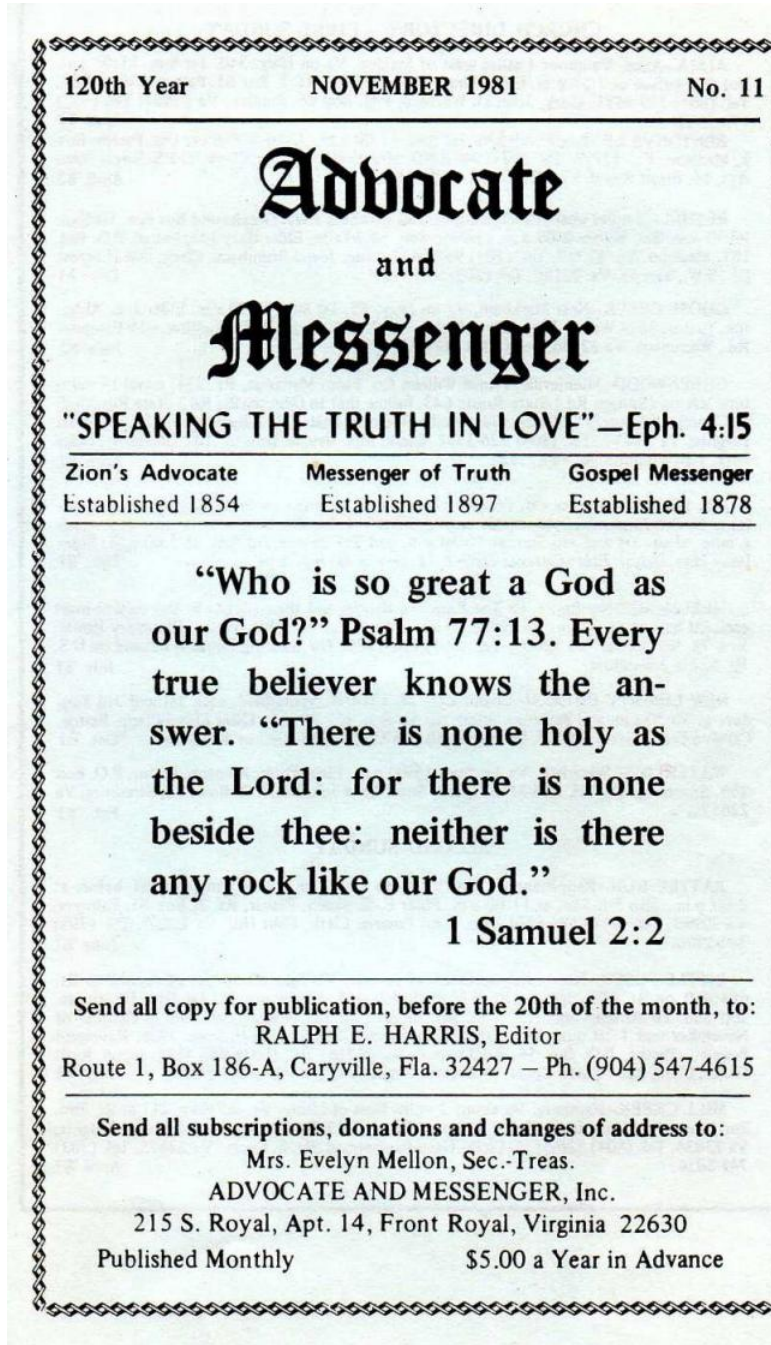


Advocate and Messenger



"Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '82

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '82

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '81

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '82

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleadons Trailer Park, 1-B, Woodbridge, Va 22192 April '82

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229; then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '81

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloemery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '81

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '81

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va, Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va 22657 Feb. '82

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '82

LITTLE FLOCK—Nine miles southeast of Amelia, Va Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Annual meeting 5th Sun. in October or November and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '81

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '82

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MORE ABOUT LONG HAIR FOR MEN

In the following lines I would like to present a viewpoint which is quite different from that which was recently set forth in an editorial which appeared in one of our exchanges concerning long hair for men. In presenting this opposing view of the subject it is not my desire to injure anyone but simply to set forth what I believe to be the truth of the matter as opposed to a view which I fear could be very misleading and hurtful to some of God's people.

The writer of the editorial mentioned above was asked by one of his readers to deal with the subjects of women's manner of dress and men wearing long hair. Perhaps his comments on the way women should dress would be acceptable within certain limits, but I frankly was very disappointed in his remarks with regard to long hair on men. The impression he left with me was that he felt it was not important enough for us to concern ourselves with it; that there is no point in trying to teach our sons and daughters about the proper length of their hair, and that at least part of what Paul said on the subject is really nothing for us to be interested in.

Now I realize that it is very easy for *any* of us to get off-track in our thinking sometimes and for this reason I desire to deal gently with my brethren when presenting an opposing viewpoint on any subject. I honestly believe the brother in question wants to do and teach what is right and that he has just not properly considered the consequences of some of his remarks.

One expression of his with which I have much difficulty is as follows: He states, "I know Paul said in I Corinthians, 'Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him?' but we are not interested in what nature teaches us, but what the spirit teaches us."

Notice our brother says he *is not interested in what nature teaches us*. But is it not very clear that Paul was *very much interested* in what nature teaches us concerning long hair on men? If Paul was not interested in what nature teaches us then why did he bother to tell us what nature teaches us?

I am not interested in what *man* in nature teaches us, but I am very much interested in the lessons taught us by the natural world around us and its laws. Nature teaches us that if we drop something it will fall, because of the gravitational pull of the earth. I take this lesson so seriously that I will not step off a high place for fear of getting injured or killed. I also respect the natural laws of inertia each time I drive around a curve in the road, and I reduce my speed accordingly. All through the Bible the Holy Spirit has inspired men to record lessons which nature teaches us. The Word of God is literally *full* of such lessons. Therefore it behooves us to be interested in what nature teaches us.

Our brother admits that all three of his sons had long hair at one time or another, and that he didn't try to teach them any better because he didn't want to make a major issue of the matter. But I don't think he would have had too hard a time getting them to wear their hair short if he had gone about it in the right way. I simply taught my own son, from the Scriptures, the shamefulness of a man wearing long hair, and I let him know that because of my exemplary position as an Elder in the Lord's kingdom I was under obligation to God to rule my own house well. I explained to him that because of the fact that I was human I would not always be right in my decisions but that I *would* always be the head of the house and would always have the responsibility of that posi-

tion resting upon my shoulders, and would always be accountable to God for the manner in which I handled that responsibility. I showed him that it would consequently be a reproach upon me, and a bad example to others, for him to wear long hair and that I therefore could not allow it as long as he lived under my roof. This settled the matter so far as he was concerned, and without any resentment on his part, and I never had any trouble with him about it. Today he feels the same way I do about long hair on men.

There are some parental responsibilities which people should be shouldering, and which they should have been shouldering all along. One reason our country is in the mess it is in today is because there has been so little exercise of this parental responsibility. May God deliver us from mothers and fathers who act as though their children have the only authority in the house. The prophet Eli is a good example of what God thinks of men who do not correct their children. Correction is to be administered in love and with kind and patient instruction, but it is *definitely* to be administered.

Our brother says *he decided* that it was not illegal or immoral for men to wear long hair. But what right have we to decide such a thing when the Holy Spirit has taught us, through inspiration given to Paul, that it is a shame? Perhaps our brother could explain to us how something can be a *shame* and yet not be *immoral*.

In trying to justify long hair on men some of our brethren have argued that Paul went on to teach that if any man was contentious about having long hair he should be allowed to have it, since, as they tell us, there was not a custom among the apostles nor among the churches which forbade such a practice. Brethren, *common sense* ought to tell us better than that. This is the same as saying Paul *strongly condemned* something in one verse and then two verses later he *allowed* it. Do we really think there are such contradictions in the word of God? Surely if we would be honest with ourselves we *know* better.

In the very next verse (I Cor. 11:17) Paul says, "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse." It is perfectly obvious that the churches had *no such custom* as long hair for men, or short hair for women, and therefore Paul would have those who were contentious about it to know that it would not be tolerated, neither by the apostles nor the churches.

Long hair on men is *womanish*. It makes them *effimante*, and Paul says such as these have no inheritance in the kingdom of God (I Cor. 6:9). It is an unnatural thing for men to do and it is a very sickening thing to those whose hearts and minds have not been so blinded and blunted as not to be able to see the evil of it.

Long hair on men is an *emblem of rebellion*. It was considered such by the Jews, by the apostles, and by those of today who are informed in the matter. There was never a more rebellious son than Absalom and he had long hair. The fact that his long hair ultimately issued in his death is a good indication of the view God took of it.

Finally, if anyone is inclined to agree with the brother in his view that long hair on men is not a very important issue, they might consider the following from the pen of Hal Webb in a 1978 issue of "Sword of the Lord". He says "A woman's covering is her long hair, which stands for subjection or submission." (Bad news for the women's lib crowd). Long hair is a glory to a woman but "shame" upon a man. Romans chapter one also gives us a clear picture of the meaning of the word *shame*. In verse 26 it is translated "vile affections." In verse 27 it is written as "unseemly." In verse 24 it is written as "dishonor." Shame "atima" is translated *dishonor, reproach, disgrace, offensive, base lusts* and *vile*. The word is not a good one and is often used in the Bible in connection with sodomy and homosexuality. In the use of the word "shame," God certainly shows the seriousness of long hair on a man.

"In the *Congressional Record* under "Commie (Communist) Goals," long hair is listed as a step of removal of the masculinity of the American male. It is developing a "unisex" population of weakness, while it destroys the ruggedness of men. It degrades, sissifies, and victimizes our youth who pattern their hair after the 'fairies,' 'creeps,' 'addicts,' 'homos,' and 'anarchists' of this generation."

Dear Lord, please give all of us, especially myself, a stronger and more spiritually alert mind, so that we may rightly divide the word of truth and not lead Thy people astray on such important and vital matters as is the subject of this little epistle.

EDITOR

GOOD FOR THE SAINTS THAT THEY WERE BORN

"The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (Matt. 26:24; Mark 14:21.)

The only people of whom it could rightly be said, "It had been good for them if they had not been born," are the children of the devil. God's people have eternal bliss and happiness in store for them after this life and therefore nothing they could endure or suffer in *this* life could be awful enough to outweigh the glory of eternal heaven. In other words, there is no condition under which it could be said of the heirs of heaven that it had been good for them if they had not been born, for the joys of heaven will make all their sufferings worthwhile.

If the child of God could be brought forward who had suffered more than any other saint who had ever lived, and should that dear soul be asked if he or she would have preferred nonexistence to the life of suffering they had endured, I feel certain they would tell us without hesitation that they would not miss the endless joys of heaven under *any* circumstances and that compared to those eternal delights their suf-

ferings amounted to very little. That is to say, if they could go back and choose either not to exist and therefore not to suffer, nor to enjoy eternity, or, to choose a life of suffering with heaven thereafter, they would readily choose the life of suffering rather than never to know the joys of heaven.

EDITOR

ABILITY

Dear christian friends, since my ability is somewhat limited in being able to accomplish what I feel is the needed result, so it will glorify the God of heaven and the cause of Christ, I hesitate to write on the above subject. To be able to use our ability in a proper way is a wonderful blessing of the Lord. To have ability is to have the quality or state of being able to perform, whether in a physical, moral, intellectual, spiritual or legal capacity. It is to possess strength or power to use the talents God gives us in a proper way. I am quite sure everyone is blessed with some ability to go about the duties of life and adjust to the condition at hand. Even individuals that are afflicted, even born blind or with some other problem are able in their ability to use the talent they have and glorify God.

Let us notice that in the parable of the talents Jesus spoke of the kingdom of heaven as a man traveling into a far country and calling his own servants unto him; "and unto one he gave five talents, to another two, and to another one; to every man according to his several ability." These were all given talents according to their ability to use them, and none of them were able to perform rightly except it be by the grace of God. The one that received one talent was just as important in the service of God as the one that received five. Unto whom much is given, much is expected, or required, and the Lord blesses with the ability to perform, whether one talent or five. Each was given according to his ability, and the one that had five talents, as well as the one with two, put them to

use and gained by doing so in faith. They were faithful in using their talents and the Lord said, "Well done thou good and faithful servant," and they were told to enter into the joy of their Lord. But notice the servant that did not put his talent to proper use or in faithfulness but hid it in the earth and was afraid to go forth in faith, so the Lord said he was a "wicked and slothful servant" and that he ought to have put it to use.

As every man hath received the gift, or measure of God's grace according to his ability to perform, "even so minister the same one to another, as good stewards of the manifold grace of God." We are told that, "if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." So we understand God gives the ability to exercise as good stewards and when we use this God-given ability in all we do in the name of Christ, God is glorified and the Saviour is praised.

The Lord has promised that as our days so shall our strength be. This is true of our ability, and some are blessed with greater ability than others, even though it might be of lesser value so far as the world is concerned. Daniel was blessed with ability above others, yet he humbled himself and would not eat at the king's table. They were told to seek out certain of the children of Israel in whom was no blemish and skillful in all wisdom and cunning in knowledge, understanding science and who had ability to stand in the king's palace and teach the learning of the Chaldeans. Daniel was favored with ability to tell the king his forgotten dream and the interpretation thereof, and Daniel declared that the secret was not revealed to him for any wisdom that he had more than any living but because there is a God in heaven that revealeth secrets.

Notice the ability Daniel's three companions exercised

when there had been a decree signed that whosoever would not fall down and worship the golden image the king had set up would be cast into the midst of the burning fiery furnace. They had not worshipped the golden image, but with great ability in the exercise of faith they were able to tell the king, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." What a wonderful ability to declare their faith in the great God of Daniel and to declare against other gods. I feel some are blessed with the same ability today.

Barnabas and Saul labored a whole year with the church at Antioch, teaching much people. Agabus, a prophet from Jerusalem signified by the spirit that there should be great dearth throughout the world, so the disciples, every man according to his ability, determined to send relief to the brethren in Judea, which they did, and sent it to the elders by the hands of Barnabas and Saul. Every man, not just part of them, according to his ability, some more and some less, were using the means the Lord had blessed them with, helping others during this famine that happened in the days of Claudius Ceasar.

Jesus taught His disciples, as the people cast money into the treasury, that a certain poor widow which cast in two mites or a farthing, had cast in more than all the others. She had given according to her ability, even of her want and penury. In her poor condition she cast in all that she had, even all her living. She was able to do this in faith, believing the Lord would know and understand her needs. Oh for faith that we might cleave to the Lord, trusting in Him, and give our all as needed in His service, according to our ability. We are to be strong in the Lord and in the power of His might. We are to put on the armour of God that we may be able (according to our ability) to stand against the wiles of the devil.

There should be no doubt in anyone's mind about Jesus

having the ability to complete and accomplish everything the Father sent Him to do. He was given all power in heaven and in earth and it is written in the volume of the book, "I come to do Thy will O God." He was declared to be the Son of God with power. Jesus has declared that no man taketh His life from Him for He layeth it down of Himself. "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Surely surely He had all ability to do this very promise of the Father, and our redemption is sealed in the actual fulfilling thereof.

Jesus having ability to perform all miracles, His having compassion on the blind, the lame, the deaf, the lepers, His raising the dead to life, and even the poor having the gospel preached unto them, certainly are not small matters. Man's ability is very limited and he is not able to accomplish except as the Lord sees fit to bless. But not so with the ability of Jesus. Jesus has never failed and He never will.

There is a resurrection of the dead. These mortal bodies are sown in corruption, but raised in incorruption. They are sown in dishonor, but raised in glory; sown in weakness, but raised in power; sown a natural body, but raised a spiritual body. Is God's ability too weak or short to accomplish this? No! precious ones, for in all things we are more than conquerors through Him that loves us.

One other thought before I close; Jesus gave the apostles power over unclean spirits and the ability to cast out devils; to heal the sick and raise the dead, and this ability was not given to others. But when they came to Jesus rejoicing about this they were told not to rejoice because of this but to rejoice that their names were written in heaven. May we use our gift with the ability the Lord has given us in humble submission to His will.

ELDER DAILY HITE

THE WORKINGS OF FAITH IN THE HEART

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

Divine or Bible faith is a gift from God to every blood-bought heir of heaven and becomes in him Divine life, heavenly wisdom and godly strength, not only in salvation from his sins but in his obedience to God while he still lives in mortal flesh. It is the fruit of the Holy Spirit and makes him a citizen of the kingdom of heaven which is above this created realm. No human mortal can have faith until he is born of the Spirit. The gift of faith is accompanied by a repentance for sins, love to Jesus and for all saints, meekness, kindness, gentleness, patience, forbearance and all the virtues of holy charity.

Preceding faith in Christ Jesus one will have some evidence within himself that he is known, personally, by Christ Jesus. Something beyond the fantasy of his mind will have occurred to his inner being. This work of the Spirit comes only to a heart softened and quickened by the Holy Spirit in the spiritual birth. If I have faith in God and Jesus, His Son, it is because I have received in my heart and soul some conclusive evidence of Their being. "The carnal mind is not subject to the law of God, neither indeed can be" (Rom. 8:7). Sometimes and somehow I have received the evidence of the being of God in a dream, a vision or revelation to my inner self. Only the heart can believe unto righteousness or know Divinity.

All workings of faith comes to and from one's heart, "The flesh profits nothing" in the realm of the Spirit into which one's soul has been lifted up and made alive. The outer man (flesh) belongs to the realm of creation,—the world, and the inner man has been translated to know, see, feel and act in the spiritual realm through faith in Jesus Christ. By faith one has access to all the graces of God in time and hope links the believer to eternity. Faith is the believer's avenue to the power, wisdom, love, mercy, peace and fellowship with God

for every repentant sinner who has received salvation through grace. How rich, indeed, is that creature who walks by faith!

ELDER GALE F. HANOVER

WHO HATH BELIEVED OUR REPORT?

I have long considered the Fifty Third chapter of Isaiah one of the most complete and comprehensive prophecies in the Bible concerning the coming of Christ and His mission in the world. This prophet lived about 700 years before Jesus was born of the virgin Mary. I do not suppose he knew how far into the future his prophecy extended. But God knew. God stated back in the garden of Eden that the seed of the woman should bruise the serpents head. That statement was some four thousand years into the future.

Isaiah opens the chapter with a question; "Who hath believed our report?" Here we have two pronouns, "who" and "our". The *who* evidently refers to people who are going to believe some kind of a report. The *our* evidently refers to people who are going to make the report. The "our" is a possessive pronoun in the plural, so more than one person is going to be engaged in making the report. Many times in the Old Testament statements of prophecy are made as though they had already taken place. Thus Isaiah was asking a question as though the report had already been made, although it was some 700 years in the future.

Then he asks a second question; "And to whom is the arm of the Lord revealed?" Something must be revealed in the hearts of people before they can believe this report. The *Arm* of the Lord is Christ. When Christ is revealed in the hearts of His people by the Holy Spirit, then and only then are they able to believe this report. Christ must also be revealed in the hearts of the ones making the report. Paul says that the righteousness of God is revealed from faith to faith; from the faith of the speaker to the faith of the listener—and the righteousness of God is Christ.

Now what is this report and who is making it? As we stated before, more than one person was engaged in the making of it. Briefly the report was the birth of Christ, His mission, His doctrine, purpose, crucifixion, resurrection, His return to the Father and the certainty of the complete and totally successful accomplishment of all His work. Thus it would seem to embrace the entire New Testament.

One of the first reports was that of an angel of God to the shepherds keeping watch over their flocks by night (Luke 2:10-11). It seems to me that it was significant that it was first announced to the shepherds, since God's people are often referred to as sheep, and Christ as the *Good Shepherd* and the *Great Shepherd*. It was reported to the wise men of the east by His star. "For we have seen his star in the east, and are come to worship him." However I believe the main force of Isaiah's prophecy pertained to the preaching of Jesus and His apostles, His 70 other disciples, and His called ministers even to the end of time. John the Baptist reported that the kingdom of heaven was at hand. He also said, "Behold the Lamb of God, which taketh away the sin of the world." Also, "He must increase but I must decrease." Upon the baptism of Jesus by John, God reported from heaven, "This is my beloved Son, in whom I am well pleased."

The apostle Paul reported, "I determined not to know anything among you, save Jesus Christ, and him crucified." Peter reported upon his healing of the lame man, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." If the whole New Testament could be summed up in a few words I feel that the apostle John did it nicely with these words; "And this is the record, that God hath given to us eternal life, and this life is in his Son." Every time the truth is preached as it is in Christ Jesus the minister is reporting the good news of salvation by the grace of God and the shed blood of the Lord Jesus Christ. Now who hath believed this report?

Isaiah said there was nothing about Jesus to attract the natural man. "He shall grow up before him as a tender plant, and as a root out of a dry ground." This is contrary to nature. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." He was just a carpenter's son in the eyes of men. "He is despised and rejected of men." Nevertheless, untold millions have believed in His name because of the work of the Holy Spirit which is continually bringing more of His people into spiritual life and giving them the ability to believe the report.

The Ethiopian eunuch believed it when Phillip preached it to him from this same 53rd chapter of Isaiah. Cornelius and his household believed it when Peter preached it to them. The Jailer and his household believed it when Paul and Silas preached it to them. And so also did the woman at the well, Lydia, the seller of purple, the publican in the temple, the nobleman whose son Jesus healed, the Gadarene, and others. It should be a comfort to us who live today to believe the report of Him, though we have not seen Him with our natural eyes. "Blessed is he that hath not seen, and yet hath believed." Precious ones, if you believe that Jesus is the Christ, the Son of God, you believe the report.

ELDER T. EVERETT BEAVERS

THOUGHTS ON PAUL'S PREACHING AT CORINTH

Beyond any shadow of a doubt, much error existed within the church at Corinth when Paul wrote his epistles to them. Divisions were present, heresies existed, moral decadence had been found, members had abused the church ordinances, and may have been participating in heathen worship with unbelievers. Rivalry between members appeared, if not between preachers, and Jewish teachers were exerting considerable influence upon the church members to sway them from the gospel. Probably the same spirit of compromise on doctrine in order to avoid persecution existed there as it had in

other places. But in spite of all these problems, it is evident that this church enjoyed a full fellowship with the apostle, and this is a point which seems to have troubled some of our people.

There can be no doubt of Paul's great interest in the church at Corinth. His manner is warm and tender as he writes, full of compassion and understanding. Anger or stern warnings are not found, though he uses great plainness of speech. The entire message is encouraging and hopeful. How could this be in light of the many errors? The answer is quite simple: the church of Corinth, far from being a church in disorder, is a church emerging from disorder into the gospel light. There is no book in the New Testament which shows the true gospel missionary at work more than 1st Corinthians.

Now we have heard challenges from various liberal minded persons, including some preachers, who have attempted to use this language as an excuse for maintaining church affiliation with disorder. They have said, "See, the Corinthians had many kinds of disorder but Paul did not stop fellowshiping them. Why should we?" It may be that many of these people are quite sincere, but that line of reasoning is nothing more than wresting the Scriptures, even the very words of Paul, to make it appear that he condoned sin and fellowshiped disorder. Paul himself rebuked people who had accused him of teaching that it was alright to sin so that grace would abound, of whom he said "whose damnation is just". Paul was their pastor, not an outsider.

Paul's first visit to Corinth is described in Acts 18. His first congregation was composed of devout Jews, people steeped in Jewish tradition and ritualism. When many of these turned against him he turned to the Gentiles and brought many of them into the church. These Gentile people knew nothing of Christ from their own backgrounds. They had been raised as heathens, accustomed to idolatry and religious wickedness. It appears quite evident that both Jews and Gentiles among this congregation were in great darkness. We must re-

member that they had no New Testament to guide them, for it did not yet exist, and neither did they have any gospel teachers save Paul and those with him. Like the men present at Pentecost, however, when they had been blessed with the Holy Spirit, they had a great interest in hearing the gospel, and were ready to obey what Paul taught them. People acquainted only with darkness are not aware of the dangers of their sins until these are pointed out, and Paul as a faithful servant set about the business of instructing them.

As the pastor and founder of this church, Paul was obligated to speak to them as he did. And, as was his usual manner, he went straight to the heart of each problem, pointing out error and telling them what to do about it. Not for him was there to be any of the policy of men who love to live above sin and disorder by ignoring it, or who claim to preach the gospel by leaving the practical side of it alone. Is it, I ask, truly preaching the gospel when only that side of it is spoken which will not give offense? I do not know why some of that body chose to follow Peter or Apollos, but I do know that Paul had a duty there that nobody else had.

By Paul's gospel, there is only one true church in the world. Now that is offensive to lots of folks even today. As there is one undivided God, and one unchanging Spirit, even so there is only one faith, one true hope, and one spiritual baptism. People of our day have a variety of choices for denominational affiliation, but when we finish analyzing the situation we will see that there is still only one choice for christians; will they live in the church or outside of it? As Joshua said to Israel, *if it seemed evil to serve the Lord, then they could choose from a number of other things to serve, but the result would be the same no matter which of these other things they served.* However, if we would choose to serve the Lord, then the things which cause trouble and divisions must be avoided. On this last point Paul set a wonderful example for the church by his great zeal for the Cause by his complete devotion to the service of the gospel, and by his de-

termination not to compromise away any part of the truth. He remained unmarried so that he could devote his entire time to the preaching of the word. He labored with his own hands to support himself and those with him so that the poor could have the gospel freely; and he was willing to abstain from the eating of meats that might give offense to any. He suffered physical abuse and great mental anguish daily for their sakes. For what purpose did he do these things? Was it so that they might have the right to continue in sin? God forbid! He suffered so they might learn the way of truth.

And the Corinthian church responded to Paul's preaching by obedience. Let no man accuse these people of being a willful, disobedient people. They may have had many errors through ignorance and lack of previous training, but when they found out what the truth was, they immediately embraced it. They recognized Paul as a true servant of God, and his preaching as a God-sent message to deliver them from error. Paul could well afford to be patient and kind with them. May I point out also that the first things Paul preached were church unity and church discipline, what the good Old Baptists in my part of the country call "keeping house for the Lord." These he coupled with strong doctrine, especially that of the resurrection and final judgment. If the church had not heeded the first, they could no more have received the second than could Felix. Sound doctrine and sound practice go hand in hand, something we preachers need to keep constantly in mind. It was because the brethren were accepting the truth that Paul also could counsel them on the subject of charity, in Chapter 13. One can afford to be charitable to christians who are doing the very best they know how to do. (*Concluded in the December issue, the Lord willing*).

ELDER RAYMOND WEBB

Carthage, Illinois

THE LORD'S HAND NOT SHORTENED

“Behold, the Lord’s hand is not shortened, that it cannot save” (Isaiah 59:1). But if, as most religionists say, God is *trying* to save but He cannot unless men will let Him, then His hand *is* shortened that it cannot save. And how can it be that God does “according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand” (Daniel 4:35), and yet men can keep Him from saving them simply by *not letting* Him save? Either God is crossed up in *His* thinking, or man is crossed up in *his*. I rather think it is *man* who is crossed up, don’t you?

God asks, “Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?” Then in the following lines He gives the answer: “Behold, at my rebuke I dry up the sea, I make the rivers a wilderness” (Isaiah 50:2). His word is good enough for me.

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PAUL'S LOVE AND ESTEEM FOR CHRIST

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Philippians 3:8).

In many places in Paul's writing he gives an idea of the esteem he had for Christ; he saw more in Christ to love than he saw in everything else. He saw in Christ "unsearchable riches," riches that exceed in value all the riches of this world. He went to his ministerial labors with a clear view of the worth of Christ as a Redeemer and Saviour, as a Shepherd to His flock, and a loving, faithful Husband to His bride. He believed in Jesus with all his heart and loved Him with his tenderest love. "The Holy Ghost witnesseth . . . that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself." These strong expressions of love and reliance grew out of Paul's knowledge of Christ's person, of His excellence in every way, His wisdom, goodness, mercy and love.

Paul had seen Him once. "Last of all He was seen of me." No doubt the sight of Him made a lasting impression on Paul's mind. Jesus appeared to him on his way to Damascus, at a time when Paul hated Him, but ever after this Paul was a changed man and loved the Saviour most tenderly. O, why is our love so sluggish, and why do we so dote on other things? "Great God and shall we ever live, at this poor dying rate;—our love to Thee so cold and low, and Thine to us so great?"

Paul exclaimed, "I am determined to know nothing among you save Jesus Christ and Him crucified." A suffering, bleeding, dying Christ, was the center of all his hope—the object of his devotion and the ground of all his hope.

What was Christ and what was there in Him, that Paul should love Him so? O that we too could see His beauty and understand His wonderful person, and have a glimpse of His excellence; then we too would be unable to utter our feelings. The spouse in the song was asked, "What is thy beloved more

than another beloved . . . that thou dost so charge us?" Here is a great question and who is able to answer it? What is Christ that we should so love? What was there in His person or His offices? What was there in His life and His death, and in His resurrection and His ascension, and what is there now in Him that we should love Him? What of our need of Him; how long shall we need Him? What can we do without Him and is He all we need? Where is He now, and so we need His intercessions? "He also maketh intercession for us." If our minds were filled with the knowledge of Christ then our hearts would be filled with love to Him, and in such a frame we would go into our pulpits "in the fulness of the gospel of Christ."

The spouse answered, "My beloved is white and ruddy; the chiefest among ten thousand. His mouth is most sweet."

"The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary." In season; before sorrow swallows His people. He is learned in the art of consoling His tried people. Sweet, most sweet, is the mouth that speaks to the Lord's tried children "in season". At the right time, before the spirits are crushed, as instanced by the burning martyrs, and many of His children in death. When all around gives way then He puts beneath the everlasting arms. "He is a very present help in trouble." The spouse after naming many points of excellence in Christ, says, "Yea, He is altogether lovely." Lovely in every way, from every standpoint. Lovely if we think of Him in the bosom of God from eternity, where He was rich with the Father; "but for our sakes He became poor that we, through His poverty, might be rich." "Down from the shining courts above with joyful haste He fled." He is lovely if we think of Him in the covenant transactions before time, wherein we were chosen in Him before the foundation of the world, that we should be holy and without blame before Him in love.

If we look for might and power we find that all power, both in heaven and in earth, are in His hands; and if we look for wisdom we find the fullness of the Godhead dwelling in him. He upholds all things with the word of His power, for "all things that are in heaven and in earth . . . whether thrones, powers, things visible or invisible; all things were made by Him and for Him, and He is before all things and by Him all things consist." He is lovely in every view we take of Him. We should love Him with all the soul and all the mind and all the strength.

Paul gives a view of Him, first as in the form of God and equal to Him, then he sees Him as in the form of a servant in the likeness of men. Still he humbles Himself to death, even to the death of the cross. In all this He is lovely. "Entered the grave in mortal flesh and dwelt among the dead." "Wherefore God hath highly exalted Him." How lovely He must have been when He arose from the grave and when He ascended upon high, with the sweet assurance that He will again visit our world to take His people to Himself. "He is altogether lovely." When He was born in a manger a multitude of angels cried out "glory to God in the highest." In all His sinless, beautiful, unselfish, holy life, He is beautiful; every sentence that He spoke was a beautiful sentence; every act of His life was in wisdom.

This blessed Saviour had long been promised to sinful man. Thousands of years before He came it was said "the seed of the woman shall bruise the serpent's head." Abel believed in Him. Abraham saw His day and was glad, though there was no Bible for the first 2,000 years, not a word of it, yet there were men and women who believed in a coming Saviour. Isaiah, seven hundred years before his brethren, saw Him as the child born, the Son given; and said much about Him. For 4,000 years before He came the saints looked forward to the cross and to the end of time His saints will look back to the cross. The hour of His death was an important

hour in the world's history.

I will close this article by insisting that if Christ is more to us than all else—if He is the object of our love, we should seek to imitate Him. He was merciful; let us to be merciful. He was forgiving; and this is one reason why He is altogether lovely—then let us be forgiving one to another. Dear brethren and sisters, suffer the word of exhortation and be forgiving. Contrast your hard, unforgiving heart with the compassion of the Lord Jesus Christ. I beseech you to “lay aside all malice.” What a burden is unforgiveness to the Church of Christ! Come with me to the cross of Christ as He suffers; see His feet nailed to the wood, and His hands extended and fastened with cruel nails. Who is this suffering one? Whence came He and what is this for? But hark! He cries “Father forgive them for they know not what they do.” Dear brother, is He lovely in this forgiving spirit? Will you, dear brother, seek to imitate this dear suffering one, or will you still nourish a cold, unforgiving spirit till you too come to meet death? O, be persuaded this moment to give up this avenging spirit. Dearly beloved avenge not yourselves, for it is written “vengeance is mine, I will repay, saith the Lord.” To avenge yourself is to assume the place of God. Let us count all things but dung that we may win Christ; that we may be blest in time with His temper and spirit, and forgive others as we hope “that God for Christ's sake hath forgiven us.”

ELDER J. H. OLIPHANT
Zion's Advocate, November, 1909

SUNDAY SCHOOL DOCTRINE ON THE HUMAN WILL

Published in the *Baltimore Sun* of August 2, 1913, we find the following expression of doctrine. This taken from the Sunday School lesson published for the first Sunday in August, the subject of which is the deliverance of the children of Israel from Egyptian bondage. Evidently Sunday School

advocates believe and endorse this doctrine, or they would not say they do by publishing it broadcast all over the country and teaching it to their children. Here it is. Read it:

“God could not coerce Pharaoh’s will. The one exception to God’s omnipotence is His inability to force any human will. We are free moral agents, beyond God’s reach in this respect. Hence our great responsibility.”

Now read an expression or two from a Higher Authority: “And all the inhabitants of the earth are reputed as nothing: and He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Dan. 4:35).

“Thy people shall be willing in the day of thy power” (Psalm 110:3).

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more” (Heb. 8:10-12).

Now, reader, judge between the doctrine of the Sunday School and the doctrine of the Bible. Which suits you better? Which would you rather was taught your children? Which honors God the most? Which is the truth, that which is taught by the Sunday Schools or that which is taught by the Bible? Both cannot be true, for one is directly opposed to the other. The school of Christ teaches one thing about the human will, the school of men teaches another thing. In which school do you prefer to be a pupil? If you love the doctrine of men more than the doctrine of God, you will, of course, endorse this Sunday School teaching.

What does this school teach? Listen! It teaches that God Almighty is not a Sovereign. God may have made the world

and all things therein, and He may uphold all things by His power; He may speak to the winds, and they obey Him; He may say to the boisterous billows of the mighty deep, Thou shalt come so far, but no farther, and they are restrained; He may shake the earth and cause it to rock and tremble as a drunken man; He may cause it to rain forty days upon the earth and drown the inhabitants thereof; He may rain fire from Heaven upon His enemies and destroy them; He may raise up one nation, and put another down; He may do all these mighty deeds, and a thousand more mentioned in His Word, but, alas, when He comes to change the stubborn will of man—wicked, rebellious man—His omnipotence fails. He just can't do it. He has made a creature He cannot control. Man is independent—God is dependent. He is unable to force any human will. Man is beyond God's reach in this respect. This is what the Sunday School teaches. And they say we Primitive Baptists are selfish, and cranky, and ignorant because we don't fall down and worship this Golden Calf.

If we must believe the above doctrine to enter this human school they will just have to continue their tirade of abuse of us. They will have to tax their ingenuity in painting dark pictures of us, for we just can't believe it. We can't believe that God could not, and did not, make His people willing to leave Egypt, and make Pharaoh willing to let them go. We can't believe that He could not, and did not, humble Nebuchadnezzar and make him willing to glorify God instead of himself. We can't believe that God could not, and did not, make Jonah willing to preach to the Ninevites. We can't believe that God could not, and did not, meet Saul of Tarsus on the way to Damascus and make him willing to preach the doctrine he was trying to destroy, and to love the people he once hated.

We prefer to believe, with David, that God makes His people a willing people in the day of His power; and, with Daniel, that He doeth according to His will in the army of

Heaven, and among the inhabitants of earth; and, with Paul, that He puts His laws into the mind of His people and writes them in their hearts. We wish our Sunday School friends would leave the Human School and join us in the School of Christ. We wish they would no longer put their trust in man, whose breath is in his nostril, for the Word says, "Cursed is he who puts his trust in man." We wish they would be content to preach and practice and teach that which is authorized by a "Thus sayeth the Lord," and to follow no man in doctrine or practice further than he follows Christ. But if they will not—if they prefer to "add to" and "take from" God's Word; if they rather obey man than to obey God, we can only warn them of this course.

We believe with all our heart it is "the way that seemeth right unto man, but the ways thereof are the ways of death." We believe it is the broad way, the wide gate. And we believe the day is not far distant with all of us when we shall meet the Great Judge. Then every knee shall bow. Man may boast of his will-power now, but he will not do so then. He may *here* and *now* say, God can't do this or that with man, but *then* and *there* he will learn quite a different lesson. *That day* will test the two doctrines set forth by the God of Heaven, and by man, and prove which is true. Let us wait upon the Lord. Let us believe His Word, follow its teaching, give Him glory, praise His name, serve Him humbly, meekly, and faithfully, the best we can in the simple, true and perfect way that His Word sets forth even though all the world be against us. He will not forsake us. More are they that are with us than with them, if God be with us, for "If God be for us who can be against us?"

ELDER R. H. PITTMAN
Zion's Advocate—September, 1913

A.D. 1781. Sunday Schools originated by Robert Raikes, an
Episcopalian, of Gloucester, England.

S. Hassell, in *Gospel Messenger*.

The bodies of dead men are sown into the earth in a state of corruption, dishonor and weakness, but the bodies of the saints shall be raised in incorruption, glory and power (I Cor. 15.42-43), and, "so shall (they) ever be with the Lord" (I Thes. 4:17).—R.E.H.

ASSURANCE

Despise not, we're told in the Bible,
 The chastening we can't understand.
 God binds up the sore that He maketh;
 He woundeth, and heals with His hand.

'Tho ye walk through fires of affliction,
 And pass through rivers of woe,
 The fire, He has promised, won't burn thee,
 Nor the rivers thee overflow.

See that ye "be not troubled",
 He will never forsake His own.
 The pain He allows us to suffer,
 Only draws us more near to His throne.

Though sore trials may often beset us,
 He'll send nothing we cannot bear,
 For He'll comfort us with His presence,
 And all of our suffering share.

Sister Violet M. Hiett—1981

CORRESPONDENCE AND NEWS NOTES

From Sister Jean Ratcliff, Burlington, Kentucky:

Dear Brother Harris: I have tried to write a piece for the A&M about mother. It is hard to try and do. She lived a full life, leaving us at the age of 85 years, 10 months. She loved her church and went as long as she was able. She enjoyed having the Old Baptists in her home and entertained a lot of them. My father died in 1942, leaving her to raise six of their children. He left her very little of this world's goods but with the belief that the Lord would help her through her trials here on earth,—and He did.

She tried several years to raise her family by farming, but found it too hard. She left Kentucky, going to Oxford, Ohio where she worked as a cook at Miami University for 20 years.

Mother was always glad to see any of the children and grandchildren come home. I had a beautiful letter from one step-granddaughter. She told of her coming

home and how mother always treated her. She said she never realized how little of this world's goods she had back then, but she had a lot of love and kindness, which, if the world had more of, it would be a much better place in which to live.

Thank you now for putting the piece in the paper (*see the obituary*). Mother always loved to get her paper.

ELDER DENNIS JONES HAS SURGERY

One of our associate editors, Elder Dennis Jones of Warner Robins, Georgia, underwent open-heart surgery on October 13th. Two by-passes were performed, with apparent success, and he seems to have come through the operation very well. As this issue goes to press he is apparently making very good progress in his recovery. We ask that each of you pray in Brother Dennis' behalf that if it be in harmony with God's will he will soon be able to resume his normal duties. I know he would be glad to hear from any of our readers who might want to wish him well. His address is in the masthead.

THANK YOU NOTE FROM THE EDITOR

I had hoped to write each of you in the northern Virginia area who contributed in any way to making my recent visit among you a pleasant one, but it does not appear now that I could do so any time soon. Since I returned home I have had a real bad round of something which appeared to be bronchitis and it has been a pretty sizable task just to get out this issue of the paper. Permit me to use this means of thanking each of you for your kindness and for the hospitality of each home in which I visited. May the Lord often abide feelingly near each of you. My love goes out to *all* the churches.

FIVE YEARS OF SERVICE

This issue marks the completion of my fifth year as editor of your paper. As I reflect upon my labors in this capacity I clearly perceive the stamp of imperfection upon all I have done, but I have tried not to repeat my mistakes, and if not deceived I have sought to promote the cause of truth and righteousness. I am deeply thankful to each of you who have given your encouragement and support and who have petitioned the Lord in my behalf. I beg a continued interest in your prayers.

Ralph E. Harris

ORDINATION

"Pilgrim Rest" Primitive Baptist Church met on May 30, 1981 to consider the ordination of Brother Lester Thacker to the office of deacon. The following Elders and Deacons responded to the church's call for ordained help: Elders

Robert Mayhorn, Elmer Thacker, Opa Thacker, Tom Pitney, Nolan Pitney, Howard Edwards, Onis Smith, John Jacobs, Harry V. Booth, and James Whittington; Deacons Charles Patterson, Trigg Edwards, Tommy Edwards, Ovie Curneal, Mark Pitney, Marvin Pitney, James Bryant, Orville May, and Lonnie Prater.

Elder Tom Pitney opened services with prayer and the church was called to order by their moderator, Elder James Whittington. Motions were passed to choose Elder Whittington as moderator of the presbytery and Elder Harry V. Booth clerk. Brother Thacker was delivered into the hands of the presbytery and asked to relate his christian experience. Motions were approved to have Elder Howard Edwards question the candidate on the principles and practices of the Primitive Baptists, Elder Robert Mayhorn to voice the ordination prayer and Elder Elmer Thacker to preach the charge.

After these functions were performed to the satisfaction of the church and the presbytery had laid their hands on Brother Lester, he was declared to be a properly ordained Deacon and returned to "Pilgrim Rest" church as such. The congregation gave Brother and Sister Thacker the right hand of fellowship, the minutes were approved, and by approved motion the presbytery was dissolved.— Minute sent in by Brother Willie Thacker, Fraser, Michigan.

Obituary

SISTER ELLA CHRISTOPHER

Sister Christopher was born in Estile County, Kentucky, the daughter of Theodore C. and Patricia Alexander. She passed from this life on May 20, 1981, at the age of 85.

In 1921, in Richmond, Kentucky, she married Elder Andrew J. Christopher, who died in 1942. She leaves four daughters; Stacy Berry, Jean Ratcliff, Anna Meccico, and Iva Sue Mascolo; four sons; David, Bob, Claud and A. J. Christopher; 31 grandchildren, 22 great-grandchildren, 3 step-daughters, Mallie Dryden, Lelia Hall, and Effie Elton; 1 step-son, Alva Christopher; 15 step-grandchildren, 28 step-great-grandchildren, and 7 step-great-great-grandchildren; two sisters and one brother. Her family is scattered into eight states. Mother travelled over the states nearly every year, visiting her children.

She united with the "Liberty" Primitive Baptist Church in Estile County, Kentucky, in 1925. She moved her membership to "Sugar Grove" Primitive Baptist Church at Liberty, Indiana in 1952. She was a faithful member until her death. Her funeral service was held at "Sugar Grove" and burial was in the Christopher family Cemetery, Irvine, Kentucky at 4:00 P.M.

Mother's passing has left a vacancy in the lives of us all. Over her last few months she saw many things which makes us believe that she knew she was going home, and, as she said to Kenneth one day, "It will be wonderful."—Sister Jean Ratcliff.

SISTER CATHERINE HINSON WYATT

Sister Wyatt, who resided at Hopewell, Virginia, was born April 28, 1911, the daughter of the late Samuel George and Alice Ann Hinson. She died Tuesday, September 15, 1981, in St. Mary's Hospital in Richmond, Virginia. She is survived by her husband, Leslie Wyatt; three sons, Elder Raymond, John Allen, and Dr. William; one daughter Alice Wyatt Pope; one brother, Preston Hinson; and six grandchildren.

She was a faithful member of "Hopewell" Primitive Baptist Church, Hopewell, Virginia. The funeral services were held in the Gould Funeral Home by her pastor, Elder Hollie Redmon, and Elder Gardner. She was laid to rest in the Appomattox Cemetery to await the coming of the Lord. May He comfort and console her companion and family.—Elder Hollie Redmon.

BROTHER RALPH W. CUSAC

Brother Cusac, age 80, was born April 27, 1901 in Hancock County to Amos N. and Margaret (Trout) Cusac. He died July 6, 1981 at Stouder Memorial Hospital, Troy, Ohio. He married Winnifred Withlow, who survives. Also surviving are a daughter, Mrs. Norris (Mary Alice) Young of Troy; a son William G. of Troy; two brothers, Merl of Deshler, and Roscoe of McComb; six grandchildren and a great-grandchild.

Brother Ralph joined the "Springfield" Primitive Baptist Church and was baptized by the late Elder Edgar Aleshire. Later he moved his membership to "Van Buren" Primitive Baptist Church where he remained a faithful member as long as health permitted. He and Sister Winnifred traveled from Troy to Van Buren to be with us each month.

Graveside services were held in the McComb Cemetery, conducted by Elder Tom Pitney. Brother Ralph loved his Saviour and had a hope in Him. We will miss his presence. Our loss is his gain. May the Lord strengthen and comfort his family.—Sister Martha Edwards, Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER

Elder F. E. Thompson, Maryland, \$5.00; Roseta V. Ogle, Indiana, \$5.00; Mrs. W. P. Wells, Florida, \$5.00; Anna N. Parks, Maryland, \$5.00; Mary Griffin, North Carolina, \$5.00; Mrs. Marvin Shook, Alabama, \$2.00; Elder Robert Shockley, Ohio, \$2.50; Elder Kenneth Morris, Indiana, \$2.00; Dan Aders, Illinois, \$5.00; Faith Foraker, Ohio, \$2.00; William Barnes, Iowa, \$10.00; Mr. and Mrs. Kenneth Glasscock, Virginia, \$3.00; Miss Lottie Southard, Virginia, \$5.00; J. W. Peacock, Georgia, \$5.00; Mrs. Groveen P. Ewers, Virginia, \$5.00; Mrs. Allen Pierson, Indiana, \$5.00; Mr. and Mrs. Eric Nashold, Virginia, \$5.00; Mr. and Mrs. Earl Spence, Missouri, \$10.00; Elder Gilbert Stout, Indiana, \$5.00; Mrs. Vince H. Brandon, Illinois, \$10.00; Sister Martha Edwards, Ohio, \$5.00.

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, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. March '82

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va 22132 May '82

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '82

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan '82

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '81

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '82

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '82

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '82

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '82

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '82

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715 July '81

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Parlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '82

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Janet Yates, Clerk, 505 Grand Ave., Front Royal, Va 22630, Tel. (703) 635-8863. Jan. '82

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '82

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '82

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '82

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '82

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '82

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '82

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '82

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529 Dec. '81

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '82

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '83