

Advocate and Messenger

133rd Year JANUARY 1994 No. 1

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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DESIRE FOR GOD'S HELP

Forgive, O Lord, the wayward step,
The careless thought or deed.
Be Thou our constant Friend and Help,
In ev'ry hour of need.

Attend us when we bow in prayer,
Restore us when we fall:
In ev'ry step along life's way
Be Thou our All in All.

Uphold us when we're tempted sore
And troubles bend us low.
When grief lies heavy at our door
More grace on us bestow.

9-11-91 R.E.H.

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Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced by the Old School or Primitive Baptists in all ages.

133rd Year

JANUARY 1994

No. 1

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BEGINNING OF VOLUME 133

We herewith begin another volume of the *Advocate and Messenger*, now in its one hundred and thirty-third year of publication, looking to God, as always, for grace and strength for the task before us. Many are the discouragements we are faced with in this and all our other efforts, but the only direction in which we feel inclined to go is forward, leaving the sequel to God. He alone truly and thoroughly knows our hearts, and we feel content to commit our case into His hands, believing that He is able to overcome all our obstacles for us, and desiring to be submissive if He should not choose to do so. We are absolutely sure that He

knows best and it only remains for us to be reconciled to His will, confident in the assurance that even when His providences appear to be frowning they are still in the best interest of His people.

It is certain that from a human perspective we are constantly fighting an uphill battle in this world, yet in the final analysis we who seek to serve the Lord are always winning, even when to all outward appearances we are losing. We cannot be losers in the Christian warfare, no matter how strongly the battle seems to go against us. If God be on our side we are in the majority, we have all the powers of Heaven working in our favor and "no weapon that is formed against (us) shall prosper; and every tongue that shall rise against (us) in judgment (He) shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of (Him)"—Isa. 54:17. This should greatly "comfort us in all our tribulations" (2nd Cor. 1:4).

Our foresight is but dim at best, and we often do not know what would be most fitting for us to do, and until this is made plain to us we can only struggle onward with our eyes toward the Light of Life, begging His guidance, leadership and direction, trusting that in His own time and way he will show us the path He would have us to travel.

We have often thought that in a number of ways it would be a great relief to us if the Board of Trustees would find a replacement for us as editor, and that it might be in the best interest of the paper for them to do so. We desire above all things to know and do the will of the Lord, and we trust that when His mind is made clear to us we will have the necessary grace to promptly comply. We are fully aware that nothing can prosper if it is contrary to God's will.

Brother Baggarly informs me that subscribers are still not sending in address changes, making it necessary for the Post Office to do it for them and to charge us for it. This sort of thing is certainly not in the interest of the paper. A number of subscribers are still not renewing on time, and Brother Baggarly says the financial condition of the paper does not look good at all. Such things are quite discouraging to us and we would kindly ask that those of you who are interested in this publication, if you wish to see it continue, please give due consideration to these things.

We wish for each of you many great and glorious blessings from the Lord in the year into which we are just entering. We "wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3rd John 1:2). "The Lord lift up his countenance upon thee, and give thee peace" (Num. 6:26).—*Editor.*

SUBSCRIPTION OFFER

One of our readers, in the interest of increasing the subscription list and getting the A&M on a more substantial financial footing, has offered to pay half the expense of the first 200 new subscribers sent to us by our readers. In other words, if as many of our readers as are able will submit one new name to be added to the subscription list they will only have to pay half the cost of the subscription. The other \$5.00 will be paid by the generous donor. The one who makes this offer thinks it can be continued as long as needed.

This proposal provides an excellent opportunity for our readers to introduce the paper to some friend or loved one at half the regular rate. Surely we can all think of at least one person who would appreciate receiving the A&M. Will you please take advantage of this interested reader's kind and generous offer? It would greatly help us to keep the paper in circulation. Your assistance will be greatly appreciated.

EDITORIAL DILEMMAS

It has recently come to our attention that some of the older readers are dissatisfied with the size of the print currently being used in the A&M. This presents a dilemma for us which perhaps our readers can help us with. With the present number of pages, if we increase the size of the print further it will cut down considerably on the amount of material we can publish each month. And too, based on past experience, if we get the print any larger we will get complaints about that too, and consequently a number of cancellations. I would like to hear from our readers concerning this matter. What would you do if you were editor?

One suggestion I might make to those with poorer eyesight is that they obtain a *bar magnifier*. These may be purchased at most drugstores and they are relatively inexpensive. They will magnify two or three lines at a time.

There is another matter I also need your help with. We are getting some complaints that the associate editors are not writing any more than they are. This is something I do not feel that I have any control over. I am open to suggestions. If I could know that it would be in the best interest of the paper for me to resign as editor, I would do so immediately, without any hesitation or remorse. If you would like to see a change in the editorship please let the Board of Trustees know your feelings, and give them your recommendations for a replacement. I do not want to be remiss in duty, but neither do I want to serve in a position that someone else should be occupying.

I have made a concerted effort to get more of our Elders interested in writing for the paper, but so far have had little success. Have you encouraged your local ministers in this regard? If not, would you please do so? If I am to continue as editor I need greater support than I am receiving.

Please do not think that I say these things in an ill temper or a bad humor, for that is far from the case. I am simply placing before you some of the problems I am faced with as editor and asking your help. Please consider these things in a prayerful spirit and feel free to give me your suggestions. We humbly solicit your prayers.

TREASURES ABOVE

The fleeting charms of earth soon fade,

They quickly pass away:

Hence we await with longing heart

The joys of endless day.

This world is no sure dwelling place,

The winds of change are strong:

All nature speaks to us each hour,

"You shall not stay here long."

Then wisdom would that we should place

Our hopes on things above:

Undue regard for earth will prove

An empty, wasted love.

We cannot serve two masters here,

Our love we can't divide.

'Tis God or mammon we must serve—

Which one?—we must decide.

The strong appeal of wealth and fame

Has many souls enslaved.

We must be very prayerful if

From this we would be saved.

O may each child of grace be blest

To know and understand,

The only wealth with endless worth

Is in the promised land.

Set your affections, saints of God,

On things beyond this earth;

Such treasures will not fade away,

Nor ever lose their worth.

11-18-93

R.E.H.

THE NEW BIRTH

Several years ago Billy Graham wrote a book titled, "How To Be Born Again." It has been observed that the esteemed Doctor got ahead of himself, for he should first have written a book telling us how to be born the *first* time. If he could have accomplished such a prodigious feat as that, then we might have been a great deal more inclined to heed his advice on how to be born *again*. But inasmuch as neither Mr. Graham, nor any other man, can tell us how to bring about our *first* birth, we are not inclined to trust them to tell us how to bring about the *second*. For information on such a subject as this

we think it best to go to the Book *God* wrote. This Book of Books tells us the new birth is "not of blood, nor of the will of the flesh, nor of the will of man (which quite well eliminates human instrumentality), but of God" (John 1:13). This Divinely inspired Book also tells us that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). It further tells us that "as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5:21). For my part this makes it quite clear that the *new* birth is something we don't have any more to do with than we had to do with our *first* birth, but that it is God who quickens His people, in His own time, by His own power and grace, while they are yet "dead in trespasses and sins" (Eph. 2:1,4-5). I don't believe Mr. Graham, nor any other man, can figure out a better plan than that.—*Editor*.

TRUTH RESIDES WITH THE MINORITY

The world likes to be on the side of the majority, for to their way of thinking this puts them on the side of *right*. Among worldly-minded men and women the argument that "everyone is doing it" seems to give license to any activity. But this certainly runs counter to the teachings of the Scriptures. Our Lord taught us that the broad way that leads to destruction is *always* where you will find the majority (See Matt. 7:13), and there have always been *few* who found the narrow way which leads to life. I cannot think of a single instance in the Bible where the *majority* were right, but it abounds with instances in which the *minority* were on the side of truth and right.

The apostle John was well aware of the ratio between those who are right and those who are wrong when he said, "We know that we are of God, and the whole world lieth in wickedness" (1st John 5:19). True believers have always been very much in the minority. Look how many were gathered together in the upper room at Jerusalem at the close of our Lord's earthly ministry—"about an hundred and twenty" (Acts 1:15)—not many compared to the

multitudes among whom He had ministered. The church enjoyed a great ingathering shortly after this, but even then the numbers were small comparatively speaking, and many of them did not remain faithful to the Lord and His Church.

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

SCRIPTURAL LIMITS ON PREDESTINATION

As the title implies, we believe there are limits on predestination. We do not base this view upon a notion that we have simply pulled out of the air, but upon God's inspired and inerrant word. We are confident beyond a shadow of a doubt that we can show from the Scriptures that the apostle Paul limited predestination *to God's people*. We also believe that anyone who will look objectively and open-mindedly at what the apostle said will also admit that predestination *is not* applied by the Scriptures to *everything* that comes to pass or to every person in the world.

The word "predestination" does not appear anywhere in the Scriptures, but a *form* of the word appears four times—twice in Romans 8 and twice in Eph. 1. In neither case is the apostle discussing everything that comes to pass, but rather he is showing what *God's people* are *predestinated unto*. If the word of God means what it says no man can prove me wrong on this point.

In connection with the use of the terms "predestinate" or "predestinated" the apostle tells us two things: **First**, that *God's people* are predestinated (Rom. 8:30 & Eph. 1:11)—not *all* people but *God's people*—showing us very clearly that predestination is limited as to *who* are predestinated, and **Second**, what they are predestinated *unto*: (1) conformity to the image of Christ (Rom. 8:29), and (2) to the adoption of children by Christ to Himself (Eph. 1:5)—also showing us that predestination is limited as to *what it*

applies to. And in *no other* connection will you find any form of the word "predestinate" mentioned in the Bible. Those who take it out of this context and apply it to "all things" do so at the cost of perverting or "wresting" the Scriptures "unto their own destruction" (2nd Peter 3:16). Why not limit it to what the Scriptures limit it to, rather than applying it to everything under the sun?

Paul tells us in Romans 8:29 that those whom God *foreknew* he *also* did *predestinate*. Now, did God foreknow every member of Adam's race in the sense of this text? Of course not. But if *predestination* is unlimited, as some contend, then the *foreknowledge* of this text would also have to be unlimited and take in all mankind, because according to them predestination applies to all mankind. Can you not see the clear logic of our argument? Paul only applies predestination to *God's people*, no more and no less.

This text also teaches us another vital point which is overlooked by many people, and that is, *foreknowledge* and *predestination* are *not* the same things. "Whom he *foreknew* he *ALSO* did *predestinate*." It would not have made sense to state it this way if foreknowledge and predestination were one and the same.

One of the greatest mistakes of the unlimited predestinarians is that they claim *everything* has to be *predestinated* or else God would not be in control of all things, there would be no bounds set upon men, and He could not have any certain, foreordained purpose. But this confuses predestination with God's other decretive works and argues that all actions and occurrences have a destination, which is an absurdity on the face of it. It is one thing for God to *predestinate everything*, (which is in itself a misnomer), and quite another for Him to *providentially govern and control all things*. It is one thing for Him to *foreordain or decree certain events*, and quite another for Him to *overrule, order, and control* events. We have never denied that God is in complete *control* of all people and all events. What we *have* denied, and *continue* to deny, is that everything has to be *predestinated* in order for God to maintain that control.

Even if it were true that God had foreordained everything that comes to pass, good, bad, and indifferent, it still would not be proper

to say that He *predestinated* all these things. The proper terms to use would be ordination, purpose, sufference, foreordination, determinate counsel, etc. If we take predestination out of the context of the destination of God's people we go beyond the limits within which even Paul confined himself.

In the 76th Psalm we find this expression, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Now, if as the unlimited predestinarian says, God has predestinated *everything without exception*, has He not predestinated all the wrath of man? And if He has predestinated *all* the wrath of man, why would He need to *restrain* some of it? And why wouldn't *all* the wrath of man praise Him? Has God predestinated something that does not praise Him? And does He have to restrain that which He has predestinated? Can you not see the irreconcilable dilemma in which the unlimited predestinarian finds himself. *False doctrine is always unworkable doctrine.*

In Jeremiah 19:15 the Lord says, "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." Now, did God predestinate, decree, or foreordain that which He did not command nor speak, and which did not come into His mind? What the Israelites were doing was obviously very displeasing to God. Did He foreordain or predestinate that they should do those things which were displeasing to Him? The answer is obvious to those with eyes to see and hearts to understand.

It is plain to any serious Bible student that God purposed to *suffer* the entrance of sin into the world, otherwise it *could not* have entered. But to say He foreordained that Adam and the rest of mankind would sin is to free Adam and the rest of us from any responsibility in the matter and lay the blame for sin squarely at God's door as its irrefutable Author.

I have never seen nor heard any advocate of unlimited predestination even attempt to explain how God could decree everything that comes to pass, both good and evil, and at the same time *not be* the Author of sin. If God has *decreed* sin and wickedness then He is the *Author* of sin and wickedness. There is

no way around that fact. But God is "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13). It is the height of wickedness to charge God with being the Author of sin.—*Editor.*

THE FEAST OF THE FIRSTFRUITS

(Continued from December)

Today we continue our look into the three seasonal feasts as ordered by God in Leviticus 23. Specifically we want to look at the second of the three, the firstfruits.

Beginning in verse 10, God tells Moses, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you..." Note, this offering was made by the priest from the firstfruits of the harvest and that it was made *for* Israel.

The purposes of this offering are manifold. We want to note two. This offering was given to teach the children of God the principle of giving, as they were prospered of Him, and not giving left-overs. Second, and most importantly, this offering pointed to the resurrection of Jesus Christ and as a consequence, the resurrection of God's spiritual Israel, the elect.

The apostle Paul gives us insight into the significance of this offering in Rom. 11:16, when he says, "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches." God told the priest to wave these firstfruits before Him, and if He accepted this offering the whole harvest would be blessed by Him. If He rejected this firstfruit offering the remaining harvest would be rejected.

This, then, is how the firstfruits pointed to the assurance of the resurrection of the elect by the resurrection of Christ. Because God accepted the work of Christ at Calvary and raised Him from the dead, He will raise all the elect. Simply put, because Christ arose, they will also arise.

Paul said it this way in 1st Cor. 15:20-24: "But now is Christ risen from the dead, and become the *firstfruits* of them that slept... But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end..." Just as the firstfruits were gathered in the Summer and the full harvest in the Fall, so Christ arose some two thousand years ago, but the full harvest of the elect will not come until the end of time on resurrection day.

Thus we see how the feast of firstfruits is a beautiful type of the great work of Christ in the resurrection. Let us rejoice that because He is holy, the lump (God's elect) is holy!

That we shall be in that number is our earnest hope.

ELDER LONNIE MOZINGO, JR.

AN IMAGINARY MEETING IN HEAVEN

As we glance over the religious papers of the world and note the absurdities contained in them, we are made to wonder what will be invented next in the way of ridiculous teaching. Among the latest is found in *The Epworth Herald*, of January 31, 1914, an imaginary conversation between Jesus and Gabriel, pictured by S. D. Gordon. It is a plain admission that the world's scheme of salvation is a complete failure, though unintentionally made. It is really amusing to see and hear such admissions, that are not intended as such, made by men of intelligence. Here is the clipping referred to:

"In one of his quiet talks, Mr. S. D. Gordon pictures a meeting that may be imagined to have taken place between Jesus and Gabriel in Heaven, after the ascension. Gabriel looks long at the scars and whispers,

'Master, you must have suffered down there!'

'Yes, Gabriel, I suffered.'

'And you died, Master?'

'Yes, Gabriel, I died.'

'And only a few of them know about it, Master?'

'Only a few, Gabriel.'

'Well, Master, if you suffered and died to save them, and then came

back here and only a few of them know about it, what is your plan?'

'Why, Gabriel, before I left I gathered them together and told them that they were to tell their friends. Peter was to tell his friends, and John his, and Andrew his, and Phillip his; and then those friends were to tell their friends, and so on and on, in ever widening circles, until the last sinning, needy man has been told.'

"Then there comes a silence for a few moments, for Gabriel knows us pretty well, and is not sure of the feasibility of such a plan when left in our hands. At last he says,

'But, Master, suppose they did not do it. Suppose Peter is too busy, and John puts it off, and Andrew is afraid, and Phillip gets interested in something else?'

And the answer comes,

'Nothing then, Gabriel; I am counting on them.'"

Why cannot Arminians see the ridiculousness of such a plan? They are intelligent about other things, why are they so stupid about this? Christ died to save all, they say, but none can be benefited by His death without knowing He died for them, and they cannot know it unless someone tells them! Millions are dragged down to hell by the devil (according to their plan) because they never heard that Christ died to save them!—**Elder John R. Daily**, *Primitive Monitor*, 1914.

THE TRUE FAITH

Recently I stood with a lady by the bedside of her husband who had died suddenly the night before, and, amid her tears of sorrow she made this remark: "I would not mind his going so much if I knew that some soul could be led to Jesus." I do not know whether she meant by the life he had lived, or, by the suddenness of his death, but in either case her remark savored of the doctrine of Arminius.

I was sure that she was sincere in her belief, and I have been wondering about things that I cannot understand. Is it possible for one of the Lord's children to live and die in a land where churches and Bibles are plentiful, and yet never understand any part of the

wonderful truth of God? I know that only a few of the elect of Christ ever believe the entire truth, but a great many believe it in part. To believe that either the life or death of any man on earth can be instrumental in leading souls to Christ for salvation, certainly shows ignorance as to the written word of God. The thing I wonder about is, can a child of God believe whole-heartedly that such may be the case? It is hard to understand why all of God's people who hear the gospel do not believe and rejoice in it.

How different that scene from many that I have witnessed in the past where wife or husband would stand by their departed companion and in simple faith express their happy belief that he or she, as the case may be, was resting in glory because of the grace of God alone—not because they had done great works, but because Jesus had been merciful to their unrighteousness. It is true, they entertained a hope for their departed ones because of their godly lives, but their virtuous life was the *evidence* of salvation and not the *cause* of it.

And as I thought of this lady I thought of my own poor life, with all its mistakes and shortcomings, and felt again, as I have for many years, that if salvation in heaven depended in any way upon good works that I would be without God and without hope in the world; for "how to perform that which is good I find not" (Rom. 7:18).

Then we remembered the language of the angel that came to Joseph in those days of long ago: "For he (Jesus) shall save his people from their sins" (Matt. 1:21). The angel did not say that a plan of salvation would be offered, but "He *shall* save them." And if Jesus has saved them we are sure that they shall never be lost eternally.

This lady would not have believed this truth had I told her, but would have insisted that the sinner is forever lost unless he comes to Jesus in obedience, and yet she manifested a belief that her husband was saved because of his works.

Maybe she found great consolation in her belief concerning him, but I wonder if the consolation shall abide with her always, or shall she awake in the midnight hour to find black doubts regarding his destiny leaping at her from every side, bringing torture to her mind. "The faith once delivered to the saints" is the only faith that will endure the storms of life. It is just as sure at midnight while alone

as at high noon in a crowded city. It is the only faith worth cherishing, for it is based upon the precious atonement of Jesus. To believe that He has fully paid all the debt His people owed and that He will ultimately deliver them into eternal glory without the loss of one brings a consolation and peace that all the sorrows of life cannot overthrow.

By this faith we can see our loved ones pass away and rejoice amidst our sorrow in the sweet truth that everyone that has been taught of Him shall, without fail, be raised by Him in glory in the resurrection morning.

Many smart men say that the doctrine of grace as taught by Old Baptists is untrue, but that Jesus died to give everybody a chance. But theory can never overthrow facts, and there are some facts in the lives and experiences of these ignorant Old Baptists that have endured the troubles of the years and are yet real.

I have lost a precious mother, a loving father, and a devoted wife. But I have never been troubled as to their destiny, because I am looking to the merits of Jesus to deliver them, and not their good works. They each had a hope of heaven because of God's mercy being manifested to them in regeneration. They each confessed to being poor sinners and often pled for the mercy of Jesus. They never professed to be good, but just pled the imputed righteousness of Jesus as their only hope of heaven. I could tell by their lives that God had begun a good work in them, and I know that He will perfect it until the day of Jesus Christ. This is the way the Lord deals with His children. And when the sinner feels poor and unrighteous, and begins to cry in earnest for mercy, it is because God has called him by His grace from death unto life, and such a sinner will continue to feel sinful and needy as long as life shall last, but in the hour of death the angel shall convey the spirit unto the paradise of God. There are no doubts with me but what my loved ones are at rest. Theory cannot destroy this fact. And they died in the faith that Old Baptists preach today.

This faith that God gives poor sinners is a real fact, and outlasts the storms of time. The sorrows of life cannot lessen it nor the pangs of death destroy it. If there had been no troubles or sorrows for God's

people along the way we would not know of the endurance of the faith that God gives them, but we have seen storms, sorrows, troubles and adversities come to them many times along the road of life, and just when the pain was greatest they have lifted their tear-dimmed eyes to heaven and pled their faith in God.

We have no fear for our companion, and somehow we are willing to leave the destiny of our precious children in the hands of God, and we are comforted with this sweet thought, that if they are included in the number designated as "His children," or "His people," I know that God shall, in His own time and manner, call them by His grace from death unto life, and will finally take them home to heaven. I cannot help Him do this, nor can any power in all the world prevent it.

We should teach our children the great moral lessons of life, both by precept and example, but when we have done this the best we can they still must be called by the Spirit of God if they are to live in heaven.

Faith in God gives great comfort in times of distress. It is so great that the trials of life cannot destroy it, but it remains to sustain the children of God, even when the cold waters of death steal over them. Thank God for the precious faith that shines through the storms of life and dulls the thunder's peal; that brings gladness to troubled hearts and smiles to pain-filled eyes.

It is grace, and not good works, that saves sinners in heaven.—

Elder R. K. Blackshear, *The Primitive Baptist*, 1937.

DANIEL 2:44

This matter all grew out of a dream that Nebuchadnezzar the king of Israel had, which (doubtless under the direction of Divine Providence) he was caused to forget, and his mind was so troubled that he called the wise Astrologers to interpret it for him. But when they found that the dream was gone from him they were nonplused and could do nothing to relieve him. They said, "Tell us the dream and we will give you the interpretation thereof." But the king said

to them, "If you can interpret the dream, you can tell the dream also." And he had them put to death.

He was then told about Daniel, who had interpreted dreams, and he called him in and asked him, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets." Then Daniel told him his dream, and gave the interpretation of it. He told him about the great image he had seen "whose head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."

This shows clearly to my mind that the Jewish National Church was to deteriorate—that is, grow more and more corrupt each decade until the coming of the Messiah; and these four should successively bear rule in the earth, and influence the affairs of the Jewish Church. It was the same power, only lodged in four nations. The head of gold signified the Chaldean Monarchy, which still has being.

The power represented by the arms and breast of silver, signifies the Monarchy of the Medes and Persians, of which the king is only told, "There shall arise another kingdom inferior to thee" which shows that the kingdom has deteriorated from gold to silver. The brass kingdom signifies the Grecian Monarchy, founded by Alexander, who conquered the last of the Persian Emperors, and boasted that he had conquered the world; then sat down and wept because there were not other worlds to conquer.

The legs of iron signify the Roman Monarchy. We draw this conclusion because it was in the reign of this monarchy while they were divided into ten different kingdoms, and ruled over by ten kings, represented by the toes of the image, that the Saviour came and set up His kingdom.

The stone which was cut out of the mountain without hands, we feel represents the Church or Kingdom set up by Jesus, the Son of God. This, we are sure, was to occur in the time of the Roman Empire and upon the ruins of Satan's kingdom. This stone was "cut

out of the mountain without hands" for it was neither to be raised nor supported by human power or policy. No human hands were to be employed in this great work, neither will God have it defiled with human hands or conditionalism now. To this church or kingdom, He gives His own laws and His own doctrine, and has never turned these matters over to poor, puny hands. And He has said that this kingdom "shall not be left to other people...and it shall stand for ever" (Dan. 2:44); which shows to all unbiased minds that this kingdom will never end, and the Saviour said, "The gates of hell shall not prevail against it" (Matt. 16:18).

For one certain proof that our position in this is correct we would cite you to Luke 2:1, which will show you that Christ was born during the Roman Monarchy, because it is said that *all the world was taxed*, and Joseph and Mary had gone up to pay their tax to the Roman Empire at the time Jesus was born.

The kingdom of God shall break in pieces all other kingdoms, and it shall be victorious over every opposition that shall be brought against it. All kingdoms or powers that shall rise against the kingdom of God shall be broken with a rod of iron.

The time is fast coming when Jesus will put down all rule, principality, and power, and shall have made all of His enemies His footstool, and then this prophecy will have its full accomplishment—and not until then, I think. And I feel sure the Saviour referred to this when speaking of Himself as the stone set at naught by the Jewish builders. He says, "On whomsoever this stone shall fall, it will grind him to powder" (Matt. 21:44).

Oh! what a grand and glorious kingdom we have, set up by our blessed Lord, as a resting place for His dear people while they must remain in this sin-cursed world. What a joy it brings to my poor soul when I think of the goodness of God who has blessed me with the sweet fellowship of His dear people, and blessed me with a sweet hope that I shall enjoy it more fully when the time comes for me to lay aside this dull mortality and be completely clothed in the rich habiliments of the glory world to enjoy this sweet kingdom with the dear Lord and His redeemed host in the land where no farewell tears are shed.—**Elder T. S. Dalton**, *Zion's Advocate*, 1922.

THOUGHTS ON SALVATION

Surely there would be no other salvation if eternal salvation did not precede it. But being the recipient of life eternal, there is certainly something to do in order for one to make his calling and election sure before men—certainly not before God, for God already knows. This is some of what we call time salvation, or living while we live in this world. Only those possessed of eternal salvation can work out a salvation. This salvation does not reach beyond the grave, but it is the result or fruit of the eternal salvation which is anchored in eternity.—*From an article by Elder William G. Fletcher, Advocate and Messenger, Feb. 1959.*

RENO—LIFE AND DEATH

Janet Reno, the new top law-enforcement official, when asked about the death penalty, said she believe "in the sanctity of life." But about abortion, she admitted she was "pro-choice." Are we not to be disturbed that a woman in her position puts criminals' right to life above that of babies?—*The Baptist Examiner, Nov. 6, 1993.*

SOME BENEFITS OF WORLD WAR I

The war has transformed a multitude of loafers, rich loafers, and idle and worthless sons of the millionaire class, and poor loafers who rather beg than work, into industrious citizens, and it is likely very soon to accomplish far more along this line. It has taught thousands of worthless females, mere "society women," that there is something more worthwhile for a woman to do than to parade their wealth by putting on costly apparel and priceless gowns and attend silly social functions. It has made women real women, loving ministers to the needs and sorrows and sufferings of others, out of a host of creatures that before were mere human dolls. It has awakened the most dauntless courage and thorough-going sacrifice of self in a multitude of men and women, too, who we would never

dream were capable of it. And it has brought a seriousness, a deep thoughtfulness concerning God and eternity into the lives of many who a year or two ago had as their ruling motto "let us eat, drink, and be merry." As much as we detest war, as much as we abhor the moral monster who is responsible for this war, nevertheless, when we see with our own eyes some of the things this war has wrought, we feel like thanking God that He ever permitted this war to come and for the way in which He has brought good out of it.—**The King's Business**, *The Gospel Messenger* 1918.

A SYSTEM WHICH IS JUST

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

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

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

How can the guilty become innocent? Neither punishment nor forgiveness brings innocency. The only way is by the imputation of sins to Christ.

SELF-RIGHTEOUSNESS

Self-righteousness is evidently evil, for it makes light of sin. It talks of merit in the case of one who has already transgressed, and boasts of excellence in reference to a fallen and depraved creature. It prattles of little faults, small failures, and slight omissions, and so makes sin to be a venial error which may be readily overlooked.

Not so faith in God, for though it recognizes pardon, yet that pardon is seen to come in a way which proves sin to be exceeding sinful.

On the other hand, the doctrine of salvation by works has not a word of comfort in it for the fallen. It gives to the elder son all that his proud heart can claim, but for the prodigal it has no welcome (See Luke 15:11-32). The law has no invitation for the sinner, for it knows nothing of mercy.

If salvation be by the works of the law, what must become of the guilty and the fallen, and the abandoned? By what hopes can these be recalled? This unmerciful doctrine bars the door of hope, and hands over the lost ones to the executioner, in order that the proud Pharisee may air his boastful righteousness, and thank God that he is not as other men are (See Luke 18:9-14).—C. H. Spurgeon.

OUR GRACES DRAWN OUT BY AFFLICTIONS

If we were not called to endure trials and afflictions, how could we honor our dear Saviour by manifesting the power of His grace in our souls and the truth of the gospel promises which were made to such graces as patience, meekness, forbearance, submission and readiness to forgive those who persecute us? Our graces would not be noticed nor understood without something to draw them out and put them on exhibition. Nor would the christian graces grow unless they were called into exercise, for the trials and difficulties we meet not only prove but strengthen them. If a person were to sit still all the while he would become weak and unfitted for anything. So the christian who has nothing to put his graces into action becomes

weak and irresolute, and his usefulness to the cause of Christ void and fruitless. Hence the Lord appoints His children such trials as will make them strive, wrestle in prayer, and cause them to press against the stream, run and "fight the good fight of faith," that their strength may grow in the using. By such trials we are made more willing to quit the world, to which we are prone to cling.—Elder P. T. Oliphant, *Primitive Monitor*, 1929.

ARE THINGS THE SAME?

Is it really true that our country is in just as good condition now as it was fifty years ago, as some contend? The following statistic from the November 8, 1993 **U.S. News & World Report** forcefully points up the fallacy of that notion:

In 1940 public school teachers rated the top disciplinary problems as—*talking out of turn—chewing gum—making noise—running in the halls—cutting in line—dress-code violations—littering.*

In 1990 the top disciplinary problems were said to be—*drug abuse—alcohol abuse—pregnancy—suicide—rape—robbery—assault.*

Just as it is now, there were those in the apostles' day who claimed that "all things continue as they were from the beginning of the creation" (2nd Peter 3:4). They were wrong then, and they are wrong now.—*Editor.*

THE OLD CONFESSIONS GOOD SIGN-POSTS

I believe the old confessions of faith, as historical documents, are good sign-posts, given us by brethren in the past. They are works, views, expressed by uninspired men. They are not binding on the consciences of men today, or then, only in so far as their expressions were Scripturally right then and now. They wrote their views without claim of being a prophet to foretell future events,

only as they professed to write in the light of the Bible truth as they then saw things treated upon. This is all men could possibly do today, though well informed they may be.—Elder J. D. Holder, *The Primitive Baptist*, 1953.

OBITUARY

ELDER OTIS MYLES COWART

Elder Otis Myles Cowart (82) was born in Emanuel County, Georgia on April 22, 1911 and departed this life Sept 13, 1993. Cardiac arrest was the reason given, although he preached that sin is the underlying cause of death. He had many ailments that developed over the last few months of his life. A memorial service was held in *Bethel* Primitive Baptist church meeting house with Elders Sam Bowen, Norvel Mann and Aaron Kersey officiating. Burial was in the church cemetery.

Elder Cowart graduated from High School at Emanuel County Institute (ECI) in old Graymont, now Twin City, Georgia.

He is survived by his wife of 52 years, Margarette Smoak Cowart; two daughters, Kathryn C. Prindible of Atlanta, Bonnie C. Dowling of Macon, three grandchildren, Kelley P. DeLa Perriere, and Pam Prindible, of Atlanta, and Will Dowling, of Macon, Ga., and one sister, Robbie Bishop of Twin City.

Elder Cowart joined *Bethel* Primitive Baptist church near Twin City, on May 4, 1933, and was ordained a deacon by Bethel church in May of 1948. He and family moved to Vero Beach, Fla., in 1953. He was ordained to the gospel ministry on March 1, 1959 by *Antioch* Primitive Baptist church in Vero Beach, Fla., at which ordination Elder Dent Temples gave the charge. After he and Margarette retired they moved to Metter, Ga., in 1987, and moved their membership back to *Bethel* by letter.

Elder Cowart was a dedicated servant of the Lord Jesus Christ. He served several churches on the East Coast of Fla., *Pilgrim Rest* church of Vero Beach being the last. He served *Pilgrim Rest* for 13 years. He and his wife were charter members of *Pilgrim Rest*.

He tried to live true to the cause of Christ. He was fearless in the defense of those things he felt to be true. He tried to be a true soldier of the cross. He was a loving, kind and devoted husband, father and grandfather.

He was a faithful student of the Bible. In the style of a genuine scholar he would study a particular subject for years by extensive reading and detailed questioning of other ministers on the subject. Because of his in-

depth understanding of the scriptures other ministers enjoyed both his public and "fireside" preaching.

Elder Cowart preached in several states and traveled extensively among the Old Baptists. His greatest desire was to honor God for what He did for poor, bankrupt sinners, and he believed that eternal salvation is alone by the sovereign grace of Almighty God. Elder Tommy Rountree was his pastor when he passed away. *Bethel* church has suffered a great loss.—**Brother William Donaldson, Clerk of Bethel Church.**

SISTER AGNES VIRGINIA PULLEN

Sister Agnes Virginia Pullen (88) of Culpeper, Virginia, departed this life Nov. 6, 1993 at her home. She was born Sept. 27, 1905 at Browntown, Virginia, the daughter of the late Annie and James Henry Clatterbuck. She was the widow of the late Clarence M. Pullen.

Sister Pullen was a member of *Thornton Gap* Primitive Baptist church, having joined many years ago. She was a faithful member of the church until she was confined to her bed by a stroke. She was cared for by her good daughter in the home until her death.

She is survived by 2 sons, Ellis Pullen, Sr., of Columbia, South Carolina and Ralph Pullen of Culpeper, and a daughter, Mrs. Grace Hawkins of Culpeper. Also surviving are 5 brothers, 2 sisters, 17 grandchildren and 14 great-grandchildren. She was preceded in death by a daughter and a son.

A funeral service was conducted for her by Elder E. S. Skeen and Mr. Miller at Founds and Sons Funeral Chapel on Nov. 8, 1993. Her body was laid to rest in Fairview Cemetery in Culpeper.

The writer was her pastor for many years. He enjoyed many precious visits in her good home. May the Lord of Glory bless her dear family and kind friends. Humbly submitted by—**Elder Elmer S. Skeen.**

SISTER CORA DORTON

Sister Cora Dorton (82) was born Feb. 15, 1911, and passed away July 29, 1993 after a long illness. She was a member of *Little Zion* Primitive Baptist church in Dearborn, Michigan. She attended the church meetings as long as her health permitted. She was pleased and happy when her brethren and sisters in Christ would visit her at home and she always met them with a smile.

Sister Cora is survived by her husband, Otis Dorton, and their two daughters. She also had a son and daughter from a previous marriage. Her former husband preceded her in death. She had twelve grandchildren and eight great-grandchildren, a brother and sister, several nieces and nephews, and a host of friends.

Services were held Aug. 1, 1993 at 6:00 P.M. with Elder Otis Buell and Elder Kenneth Wilson. Funeral services were held Aug. 2, at 10:30 A.M. at Moores Memorial Chapel. Officiating were Elder Howard Edwards, Elder Ricky Dorton and Elder Tommy Edwards. Interment was in the Highland Cemetery in Ypsilanti, Michigan. Submitted in love by—**Little Zion Primitive Baptist Church.**

BROTHER JOSEPH JERRY BALDWIN

Brother Joseph Baldwin (85) of Reva, Virginia was called home on Sept. 26, 1993. He was born Jan. 3, 1908 in Rappahannock, Va., the son of the late Marshall Denton and Mary Frances Shotwell Baldwin.

On Dec. 19, 1928, he married Sister Verlie Elizabeth Baldwin who preceded him in death. They united with *Thornton Gap* Primitive Baptist church on June 16, 1940, and were baptized by the late Elder Clarence Frazier of Warrenton, Va.

Brother Joe was ordained as a Deacon on Sept. 21, 1975. He was a true and faithful servant of the Lord.

Surviving are one daughter, Cora B. Harris of Reva, Va.; two grandsons, Aaron M. Moyer of Ruckersville, Va., Asa J. Harris of Reva, Va.; two great-grandsons, Adam and Jason Moyer of Ruckersville, Va.; also one sister and three brothers.

Graveside services were held Sept. 28, 1993 at 3:00 P.M. at the Baldwin Family Cemetery near Reva, Va., with his Pastor, Elder Rodger Frazier, officiating, assisted by Elder Frank Coppedge. Humbly submitted by—**Elder Rodger L. Frazier.**

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Mr. & Mrs. Bill Comer, Va , \$5.00; A Friend, Va., \$2.50; Little Zion Primitive Baptist Church, Mich., \$25.00; Della Mae Key, Ore., \$20.00; Naomi V. Surratt, Ill. \$10.00; Virgie Durham, Ohio, \$5.00; Evelyn A. Yates, Va., \$5.00; Elder Arlie Larimer, Ky., \$10.00; Frances Jones, Va., \$10.00; Mary M. Abernathy (In memory of John Abernathy), Md., \$25.00; R. W. Payne, Va., \$10.00; Martha Simpkins, W. Va., \$2.00; Mary A. Bradley, Ky., \$5.00; Mary Thomas, Ind., \$40.00; Dale Greathouse, Neb., \$5.00; Edna D. Salyer, Ohio, \$5.00; James Fleming, Ill., \$25.00; Gladys O. Denny, Ind., \$5.00; Elsie Jones, Va., \$15.00; Mr. & Mrs. Kenneth A Morris, Tex., \$15.00; Olive Detamore, Ind., \$5.00; W. P. Houk, Fla., \$30.00; Ileta Dunn, Ill., \$10.00; Hilda C. Brown, Va., \$10.00.

SECOND SUNDAY

BATTLE RUN - Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 420, Palmyra, Va. 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '94

LITTLE FLOCK - 9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on Rt. 677 at church sign, church on left, 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337. Sister Sara Cox, Clerk, 4761 Stormoway Dr., Richmond, Va. 23234, Tel. (804) 275-6084. July '93

MARTINSBURG - Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A.J. Hylton, Rt. 2, Box 603-H, Amissville, Va. 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '95

MILL CREEK - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '94

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. (703) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (703) 338-5531. May '94

ROBINSON RIVER - Brightwood, Va. on U.S. Rt 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also, services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (703) 948-4360. Dec. '93

THIRD SUNDAY

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W. Va. Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '96

HAWKSBILL - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '94

MT. BETHEL - Three Churches, W. Va. Services 1st and 3rd Sundays at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '94

MT. PISGAH - Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25, 4 miles, south on County Rd. 184, 1/2 mile to church. Meets 3rd Sunday at 10:30 a.m. and Saturday before the 3rd Sun. at 2:00 p.m.; Elder Durward Edwards, Pastor. June '93

SHILOH - Kimball, Neb., From stoplight in Kimball go north on Hwy. #71 fourteen miles and two miles west on gravel road. Meets 1st, 3rd and 4th Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt. - Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Ruth Mortenson, Clerk, Rt. 1, Box 85, Kimball, Neb. 69145, Tel. (308) 235-2756. Oct. '94

SOUTH RIVER - Browntown, Va. 3rd Sunday 11:00 a.m. Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (703) 635-4718. July '94

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va., 3rd Sunday at 10:30 a.m.; Elder Roger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (703) 985-7409. July '94

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) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before, 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va. 22002, Tel. (703) 347-5672. Mrs. Clydie Klopp, Clerk, Rt. 2, Box 512, Marshall, Va. 22115. April '96

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. (703) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (703) 347-3538. Mar. '95

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (703) 465-8484. May '94

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. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764. June '94

MT. CARMEL - South Broad St., Luray, Va.; 4th Sun. 10:30 a.m. and Sat. before 7:30 p.m. 5th Sun. 10:30 a.m.; Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va. 22002, Tel. (703) 347-5672. Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 743-3211. Dec. '94

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, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 11:00 a.m. , Elder Dwayne Fletcher, Pastor, 530 Wentworth Dr., Winchester, Va. 22601, Tel. (703) 667-4756; Bessanna C. Trussell Clerk, 138 Steepwood Lane, Winchester, Va. 22601. Tel. (703) 662-1605. Dec. '93

WASHINGTON, D.C. - Washington Church, 6804 Braddock Rd. at Dotson Dr., Annandale, Va.; 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Bro. Frank P. Cristello, Jr., Clerk, 6002 Rock Cliff Lane, Apt. B, Alexandria, Va. 22310, Tel. (703) 313-0462. Dec. '95

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; 2nd and 4th Sundays at 10:30 a.m.; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '94