

Advocate and Messenger

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135th Year SEPTEMBER 1996 No. 9

Advocate and Messenger

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

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HE INTERVENED

If God had never touched our heart
We had remained in sin:
The world would be our chief delight
And hell would be our end.

We'd miss the blessed privilege
Of Christian fellowship,
And all the joys of praising Christ
With heart, and life and lip.

The Lord be praised, He intervened
And opened our blind eyes:
He gave us title to His love
And mansions in the skies.

1-7-94 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.

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SEPTEMBER 1996

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KING OF THE JEWS

We have cause to rejoice in that wonderful Providence which so ordered and overruled events that rather than Christ having a statement charging guilt set over His head on the cross, as was customary, He had a clear declaration of His glory and majesty placed there, saying, "THIS IS JESUS THE KING OF THE JEWS" (Matt. 27:37).

The Chief Priests of the Jews tried to persuade Pilate not to put this superscription over the head of Christ, but rather, they wanted him to write, "He said, I am King of the Jews." They did not like what Pilate wrote for it plainly stated that Christ *was* King of the

Jews. They wanted it stated as a *claim* rather than as a fact, but Pilate would not change what he had written (John 19:19-22). In this the overruling power of God was obviously exerted, for in other seemingly more important matters he consented to their wishes. Christ was indeed the King of the Jews. He was the King of the *national* Jews as their *Creator* and *Ruler*, and He was the King of the *spiritual* Jews, not only in *that* sense, but also as their *Redeemer* and *Mediator*:

Never was a man so innocent and pure, and never was a man so despised and reviled. Never before had there been a man dwelling upon earth who was perfect in every sense, and never was there a man as vehemently, venomously, and groundlessly condemned. What a sad commentary is this upon the wickedness of men unrenewed and unenlightened by the grace of God! And how strikingly does it point up the foolishness and futility of calling upon such men to love that which they hate and to hate that which they love!—*Editor*.

THE GRACE OF GOD

It is no wonder that we take such pleasure in thinking upon the grace of God to poor, undone sinners such as we; no wonder we consider His grace so *amazing*, and no wonder we delight in singing of it. What a wonderful thing to be able to bring it down on a personal level and say, "Amazing grace! how sweet the sound, that saved a wretch like ME!" Why did God look with compassion upon a poor worm like me when many wise men after the flesh, many mighty and many noble have been passed by and not called (See 1st Cor. 1:26). Oh the wonder of it all! "How unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

Only a person who knows and feels his unworthiness of Divine favor can have a proper concept of what grace is. Favor shown to the deserving is *not* grace. Grace is free and *unmerited* favor bestowed upon an *undeserving* character. Jacob manifest himself to be such a character, and that he was aware of it, when he prayed,

“O God of my father Abraham... *I am not worthy* of the *least* of all the mercies, and of all the truth, which thou hast showed unto thy servant” (Gen. 32:9-10). John the Baptist showed a mutual awareness when he said he was unworthy to bear the shoes of Christ (See Matt. 3:11). The centurion displayed a kindred spirit when he told Christ, “I am not worthy that thou shouldst come under my roof” (Matt. 8:8). And we may also mention Peter, who on one occasion “fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord” (Luke 5:8), and Paul, who said, “I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God” (1st Cor. 15:9).

No one knew more about what grace really is than the apostle Paul. Never did he manifest that fact more clearly than when he said, “I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain” (Gal. 2:21). Every arminian in the world needs to study that statement carefully and fervently pray that the Lord would reveal its true meaning to him.

Solomon said, “Most men will proclaim every one his own goodness: But a faithful man who can find?” (Prov. 20:6). How true this statement is! *Most men (note that they are in the majority)* have little or no knowledge of themselves and what they really are by nature. They have a far higher opinion of themselves than the facts will justify. In Christ’s day there were those who “trusted in themselves that they were righteous, and despised others” (Luke 18:9), and there are still plenty of that kind of folks around. They are those who *have no need of a physician* (See Matt. 9:12). That is, they do not feel a sense of their own innate corruption, and consequently feel no need of the grace of Christ. They are convinced they are living in a way that is so pleasing to God they can say as someone wrote in song several years ago, “If *anyone* makes it (to heaven), Lord, surely I will!”

What a blessing it is to be brought to the place where we can say as did Paul, “O wretched man that I am!” and to realize that the only hope of deliverance is God and the work of our precious Mediator Jesus Christ (See Rom. 7:24-25)! It is from this posture

alone that anyone can truly say they are "saved by grace". As long as anyone still clings to *anything* other than the shed blood and imputed righteousness of the Lord Jesus Christ for life and salvation they are strangers to the grace of God. They may very well be children of God, but they are depending on their works to get them to heaven. Just as Israel in Paul's day, they are "going about to establish their own righteousness" and "have not submitted themselves unto the righteousness of God" (Rom. 10:3). May the Lord bless them to see and acknowledge their error.—*Editor*.

THEIR ROCK IS NOT AS OUR ROCK

I long ago concluded that the God we Primitive Baptists believe in and the god I hear a lot of people talking about are definitely not the same Being. Jesus said, "All power is given unto me in heaven and in earth" (Matt. 28:18), and it appears to me that an entity which is possessed of all power "over all flesh" (John 17:2) certainly ought to be able to do *whatever* He pleases, *whenever* He pleases, and *however* He pleases. But I hear other people speaking of what their god *wants* to do; what he is *trying* to do; what he will do if we will only *let* him; and as I listen to this I know they can't be talking about the God I know and of Whom the Bible speaks in such exalting, honoring and majestic terms.

It has often puzzled me how anyone could find any real comfort in a god who is so much beneath them that they can control him; a god whose hands they can completely tie up simply by refusing to "let him have his way in their heart." And where does the Bible speak of such a god? Where does it affirm that he is offering himself to wicked sinners and wants them to *let* him into their hearts? Where does it say He is knocking at their heart's door? It certainly does not say that in Rev. 3:20, for that is dealing with people who have already been born of the Spirit and are capable of communing with God in a spiritual way. And where does the Bible say the hearts of men have a "door"? It will not be found in the old time-tested 1611 Authorized Version, a version which has not been corrupted by men

who have no qualms about handling the word of God deceitfully.

I recently read a piece by a man who spoke of a decision Satan had made, "and God," said he, "*couldn't* make him alter his decision." Now I am sure Satan loves that kind of teaching, for it exalts him above God. But again, this is *not* the God I believe in and of whom the Scriptures declare that He "ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17, 25).

Nebuchadnezzar had to go through some terribly humiliating experiences before he was willing to acknowledge that God "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand (keep Him from doing what He pleases), or say unto him, What doest thou?" (Dan. 4:35). Perhaps it will take similar experiences before a lot of other people will acknowledge the same thing.—*Editor.*

CHRIST IS TRUTH

Do you recall Lyndon Johnson's declaration that he was going to abolish poverty in America? At the time he made that statement I told my wife that if the President was successful in accomplishing that goal then he would prove Christ wrong, for Christ said, "Ye have the poor with you always" (Mark 14:7). But he did not prove Christ wrong, for we have more poverty now than we did then. Neither has any other man ever proven Christ wrong, and no one ever will. "Let God be true, but every man a liar" (Rom. 3:4). It is said of Satan that "there is no truth in him" (John 8:44), but it is said of Christ that He is "full of truth" (John 1:14). He is "the way, the *truth*, and the life" (John 15:26). For this cause He came into the world, that He should bear witness unto the truth (John 18:37). He is the only source of truth, and to the extent we fail to believe Him, to that extent we will be in error.—*Editor.*

If God were small enough for us to understand, He wouldn't be big enough for us to worship.

NO MORE TEARS

A flood of sad and bitter tears
O'er wasted years are shed,
And many weep because of fears
Of what **may** lie ahead.

The tears of num'rous souls are traced
To teachings false and vain.
They do not know God's wondrous grace
And cannot trust the same.

Tears are a very common thing
Among the sons of men:
Great tears from unkind words that sting
And ev'ry form of sin.

A host of tears are shed in grief
O'er loved ones in the tomb,
And others rise from unbelief
Which breeds a hopeless gloom.

Great numbers weep because men cry
That heaven must be won
By ev'rything beneath the sky
Except what Christ has done.

They labor hard to measure up
To standards they can't reach
And often find a bitter cup
In things false prophets preach.

A thousand things on earth bring tears
But there will come a day
When Christ in glor'ous light appears
To wipe our tears away.

The saints will never weep again,
There'll be no further fears;
There'll be no further grief or pain
And there'll be no more tears!

1-23-96

R.E.H.

THE BIBLE WAY

Several months ago I listened to an interview of a man who had been very successful in restoring failing businesses. He was asked why many businesses fail. His answer, as best I can recall it, was that in times of crisis many people forget sound business practices. Someone comes along with a scheme, a scheme of which in saner times even a little child would say it will not work. This struck a chord with me, for it also applies to churches.

Many years ago when I was still a very small lad certain preachers with too much ambition and pride began to urge a number of churches to leave the old ways and adopt new methods to insure popularity and success. Those men are long since dead, but the churches which followed them are today Primitive Baptist in name only. Mostly they resemble the churches of the world, with very similar organizations and activities. It proves to me that since the Lord's church is like a little sheepfold on the top of Mt. Zion none can step over the fence without beginning a downhill slide. I have also observed that this move is not new, being repeated throughout history, which accounts for a large number of denominations. Something is wrong, for our Lord only made one church, and He was very explicit as to what that one should be. We need to ask, is ours like His?

Very early in the infant church's life men began to substitute their own beliefs for the teaching of Jesus and His apostles. Schools for preparing children and the heathen for church membership, and for training preachers, were substituted for regeneration, christian experience, and God's own calling. Social activities, entertainment, even politics, took the place of true spiritual worship. The love of

money and fine buildings, even heathen philosophy, was put in place of gospel truth, and to support the organization great money raising schemes were devised, and the trumpet of pity was sounded abroad toward the poor heathen, as though they were not all in God's hand. Religion became known as a volunteer business rather than a Divine calling. Human enthusiasm became more prevalent than spiritual worship, and human pride took the place of faith. In time, parents were told to take their children to a cry room, and those who did not sing well were told to keep silent lest they disrupt the choir. What surprises me most in all of this is that good, sincere men who know the truth can be tempted to follow in this way.

It is not for me to condemn all good men who may not agree with my beliefs. I know there are sincere people who worship from their heart, and I respect them for it. True worship is not limited to my time or place or custom. The Father seeks such to worship Him as do worship in spirit and in truth, wherever they may be. My concern is that our own churches not fall from the ways of grace. I know that any steps away from God's pattern will be regressive or digressive, but regardless of all claims, can never be progressive. Old Baptists need to ask what most pleases God and what best serves His little lambs, and not what will add numbers, popularity, or worldly gain. I have learned through the years to be especially dubious of any project that men claim as their right to do, and I am equally so when men find it necessary to cry aloud that the Lord is in what they do.

It came to my attention recently that tithing was being promoted by some as the proper way to support the church and the ministry. Is that right or wrong? My answer is, tithing was an Old Testament requirement and is not the way taught by our Lord. It is a system of taxation, a duty system, rather than a gift of love springing from knowledge of God's blessing. Would we also say people should sacrifice lambs, or have our ministry wear robes, or circumcise all the infants? The same Levitical laws that taught tithing also teaches all these others. Did not our Lord free us from that bondage? Would we shame our Lord who had not a penny, nor where to lay His

head? As for me, I would rather share with a loving and willing people, whether little or much, than to put debts and burdens upon them.

The apostle Paul labored with his own hands, when he was not preaching, to support himself and those with him, much to the aggravation of those who want a salaried ministry. The answer is simply this. If a God called man preaches the truth as he should, and visits the sick and aged, helps those with problems and questions, encourages the weak and comforts those that mourn, he will find the flock will do almost anything to free him to serve them. Paul said of some that if it were possible they would pluck out their own eyes to give him. Such sacrifices were not designed to make Paul be rich or to live at ease, but rather to enable him to do his work. My brother, you do as you ought to do for the people, and teach them the Bible way, and you will find the people will do for you much more than you deserve. In this I speak from personal experience.

A true gospel minister does not own the church, nor are the people his subjects. He cannot issue laws, he cannot sponsor churches, he cannot discipline people, He can't even qualify other men to be gospel preachers. That is God's business. The gospel, and not the minister who speaks it, is the proper guide and judge. The only authority God gave His servants was to serve the people. Jesus gave Peter full authority to feed his Lord's lambs and sheep, but never to take possession of them. There can be no prosperity without God's approval, and I have not yet found any evidence that He has changed His mind about anything He put in His church.

ELDER RAYMOND WEBB

Many people have mistaken an old saying for scripture and think that before the end of time we will not be able to tell one season from another except by the budding of the trees. If you have embraced this teaching please read Genesis 8:22 and discover what God's word says about it.

THE EUNUCH'S CARGO

(A recent article by Elder Webb stimulated my thoughts on this subject.)

Acts Chapter 8 describes a eunuch who had been to Jerusalem to worship, was returning home and had stopped in the desert, where he was struggling with the meaning of a passage from the prophecy of Isaiah. For a moment, let us consider Jerusalem as representing the works-based religions of the world. No doubt the eunuch had taken in a big dose of Jerusalem's fare, since that is the only dish they serve there — salvation by works, self-justification, hypocrisy and spiritual bondage. The trip from Ethiopia to Jerusalem is several hundred miles, which in those days was quite a journey. Many people travel amazing distances to get to Jerusalem, and come away with their chariots laden down with the same stuff. On the surface, it makes for a very appealing cargo, but it never yields a pleasant journey.

Notice where the eunuch's load of Pharisee fuel took him: out in the middle of the desert, miles from nowhere, he has ground to a complete stop, "out of gas," totally confused and demoralized while trying to understand one of the plainest and most beautiful passages in all the Bible. It is not a very encouraging situation. His load is so heavy that he can go no further. We should not be surprised, though. He had loaded his chariot in Old Jerusalem, and had travelled just as far as he could with his bankrupt bill of lading.

Now we see another man come on the scene. It is a humble minister of the true, pure gospel of Jesus Christ. He is running to the eunuch's aid because the Spirit has bid him "Go near, and join thyself to this chariot." Seeing that he has been sent by God, we can be assured that his business is the ministry of the gospel of grace. ("Preachers" who are sent by anyone other than the God will always have the merchandise of Jerusalem.) This true minister opens his mouth and preaches Jesus, then administers the ordinance of baptism in the scriptural mode.

After Philip is caught away by the Spirit, the eunuch goes on his way rejoicing. What a different manner of goods he now carries

with him! This burden is easy and light, and he draws it with a glad and thankful heart. The gospel cargo is not at all like that of the Pharisees.

There is a very simple lesson in all this, one that always holds true and should be ingrained in the minds and hearts of every child of God. If we load our chariots in Old Jerusalem, we will end up just like that eunuch—stuck in the desert, confused and dejected. If we take up the gospel yoke, however, and walk in the strait and narrow way, we will find it a burden of pure gold and a path of unspeakable joy.

ELDER MARK GREEN

MORE DILIGENCE NEEDED

“For all the wells which his father’s servants had digged...the Philistines had stopped them, and filled them with earth” (Gen. 26:15).

Israel was a typical people and in all her history there are types and shadows of gospel truth. So no doubt in these wells and water supplies there is spiritual instruction for us.

In verse eighteen we find where Isaac opened up and cleaned out the wells that the Philistines had filled up. In verse twenty, “the herdmen of Gerar did strive with Isaac’s herdmen, saying, The water is ours.” The enemies of Israel sought to spoil and ruin their water supplies which would bring ruin to them. In all this there is good instruction for our times.

In verse twenty-two we find that they digged a well and they strove not for it. They were allowed to enjoy it peaceable, but no doubt this was for only a short time. Such was the vigilance of the enemy that they had need to be on guard at all times. “Eternal vigilance is the price of truth.” Paul warned us of this in the words, “After my departure shall grievous wolves enter in among you, not sparing the flock,” also men of your own selves shall rise up among you, opposing truth. Every face and feature of truth has been tried

and opposed, and lovers of truth have found it necessary to strive for it all the way.

“My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jer. 2:13). By “fountains of living waters,” the Lord and His word, commands and requirements, are meant. The people had sought water in human expediences. They had hewed them out cisterns that could hold no water. *No water.* Nothing in the commandments of men to quench the thirst of God’s people.

There is much in the words, “cisterns, broken cisterns.” This undoubtedly refers to the inventions of men in matters of religion. Moving pictures in churches is the craze everywhere, but there is nothing in it to cool the thirst of the dear people of God. We will not recount the things practiced in churches that are broken cisterns. “The wells of salvation” have been stopped and broken cisterns opened to the professing world. Valiant and faithful men are needed in Zion to redig the wells and to reopen the sources of spiritual strength and growth, and destroy the filthy cisterns, and remove them. We cannot do our duty faithfully and encourage by our silent fellowship those who seek to substitute broken cisterns for the “fountains of living water.”

In Isaiah 12:3, we read, “Therefore with joy shall ye draw water out of the wells of salvation.” In verse two, “God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song.” Then comes the words, “Therefore with joy shall ye draw water out of the wells of salvation.” The wells that Isaac’s servants fought for, were literal wells, but they were types of the wells here named. From these wells Isaac’s herds and flocks and children derived their sustenance; and from the wells named here by Isaiah the children of God quench their thirst, and every one of these wells needs to be kept in use and open and pure to the people of God. The enemies of truth will stop up every well—every source and principle of truth, if they can, and we must still strive with them for these wells.

The "wells of salvation" contain sweet, pure water that will refresh and strengthen the people of God. I regard the doctrine of election as one of these wells. Our enemies have sought to stop it and destroy it for many centuries, but we "stove with them for it," all the while. Billions of tons of filth have been thrown into it by the Philistines. The stake and the sword have been employed to ruin it, but still it is kept open. No well is deeper or purer than it is. Its enemies have hewed out their cisterns, broken cisterns. Their wet weather springs have been substituted for it, but with all their efforts it is still in use as a well of salvation. Valiant men are still fighting for it. We ought to rejoice that we have men that will meet every enemy and contend for it.

The bottom of this well is in the eternal purpose of God and never goes dry. Wet weather springs run for a season and go dry. The doctrine of grace was once supported by Lutherans, Episcopalians, Presbyterians and others. They all drank of this well, but they all are turned from it now, and the Primitive Baptists are nearly alone in contending for it. Some say it is a poor thing—no comfort in it and no encouragement in it; but we know the doctrine of salvation by grace gives hope to the poor and needy "who knock by the way," and our Presbyterian friends make a bad exchange in giving it up.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). Here is safe ground for our people, "The good old paths." Here are the wells of salvation.

Our souls have been refreshed when we related our experiences one to another. We ought to remember how we used to meet and talk over our hopes till late in the night—how we used to go to other churches of Christ to speak and hear others talk of the Lord. Those were good days and we were happy. Let us still draw water from these wells.

We used, in early days, to see more devotion, more humility, more love among our people. Let us be more prayerful and devoted.

We need men among us to urge prayer upon our people, to insist

on praying a blessing on our meals, and to insist on piety in these things. *We need this more than we need progressive methods in our churches.*

What poor, little "Lilliputians" we are in devotion! How few among us are giants in the service of God! When our minds and hearts are turned to these things our strife will cease. We long to draw water out of these wells as we trust we have in other days.

I am sure every lover of the Saviour among us longs to see one of the days of the coming of the Saviour among us. It is easy then to love and forgive erring brethren, and to live in peace.—Elder **James H. Oliphant**, *Primitive Monitor*, 1913.

THE INFALLIBLE STANDARD— "THUS SAITH THE LORD"

Solomon has said, "Where the word of a king is, there is power." If this be true of kings earthly, what power must there be where the word of the Lord is! He is King of kings and Lord of lords. The faintest whisper of His voice should fill us with a solemn awe, command the deepest reverence of our souls and the most faithful service of our lives. In this age of progression, when doctrines innumerable are advocated by men, would it not be well for us to lay upon each the measuring rod of the Master—His sacred word—that we be not carried away from the truth, for we are told that he who speaks not according to this word is destitute of light. Woe to him who comes in any other name! Paul insists, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And we are told that whosoever shall add to this word, God shall add unto him the plagues written in the word, and whosoever shall take away from it shall also suffer the sure judgments of the Most High.

This word must be the Christian's chart and compass. It directed the prophets of old and is the only guide for us now. It lighted the church in the wilderness, where everything must be according to the

pattern shown of God, and it is so in the church today. The Lord is the church's only Teacher. She must accept no doctrine or ordinance except it have His express authority. Christ told His apostles to go teach all nations, teach them to observe all things *whatsoever He had commanded them*.

Paul in delivering his charge to Timothy said, "I charge you before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the word" (2nd Tim. 4:1, 2). God has spoken to us through the prophets, through his Son and through the apostles. Their words (spoken by inspiration), therefore, are His. To His word and teaching we must give the most earnest heed. Nor for one moment should we give heed to the pretended authority of fathers, councils or bishops.

We listen with great respect to the opinions of Luther, Calvin, Wesley, Gill and others whose honesty, intelligence and Christianity we cannot doubt, but we deny that we have anything to do with these men as authorities in the church of God. There we must accept nothing but a "Thus saith the Lord." Let us be careful that we do not set up today in God's temple anything opposed to His word, or permit the teachings of a creature to usurp the honor due alone to the Lord.

In this day of "Higher Criticism;" when science seeks to dethrone religion; when men of profound intellect prefer human reason to "Christ crucified," we, who love the kingdom of the Lord, and who seek a city to come whose maker and builder is God, would do well to plant ourselves firmly upon this rock of ages and insist that all shall be measured by this infallible standard—"Thus saith the Lord."

Let this be the "motto of our standard, the warcry of our spiritual conflict, the sword with which we hope yet to smite through the loins of the mighty who rise up against God's truth. Nothing shall stand before this weapon in the day when God cometh out of his hiding place; for, even at this hour, when 'Thus saith the Lord' sounds from the trumpet of the Lord's ministers, the host of Midian begin to tremble; for well they know the might of that terrible watchword in the days of yore." Time and again are we commanded

in the Holy Scriptures to hear the word of the Lord, but not once are we told to give heed to the word of men, only as they accord with the word of inspiration.—**Elder William H. Crouse**, *From "The Triune God," 1910.*

WORDS OF WARNING

"A democracy cannot exist as a permanent form of government. It can only exist until the voters discover that they can vote themselves largesse (generous bestowal of gifts) from the public treasury, with the result that a democracy always collapses over loose fiscal policy, always followed by a dictatorship."

"The average age of the world's greatest civilizations has been two hundred years. These nations have progressed through this sequence: from bondage to spiritual faith; from spiritual faith to great courage; from courage to liberty; from liberty to abundance; from abundance to complacency; from complacency to apathy; from apathy to dependence; from dependence back again to bondage."—**Penned by Alexander Tyler over 200 years ago while the American States were still numbered as British Colonies.**

SOLEMN MYSTERIES

I had a good time Sunday talking of the justification by faith that brought peace to the poor sin-sick soul. Those who love sin and its intoxicating effects could not pray for the forgiving mercies that makes the soul free, but blessed are they who do hunger and thirst after this righteousness. This has come to us because Jesus died for our transgressions, and was raised for our justification.

I hope you are living in the enjoyment of that sweet and felt presence of the dear Lord. You know that His sweet presence gives joy and peace, and when He withdraws Himself, alas, alas, what darkness, deadness and gloom the poor soul feels! I know and you know well that there is no sweet rest, life, light and liberty but in

Christ, and that there is no getting into this rest and peace only as the sweet Spirit is graciously pleased to bring a blessed Christ and the conscience together. It is a blessing indeed, for then we feel that this sweet Jesus is all we need for time and eternity.

There is a solemn mystery in the work of faith that the carnal-minded professor knows nothing of, and indeed God's heaven-taught people are sometimes very busy in believing, and at the same time have not faith enough to believe that we have a grain of faith. Tell such poor souls that they do not deserve God's wrath, or that they are not so vile but what they can justify themselves before God by believing in Christ and obeying His word, and their faith will tell them that God is just, stopping our mouths before Him. It cuts off all creature hope and brings us guilty before God. But when the Spirit gives us faith in the sufficiency of the Lord Jesus Christ to save our souls, we can sweetly say, "Behold, God is my salvation." Sweet it is to be blessed with the Spirit of adoption that we may call God our Father, and to hold intercourse with Him as such. This is a measure of heaven on earth, and here the world drops all its charms and the Lord is all in all.

I hope the dear Lord grants you many of such seasons of soul-refreshing, Christ-exalting, world-subduing, world-overcoming, Satan-conquering and God glorifying visits as you face the deep trials that are brought upon us by the sin of the world. That grace and truth brought us by Jesus Christ is the only real light, but it is a real beacon light that will keep us from dashing to pieces in shipwreck on the rocks, and will point to a safe landing place.

Oh, what must heaven be! In our best enjoyment here we only see through a glass darkly; there we see Him face to face. We are but strangers here, and may we ever see ourselves as such. My daily prayer for you, my brother and son in the gospel, is that you may be fruitful in love and sweet confidence in our God. We are loved with the same everlasting love, called by the same Spirit, washed in the same blood, clothed in the same white robes, traveling in the same road, beset by the same enemies, and we shall meet at last in heaven to behold the blessed Redeemer who died on Calvary

to atone for our sins.

Let me beg an interest in your prayers. I feel myself a helpless sinner by nature. I need grace divine every moment. May God in His rich mercy ever be your refuge and help. In Christian hope.—
From a letter to *Elder James Bibler* from **Elder J. Harvey Daily**,
Primitive Monitor, 1943.

CORRESPONDENCE AND NEWS NOTES

From Elder Kenneth Clevenger, Cameron, Missouri:

Dear Elder Harris, We pray that this finds you and yours receiving a good measure of health, and many other blessings from our blessed Lord. Also, that the Lord is blessing the churches you are serving. May He continue to bless you in your ministry with the *Advocate and Messenger*.

Elder Raymond Webb gave me a copy of the July, 1996, issue of the *Advocate and Messenger* last Sunday while we were at Mt. Salem Church, Atlanta, Missouri. I have enjoyed it, and I especially appreciated your article "MORE SPECIFICITY REQUESTED." I certainly agree with the contents of the article. I also agree that the liberal movement, among some of our brethren, is causing unrest and disturbance in our ranks. Also, as you said, there is a growing, although undeclared, division between the liberal-minded and conservative-minded brethren. I join with you, and the other Elders around the country, who are steadfastly contending for the apostolic pattern of worship and practice given us in the New Testament. We pray that God will continue to bless you with courage to stand for **true doctrine and practice.**

I feel sure that there are those who are going to vehemently disagree with you concerning your fine article, however, there are many of us, most I hope, that agree with all you had to say. I just want to encourage you, and to let you know that I appreciate you and love you in the Lord for the truth's sake.

I am enclosing my check for ten dollars, for a one year subscription to the *Advocate and Messenger*..

If you have some sample copies of the A&M that you could send, I would be happy to recommend them to the churches (3) that I serve. In Christian bonds.

UNION MEETINGS

BATTLE RUN (Rappahannock Co., Va.)—Second Sunday, Oct. 13, 1996. All day Sunday only.—**Elder E. S. Skeen**, Pastor. Ph. (804) 589-8551 and **Elder Forest N. Atwood**, Associate Pastor. Ph. (540) 652-6482.

MT. CARMEL (Luray, Va.)—Fourth Sunday, Oct. 27, 1995. All day Sunday and Saturday before. The expected visiting minister is **Elder Arlie Larimer**. —**Elder Forest Atwood, Jr.**, Pastor. Ph. (540) 652-6482.

WAPAKONETA CHURCH TO BEGIN BUILDING

Sister Leta Dunn of Waukegan, Illinois, writes that the *Wapakoneta* Church in Wapakoneta, Ohio, is planning, the Lord willing, to begin a church building soon. She says it is a young church, organized a little over one year ago, and that they are to be commended for stepping out in faith to undertake a building project.

Sister Dunn says she has been to this church and that they are a warm, zealous band of the Lord's little ones, and would be appreciative of any help God's people could give them.

"Our church here in Waukegan," says Sister Leta, "has never been able to get a building project going, and it has been a detriment to us not to have our own building. Therefore, I am thankful to see these folks going forward in faith to have their own meeting house; and it can be done. God can, and does, bless."

Donations may be sent to: **Wapakoneta Primitive Baptist Church Building Fund —c/o Elder Mervin Jackson — Wapakoneta, Ohio 45895.**

OBITUARY

SISTER TERA BYRD AVERETT (90)

Sister Tera Averett of Enterprise, Alabama, passed away Sunday, May 12, 1996 at Medical Center Enterprise after a short illness.

Survivors include a daughter, Bonita Averett Harrison and son-in-law Jack E. Harrison; a son, Eben Averett and daughter-in-law Rita Averett; six grandchildren and nine great-grandchildren; three sisters, Evie Byrd Averett and Sister Euna Byrd Averett of Enterprise, and Sister Alma Byrd Henderson of Americus, Georgia.

She was preceded in death by her husband, Brother Eben L. Averett; her parents and four sisters: Sister Carrie B. Averett, Sister Nora B. Averett, Sister Bessie B. Samples, and Clara B. Meredith, and grandson William Kirby Harrison.

The daughter of Brother S. J. Byrd and Lovie Waters Byrd, Sister Tera began life on Dec. 20, 1905 in Dale County, Ala. It was a life filled with energy, wisdom, integrity, and a spiritual reverence and devotion to our God. Her many endeavors reflect that God had given her a home in this world to serve and honor Him. Serve and honor she did, with affection on things above and not on things of the earth. All was done in knowledge after the image of our Creator, adorned with mercy, kindness, humbleness of mind, longsuffering, and charity.

Sister Tera joined the church in Ozark, Alabama, at *Pleasant Grove* Primitive Baptist Church on Aug. 20, 1938, and was baptized the same day by Elder S. W. Etheredge. *Enterprise* Primitive Baptist Church began as an arm of *Pleasant Grove* Church and was called *Beulah*. *Beulah* Church was constituted in 1948 with Sister Tera as a charter member and she also served as church clerk.

Sister Tera was a woman blessed with a clear, keen, intelligent mind that was tempered with God's grace; a gift that was not hidden. She took the opportunity provided to study and develop this gift in the schools of higher learning, and above all, in God's word.

The foundation of Sister Tera's life was firmly planted in Christ. She sought the kingdom of God and found a refuge from the things of this world

in the *Enterprise* Church and walked as a faithful and obedient child of God. She loved the church and God's people. The strength of Christ that dwelt within her was a light and inspiration to all.

She found, as her life unfolded, a long and brilliant career as an educator of the youth in the community and the area. The years she spent in the vocation as a teacher was done heartily as to the Lord and not unto men. She was an educator for 39 years as a teacher, principal, and Junior College instructor. She was a graduate of Troy State University and Auburn University. In addition to her family, church, and school activities, Sister Tera stayed busy as a member of a number of organizations and clubs.

She was instrumental in the founding of Enterprise State Junior College, donated the land for the Enterprise Nursing Home, and donated the land that the church she so loved was built on. Sister Tera supported her church both financially and spiritually.

Standing fast in our Lord's truths, she was keenly aware of the problems facing our community, state and nation. She searched for ways and methods to contribute solutions to the problems, to correct the injustice to our fellowman, and to correct the wrongs that threaten our peaceful existence in this world.

She was a wife, mother, grandmother, sister, aunt, cousin, and a friend who was respected, loved, and always willing to offer and give support in both secular and spiritual affairs. The City of Enterprise joins us in mourning our loss.

Funeral services were held Wednesday, May 15, in the chapel of Searcy Funeral Home with her pastor, Elder Fred A. Averett, officiating. Burial was in Meadowlawn Cemetery.

Sister Tera departed this life to go dwell with our Lord in His love and perfection. Her life was a legacy of one who fought the good fight of faith. We bow in humble submission, believing our loss is her gain.

Done by order of *Enterprise* Primitive Baptist Church while in conference, June 9, 1996. Committee: **Sister Joyce Moore, Sister Martha Phillips and Sister Lucille Byrd.**

BROTHER DEWEY JENKINS (95)

Brother Dewey David Jenkins was born June 1, 1901 in Page County Virginia, the son of the late David Martin and Victoria Foltz Jenkins. The Lord called him home June 15, 1996, after a brief illness. He was a patient in the Winchester Medical Center at the time of his death. His beloved companion of many years, Sister Maggie Mayes Jenkins, preceded him in death Jan. 25, 1984.

They were blest to have three sons who survive; Carroll of Richmond,

Granville of Baltimore, Md., and Haskell of Berryville. Also surviving are a sister, Esta Painter, and a half-sister, Susie Stoneberger, both of Stanley. Seven grandchildren and eight great-grandchildren and many friends and relatives.

Brother Dewey was a faithful member and deacon of *Alma* Primitive Baptist Church near Stanley. He was also faithful to visit and support the sister churches and the ministry as long as he was physically able. He retired as a foreman of the Norfolk and Western Railway after 54 years of service.

Funeral services were held June 18, at 2 p.m. at the Enders and Shirly Funeral Home in Berryville. Burial was in the Green Hill Cemetery in Berryville.

Services were conducted by the writer who feels a great earthly loss. Brother Dewey was a very close and dear friend, one who manifested his love for the church by his works and his support by kindness and words of encouragement.

We are to sorrow not as others which have no hope. I truly feel our loss is his eternal gain. "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours."

May the family and friends find comfort and reconciliation in the precious promises of God is my humble prayer.—**Elder Ernest M. Long.**

SISTER ROBBIE JEFFRIES (81)

Sister Robbie Jeffries passed from this life June 15, 1996. She was born Aug. 10, 1914, and had lived a good and full life.

She is survived by three daughters; Frances Ann Crebbs, Mary Lee Tolson, and Nancy Fay Collier; two sons, Jack Steven Jeffries, and John Joseph Jeffries; two sisters, Edna Carpenter, and Helen Burke; seven grandchildren and six great-grandchildren.

Sister Robbie was a faithful member of *Robinson River* Primitive Baptist Church, Brightwood, Virginia. She had to put forth a great effort to attend her church in her last days. She would use two canes, one in each hand, to walk from the car to her seat in the church building. Even this was a walk of faith.

She will be missed by her family and all that knew her. We miss her here but we know for her it is far better in Glory.

Funeral services were conducted at *Robinson River* by Elders Tolliver Utz, Gary Utz, and Raymond Pressley, with burial in the *Bethel* Baptist Church Cemetery, Reva, Virginia, June 18.

"Precious in the sight of the Lord is the death of his saints" (Psa. 116-15).—**Elder Toliver Utz.**

ELDER SAM SPICER

On May 13, 1996 Elder Sam Spicer, a faithful minister for the Primitive Baptist Church for nearly 37 years, was called to his eternal home. He had been hospitalized for the last six months of his life at the Veterans Hospital in Lexington, KY and departed this life at Vencor Hospital in St. Louis, MO. He had been a farmer, salesman, and a veteran of World War II. As a soldier in defence of our country he miraculously escaped death in the battle of the Bulge when the enemy's gun jammed as he was next in line after two of his fellow soldiers fell in battle ahead of him. In God's gracious providence and purpose He spared him to become a faithful soldier of the cross and fight the good fight of the faith. He was firm and staunch in his defence of the doctrine of God's sovereign grace.

I believe it could be said of Elder Spicer that he "fought a good fight, kept the faith, finished his course, and rejoiced in the hope of the glory of God at his departure from this world of sin, suffering and sorrow. I had the blessing of knowing Brother Sam and his precious wife of 50 years, Ada Brandenburg Spicer, when they were with another religious order. He and I had been in the same theological school together. He and his wife joined the Berea Primitive Baptist Church, Berea, KY, when it was constituted in August 1950. He was ordained at Rock Springs P. B. Church in Owsley County near Booneville, KY. He served Salem P. B. Church, Means, KY, Salem P. B. Church, London, KY (30 years), and Cane Spring P. B. Church, Waco, KY, for many years.

He leaves to mourn his passing his wife, Ada, his two sons, Tommy Spicer of Cynthiana, KY, Mark Spicer of Lynchburg, OH, and his daughter, Melanie Martin of St. Louis, MO. He also leaves two brothers, Vernon Spicer and Hubert Spicer, three sisters, Nell Mitchell, Mabel Brandenburg, and his twin sister, Victoria Burgess, five grandchildren and three great-grandchildren.

He was deeply loved by his family, the church and all who were blessed to know him and he will be greatly missed. We bow in humble submission to our Heavenly Father and rejoice in hope of the glory to come.

Submitted by a fellow servant who was asked to conduct the memorial service. We give thanks to God for his love and fellowship in the gospel. —
Elder Paul Trautner.

SISTER LESSIE FRAZIER (85)

Sister Lessie Virginia Frazier of Luray died on Friday, Aug. 2, 1996. She was born on Dec. 11, 1910 in Sperryville, VA.

Sister Frazier was a homemaker and a faithful member of Mount Carmel Primitive Baptist Church in Luray.

She is survived by a brother, Clifton H. Frazier, and three sisters, Elizabeth

Brubaker, Chloe Woodward and Mable Frazier.

A graveside service was conducted on Sunday, Aug. 4, at Beahm's Chapel Cemetery by Elder Ernest Long and Elder Forest Atwood, Jr.

May the Lord comfort and bless her family and loved ones. —Her pastor, **Elder Forest Atwood, Jr.**

Resolution of Respect for Helen Aber
(Sept. 30, 1914 — June 1, 1996)

Helen was a quiet woman, not eager to be heard or to impose her views on someone else. She was not argumentative, but resolute in her deeply-held convictions.

She was a caring woman. A teacher must be so. Students and friends alike learned from her more than she ever dreamed of teaching.

In her last days she found acceptance and peace of mind as she approached so rapidly the end of her journey.

Finally, it is we of *Friendship* Church in Newark, Ohio, who must be comforted for the loss of our sister Helen Aber. We loved you, Helen, for Christ's sake. We miss you, Helen. We'll not forget the good years when we walked the path together.

God, who is ever gracious and merciful, has dealt kindly with us all. The Lord is now her constant and faithful companion. For that we can once again rejoice with her.

—Written with consent of the Church by **Elder Jack Allen**. Submitted to *Friendship* Church, *The Advocate and Messenger*, *The Comforter*, *Luther Aber* (brother), and *John Aber* (son).

DONATIONS TO THE
ADVOCATE AND MESSENGER, INC.

Willonese P. Walker, Ala., \$10.00; Edward W. Wilson, Va., \$20.00; Mary Lee Olinger, Va., \$5.00; Enterprise Primitive Baptist Church, Ala., \$10.00; A Friend, Ga., \$2.00; A Friend, Ark., \$10.00; Graves Rothgeb, Va., \$5.00; Betty Hutton, Ind., \$10.00; Janie M. Rothgeb, Va., \$10.00; John E. Utz, Va., \$5.00; W. W. Woodward, Va., \$20.00; Ben Baldwin, Va., \$10.00; Elder Franklin Oresta, W.Va., \$5.00; Elder William & Sis. Lois Payne, Va., \$10.00; Ralph Steele, Va., \$5.00; George E. Blair, Ala., \$10.00;

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Elder Forest N. Atwood, Jr., Associate 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 '97

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 '98

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 Downsview Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2000

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. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '97

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. 22068-9801, Tel. (540) 338-5531. May '97

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. '96

THIRD SUNDAY

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. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '97

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday 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. '96

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 Harris, Clerk, 386 E. Saunders Rd., Lot E. 514, Dothan, Ala., Tel. (334) 792-5614. Mar. '97

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 Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118. Mrs. Marie Parlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '97

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July '97

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 Co. near Marlboro, Va. and just a few miles northwest of Middletown, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (540) 465-8484. May '97

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 Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 743-3211. Dec. '96

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. '96

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 2nd and 4th Sundays 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 '97