

Advocate and Messenger

133rd Year

OCTOBER 1994

No. 10

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

NOBLE MEN

The noblest men I've ever known,
Were men of humble heart.
They would not compromise the truth,
Nor alter any part.

Their chief desire, and highest aim,
Was keeping God's command,
And with the Cause of Christ at stake
They dared to take a stand.

O give us more such men, dear Lord—
Men meek and mild, yet stern—
To bravely stand for truth and right,
Until Thou dost return.

3-27-92

R.E.H.

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ALMA - Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 a.m., Sat. night before at 7:30 p.m. Elder Ernest M. Long, Pastor. Rt. 2, Box 236, Stanley, Va. 22851. Tel. (703) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '95

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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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SOLOMON LOVED THE LORD—I KINGS 3:3

In a recent article we mentioned three things that might have been appropriately carved on Enoch's tombstone, if he had not been translated from earth to heaven. Here we find what would have been a suitable epitaph for Solomon—"He loved the Lord." What a blessing it is to have the love of God in our hearts: A great part of that blessedness stems from the fact that this love is not a product of the flesh but is one of the fruits of the Spirit (Gal. 5:22). "We love him, because he first loved us" (1st John 4:19). Our love for Him is a consequence of His love for us, an evidence of His indwelling Spirit. His love for us would not mean nearly as much to us if we knew it was based upon our loving Him first.

Love for God underlies all our acts of true devotion. That love burned so fervently within the hearts of the martyrs that they gladly laid down their lives for His name's sake. Do we love Him that much? If we were called upon to lay down our lives for Him would we be able to say, "Come welcome death, I'll gladly go with thee?" I trust that it would be thus with me, but I dare not say as did Peter that though I should die with Him yet I would never deny Him (See Matt. 26:35), for if I were left to myself, and the weakness of my flesh, my love for Him would fail me, as Peter's failed him. We must remember that we live in fickle houses of clay, and that our love for God is not as constant nor as unchanging as is His love for us.

To guard against overconfidence we should take it as a great caution that even though Solomon loved the Lord, yet in his latter days he was drawn by his wives into the worship of strange gods (1st Kings 11:5-10). No matter how much we may love the Lord we are still possessed of a vile nature, and if He should turn us over to our own devices there is no doubt but that we would make shipwreck of our lives.

In his earlier days the way in which Solomon demonstrated or manifested the fact that he loved God was by "walking in the statutes of David his father." In other words, he walked in the same statutes or commandments of the Lord as did his father. And that is likewise the way in which *we* must show *our* love for God. Jesus said, "If ye love me, keep my commandments" (John 14:15). And John said, "By this we know that we love the children of God, when we love God, *and keep his commandments* (1st John 5:2); and, "This is the love of God, that we keep his commandments: and his commandments are not grievous."

It will not suffice to love merely in word, neither in tongue; but we must love *in deed* and *in truth* (See 1st John 3:18). And it is in this way that we enjoy sweet evidence that we are *of* the truth, and assure our hearts before God.

May He ever help us to so live that it may be observed by those around us that we love God. And if we truly love *Him* we will love *one another*. "He that saith he is in the light, and hateth his brother, is in darkness even until now." If we hate our brother we are

certainly not going to convince anyone that we love God. "By *this* shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1st John 4:7).—*Editor.*

WHAT IS YOUR LIFE?

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

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

Over the years I have observed a regrettable forgetfulness and failure on the part of many of my brethren to use the phrase, "The Lord willing," or "If the Lord will," when speaking of upcoming events, scheduled meetings or appointments. I would much prefer to hear them make generous referrals to our total dependence upon God such as the disciples of Christ made in Acts 21:14 when they said, "The will of the Lord be done." Our Saviour set us a good example when He said, "Not as I will, but as thou wilt." *The Lord willing* we will live, and do this or that—and if He is *not* willing,

we won't. We need to not only *remember* that but publicly *acknowledge* it over and over each time occasion affords an opportunity.

The brevity of life is a serious consideration for us all. Somewhere I heard the statement that *the longest lifetime is short to look back upon*. I have never heard any aged person argue with that maxim. Those moments which seem longest to us now will not appear that way after they have had time to fade into the distant past. What more appropriate comparison could have been used than the likening of our lives to a vapor? We do indeed appear on this earth "for a little time" and then we vanish from the walks of men. The text is not teaching annihilationism, but rather it is reminding us of the fact that life on earth is a fleeting thing, and that we should reverently take that fact into consideration in all we do or intend to do. If we expect to perform the duties that the Lord has given us to do we had best be up and about that business for we do not know whether there will be another opportunity. Our vaporous moments may come to an end sooner than we think or expect. All life hangs by a thread, and is sustained only by the hand of mercy. Let us use it well while we have it.—*Editor*.

THROUGH TRIALS WE LEARN

What checkered paths our feet must trod

If we would truly walk with God:

Our path must wind through valleys dim

If we would learn to trust in Him.

From deep despair a man will cry,

"Dear Lord, have mercy, lest I die."

From views of self a man will flee

To mercy's door on bended knee.

A host of heartaches we must bear

If we would learn to love and care:

Through deep exper'ence we must learn—

A home in heav'n we cannot earn.

A mere profession will not do;
Our walk must prove our faith is true:
Faith must be tried its worth to know
And must be used its pow'r to show.

If we would succor those in pain
We must have felt some of the same:
If we would know what they go through
Their pain we must have suffered too.

If we would learn to empathize
With others when a loved-one dies,
We must ourselves lose someone dear
And feel within the grievous tear.

So many things we cannot know
Unless through bitter paths we go:
We learn through trials from day to day
What can't be learned another way.

8-15-94

R.E.H.

SIRS, WE WOULD SEE JESUS

In this unsettled world everyone seems to be searching for something. Some want security, some pleasure, some wealth or power or friends. A special few want to know the truth, knowing that truth alone can bring them inner peace. The trouble is, Truth is rare, and costly. Rather than pay the price, most people settle for partial truths, or easier forms of fiction.

Jesus not only taught the truth, He is Truth. In Proverbs 9, He is personified as wisdom, eternal wisdom. People are willing to lay hold on Him as a new-born infant, for to those outside the family infants make no demands, a child is only something to celebrate, to hold, to play with, then to lay down and leave. They are willing also to claim Him after His resurrection, seeing only the glory and

power. But the time between is ignored and neglected, for knowing it brings responsibility as disciples. People seem to want the Lord in time of trouble, but they do not much want Him interfering with their lives at other times.

There is no better place to find the truth than in the Bible, of course, but the trouble is, when we try to read it we are like the Ethiopian man who said he needed some man to guide him. So we need the help of those who know the truth and who hold it precious. We need the church, which God appointed to be the pillar and ground of the truth, and we need the ministry. If we truly want to have the truth with a clear conscience, then we need to be an active part of those things, not merely a casual observer or hearer. Truth, you see, has to be learned by living.

But Truth is not always pleasant. It does not flatter our vanities. It tells us exactly what we are, who we are, it exposes to the sinner all his weaknesses, his errors. It stands him side by side with the saints, and makes him see how unworthy he is. It takes him often to Gethsemane, to the palace of the priests and to Pilate's court, and finally to Calvary, and makes him feel responsible for those terrible events. It teaches him the awful nature he possesses, and what his capabilities are to sin, how low he could fall if God did not intervene. Looking into the mirror of Truth is not a pleasant picture at all. Proud humanity does not like it, preferring to believe man is God's helper in the work of salvation.

Truth also tells you what you must give up in order to be a disciple. We cannot serve God and mammon. Hating father and mother, husbands or wives, houses and lands, is not easy. It tells us our duty, and sets before us a pathway that can only be walked by faith, with many trials. Our Lord set the example for this when He went to the top of a mountain to preach, knowing only real disciples wanted Him enough to follow Him there.

Truth binds a disciple with cords of love, of honor, of duty, to an altar. As Abraham bound Isaac and laid him upon an altar, so every disciple is bound. As in marriage vows, the only honorable escape from these bonds is death. Jesus never hid these things from His followers, but told them exactly what to expect.

But, having bound us with invisible cords, Truth will also set us free. Free, unworthy as we are, to come by His own invitation into the presence of the Lord of Heaven. If it shows us Calvary, it also lets us look beyond our guilt, beyond the suffering, even into the heart of Jesus, to feel a debt of gratitude that gives us a part with the saints of God whose songs of praise will fill the courts of heaven itself. Love of Truth lets you go freely into the fellowship of saints with a good conscience, even to partake freely of the precious ordinances with them. It frees you so you can look all men in the eye without bitterness or strife, though they abuse you. It frees you to see life itself as something very precious and good, though it be filled in this present world with disappointments and sorrows, for its conversation is in heaven. It helps you count blessings rather than troubles, seeing roses instead of thorns. Truth gives you a hope most precious, and tells you of a Friend that is ever near even if you have no earthly friends.

Truth has been assailed in every possible manner, it is not an easy path to follow. Those who sought Jesus did not realize that following Him would mean watching His crucifixion. If they did follow Him, no doubt they felt their hopes were destroyed in that hour of His death. Yet, it was in that hour that the greatest power of Truth was revealed, in that death itself cannot destroy Truth. A few tears, a little fear, a few hours of waiting, and their sorrow was turned to rejoicing at our Lord's victory over death. Truth and truth alone can bring real comfort, lasting peace. In the great final judgment (for God will indeed have the last word with men), Truth is the only thing that will matter. To have it is to possess every needed blessing.

ELDER RAYMOND WEBB

If we had not a God to serve in this world, and better things to hope for in another, considering the faculties we are endued with, and the troubles we are surrounded by, we should be strongly tempted to wish that we had died in infancy, which would have prevented much sin and misery.—*Matthew Henry*.

SOME GUIDELINES FOR BEING GOOD FAMILY MEMBERS AND/OR GOOD CHURCH MEMBERS

In my vocation as a coach and with school starting recently, practice has begun and I have been thinking about some of the lessons that I am trying to teach. As I was driving home from practice recently, having just talked to the team about things that cause them to be good players, parallel thoughts were coming to me about how those things would cause me to be a good family member or a good church member. Although I have not looked up scriptures that support these things and quoted them here, I am sure that they could be easily found.

The first one is to be a good student. I never seem to know as much as I want or need to know to be able to do things in the best way. I do feel that the more I know and understand, the better I will perform— not only in my vocation, but also as a father and as a Christian. The Bible speaks many times in exhorting us to study. There are more things to study than just the Bible. Learn from the mothers and fathers in the church, learn from the grandfathers and grandmothers, learn from the deacons, learn from the children, and learn from the ministers. Being a student is more than learning or gathering information; part of being a student is learning how to solve problems. If you have a problem you could write it down and then write out what the solutions could be and how each of those solutions could be reached according to Bible teaching. Being a student will help us learn to solve problems. If we read the Bible to learn and if we go to church to learn, then we will. No one is too old or too smart to learn more. The most blessed people on earth are those that learn the most about Jesus.

The second point is to repeat correct things so often that they become natural for us. Church attendance, daily prayer, visiting the sick or calling members, writing letters and reading the Bible are just a few. The more of these things we can make our habits the happier and stronger we will be. The most successful people in any vocation are those with the most good habits.

The third point is mechanics. There are correct ways to perform things. The Bible gives descriptions of situations many times in how we are to think, how we are to talk, how we are to walk, where we should walk, how and where we should stand, how we should pray, how we are to treat others, what things we are to think about, and also about many things that we are not to do. In a sense these are the mechanics of being a Christian. In sports we practice by repeating over and over the performance of mechanics so that when it counts we will be able to have the best results. Our church service needs to be a reminder to us of the correct mechanics of being a Christian, and then we need to practice those mechanics every day.

The fourth point is the ability to focus and concentrate on the correct things. As Primitive Baptists or as Christians, I do not feel that the correct focus for us is trying to become a child of God or trying to live a perfect life without sin, or to save the world from hell. As believers we should instead be focused simply on being followers of Christ by our words and our walks. If we are constantly thinking about or bemoaning our weaknesses or faults, which are many, we will live a discouraged life; but if we focus on our blessings and the grace and hope we have been given, and spend our energy loving to enter into His service, how much happier we will be.

A fifth point has to do with the impact we have on each other. Whether it be a natural family, a church family, or an athletic team, those who encourage each other and help each other and cheer for each other and praise each other are going to come the closest to doing their best and be the happiest. Those that criticize, complain, or talk negatively about each other, or even ignore each other are going to be unhappy.

I write about some of the things that would cause us to be good church members, not because I am a great one, but because I need to be and want to be one. Thinking about it may help us all to do better.

BROTHER JIM WEBB

Lake City, Florida



POSTAMBLE TO THE CONSTITUTION OF THE UNITED STATES OF AMERICA

The corrupt judiciary of the United States, in order to promote greater disunity, abolish justice, jeopardize domestic tranquility, debilitate the common defense, undermine the general welfare, imperil the blessings of liberty to ourselves and our posterity, does misread, misinterpret and invalidate the Constitution of the United States of America.

ELDER J. L. HOPPER

Eva, Alabama

(Editor's Note: Elder Hopper has constructed the word "postamble" and cleverly reworded the Preamble to our once-beloved Constitution in order to emphasize the modern-day abuse and perversion of it by men and women who seem obsessed with removing every vestige of freedom from our society. May the Lord once more raise up godly and honorable men who will return us to the principles that made this country great and restore to us the liberties which have been, and are being, so brutally taken from us.)

WHAT MORE COULD WE DESIRE?

"Beloved, now are we the sons of God, and it doth no yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1st John 3:2).

And so I write unto the beloved, as did John, and I ask each of you who fall into that category to consider the following question: If we had no divine revelation, and had no notions at all as to what the future state would be, and we were given the opportunity to make one single discovery with regard to it, what could we possible learn about it that would be any more precious and be the occasion of any more joy on our part than that which is set forth in the above verse? Just to know that in some sense we will be *like Christ* is enough to make the humble child of God greatly long for Heaven. Surely no aspect of the hereafter could afford us greater reason for

wanting to be a part of it!

It is as though the Lord had said, "It is not expedient that you should now know all there is to know about how things will be in Glory, but here is one precious morsel that should suffice you until it is all made plain—you shall be like My Beloved Son, and you shall see Him as He is!" And then, when we add in what David said on the subject, it becomes doubly precious: "As for me," said he, "I will behold thy face in righteousness: *I shall be satisfied*, when I awake, *with thy likeness*" (Psa. 17:15). It is wonderful to know that no matter what is involved in the heavenly state, we will be *satisfied* with it, and that, dear ones, is as good as it can get. One cannot improve on satisfaction. We shall be like Christ and be satisfied. What more could we desire?

One of the things we are going to have to wait to discover is the *extent* to which we will be made "like" Christ. We know that we will not be physical *duplicates* of Him in appearance, for the Scriptures are clear that we will maintain our individual identities (See Job 19:25-27), but we will be conformed to His spiritual image in the sense that we will partake of His perfect holiness and purity. We will be like Him in the sense that we will have a glorified body just as He has a glorified body (See Phil. 3:21), and we will be unalterably secured from ever falling from that happy state. We will be like Christ in the sense that we will have no sin *in* us—nothing to *cause* us to sin, no corruption within and no temptation without. And we will be like Him in the sense that we will have perfect delight in the Godhead. Communion will never be broken, and there will be no fear nor trembling in the presence of the Deity.

The text does not teach polytheism—a plurality of gods—for we will not be made into gods, but we will enter into the full fruition of what we already are in Christ—the sons of God by adoption, and we will be liberal partakers of all that is involved in that blessed relationship. Oh, what unspeakable glories await the saints of God! Things, as Paul would express it, which it is not lawful (possible) for a man to utter (See 2nd Cor. 12:4). Oh, Dear Lord, help us to patiently wait for that great day when we will be clothed upon with immortality!—*Editor*.

A BROAD ENOUGH PLATFORM

"Whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:26).

Primitive Baptists have often been sorely criticized for maintaining the Bible position that only the *elect* will be housed in Heaven. However, those who criticize us hold to a doctrine which limits the number of God's people to *far fewer* than does the doctrine of election. Our critics profess to believe that it is only those who *hear* the gospel and *believe* the gospel who will be saved in Heaven. But this doctrine excludes multiplied millions of people from any possibility of salvation simply on the grounds that they never heard the gospel. So, what it amounts to is that we are criticized for believing in a doctrine that takes in *far more* people than does the doctrine held by our critics who accuse *us* of having too narrow a platform. Which raises the question: If there is any criticizing that needs doing on the grounds of whose doctrine embraces the most people in salvation, *who should be criticizing whom?*

The doctrine which maintains that the only ones who will be saved are those who hear, believe and obey the gospel, not only excludes those who never hear the gospel but also those who die in infancy and those whose mental faculties are too limited for them to understand what they hear (unless God has more ways of saving sinners than He told us about). But the doctrine held by Old Baptists is that God has a people whom He has "redeemed *out of* every kindred, and tongue, and people and nation" (Rev. 5:9), and that they will be saved sovereignly by the grace of God whether they ever hear the gospel or not, whether they be infants or adults when they die, or whether or not they have the mental capacity to comprehend the great truths of the gospel. Christ said He would give eternal life *to as many* as His Father had given Him (See John 17:2). Is that not a broad enough platform: We believe it is. Even the Universalist won't be able to include any more than that into the family of God.

We Primitive Baptists hold that all true believers in Christ (those who believe and *trust* rather than those who believe and *tremble*)

will live with God in Glory by and by. Now, what more could the Arminian ask than that? Will *his* doctrine get any greater number than that into the family of God? Most certainly not! In reality the Arminian doctrine gets *no one* into Heaven, for it requires those who are dead to accept life, those who hate God to love Him, etc.

The doctrine held by Primitive Baptists does not put any *believer* in Hell, nor any *unbeliever* in Heaven. It has often been imagined that the doctrine of election creates a situation in which some are wanting to go to Heaven but are prohibited from doing so because they were *not* elected, while others who *do not* want to go to Heaven will go anyway because they *were* elected. This is nonsense based on a total misunderstanding of the doctrine. All who truly desire to live with God are embraced in His electing love. In fact, their love for God is one of the most positive evidences that they were included in that eternal election which embraces "a great multitude, which no man can number" (See Rev. 7:9).

"In every nation he that feareth God, and worketh righteousness, is accepted with Him" (See Acts 10:35). That does not leave *any* righteous person out, nor does it *include* anyone who does not fear God. And *that* ought to be good enough for anybody!—*Editor.*

LIGHTS IN A CROOKED AND PERVERSE NATION

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:14-15).

This admonition follows the declaration of the motive power from which springs all true and acceptable service: "It is God which worketh in you both to will and to do of his good pleasure." This inclination and ability being wrought in the children of God, consistency requires that they "do all things without murmurings and disputings." It is enough for them to know that their Father in

Heaven requires them to render obedience to Him, and to believe that He will give them needed strength at all times to render that obedience.

It is impossible to be entirely free from faults at any time, yet it is possible for the children of God to bring their faults under subjection and keep them from ruling in their general conduct. It is by this course that they may be "blameless and harmless, the sons of God, without rebuke." How bright and beautiful is the lives of such as succeed in attaining and holding that desirable end in the Christian warfare! It is to be desired and sought after above all other things in this life.

The world in which the sons of God are to shine is described as a "crooked and perverse nation." These two terms, *crooked* and *Perverse*, have reference to the *opinions* and *practice* of the world, and can mean nothing less than that the world is very erroneous in its opinions and altogether wrong in its practice. This is true both in a moral and religious sense. It is a very dark world indeed when it can be truthfully said that "men love darkness rather than light, because their deeds are evil" (John 3:19). These not only love darkness and abide in it, but they are darkness itself. This was the former condition of the children of God, for inspiration declares in addressing them, "Ye were sometimes darkness, but now are ye light in the Lord" (Eph. 5:8). "There is none righteous, no, not one," was the wise decision of Him who is the embodiment of all wisdom. "There is none that understandeth, there is none that seeketh after God" (See Psalm 14 & Rom. 3:10-11). How crooked is their understanding and how perverse is their course! Their throats, tongues, lips, mouths, feet, eyes, with their knowledge, are all crooked—all perverse. An open sepulchre, bold deceit, the poison of asps, vile cursing, dreadful bitterness, shedding of blood, no fear even of God—these are true portraits of the depravity of mankind. This moral turpitude is universal, for it is declared that there is no difference, all having sinned and come short of the glory of God. What a dreadfully dark world! What a crooked and perverse nation!

The world's religions are no better than its morals. It is a *crooked* world in respect to its opinions of God. The most enlightened

nations of ancient times, which were left without the aid of divine inspiration, worshipped a great many gods instead of one. This is called Polytheism (Greek *polus*, many, and *theos*, god). This conception of many beings, superior to man and claiming his worship, is the ideal of man's creative fancy, and would doubtless have been the universal notion of the human race today had the Supreme Being withheld His divine light from the world. Polytheism seems to have attained the height of its prominence among the ancient Greeks, a nation which boasted of the greatest glory and most advanced enlightenment of any in that age of the world. Every sound and every sight, every thought and every deed, was supposed to have a sublime significance caused by some god.

The Grecian Empire finally sank under the dominion of Imperial Rome, which became mistress of all the civilized world. About one hundred and twenty millions of persons, belonging to many different countries, were thus brought under one general government, embracing a territory of more than sixteen hundred thousand square miles. Such was the political state of the world at the time of the birth of our Saviour. Agriculture, arts, sciences, learning and commerce, were promoted to a degree much beyond what had been known before. Wise councils, prudent measures, and equitable laws were exhibited, and a boasted civilization prevailed in the more favored parts of the Roman Empire.

With all these advantages, correct views of God would have been held had it been possible for man to know Him by his natural wisdom. Instead of the light of that knowledge, however, we find the darkness of polytheism. In every nation under the sway of the Roman Empire a general belief prevailed that all things were subordinated to an association of powerful spirits, who were called gods. Each nation had its peculiar deities, differing in many respects from those of the other countries. Each nation conceded to the others the right of worshipping their own gods as they might choose to do. In many nations the sun, moon and stars, and other excellent parts of creation, were adored. What a *crooked* and *perverse* nation the human family had become! How true was the prediction of Isaiah, in referring to the age when God would perform

the mercies promised to the fathers, "Behold, the darkness shall cover the earth, and gross darkness the people" (Isa. 60:2).

The Jews, at the time of the coming of Jesus, had the oracles of God in their hands, the writings of Moses and the prophets, those holy men of God who spake as they were moved by the Holy Spirit; yet, with all these advantages, their condition in general was not much superior to that of the Gentiles. They had generally departed from the piety of their ancestors, and had sunk into empty formality and hypocrisy. For four hundred years prior to the coming of the Son of God no prophet had appeared to teach them. How very dark the world had become!

Zechariah, the father of John the Baptist, looked upon his babe and said under the guidance of inspiration, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace." Dawn had come at last, and soon the Sun of righteousness arose, whose light made glad the hearts of those who were born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

The three year's ministry of Jesus passed by, He laid down His life for His sheep, and was interred in the tomb. The Shepherd was smitten by the sword of Justice, and the sheep were scattered, to whom this was a period of the deepest gloom. However, greater light awaited them than they had ever yet beheld. On the third morning, the fetters of death were broken and the Son of God arose! At the end of forty days another surprise followed and the wonder-struck apostles stood gazing toward heaven where they had seen their Master go. Light came suddenly to them in the declaration of the two heavenly messengers: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

All the wonderful things that had transpired produced no change in the outward world. It was as crooked and perverse as ever. If it

had been His design to christianize it all, as many religious fanatics are now trying to do, what a miserable failure it would have been! Not a single town or neighborhood had been entirely christianized. His elect people were found in every section of the inhabited earth, however, and into their hearts God purposed to shine to give them the light of the knowledge of His glory in the face of the beloved Jesus. These were originally darkness, but were made to be light in the Lord. Out of this material was constructed the visible church, a collection of baptized believers, which was designed to be as a city set on a hill, the light of which cannot be hidden.

These elect ones, who had been quickened by the Spirit and raised from death in sins, were in the world but not of it. They were of God, while the whole world was lying in wickedness (1st John 5:19). It is still so. The world continues to be crooked and perverse. God is regarded as having done all He can or all He intends to do toward the salvation of sinners and is waiting to see how the matter will turn out. It is supposed that this Spirit is wooing and beseeching dead sinners to let Him save them, these operations being limited to the territory where the "gospel" is preached. That "gospel" is regarded as the great "means" by which dead sinners are brought to life, the Spirit operating through it as a vehicle to reach their hearts. The atonement is believed to have been made for the whole race of man, to be applied to all who will accept it. Man's condition is represented as being much better than the old-fashioned Bible makes it out to be, not being entirely lost and condemned, and possessing a degree of goodness and power to act in a way that will please God. The will of God is thus made subservient to the will of the creature by this crooked, speculative theology. The whole thing is but an attempt to rob the great Shepherd of His glory by climbing up some other way. "Conditions" of salvation are proposed in positive denial of the plain teaching of the Bible which those pretended devines claim to believe.

While this religious crookedness and perverseness is being supported and carried on moral corruption is prevalent all around. Lying, stealing, fighting, murdering, and all other abominable deeds are perpetrated in the very midst of those religious fanatics

who are crying all the time for more money to send the "gospel" to "heathen" lands. What a dark world both religiously and morally!

In the midst of this crooked and perverse generation the true church of Christ is designed to shine as a light. How beautiful the glorious doctrine of our Sovereign God shines in the darkness we have been considering. The true character of God is set forth. "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9-10). The election of His people by Him before time is declared. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4-5). The particular, special and effectual atonement made for these elect by the offering of Christ once for all time is proclaimed. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him: (Rom. 5:8-9). The unconditional calling of those elected and atoned for is taught. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began: (2nd Tim. 1:9). The utter powerlessness of preaching to reach any until they are thus called is held forth. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1st Cor. 1:23-24). The final perseverance of the elected, justified, and called is contended for. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time: (1st Peter 1:5).

How brilliant is that grand old doctrine amid the darkness of this corrupt world! It continues to glimmer, though opposed by all the powers of darkness, a beacon light to pilgrims who have no continuing city here, but seek one to come whose Builder and

Maker is God. Not only do the true followers of Christ shine in upholding and proclaiming the true doctrine, but also in maintaining the practice ordained for them to walk in. As the light of the heavenly bodies is clear and undubious, so the light shed forth by these faithful ones is a decided and unequivocal illumination. The celestial bodies give also a steady, permanent light; so are the rays of true Christian character not to be periodical, but steady and permanent.

In conclusion we would say to the humble followers of Jesus, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1).

It is not the business of saints to save sinners, or even to aid God in doing so, but it is their business to show forth His praise. The god of conditionalism may need aid, but the God of the Bible does not. To presume to assist Him in His work would be to cast reproach upon His name. To ascribe all the honor and glory of salvation to Him is to pay homage to His person. Reverential attitude to the Divine Being becomes those who aspire to be His true followers. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:1-2). Love is the great light of Christian character. To reflect that love which is shed abroad in the heart by the Holy Spirit is to shed forth the bright beams of true Christian influence.

All the luminaries of heaven, as far as mere light is concerned, might shine on, clear and bright as ever, and yet if that particular, mysterious, vital warmth which accompanies their rays at certain seasons were absent, the earth would be one vast scene of wintry desolation. So the Christian's opinions may be clear, correct, enlarged and scriptural, and his practice be outwardly blameless, yet if the vital warmth of *love* be lacking the influence of his light is dead. It lacks the glowing warmth of the true Christian spirit. The two elements of light and heat must be combined to shine as spiritual light. A pure, elevated, glowing piety is what we need. No false fire can supply its place. Daily, holy communion with God beneath the intense beams of His propitious face, the holy flame of

supreme love to God, the constraining love of Christ for souls which are fed and fanned by the communications of God's Spirit, and a beaming zeal for the good of the cause which Jesus endured so much to establish, these are the things to be coveted and sought after and prayed for. What we need is more religion in the heart. Let us press closer to the Lord and each other, striving ever to exert a warming influence over those associated with us in the Master's cause. Such a course persistently followed will send out the light of our holy religion over the benighted world. Those who have eyes to see will see it and be attracted by it and will join our march.

How we long to witness a revival of our divine cause, so that, under showers of heavenly blessings, the plants of the garden of grace may put on a fresh beauty and emit the sweet perfume of joyful praise to the blessed Redeemer's name!—**Elder John R. Daily**, *Zion's Advocate*, 1906.

CORRESPONDENCE AND NEWS NOTES

From Sister Beulah Dotson, Partlow, Virginia:

Dear Elder Harris...I enjoy the *Advocate and Messenger* so much. I just finished reading the article "Everything Will Be Just Right". I felt to be one of those that you were speaking to. May the Lord continue to bless you to carry on the work as Editor of the *Advocate and Messenger*.

From Elder Raymond Webb, Carthage, Illinois:

Dear Brother Ralph...The sample *Advocates* came yesterday (August issue). To me this was an especially nice issue...only your first editorial "walked all over me". You described my feelings to a "T". So did some of the other articles. One sister, realizing my feelings recently, gave me stern orders to "put my thumb under my chin and hold it up!" I know the old song says, "We'll understand it all bye and bye", but to tell the truth when that happy day of deliverance comes, I don't really think I will even want to think of it any more! God bless you both.

MT. CARMEL UNION MEETING

Mt. Carmel Primitive Baptist church, Luray, Virginia, will hold their Union Meeting fourth Sunday, Oct. 23, 1994, and all day Saturday before, the Lord willing. Scheduled visiting ministers: *Elders Arlie Larimer* and *Steve Aquino*. The church has requested that *Elder Ernest M. Long* moderate the meeting. In order to allow him to comply with this request *Cedar Creek* church has agreed to postpone their regular 4th Sunday meeting one week and hold it on the 5th Sunday in October.

CIRCULAR LETTER—KETOCTON ASSOCIATION

Dear Brethren and Sisters in Christ,

We, the eleven churches that constitute the *Ketoc-ton* Association, assemble with joy in this our 228th session. This year we hope to add *Little Flock* of Amelia County to our number. Whether she decides to come forward with her letter or not we hope she understands that she is welcome in our midst.

"The number of our preachers are very few, and generally far advanced in years. When we attend our annual meetings, we behold so many of us (out of the few) with hoary heads, looking through our glasses, which ought to excite us to cry to that great Shepherd to send forth laborers into His harvest. At this time the bounds of this association are much lessened, and the number of members much decreased." This quote from William Fristoe's "The History of the Ketoc-ton Baptist Association", although penned down in 1808, captures the general appearance of our congregations in 1994. We do not and shall not put our faith in numbers but in the Lord our God. This glimpse of the past is presented to show that the Baptists in every age have not been large in numbers but have survived the test of time exactly as our Lord told Peter when He said, "The gates of hell shall not prevail against it." So then, the question that begs to be asked is; who are we, in what do we have our faith, and what do we believe?

The answer to this question has many parts and they are all found in the Scriptures. We are they who were "first called Christians at Antioch"; we are they toward whom God commended His love in that "while we were yet sinner, Christ died for us;" we are they whom God hath quickened when we were dead in trespasses and sins. Moreover we are they who "earnestly contend for the faith which was once delivered to the saints." Thus our faith is exposed and is that which God has delivered and is the fruit of His blessed Comforter which has His abode in our hearts. Our faith 's in the great I Am, the God of Abraham, the God of Isaac, and the God of Jacob; for as Paul wrote;

"In him we live, and move, and have our being."

Now let us look together at those things commonly believed among us, for what better defines a people than that which their hearts pursue. We believe as did Abraham, our father as pertaining to faith, that whatsoever God has promised that will He also perform. Our God, which cannot lie promised eternal life before the world began and of this we are certain, He will send His Son on the last day to gather together and deliver that precious bride which He has purchased. We have great confidence that we are His for we have Christ in us, the hope of glory. We believe without shame or excuse that God foreknew His people before the world began, and that those whom He did foreknow, He did also predestinate, call, justify, and glorify, not because of works of righteousness which they have done but because it suited His purpose. We believe that these peculiar people are referred to in holy writ as God's elect and as Jacob was, they are His, having done neither good nor evil. They, in time, did sin and come short of the glory of God, yet He loved them with an everlasting love and did redeem them from everlasting torment. We thus believe and according to this belief we do speak and live our lives, knowing that this world is but for a moment and that the preservation of the saints is forever.

Our doctrine thus briefly and concisely stated for our sister churches and those who come after us and turn an inquisitive mind in our direction. Let us succinctly state our views of those practices in the world outside that vex our souls as did the events in Sodom and Gomorrah vex the soul of Lot. We, believing that life starts at conception, are grieved that abortion has been legalized and that so many children are being murdered to satisfy the lusts of the flesh. We are grieved that the Sodomite has been granted favor in our land. We are grieved that adultery is practiced and tolerated among the leaders of our nation. We fear that these and other such practices that were once done in secret by the few but are now done in public by the many will lead to condemnation of this our great nation by our sovereign Lord. Thus condemned, conquest, famine, death, and pestilence could be turned loose in our midst as described in various scriptures in God's holy word.

Now the reader knows our beliefs, our fears, but has not viewed our resolve, so to this we turn our attention. We are committed to good works, "which God hath before ordained that we should walk in them" and from this commitment we will not turn. We pray for and support our leaders in matters pertaining to public welfare even though we find many of them to have objectionable morals which we cannot support. We vote conscientiously for those whose records show them to be forthright and honorable candidates, and when they step out of line we support public inquiry. We do not vote for the evil nature of men by spending our money for lewd and deceitful devices

found in many of our marketplaces. We spend our resources on those things which provide for and promote the Church, the family, and the nation envisioned by its founding fathers. Concerning the matter of declining membership in our churches, we do not invent clever ways to increase attendance but conduct our meetings decently and in order, observing singing, preaching and praying as our means to worship God. We follow those instructions from Christ to the church at Sardis, recorded in Rev. 3:2, "Be watchful, and strengthen the things which remain ..." for we do have an assembly of the saints here in Virginia who love the Lord and would do that which is right in His sight.—In Christian love, **Elder Bill Z. Dillon**, Aug. 19, 1994.

Approved by: *Elder William Payne, Elder J. R. Kosch, and Elder Raymond Pressley.*

SUBSCRIPTION OFFER

Until further notice all new subscribers to the A&M will only have to pay half the regular subscription rate. The other \$5.00 will be paid by one of our generous readers. This provides an excellent opportunity for many of our readers to introduce the paper to some friend or loved one. Will you please take advantage of this interested reader's kind offer? Please send all subscriptions, donations and changes of address to:—**Mr. Samuel J. Baggarly—1141 Elm St.—Front Royal, Va. 22630.**

UNDERSTANDING THE HUNT CASE

This is a 55 page booklet written in defense of Elder Guy Hunt and published by *Committee for Justice*. In the words of Elder Gus Harter, "It contains facts about the case that will horrify and anger you. Clearly, Jimmy Evans, the attorney general, manipulated the law and intentionally mislead a jury which did not understand the case." I am making this booklet available at no charge, but if anyone wishes to help with the postage it will be much appreciated. Any additional money sent above the cost of mailing is being forwarded to Elder Hunt to help with his tremendous legal expenses.—**Elder Ralph Harris—Rt. 1, Box 356—Caryville, Fla. 32427.**

OBITUARY

SISTER MARY BRUMBACK ALDERTON

Sister Mary B. Alderton (92) a resident of Fahrney-Keedy Memorial Home, Boonsboro, Maryland, died Thursday, Aug. 4, 1994, at the home.

Born in Middletown, Va., June 8, 1902, she was the daughter of the late Henry Walton and Annie Huffman Brumback. She was preceded in death by her husband, Oliver Herman Alderton. She was a homemaker.

Sister Mary was a member of *Columbia* Primitive Baptist church, Burtonsville, Md.

She is survived by three sons, LeRoy Alderton of Timonium, Md., Robert Alderton of Hanover, Pa., and Vernon Alderton of Boonsboro; five sisters, Eva Cato of Dumfries, Va., Neta Young of Stafford, Va., Blanche Cornwell of Culpeper, Va., Edith Shuler of Stanley, Va., and Edna Young of Elmore City, Okla.; six grandchildren, and four great-grandchildren. She was preceded in death by a daughter, Eva Marie Alderton, and a grandson.

Services were held Aug. 8, 1994 at *Barber Funeral Home* in Laytonsville, Md. Burial was in *Union Cemetery*, Burtonsville. Memorial donations may be made to **Fahrney-Keedy Memorial Home—8507 Mapleville Rd.—Boonsboro, Md. 21713.**

SISTER VIRGINIA WINDHAM

We received a call from Elder Ernest Long on August 31, at which time he informed us of the passing of Sister Virginia Windham on Monday, Aug. 29. Sister Virginia was widely known and much loved in the Northern Virginia area and will be greatly missed. Perhaps an obituary will follow.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Allen Wren, Ga., \$20.00; Michael Turner, Va., \$25.00; Beulah Dotson, Va., \$10.00; June Tyler, Tex., \$5.00; George E. Blair, Ala. \$10.00; A Friend, Va., \$10.00; Eric T. Naschold, Jr., Va., \$15.00; Joseph A. Ford, Va., \$10.00; Mary B. Griffin, N.C., \$5.00; Betty Lou Brown, Va., \$10.00; Marie Pendleton, W. Va., \$5.00; Coleman Crocker, Ala., \$10.00; Elder T. Everett Beavers, Ind., \$10.00; Virginia T. Knighting, Va., \$10.00; Mrs. Archie Huffman, Ne., \$15.00; Sis. Minnie W. Dupont, Va., \$10.00; Harvey & Blanche Cornwell, Va., \$15.00; Janet Y. Ford, Va., \$5.00; Mr. & Mrs. Winston Huffman, Va., \$10.00; Tim Montgomery, Ark., \$10.00; Dolores Wayland (In memory of Bro. John D. Wayland), Va., \$15.00.

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 2, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '95

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 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; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002. July '95

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 '95

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 '96

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. (703) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (703) 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. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '95

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. '95

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.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Marie Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (703) 635-4718. July '95

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 '96

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, Amissville, 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 '95

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 '95

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, Amissville, 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. '94

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.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.

March '95