

# Advocate and Messenger

133rd Year                      APRIL 1994                      No. 4

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## Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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### THE NARROW WAY

Strait is the gate that leads to life;  
Few find its narrow way,  
But sure destruction's path is broad  
And many therein stray.

There is a way that seemeth right  
To Adam's fallen seed,  
But multitudes at last shall find  
To ruin it doth lead.

The narrow way is where we find  
The humble souls who pray:  
O may we walk with these dear ones  
And with the Lord each day!

1-7-92                                      R.E.H.

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**UNION** - East side of Midland City, Ala. just off Old Montgomery Hwy. Meets 1st Sunday and Sat. before at 10:30 a.m. & 3rd Sunday at 5:30 p.m. Elder Odell Deese, Pastor, Rt. 9, Box 224, Dothan, Ala. 36303, Tel. (205) 794-5096. Bro. Eugene Conner, Clerk, Rt. 9, Box 225, Dothan, Ala. 36303, Tel. (205) 792-8433. April '95

**UNION** - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sis. Judy Canard, Clerk, Rt. 1 - Box 99, Midland, Va. 22728 Dec. '94

# Advocate and Messenger

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

133rd Year

APRIL 1994

No. 4

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## A STORY OF TWO ANGELS

There is a legend about two angels who were each given a basket and sent to earth to gather up the prayers of men. One was to put the *petitions* of mankind in his basket and the other their prayers of *thanksgiving*. When they returned to the Father the first angel's basket was piled high with *petitions*, but the other angel had only a few prayers of *thanksgiving* in the bottom of his basket. This of course never actually happened, but it illustrates an important point, which is that people are not nearly as careful to return thanks for what they receive from the Lord as they are to ask Him for what they want.

We cannot read this story without thinking of the ten lepers who begged the Lord to have mercy on them, which He did, cleansing them of their disease, but when they were healed only one of them returned to give Him thanks (Luke 17:12-18). I suspect we all can recall instances in which we received our petitions but forgot, at least for a time, to thank the Lord for answering our prayers.

To my shame and embarrassment I can recall many occasions when I prayed almost continually before a preaching appointment for the Lord to deliver me and bless me to preach to the glory of His name and the good of His people, but then after my petition was granted it would register with me, sometimes hours later, that I had not thanked Him for His mercy. This has always been deeply mortifying to me and has been another reminder of what a weak and wretched creature I am by nature.

I have never managed to completely overcome this frailty, and do not expect to as long as I occupy this body of death, but I still strive to at least make my prayers of thanksgiving *equal* my petitionary prayers. And this calls for another petition, which is, Lord, help me to remember to thank Thee for Thy blessings.—*Editor.*

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### THE TERM "HARDSHELL"

That great man of God, Elder John R. Daily, did not think much of the term "Hardshell" as it is sometimes applied to our people, the Primitive Baptists. In 1906 he said, "The use of the term 'Hardshell' is borrowed from the enemies of the true Church of Christ, and is used by them to express their derision of that Church. It should never be used by those who love the doctrine of grace."

We pass the above along to our readers for their consideration. We do well to make a serious appraisal of what our able and spiritually-minded forefathers thought about such things.—*Editor.*

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The process that could separate one of God's children from Christ could separate Christ from God.

## BORN WITHOUT THE AID OF A BIBLE

Alexander Campbell, founder of the so-called "Church of Christ", said in his work on spiritual influence, that "The word of the Lord is the Lord Himself; where the Bible is not, the Lord has no regenerating power." It never ceases to amaze me that people are so eager to embrace things which are so obviously foreign to the teachings of the Scriptures. Just think for a moment of all the dear old saints who lived before there *was* a Bible. Think of all the Gentile nations that have come and gone without ever seeing or knowing of a Bible. Yet, according to Mr. Campbell, none of these people were ever regenerated, because they had no Bible, and, "Where the Bible is not, the Lord has no regenerating power." And if they were not regenerated then hell was their doom. What an awful delusion! What a pathetic doctrine! How thankful I am that Mr. Campbell was not correct!

In Galatians 4:29 the apostle Paul gives us an instance of one who was born of the Spirit *before* there was a Bible. This one verse alone is all that is needed to totally explode Mr. Campbell's theory. God has a people *in every nation* who have been redeemed by the blood of Christ (Rev. 5:10), and most of those nations never saw a Bible.

The Bible Mr. Campbell referred to was the Bible as we have it today, and in that form it was not generally distributed among any of the peoples of the earth until some time after 1450, following the invention of the printing press. So according to his notion almost no one was regenerated or born again prior to the middle of the 15th century. This is so obviously without foundation it would seem that no one would ever be taken in or deceived by it, and yet many thousands have been thus deluded. A lot of false doctrine could be avoided if people would just take the time to apply a little common sense and logic to it.

How thankful I am that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2nd Tim. 2:19) and that He "quickeneth whom he will" (John 5:21), whether they ever see a Bible or not.—*Editor.*

### AN INWARD WORK OF GRACE NECESSARY

The apostle Paul says that in Christ "we live, and move, and have our being" (Acts 17:28). The *living* is first, and then the *moving*. In order for a person to come into a spiritual relationship and a saving knowledge of God and His Christ it is necessary that he be given Divine light and life. This is not brought about by prayer, preaching, baptism, repentance, belief, confession, penance, church membership, or any other sacramental rites, ceremonies or works. Spiritual or eternal life through Jesus Christ is "the *gift* of God" (Rom. 6:23) and is a *quickening from death unto life* (Eph. 2:1, 5, Col. 2:13), or a *resurrection* (Eph. 2:5-6, Col. 3:1), or a *new creation* (Eph. 2:10—4:24, Col. 3:10, 2nd Cor. 5:17, Gal. 6:15), or a *translation* (Col. 1:13). It is therefore not produced or effected by any means or contingencies whatsoever but by the immediate and direct work of the almighty Spirit of God (John 1:13—Titus 3:5).

No outward display of Divine power and might, no matter how great or how impressive and striking, will change the heart of one who is "dead in trespasses and sins." This may be clearly seen in such cases as Pharaoh and his hosts. None of the plagues that were brought upon them, though wondrous to behold, and obviously springing from an all-powerful Deity, had any good effect upon them. Even the astounding sight of the Red Sea parting for the Israelites did not convince the Egyptians that they were fighting against God and that their pursuit of Israel was futile, and would prove fatal. They plunged recklessly forward into what proved to be a watery grave.

When a prophet of God cried against the idolatrous altar of Jeroboam (1st Kings 13:1-6) none of the supernatural things that were done on that occasion had any good effect on him. He went on in his wickedness the same as before. He saw the altar rent, or torn apart, and the ashes poured out, just as the man of God had said it would be, and he saw his own hand dried up and then restored to its original state, but none of this changed his evil heart.

There are many such instances throughout the Bible in which wicked characters witnessed great and glorious displays of God's

power and majesty, and were not changed for the better thereby.

One of the most striking and remarkable such cases to be found anywhere in God's holy Word is seen in 1st Kings 18:19-40 through 19:1-2, where the fire of the Lord fell, and consumed Elijah's burnt sacrifice together with the wood, and the stones, and the dust, and licked up the water that was in the trench, and the prophets of Baal were slain. But what was the reaction of Jezebel to all this? Did she fall down and worship God and confess her sins? No! but rather she sent a messenger to Elijah threatening his life. All these wonderful displays of God's power, authority and wrath had no tendering or humbling effects upon her at all, but left her just as wicked and as strongly bent toward evil as she had been before. And without a work of grace in her heart she could have witnessed a million such miracles and the outcome would have been the same.

Think of all the wonderful and miraculous works Christ did among men, healing the sick, restoring withered limbs, sight to the blind, etc., and even raising the dead, and yet unregenerate men who witnessed these extraordinary deeds were left in their obstinate unbelief, and their contempt for Christ went unabated. But in spite of all this, in this day of shallow, hypocritical, empty, superficial and carnal religion, there are multitudes who seem to think that all one has to do in order to get wicked unregenerates to become born again saints is to tell them about Jesus (though they tell them the wrong things) and convince them to say they repent of their sins. But it *doesn't* work that way, it *never has* worked that way, and it *never will* work that way, because it *can't* work that way. Only the power of the Spirit can change the heart of men. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). By nature a man's heart is as hard as flinty rock, and while in that state, without the drawing power of the heavenly Father, *no man can come to Christ* (See John 6:44), no matter how much preaching they hear nor how many miracles they witness. "The wicked, through the pride of his countenance, will not seek after God" (Psalm 10:4).

It matters not how gifted a man might be, nor how powerfully he might be blessed to preach in the demonstration of the Spirit and

of power, he cannot convince an unregenerate of his wretched state by nature nor cause him to want or desire an intimate relationship with Christ. "The preaching of the cross is to them that perish foolishness" (1st Cor. 1:18). Taken just as the apostles preached it, the cross is not only foolishness, but it is also extremely offensive to the carnal mind (Gal. 5:11). Regeneration, salvation and conversion must precede the *enjoyment* of the gospel and the instruction in righteousness which is embodied in it. It is only those who have been made poor in spirit who have the gospel preached *to* them (Matt. 11:5, Luke 7:22). Others may have the gospel preached *at* them, but not *to* them. It is only given to the poor in spirit—"to know the mysteries of the kingdom of heaven" (See Matt. 13:11, Luke 8:10).

The gospel never has *brought* life, but it does *bring life to light* in those who have already been born of the Spirit (See 2nd Tim. 1:10). And how does it bring it to light? By the way in which those who hear it react or respond to it. If a person already has divine life in his soul it will be manifest in the fact that he will *receive the gospel with joy* (See Matt. 13:20). But those who are *not* born of the Spirit will view it with contempt (See again 1st Cor. 1:18).

Obedience to the gospel does not cause one to enter into the possession of *eternal* life, but it *does* cause one to enter into the *enjoyment* of life. This, we believe, is what is meant in Matt. 19:17. May the Lord bless His people as they labor to serve Him according to His word, and may He be glorified in all things.—  
*Editor.*

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### HIS PRECIOUS BLOOD

If we could shed a million tears  
 In anguish for our sin,  
 It could not purge a single stain  
 Nor make us pure within.



'Twas Christ who died and bore our sins,  
 And Justice satisfied,  
 Who now in heaven intercedes  
 At His dear Father's side.

No agent short of Jesus' blood  
 Could pay the debt we owed,  
 Nor fit us for the realms of bliss,  
 The place of God's abode.

To His own blood and righteousness  
 We owe each joy Divine,  
 So may this be our daily song—  
 The glory, Lord, is Thine.

11-16-93

R.E.H.

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### WHOSE WICKED HANDS?

Some time ago a brother asked me what Peter meant by his remark in his sermon at Pentecost, when he charged them with having taken the Lord of Glory and killed Him with wicked hands (See Acts 2:23). Inasmuch as we cannot prove any of his hearers were even present at the trial and crucifixion, why should he say it?

There are several good answers. The most obvious question here is that which people have argued for centuries, who was responsible for the death of Jesus? Some might blame the Romans, but Peter was inclined to excuse Pilate for the deed (Acts 3:13). The Gentile peoples have long blamed the Jews, and have punished them for it severely. Peter did not excuse the rulers who demanded that death, but he brought home to them the truth that those same rulers represented the people in all things religious. What the rulers did, they did as representatives of the people, by the authority and consent of the people; and the people, if they objected for any cause, had not spoken up in the Master's defense. Therefore, if the rulers

had demanded the crucifixion, the guilt fell on all the people.

Until the day Jesus arose from death even His apostles considered the crucifixion an act of legal injustice against an innocent man. They saw in Jesus only a man, a defenseless man taken prisoner by deceit and betrayal and put to death by heartless, cruel, envious enemies. Now, however, as they visited about the wonderful things they had seen and heard, the Spirit came upon them all, and they understood that His death was a covenant death, an atonement offering ordained by God. His death did not prove His weakness but rather His wonderful strength.

There was never a sin offering made that was not made by wicked hands, yes, and wicked hearts and minds also. Indeed, if the people were not wicked no sacrifice would have been required. National Israel had become so accustomed to the killing of animals that it no longer troubled their conscience. The Jews, like many very religious people today, considered those sacrifices somewhat like purchasing a ticket to obtain the privilege of sinning without blame. Do what you wish, live as you wish, so long as you pay the price, you will still be alright. But for a man to die, an innocent Godly man who had done nothing amiss, and to be held personally accountable by their own conscience, awakened within them a realization of the enormity of their deeds. When they heard this preached they were pricked in their hearts, as well they should be.

Wherever the cross of Christ is preached, it still brings home to sinners the awfulness of their own personal sin. There is no use in trying to point an accusing finger at someone else, nor is there any good accomplished in seeking to escape through some modern day good works, the fact remains upon the conscience that we ourselves caused that crucifixion. It is a vitally important foundation for faith in Christ, one that must be preached in the face of a very resentful world. The degree of understanding of personal guilt determines the degree of personal appreciation for the grace and mercy of God when He gave His own Son; and this in turn is the foundation for all Christian faith and praise. You cannot sing Amazing Grace correctly without it.

ELDER RAYMOND WEBB

## LEGAL FELLOWSHIP

What is it? Legal fellowship means what it says; everything is legal and nothing is illegal. This is a problem Primitive Baptists are dealing with today. This issue is separating brethren who have been life-long brethren in the ministry and will eventually divide churches and associations that have been together for 161 years.

This isn't the first time things have come in to divide God's people. In 1832, it was the mission question, gospel regeneration, Sunday school, etc. While reading in the *Advocate and Messenger* what Elder Lemuel Potter said about open communion in 1886, I realized it had the same effect that legal fellowship has in the churches today. Twelve years ago I learned from one of the leading advocates of legal fellowship what it really means. I was told that if a church wanted to maintain order and discipline that would be all right, but other churches that did not want to follow this path could do what they wanted to do, pleading church sovereignty. This was advocated in 1832 by the missionaries and in 1886 by the open communion advocates. This was the same as legal fellowship is today. There was no such thing as disorder to those who advocated missions and open communion.

The world today teaches that everyone ought to be allowed to do their own thing. In other words, preachers can go and preach for those who believe in order and discipline and/or those who do not. If a church has members excluded for gross sins and other churches who don't believe in church order or in discipline take them in, then those who advocate legal fellowship would be in fellowship with all.

Let me ask you dear brethren, what would be the difference in fellowshipping those churches who call themselves by the name Primitive Baptist who have the pianos, organs, Sunday school, etc., and other denominations who have the same?

The doctrine and practice of the Primitive Baptists goes back to John the Baptist, to the teaching of Jesus Christ the Saviour, and was confirmed unto us by them that heard Him (Heb. 2:3).

"Remove not the ancient landmark, which thy fathers have set"

(Prov. 22:28). "Remove not the old landmark; and enter not into the fields of the fatherless" (Prov. 23:10). God is not the Father of false religion.

WAKE UP, brethren and sisters! Let me ask those of you who knew Elders C. H. Cayce, J. W. Hardwick, J. D. Holder and many, many others, what would they say to legal fellowship? They would say it is a departure from the faith and practice of the Primitive Baptist Church.

If we accept legal fellowship, we will lose the identity of the Church in less than 10 years, if not already in some places. Please pray for all that God will lead us according to His will. I feel very feeble in my effort to write or speak out on this great subject, but I think for the great cause of God and truth someone should.

ELDER ARLIE LARIMER  
Benton, Kentucky

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### HOW GREAT THOU ART!

I enjoy singing this melodious and thought-provoking hymn; however much more can be said when we consider how really great the Lord is. We do not have adequate words to describe the Lord's greatness. He has always been and will continue forever. He created the heavens and our earth with all its forms of life, and it is the only place known to man that life can exist. The earth was provided with gold and silver and all other items man will ever need. We also have the coal beds, oil deposits, and many other things. However, before the world was the Lord saw all of His chosen people and recorded their names in the Lamb's book of life, and then sealed it with seven seals, declaring that only Christ will be able to open this book, and at the proper time. Christ declared the good news concerning this book of the chosen, that not one will be lost.

When His people consider the arrangements for their salvation they should feel very humble and thankful that they have a blessed hope, remembering that the Lord said, "I change not," so their sweet hope is that they will spend forever in the Lord's presence. How can

anyone be lukewarm after having a Christian experience, an experience of the Holy Spirit which will touch the heart of each elect person some time between the cradle and the grave. When this happens they should come immediately to the Church, relate their experience and ask for a home with the brethren and sisters.

In my experience during 1920, it seemed that Elder Pittman was preaching sermons tailored to reach me, and it started with a sermon on how the eagle stirs up its nest, which threw me out of my nest. That is when I should have joined the Church, however I did not walk up the aisle until December 23, 1924. In September of that year I started attending the College of William and Mary in Williamsburg, Virginia, and near the first of December a fear came upon me and I could not break away from it. I thought I would lose my mind, for it continued for two weeks. Finally I realized what was wrong, so I promised my Lord that I would join His Church when I returned home for the Christmas vacation. At that instant the fear was removed. The Lord knew I would not fail on my promise. The instant that Elder Pittman stopped preaching I was up the aisle.

At that time ice was three inches thick along the shore of the Shenandoah River and they had to chop a way into the open water, but to me it was as a day in June, seventy years ago. How wonderful it has been to be an active Primitive Baptist Church member all these years, and each day we try to thank the Lord for His great mercy and goodness, and we trust that our sins are being wiped off the slate of time.

BROTHER CARROLL R. SHULER  
Stanley, Virginia

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The Mormon church teaches "that God is an exalted man, that Christ is the result of incest, that Christ and the devil are brothers, and that men now living can become gods."—*The Inner Circle*, Aug., 1993. How anyone can believe such ungodliness and still claim to be Christian is beyond me.  
—R.E.H.

## TWO ERRORS

(Last of Three Installments)

We know that God is a Sovereign, and has all power, and doeth all His pleasure, and is never defeated or disappointed or surprised. This is our God, the God that ruleth in the armies of heaven and among the inhabitants of the earth. But while we believe all this we prefer to be circumscribed in our doctrine pertaining to predestination, by the teaching of the Bible. We feel that this is safe. Whenever we leave this position, and begin to advocate the doctrine of "the absolute predestination of all things," we involve ourselves in difficulties from which we cannot escape.

Whenever we say that God hath predestinated all things whatsoever, that come to pass, we say that there was a necessity for God to have done so, or that would not come to pass; then His predestination must be the *cause* of their coming to pass. If this is not the case, why did He predestinate them, or why was there a necessity for Him to have done so? If they would not have come to pass without His predestination, then it does seem to me that His predestination must be the cause of their coming to pass. Now this is all right when applied as the Scriptures apply the doctrine, in connection with the salvation of the Lord's people; but how is it when applied to all the wicked acts of men, the works of the devil, and the disobedience of the Lord's people? Is it not plain that those who advocate "the absolute predestination of all things," advocate a doctrine that makes God in or through His predestination the Author or Cause of all these wrong things? It is true that God *permits* (or *suffers*) these things to be done, and has a purpose in permitting (or suffering) them to be done, and foreknew that they would be done, and overrules them for His glory. It seems to me that it is best to leave this doctrine just where the Scriptures leave it.

If it is predestinated that everyone who does wrong should do so, it seems to me that the predestination is the cause of it, or there would be no necessity for the predestination. And if there is a necessity upon one, because of God's predestination, to do wrong, how can he be held responsible for it? If such is the case, how can

one be a subject of law at all? If this doctrine does not lead directly to Antinomianism, I am very mistaken. It is already bearing its fruits. Some among us who advocate this doctrine, are advocating, in keeping with it, that everybody does the best he can, and that he can't help doing what he does. This excuses the man that gets drunk, or kills his fellowman, or is guilty of adultery or fornication, or does any other wicked act. It excuses the church member who disobeys in any way, and sets aside the law of discipline, and all law.

The very idea of law carries with it the idea of responsibility; and if one is compelled by some hidden but powerful agency to do just as he does, what is the use of the law? How can he be held responsible? This Antinomian doctrine is the old Calvinistic heresy, set forth in the noted "London Confession of Faith," which is ambiguous.

I do not believe that God hath any more *predestinated* one to go to hell than he has *elected* him to go there. The doctrinal points of predestination, and election, and grace, are inseparably connected, and all pertain to the wonderful work of God in the salvation of His people.

I believe this doctrine of "the absolute predestination of all things," is a device of Satan, because it furnishes a plea and an excuse for sin. I verily believe that many of our brethren and sisters have taken up with this doctrine in a traditional way; believe it, or think they do, because some ministers and others, who are held in reputation for wisdom and ability, have said that it was true, and have taught it in the pulpit and through the press. But the apostle Paul warns his brethren on this line. He says, "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" (Gal. 1:8).

Now if this Antinomian doctrine is not the truth, it is not the gospel of Christ, and is not the gospel that Paul preached to the saints in Galatia, but is another gospel, or a perversion of the gospel. None of our ministers are allowed to preach Arminianism long before they are stopped, either from preaching that doctrine, or from preaching at all. Why can't this rule be followed in regard to Antinomianism? It is worse than Arminianism. Antinomianism

opens the flood-gates of profligacy, and excuses a life of vice and shame, under the plea of predestination, and sometimes makes a cloak of grace, thus turning the grace of God into lasciviousness.

Now I know that those who advocate the doctrine of "the absolute predestination of all things" are not in favor of leading a loose life; but the doctrine, it seems to me, gives license to the leading of such a life; and some already are saying that they do the best they can; that they are doing the will of the Lord, whatever they do; that they can't help doing just as they do. It seems to me that here is a snare, a very dangerous one.

Now Arminianism is wrong, because it attaches too much to the works of man; claims salvation, eternal salvation, as the result of man's works, in part at least; but while it is wrong it does cause men and women to live a moral life, which is more than Antinomianism does. I know that it is hard for men or women to abandon a doctrine that they have believed and advocated for many years, but they had better do it if it is heresy.

It will not do to try to promulgate a doctrine like this under the plea that it is so mysterious and profound that but few of our people are able to receive it. Sometimes the water is not so *deep* as it is *muddy*. God's children are not so easily satisfied. They have faith for themselves, and claim the right to think for themselves. If there is a doctrine that is so mysterious that only a few can receive it, why trouble the others with it? No one should advocate a doctrine that cannot be clearly proven by the Scriptures, and that to the satisfaction of the Church as a whole.


God's children have received wisdom from above, and in a sense are perfect; have been taught a perfect lesson; have been enabled to receive Jesus who is the wisdom of God. Being thus taught of God, they are teachable subjects in the way of being indoctrinated through the preached gospel, and by reading the Scriptures, and by reading writings explaining the Scriptures and that are in accord with them. This is the use of the Bible, and preaching, and conversation, and writings that are truthful and instructive. But when all of these things fail to convince us that a given or certain doctrine is true, we may conclude that the doctrine is not true, or we



are not capable of being taught it. It will not do to turn to the wisdom of men for a reason why we should receive it; for our faith should not stand in the wisdom of men but in the power of God. With such a plea, if allowed, any heresy may be forced on the Church.

One more thought in this connection I will present before leaving the subject. Some of our brethren and sisters claim that they are opposed to controversy and that they desire that these discussions on points of doctrine be discontinued. Now, I believe that many are honest in this; but I want to show them the fallacy of it. There have always been false doctrines and unscriptural practices troubling the Church from time to time ever since the Church was set up; and God has always had faithful witnesses to condemn and expose and oppose these evil things, and to contend earnestly for the faith which was once delivered to the saints. Through these witnesses God has delivered His Church from errors from time to time, and has kept her until this day. Do you desire that they should hold their peace, and the Church be overwhelmed with error, disorder and confusion? God hath told us to contend earnestly for the faith which was delivered to the saints. Should we obey Him, or for the sake of the fleshly feelings of some, disobey Him, and suffer the consequences?

If any think that I am attaching too much importance to the work of the ministry, or of any in the Church working in their proper sphere, let me call their attention to the following words of Paul to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1st Tim. 4:16). I know that we must not strive, but should be patient and gentle and meek in instructing those that oppose themselves to the truth. And I know that we are not to make a hobby of anything, even though it be the truth, but should let our moderation be known unto all men. But still, notwithstanding all this, we must be faithful. And yet we must not make a cloak of our faithfulness to belittle a brother or sister that may be overtaken in a fault, and try to exalt ourselves in any way. (*The foregoing piece is from the Autobiography of Elder T. J. Bazemore, published in 1901.*)



## ETERNAL FATHERHOOD DEMANDS ETERNAL SONSHIP

A Christian minister once had a member of a well-known Jehovah's Witness cult in his audience who constantly interrupted the meeting by shouting and heckling. "You cannot prove that Jesus is the eternal Son of God," he said. "He was the *firstborn* of every creature; so He could not be deity. The eternal Father must therefore be older than His Son; and if Christ is not as old as His Father, then He is not eternal, if He is not eternal, he cannot be God."

The preacher carefully considered the statement, "A father must be older than his son"; then he gave this withering reply: "While you might make such a point concerning an earthly parent, it certainly does not apply when we speak of God. I will prove that to you by your own words.

"You have just called God the *eternal* Father. But how can God be the *eternal* Father (not just God) without having an *eternal* Son? *Eternal* Fatherhood demands *eternal* Sonship! When did your own paternal parent begin to be your father? At the very moment you became his son, and not before! While time must elapse before one can become a human father, this is not true of God. He is the eternal Father, and therefore He must have an eternal Son!" The critic fell silent as he pondered the preacher's words.—**M. R. DeHaan.**

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## FIVE GREAT NEGATIVES

It is known that two negatives in English are equivalent to an affirmative; they destroy each other. But it is not so in Greek; they strengthen the negation, and a third negative makes it stronger still, and so a fourth and a fifth. How strong five negatives must make a negation! But do five ever occur? Whether they ever occur in the Greek classics I do not know; but in the Greek of the New Testament there is an instance of the kind.

And what is that? Are the five negatives used to strengthen any threatening? No! They are connected with a promise, one of the "exceeding great and precious promises" which are given unto us. The case occurs in Heb. 13:5, "For he hath said, I will never leave thee, nor forsake thee." Five negatives are employed there. We translate but two of them, but there they all are, as anyone may see who looks into the Greek Testament.

Now they are not all necessary merely to express the idea that God will never forsake His people, but there must have been design in so multiplying negatives. It is not difficult to guess the design. God meant to be believed in that thing; to have the confidence of His children in that particular. He knew how prone they were to doubt His constancy, how strongly inclined to that form of unbelief, and how liable to be harassed by the dread of being forsaken by Him, and He would therefore make assurance more than doubly sure. So instead of saying simply, "I will not leave thee," which alone would have been enough to bind Him, He adds, "nor forsake thee;" and instead of leaving it thus—"I will not leave thee, I will not forsake thee," He uses language equivalent to the following: "I will not, I will not leave thee; I will never, never, never forsake thee." There is a stanza which very faithfully as well as beautifully expresses it:

"The soul that on Jesus hath leaned for repose,

I will not, I will not desert to his foes;

That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake!"

How earnest God appears to be in this matter! How unworthy it is in His children, after such an assurance as this, to suspect that He will forsake them! Under similar circumstances, what man of reputed veracity would be discredited? And shall not the God of truth be believed in a like case?

But what do you think, Christian, of this fivefold assured promise being confirmed by an oath? Do you think that quite superfluous? Yet, for the still stronger consolation of those who have fled for refuge to lay hold upon the hope set before them, it has been done. "God, willing more abundantly to show unto the heirs

of promise the immutability of his counsel, confirmed it by an oath" (Heb. 6:17). A fivefold promise and an oath that His counsel shall stand, and that He will not leave thee—and no proviso, either!

We often take the liberty of putting in provisos; but what business have we to intermix the promises of God with our provisos? We are apt to say, "True, He will not leave us, if we do not leave Him;" but it is true without the condition. It is true that though we leave Him He will not even then leave us, but will heal our backslidings and restore our souls. He loves with an everlasting love. "The gifts and calling of God are without repentance" (Rom. 11:29).

"Grace will complete what grace begins,

To save from sorrow and from sins;

The work that wisdom undertakes,

Eternal mercy ne'er forsakes."

—From *Friendly Companion*, Reprinted in *Zion's Advocate*, 1904.

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### THE INVITED ARE DESCRIBED

The gospel does contain invitations; but, as a rule, the majority of ministers fail to discern that it discriminates between the character of men in every invitation it makes. It never gives an invitation without describing the character it invites. In the invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). The thirsty are the ones invited. If *none* are thirsty, *none* are invited; if *all* are thirsty, *all* are invited; and the invitation extends just so far, and no farther than to the thirsty. The same invitation is made in John 7:37 & Rev. 22:17. In Matt. 11:28 we have another invitation to *all that labor, and are heavy laden*. Hence it would be wrong in any of us to conclude that the gospel had no invitations in it, and just as wrong for any to claim that those invitations are general. *There is not*

*one gospel invitation in the Bible that does not describe the character it invites. But the Arminian world seem to think they have a work to do that we have failed so far to find a Bible warrant for, and that is, they think it is the business of the minister to make people thirsty, and then invite them to come to the Lord. We deem it the business of God's ministers to invite those who are thirsty.—*  
**Elder Lemuel Potter**, *From his "Labors and Travels" 1894.*

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## CORRESPONDENCE AND NEWS NOTES

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### **From Brother Denver Harrison, Macon, Illinois:**

Dear Elder Harris . . . I am bothered by the fact that so many of God's children underestimate the knowledge and power of God. They are missing the good news (gospel) and putting man's power above or equal to God's power and will.

It is a sad thing that these precious things can't be discussed with people of other faiths without it turning to argument so quickly. It confirms the fact that *flesh and blood does not reveal these things, but our Father which is in heaven.*

I've thought recently about the statement Christ made to the disciples, "Look on the fields; for they are white already to harvest" (John 4:35). And so few seem to be ready to embrace the truth and argue so strongly for the *freewill* idea.

I want to encourage you in your faithful effort to preach and write . . . In Christian love.

### **From Sister Emma Lee Shows, Atlanta, Louisiana:**

I am a member of *Harmony* church, Dry Prong, La. Elder R. J. Wade of Baker, La., is our very humble, dear pastor and has been for years. I have been the clerk of our church for years also. My husband is 80 years old and he had a bad fall and fractured his right hip and is not doing well at all. We deeply desire an interest in your prayers.

I have been getting the Advocate and I do want to continue getting it. I also pass it on to my grandson, Richard Dalton McLain. He is about 20 years old and he opens services for Elder Wade each 2nd and 4th Sundays of each month. He is a wonderful boy . . .

. . . As husband and I are both in poor health, I'm going to send some on the paper now and will send more later, as I've really enjoyed it. An unworthy Sister in hope.

**From Elder and Sister Lloyd Clapp, Saint Joseph, Illinois:**

. . . We spent the holidays in Texas at our son's, then came across to Biloxi, Miss., and had a good visit with Kate and Dale Lester; then the change in weather delayed our trip back home somewhat. The day we arrived home it was 25 below zero that morning (Jan. 19) but we made it through at a crawling pace on two-thirds of the way, all well and somewhat nervous over the ordeal, but thankful for all the good people we met at two of Elder Lester's churches where they attend. In Christian love.

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**UNION MEETINGS IN VIRGINIA**

**MILL CREEK** (Hamburg, Va.)—Second Sunday, May 8, 1994. All day Sunday only. Scheduled visiting minister, Elder Ralph Harris of Caryville, FL.—**Elder Ernest M. Long**, Pastor. Ph. (703) 778-2763.

**HAWKSBILL** (Near Stanley, Va.)—Third Sunday and Saturday before, all day both days, May 14 and 15, 1994. Scheduled visiting minister, Elder Danny Parker on Sat.—**Elder Ernest M. Long**, Pastor.

**CEDAR CREEK** (Near Marlboro, Va.)—Fifth Sunday, May 29, 1994, and Saturday before, all day both days. Scheduled visiting ministers, Elders Franklin Oresta and Steve Aquino, and a visiting minister with him Sat. only. This will also be an *Anniversary Meeting*, celebrating 100 years of continued worship services since the church was constituted (1894-1994).—**Elder Ernest M. Long**, Pastor.

**Late Item:** Elder Roy Speir had planned to be with Mill Creek and Hawksbill during their Union Meetings, and to fill appointments in between, but due to a heart attack on Mar. 18 and by-pass surgery on Mar. 23, he will not be able to do so. I have agreed to be with Mill Creek and fill the appointments, the Lord willing.—*Editor.*

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### EBENEZER ASSOCIATION OF VIRGINIA

The **Ebenezer Association** of Virginia is scheduled to be held with *Robinson River* Primitive Baptist church, Brightwood, Virginia 4th Sunday in May, Friday and Saturday before. The church is easily located just off US 29 between Madison and Culpeper, Va. We ask you to note this announcement and attend these services if you have opportunity. For further information call—**Elder Toliver Utz, Ph. (703) 948-4803**, or, **Brother Aubrey Utz, Ph. (703) 948-4360**.

### ECHECONNEE ASSOCIATION UNION MEETING

To convene with *High Shoals* Primitive Baptist church near Barnsville, Georgia on 2nd Sunday and Saturday before in May (May 7th & 8th): *time* 10:30 A.M. *Directions:* Exit off I-75 at High Falls Rd. (Exit 65) and go West to first paved (black-top) crossroad and turn south. Sign located at this intersection and church building is within a few hundred yards.

### FIFTY YEARS OF SERVICE TO OUR LORD

Elder Lloyd Clapp, the second of five children of Thomas and Cora Clapp, was born in Crawford County, Illinois on Feb. 26, 1915. He attended the Primitive Baptist Church with his parents from before he can remember. As a young boy Lloyd would get his small chair and sit quietly in the corner and listen when the Elders and brethren would be visiting in his parent's home.

At an early age he felt that if he joined the Primitive Baptist Church he would be called on to preach. Much as Jonah tried to rebel when the Lord told him to go to Ninevah and cry against it for their wickedness, Brother Clapp tried to prevent this by joining

another religious order. Much to his chagrin he was asked to take part with teaching the children. Realizing he could not escape, he again started attending the Primitive Baptist Church. He joined *Liberty Church* in Alma during the *Central Association* when held at Willow Hill on the fourth Sunday in Sept., 1935. He was baptized on the 3rd Sunday in Oct., 1935. He was asked to take part in service on the 3rd Sunday in Dec., 1935.

He married Norma Graves in 1936 and moved to Champaign, Ill. Their membership remained at *Liberty Church*. They traveled to Alma on their meeting time as often as possible. (At this time Bro. Lloyd was working at Meadow Gold Dairy and was not always able to get off on Sunday.)

On June 28, 1941 *New Liberty* Primitive Baptist church was organized at its current site in Champaign, Ill. *New Liberty Church* at their business meeting on Saturday before the first Sunday in Oct., 1943, voted to invite visiting church's ordained help for the ordination of Bro. Lloyd to the ministry on the 5th Sunday in Oct. Composing the presbytery were: *Elders W. E. Wright, T. J. Johnson, and N. F. Graves*; Deacons *H. R. Eagan, Fred Williams, O. D. Frazier, A. F. Collier, Tom Clapp* (Lloyd's father), *Clark Frantz, W. H. Henegar, Charles Smith, Olad Allen and Otis Pile*. Elder N. F. Graves (Lloyd's father-in-law) delivered the ordination prayer and Elder T. J. Johnson delivered the charge.

The following week, at the business meeting in Nov., *New Liberty Church* elected Elder Clapp as their assistant pastor. Elder Clapp was chosen as the pastor of *New Liberty Church* in July 1944, following the death of Elder N. F. Graves in May of that year. He has faithfully served in this capacity to the present day. As Christ charged the disciples to go without purse or scrip, Elder Clapp has left home on appointments without sufficient funds for gas to return home, going by faith.

He has served as pastor to the following churches in addition to *New Liberty*: *(Old) Hopewell* near Perrysville, IN.; *New Hope* at Hindsboro during two different periods; *Salem* at Crossville, *Crossville* church at Crossville, and *Lick Creek* church near Herold, Ill.



Elder Clapp has attended the organization of four churches: *New Liberty* of Champaign, *Mt. Zion* at Kenosha, *Chicago*, and *Little Flock* at Alton. He has set in the presbytery in 31 ordinations of Elders or deacons, performed 26 weddings, conducted 34 baptisms, and conducted or assisted in 76 funerals. During his 50 years as an Elder he has missed two appointments, one in Georgia and one in Mississippi, both because of snow storms. After these 50 years he still realizes that he needs and will always need the presence of the Lord's people to proclaim God's truths.

Some of the richest homes Elder Clapp has been in were some of the most simple. They were rich because they were filled by the love of Brethren and Sisters blessed by Christ's love. He remembers a Sister giving him 50 cents. It was all she had. He remembers the tears when he tried to give it back to the dear old Sister. He remembers a gift of love, "a Quaker oats box covered with colored paper." Gifts of love cannot be bought.

We at *New Liberty* Church of Champaign are very thankful to our God that we have been blessed to have such an humble, faithful servant as Elder Lloyd Clapp as our pastor. We thank God for him and pray that he may continue to walk in the paths of righteousness.

#### **APPOINTMENTS FOR ELDER RALPH HARRIS IN NORTHERN VIRGINIA AREA**

**Monday night**, May 9, at 7:30 P.M. .... *Thumb Run* Church

**Tuesday night**, May 10, at 7:30 P.M. .... *Browntown* Church

**Wednesday night**, May 11, at 7:30 P.M.... *Happy Creek* Church

**Thursday night**, May 12, at 7:30 P.M... *Robinson River* Church

#### **PALM CHAPEL HAS MOVED**

The *Palm Chapel* Primitive Baptist Church, formerly located near Niceville, Fla., has sold its meeting house and is building a new house of worship in Crestview, Fla. While the church is under construction services will be held each Sunday evening at 5:00 in

the conference center in Crestview located at the corner of Cedar and Pearl Streets next to the Crestview Manor and the First Baptist church. We hope to be in our new building in a few months.

Several of our friends from around the country have encouraged us for years to make this move and have also asked us to inform them of our progress as they have indicated an interest in assisting financially with this work. The total project which includes land purchase, building construction and furnishings will cost \$110,000. We have been blessed to raise \$75,000 of that amount and will utilize Bank financing for the rest.

This is a wonderful opportunity for us to have the gospel of God's grace preached in one of Florida's fastest growing small cities. The interest being shown by local residents in our progress has been encouraging and we pray God's continued blessings on our efforts. Please pray that His will may be made manifest in our lives as this small congregation strives to serve Him.

If you wish to contribute to this undertaking in a financial way you may send your donations for the Palm Chapel building fund to the following address: **David Cadle, Deacon—308 Powell Drive—Crestview, Florida 32536.**

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

Mrs. Alice L. Frey, Pa., \$25.00; A Friend, Fla., \$1.00; Delma G. Wilson, Va., \$10.00; C. V. Venable, N.M., \$5.00; Mrs. C. M. Dillon, Ms., \$30.00; Ethel S. Baldrige, Ohio, \$10.00; Warren L. Howell, Ga., \$5.00; Karen Hickerson, The Netherlands, \$5.00; Mrs. William M. Mize, Ga., \$15.00; Leonard E. Poland, Ill., \$5.00; Charlotte W. Rudacille, Va., \$5.00; Ernest Roberts, Ind., \$5.00; Sis. Dale Olinger, Va., \$10.00; Elder E. S. Skeen, Va., \$10.00.

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It aggravates the sin of a degenerate seed, that they fare the better for the piety of their ancestors, and owe many of their temporal blessings to it, yet will not imitate that of which they enjoy the benefit.

## SECOND SUNDAY

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

**LITTLE FLOCK** - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 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 '94

**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, Amisville, Va. 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '95

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

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (703) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (703) 338-5531. May '94

**ROBINSON RIVER** - Brightwood, Va. on U.S. Rt 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also, services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (703) 948-4360. Dec. '94

## THIRD SUNDAY

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

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

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

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

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

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

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

THUMB RUN - Near Marshall, Va. Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before, 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, 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 '94

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764. June '94

MT. CARMEL - South Broad St., Luray, Va.; 4th Sun. 10:30 a.m. and Sat. before 7:30 p.m. 5th Sun. 10:30 a.m.; Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, 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.; 2nd and 4th Sundays at 10:30 a.m.; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '94