsequential" could be readily illustrated in the story of the anointing of David by Samuel. You remember that the prophet came to Jesse and bade him and his sons to sacrifice with him. One by one seven of Jesse's sons were brought before Samuel: first Eliab, then Abinadab, then Shammah and the others, no doubt all fine looking, worthy men. The Lord had not chosen them to be king, however, "and Samuel said unto Jesse, Are here all thy children?" In sequence, each of the sons that Jesse considered worthy of notice had been brought before Samuel, each of them a man his father was proud of and expected to make something of himself in the affairs of life. It had not occurred to Jesse that his youngest, David, could possibly be the one Samuel sought. He was not in the review. In this matter, at least, Jesse considered him inconsequential.

Two things may bring the child of God to feel to be nothing. In the experience of grace we are taught by the Spirit of God of our own unworthiness, so that we feel to be lower than a worm of the earth in His sight. The world is quite willing to corroborate this view for us. Ungodly men, having no eyes to see, place no value on spiritual things, and so see no merit in the meekness and humility through which a saint becomes a true follower of the Lamb of God. In their pursuit of power and pleasure, they trample upon the people of God, thrust them aside and forget them. Though hopefully we do not value the opinions of such men, I doubt any of us could say that we have never felt sadness or loneliness at being so treated.

Even in the realm of the kingdom of God, the child of God can feel insignificant. We know that the elect of God are as the stars of the sky and the sand of the sea, stretching from righteous Abel to the present and beyond. No man can number them. One grain of sand on a seashore certainly does not occupy a very large spot. None of us would ever notice if one were missing from the number. Great and good men have labored faithfully in the face of great danger and opposition in years past, and our little efforts seem so insignificant by comparison, hardly worthy of notice in our own generation, let alone in ages to come.

There is a specific number of the elect of God. He alone knows what it is. One day they will all be gathered together on the right hand of the Son of God, separated from those who know not God. All will be there. Not one will be counted as being unworthy of notice. The wonderful Shepherd who bore their sins in His own body on the tree will not allow one of them to be lost, but will present them all before His Father in triumph. He has made sure they will all be there. "Behold I and the children which thou has given me." He will have lost nothing and will be utterly satisfied with the glorious result of the travail of His soul.

Here is a thought that may give us a different perspective on the notice God takes of His people: grains of sand are lost on a seashore, but should a single one get in your eye, see how great a matter it becomes. Particularly does it cause excruciating pain when it gets against the pupil or "apple" of the eye. I have tried several times to force myself to touch the pupil of my eye and have never been able to bring my finger to do it. It is just too tender, perhaps the most sensitive place on our bodies. Should something even brush against it, there is a lightning response by the body, in the "twinkling of an eye." The eyelid moves instantly to protect it. I doubt that any spot on the external area of our bodies has such a vigilant defender as the eye, or that any is as precious to us. We will protect our eyes before almost anything.

In Zechariah 2:8 the angel tells Zion, "Thus saith the Lord of hosts; after the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye." More dear to His heart than all creation, God's people are watched by the all-seeing eye of the Lord of hosts. When someone touches one of His little ones it is as if the apple of His eye had been stricken. His response is certain. This is something we can readily understand. So, the next time you have a speck in your eye, I think you could easily answer the question: Am I of any consequence to the Lord?

ELDER MARK GREEN





### FILLED WITH THE SPIRIT

I have been impressed with the depth of the spiritual feeling that evidently was experienced in the worship services of Primitive Baptists in times past, which was manifested oftentimes in shouts and tears of joy, in seemingly being lifted up for a season beyond the cares of this world. In most areas of the country where I have been, this intensity of rejoicing is now lacking. I am certainly not saying there is no joy, but it does not appear to have the depth and power that it once had. Two reasons for this quickly come to mind: First, we as a people likely have become more "sophisticated" and thus more inhibited in our conduct, not wanting to do anything that our neighbors might think odd. That is sad, for what has the world's opinion to do with how we conduct our worship? I recall that upon the occasion of what was perhaps the greatest meeting ever held by the New Testament church, there were those who thought they were drunk with new wine.

Second, our fathers recognized and felt their need for spiritual refreshing and relief more than we do. Life was brutally elemental to many of them. Sickness and early death were much more common, most knew almost ceaseless labor from sunrise to dark and beyond, and the harshness of their surroundings was much less buffered than it is now. Life was hard and their need for encouragement and rejuvenation was real. They labored to exhaustion, and they needed profound *spiritual* recreation. *Our need is no less than theirs*, but because of the dulling effects of modern life, we do not seem to realize it as acutely.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:18-20). Many men try to drown their sorrows in wine. It dulls their senses, gives them a sense of euphoria and temporarily separates them from an awareness of their troubles. Drunkenness concedes the existence of troubles, but it solves nothing, for it involves excess and does not

edify. It removes troubles from sight for a moment, but makes nothing better and does nothing to strengthen its participant. It can only tear down.

The apostle Paul acknowledged that God's people have troubles in this life, and knew that from time to time they need some relief from the drudgery and pain of their terrestrial existence. He knew they need renewing day by day, but also knew that they will find nothing to help them in the things that involve fleshly excess. Instead, he pointed them to something much better, something that involved no sin, that strengthened and edified and could not be overdone. He exhorted them to be filled with the Spirit and to "speak to themselves" in spiritual melody of the heart. Music is refreshing, and the song of the soul is doubly so. These heavenly strains have nothing to dull the senses, but instead they awaken, refresh and enliven our spirits.

There is nothing wrong with experiencing the sheer joy of our salvation, even so much so that we are lifted to the mountain tops and our cups are made to run over. Paul said that where the fruits of the Spirit were concerned, "against such there is no law." There can be excess in wine, but none in joy. When the Lord entered Jerusalem, "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." The Pharisees would have rebuked them, but Jesus would not. "I tell you that, if these should hold their peace, the stones would immediately cry out."

Will it take hard times again to make us realize how much we need to feel the heights of the joy of our religion? Will we ever have such delight in the Ark of our Salvation that we will dance before it, so to speak, not caring that Michael might despise us in her heart? Lord, let it be so!

ELDER MARK GREEN

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The man who does his duty today, and frets not over tomorrow, is a happy man.

### DIGGING WITH THE MATTOCK

“And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle” (Isaiah 7:25).

There is much said in this short verse of scripture, which I have long believed to be one of Isaiah’s many prophecies of the church that was to come with the advent of the promised Saviour. Notice that he begins this verse, “And on all hills”. The church in prophecy is spoken of many times as being on a hill or mountain. See Isa. 5:1-27:13 and Ezekiel 34:14 just to mention a few. The church is always spoken of as being in an exalted place, or a place above this old world.

The prophet says that on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns. The mattock is a tool of intense or hard labor. When I was just a boy growing up on the farm, my dad would send me out in the early springtime with a mattock to cut persimmon sprouts out of the fields in preparation for spring plowing and planting. I hated that job. It was hard, dirty work, but it had to be done. The persimmon bushes, sawbriers, etc., would hamper the growth of the good crops.

This is true with the church of God even to this day. There must be constant labor in the Lord’s kingdom here on earth. Briers and thorns are very harmful to cattle and sheep. This is typical of what can spring up in the church and cause unrest for the Lord’s people if proper labor is not done. I call your attention to the fact that the prophet says that on all hills where this labor is done, not even the fear of briers and thorns will be there. Not only will the briers and thorns not be there, not even the *fear* of them will be there.

He says it will be for the sending forth of oxen. The ox is a servant of man, a laboring animal, a beast of burden. The ox, I believe, is used many times as a type of the gospel minister. The prophet says that on all hills where this digging with the mattock (labor) is done, they shall be for the sending forth of oxen. How many times have you seen the Lord raise up a new gift in the ministry

from a church which is in total disorder? Almost without exception when we see a young man start exercising in a preaching way he will have come up among a congregation that is laboring hard to keep the Lord's house in good order. They are working hard with the mattock to keep the briars and thorns of disorder from ever troubling them.

The last statement the prophet makes in this verse is that "it shall be for the treading of lesser cattle." This is in no way setting the preachers up higher than their congregation. It is simply teaching that with proper labor in the Lord's church all who worship there will have a pleasant experience without the fear of the evils of this world.

ELDER JIM TURNER, JR.

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### PERFECT SERMONS

Have you ever wondered what it would have been like to have heard the Blessed Son of God preach His own everlasting gospel while He was walking here on earth? Every word out of His mouth, nothing but utter perfection, must have been great joy for His disciples to experience in hearing Him preach.

No man of the descendants of Adam will ever be able preach a perfect sermon. Our lives are tainted with sin and therefore nothing we do is perfect. Although the Holy Spirit who leads us in our preaching is perfect, we have that human weakness that gets in our way. If the Holy Spirit blesses us to preach well we have a tendency to get puffed up and forget from whence the blessings flow. If the Holy Spirit sees fit to withhold preaching grace from us we whine and complain instead of saying, "His holy will be done."

Paul said, "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (II Cor. 4:7). God gives the treasure of the gospel to men (earthen vessels) He calls to preach. He knows our every weakness. He knew all about Jonah when He called him to go and preach to Nineveh. He knew

all about Saul of Tarsus when He struck him down on the road to Damascus. When the Holy Spirit blesses, that treasure called the gospel, comes from an earthen vessel, an imperfect descendant of Adam. If the preacher and the congregation are as they should be, the Lord gets the praise. We can preach in the demonstration of the Spirit and of power when the Lord blesses, but our Lord Jesus Christ was the only man to ever walk the sands of time preaching perfect sermons.

ELDER JIM TURNER, JR.

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### FALSE PROPHETS

In I John 4:1, the children of God are given the admonition to “believe not every spirit” but to “try the spirits whether they be of God.” As members of the Lord’s Church, we must remember that there are ministers of Satan who, from time to time, enter into (or arise within) the Church. These ministers are not easily discernible as ministers of unrighteousness, for they are “deceitful workers” who transform “themselves into apostles of Christ” and “ministers of righteousness” (II Cor. 11:13-15). This transformation enables them to gain the trust and confidence of the Lord’s people that is necessary for them to “draw away disciples after them[selves]” (Acts 20:30). However, if our spiritual senses are alert, we can detect the false “spirit” that accompanies a minister of unrighteousness.

The chief goal of a minister of unrighteousness is to draw people away from Christ and into error. Such is a subtle, gradual process. First, before the fish can be eaten, they must be “hooked”. So such a minister uses a mix of “good words and fair speeches” (Rom. 16:18) and traditional, sound doctrine in order to “hook” the people—that is, gain their complete trust and confidence. Once he has their trust, he begins to interject a little error here and there —of course, mingled with enough primitive doctrine to camouflage the error. But ministers of Satan know that it only takes “a little leaven” to leaven the “whole lump” (I Cor. 5:6). They know that a few bad

seeds can develop into a batch of briars and thistles. But, often times, these bad seeds are not detected, for the minister of unrighteousness has already "hooked" the people, and they are spellbound by his "shew of wisdom" (Co. 2:23). Their eyes have already been diverted away from Christ to the perceived "greatness" of their leader, for they have been "bewitched" (Gal. 3:1); this is a dangerous position to be in. Eventually, the minister of unrighteousness may begin to inject his error on quite a regular basis. But, at this point, his followers have been trained to look only to him (for they are his disciples whom he has drawn away) and to ignore the warnings of those who have detected the errors. Thus, the minister of unrighteousness is well on his way to accomplishing his goals; his followers have been led off into error. They have lost the spiritual sense of true worship and have been robbed of the joy of their salvation, and do not realize it. At this point, they will either wake up "by the rivers of Babylon" and sit down and weep as they remember Zion (Psalm 137:1), or they will become aligned with the false system of worship that accompanies spiritual Babylon.

"Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world" (I John 4:1). Instead of quickly "swallowing" every preacher that comes along, we should pray for spiritual discernment, heed those who have been given the gift of "discerning of spirits", and search the Scriptures to see if the things that are preached are so (particularly, if something has been preached that has never been generally believed or accepted by the Old Baptists). A true man of God will come before God's people in reverential "fear, and much trembling" (I Cor. 2:3). His "fruits" will be consistent with his preaching; His preaching will bear a "certain sound", and it will be accompanied with a "certain" spirit. We can be deceived by the human feelings or emotions that are often "worked up" by these ministers of unrighteousness, but we cannot be deceived by the express word of God or by His Holy Spirit as it guides us into all truth, touches our hearts, and lifts up our drooping souls.

As mentioned earlier, a true minister will bring forth good fruits. In Jesus own words, "Do men gather grapes of thorns, or figs of thistles? every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matthew 7:16-18). Spiritually speaking, a tree may consistently bear good fruits, or it may consistently bear thorns and thistles, but it cannot bring forth both at the same time. If a tree consistently brings forth thorns, then what appears to be good fruit is not really good fruit but is simply artificial adornments that are meant to hide the thorns. A "good tree" will bring forth the good fruits of "love, joy, peace, longsuffering, gentleness, goodness," and such like (Gal. 5:22-23). In contrast, "a corrupt tree bringeth forth evil fruit" (Matthew 7:17), such as "hatred, variance, emulations, wrath, strife, seditions, heresies", and such like (Gal. 5:20). "Wherefore by their fruits ye shall know them" (Matthew 7:20).

The Lord has a special care for His little lambs and sheep. His heart is grieved when they are led astray, devoured, or scattered by wolves that come in sheep's clothing. The apostle Paul, who before his conversion, literally killed the Lord's sheep, was given such a burden for the Church that in one of his fields of labor he spent three years in which he "ceased not to warn every one night and day with tears" to beware of "grievous wolves" that would enter in after his departure (Acts 20:29-31). Zion is the heritage of the Lord; the Lord has established His Church for His glory as His witness of truth in the earth, so that His trusting sheep can enter in and find rest for their souls. May the Lord keep His hedge round about His flocks and keep us spiritually awake and alert so that we will be spared from grievous wolves.

BROTHER JABIN JAMES  
*Fitzgerald, Georgia*

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Death is not the end, but simply an incident in an unending life. For the child of God it is the entrance into a much larger, richer life.

### TOTAL DEPRAVITY

Most teaching in the world of christendom denies that man is completely incapable of his free will to come to Jesus Christ. It is popularly advocated that man, even though he is a corrupt sinner, still can by his choice come to God. Jesus emphatically erases the theory that man by his will or volition can come to Him in John 6:44, "No man can come to me except the father which hath sent me draw him." Depravity is personal and universal.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). All men are conceived in sin, meaning the nature of sin is transmitted from our parents. We are born into this world sinners by nature. "Who can bring a clean thing out of an unclean? Not one" (Job 14:4). "But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we do all fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6).

Man is dead in trespasses and sins (See Eph. 2:1), so therefore he can't and will not desire spiritual things. He only can walk "according to the course of this world" having a behavior in the lusts of the flesh.

"For we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9). Man by nature is corrupt from his head to his feet. The apostle Paul describes fourteen reasons why man can't come to God: (1) He does not understand God, (2) He does not seek God, (3) He has gone out of the way, (4) He has become unprofitable, (5) He is no good, (6) His throat is an open sepulchre (7) His tongue has used deceit, (8) His lips are permeated with the poison of asps, (9) His mouth is full of cursing and bitterness, (10) His feet are swift to shed blood, (11) His way is destruction and misery, (12) He does not know peace, (13) He has no fear of God before his eyes, (14) There is none righteous, no, not one.

"The heart is deceitful about all things and desperately wicked: Who can know it?" (Jer. 17:9). Our heart is out of kilter with God and misleading to ourself. Jesus declares in Mark 7:21,22, "For from within, out of the heart of men, proceed evil thoughts, adulteries,



fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." All of these sins are from a corrupt heart. The natural man is not just sick, he's dead, in need of spiritual life.

ELDER DAN PARKER  
Danville, Virginia

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### THE INVISIBLE FIRST CAUSE

When we trace back, we find that the first of every kind of living thing must have received life from an invisible Source. Life, also being invisible, if it be gone out of anything, it cannot be found nor restored by all the combined wisdom and power of men. Here, again, the visible chain of cause and effect is completely cut off from the First Cause; proving that there was a beginning to all visible things, and a time when they came into being or manifestation. Consequently, there must have been a *creation* of all these, to bring them into being. But we have never seen anyone who possessed creative power.

We know that man, with all his boasted wisdom and power, never created anything. For, with all the wisdom and power he possesses, he could not make one little plant nor creature; for he would not know what to make it out of, even after the earth with all it contains is furnished to his hand, with all the innumerable models before him, both of vegetable and animal being. For he would not know how to combine the different properties of each part, nor how to construct the various organs, all of which he has examined and analyzed.

But even if he could make some little thing, how could he put *life* in it, which he has never seen nor analyzed? And it would look strange indeed for such an one as this to claim to be the greatest living being in the universe, when he knows that it would take a power and wisdom infinitely superior to his to bring into being all the vast multitude of things which he sees, and is utterly incapable

of making even a respectable imitation of the very least of them.

Therefore, even if we had no Bible, every intelligent, reflecting person would be compelled to admit that there must have been a hidden Cause for all these things, One possessed of infinite resources, both of wisdom and power. And this One, the Bible says, is the eternal, all-wise God, the Creator of all things, visible and invisible to us. And without this Book man can't find out the First Cause of anything that does exist. He could not find out, by searching, how he came to be here. —From *'Treatises on Christianity'* by **Elder Harvey Wright**, 1900.

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### FLORIDA FELLOWSHIP MEETING

The Florida Fellowship meeting is scheduled to be hosted next year by the *Antioch* Primitive Baptist Church, 1210 Old Dixie Hwy, Vero Beach, Florida, Feb. 13 - 15.

Anyone needing information should call Elder Chris Taylor at (561) 567-4149 or one of the following deacons: Edward Jones (561) 567-3940 - Cauley Mathis (561) 567-9463 - Fred Teague (561) 878-4161 or Tony Burns (561) 778-9421.

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

Edward W. Wilson, Va., \$20.00; Joseph A. Ford, Va., \$10.00; Ted Ray, Ohio, \$5.00; Della Mae Key, Ore., \$20.00; Mary Lee Olinger, Va., \$5.00; Charles Funk, Ohio, \$10.00; Earl E. Graves, In., \$10.00; Elder Dale Greathouse, Ne., \$10.00; Martha Johnson, In., \$10.00; Elder Chuck Smith, Md., \$10.00.

**LITTLE FLOCK** - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July 2000

**MARTINSBURG** - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2000

**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 '98

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 20158-9526, Tel. (540) 338-5531. May '98

**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, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '98

### 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. and Saturday night before at 7:30 p.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, Rt. 1 Box 309, Shenandoah, Va. 22849, Tel. (540) 652-8625. April '98

**MT. BETHEL** - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 63 Box 2320, Romney, W. Va. 26757, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '97

**NEW HOME** - Covington Co., Ala., From Gantt, Ala. go west 5 mi. on 82 to 23 and take the right; Coming from Red Level, go east on 82 to 23 and take the left, go 4/10 mi. and take the right on 7, go 3 mi. on pavement and 1 1/2 mi. after pavement ends, turn at church sign at top of Clay Hill, Church 1/4 mi.; Meets 3rd Sunday at 10:30 a.m.; Elder Ralph Harris, Pastor, 3687 King Rd., Caryville, Fla. 32427, Tel (904) 547-4615; Bridgman K. Harris, Clerk, 1405 Eastwood Dr., Dothan, Ala. 36301, Tel. (334) 792-5614. Mar. '99

**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, RD 1, Box 1050, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. '97

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va., 22603, Tel. (540) 667-4756; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718.

July '98

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder David A. Roberts, Pastor, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394.

July '99

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115.

April 2000

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538.

Mar. '98

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 722 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484.

May '98

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 '98

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488.

Dec. '97

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464.

Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605.

Dec. '97

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854.

Dec. '97

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets every Sunday at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.

March '99