

# PRIMITIVE BAPTIST MESSENGER

PULASKI, VA.

MARCH, 1967

Hear The Primitive Baptist Hour Sunday Morning  
at 7:30 on WHHV 1400, Radio, Hillsville, Va.  
at 9:00 on WPUV 1580, Radio, Pulaski, Va.

## Psalm 90

Lord, thou hast been our  
dwelling place in all  
generations.

Before the mountains were  
brought forth, or ever thou  
hadst formed the earth and  
the world, even from ever-  
lasting to everlasting, thou  
art God.

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THE THINGS THAT ARE MOST SURELY BELIEVED AMONG US  
(Continued from last month's issue by Elder C. E. Darity)

It had to include both Jew and Gentile; and so the word world is certainly a different word from the one that is used in Hebrews where He said He came in the end of the world, that is the age, or the dispensation to put away sin by the sacrifice of Himself. But in Ephesians it says, "According as He hath chosen us in Him before the conception of the inhabitants." Now that is what that means my friend; before the conception of the inhabitants before the people of the world were ever actually conceived and brought forth. God made choice of them in Christ before the foundation of the world. This is most surely believed among us.

This is a doctrine of principle that we believe that God did inscribe in the palms of Christs' hands before the foundation of the world. He says, "They are engraven in the palms of His hand. And thy walls are continually before me." David says, "Thy substance was not hid from me; and, before I was curiously wrought in the lowest parts of the earth. And in thy book all my members were written, which in continuance were fashioned when as yet there were none of them." We are talking about a God that declared the end from the beginning and from ancient times things that have not yet been saying my council shall stand and I will do all my pleasure. We are talking about a God that could foresee all the events of time and yet not be causitive of any sin or transgression of any man. But yet He could decree the salvation of His people, and therefore, could embody in Christ the sin debt of all His elect people and therefore redeem them in the person of His Son upon Calvary's cross. This is most surely believed among us that God made the choice. "You have not chosen me, but I have chosen you," He told this to the apostles, and also that He might give eternal life unto all them that the Father had given Him.

So we certainly believe that God gave Christ an elect number; a certain number. It is most surely believed among us that that is not a little man made few either. The world teaches that we say, "you teach election, you teach that God just elected a little few of the human race, mostly Primitive Baptists, and they are the ones who are going to be saved; and everybody else is going to be lost. Even if they wanted to be saved, they could not be because they weren't elected. That is not most surely

believed among us and is not taught by us. We certainly believe that God elected people, all right, unconditionally and chose them in Christ before the foundation of the world. It is most surely believed among us that that is an innumerable host that no man can number.

In other words, you can take this Bible and prove there is more of the human race will be saved through the electing plan of God's salvation than all the other doctrines or religions; not one of them, but all of them combined together.

Now that is the wonderful thing about this. This is a glorious doctrine. This includes more of the human race than all other doctrines put together. If you will show me a religious system today that will teach concerning the servant getting a bride for Isaac; and, when, she, Rebekah started on the journey, says go thou and be the mother of thousands of millions. Now you go to adding up the thousands of millions and then you add to that number if you can ever get it added up, which I doubt seriously; but, if you do get it calculated, then you add to that where He told Abraham that thy seed shall be as the dust of the earth, then the sands of the sea and then the stars of the Heaven. Now you add up the thousands of millions of the dust of the earth and the sands of the sea and the stars of the heaven and then you get the 144,000 that John saw standing with the Lamb and then you turn over in Daniel and you get the ten thousands times ten thousands of the saints that Daniel saw and then you will get a rough estimation of how many of the children of God there are. Do you know anybody else who has a doctrine like this? This is most surely believed among us my friends because this is the doctrine of the Bible. We aren't ashamed of it. It is a glorious doctrine and a wonderful doctrine.

Somebody said, "Oh, but this poor sinner over here." Like one preacher drew a circle one time. A circle including all of God's elect and all of God's people, and this man discussing it with him put a little dot on the blackboard just outside of the ring; and, says, "All right, here is your circle of the elect but here is one person outside of it over here that would like to be saved. He wants to be saved, he prays to God, he hopes to be saved and all of this, but he cannot be saved because he is not one of the elect."

The preacher reached up and rubbed the circle out,



and said, "Well brother, I just made the circle too small." He included him and he said because any man that has a desire in his heart and has ever prayed a prayer or shed a tear because of his sin and has a hope for heaven and longs to go there is already in the circle of God's grace and is heaven bound by the grace of God. You can't make it any plainer or greater than that. You can't make it any more wonderful than that. This is a thing that is most surely believed among us.

Oh, we have got a wonderful doctrine my brethren if we could just see it to understand it and rejoice in it; the things that are most surely believed among us. It is a certainty, it is not an unsettled thing. It is not an unfixed thing but it is a fixed definite thing because God predestinated and the word predestinate means this. It is most surely believed among us that we do believe in the doctrine of predestination. All right, somebody says "Yes, I understand you believe that everything that takes place in this world that God is the cause of it. Brethern it is not most surely believed among us but that is another lie of the devil. We don't teach such a doctrine as that. It is most surely believed among us that God's predestination means this; "fixed beforehand." That little prefix "pre" means fixed beforehand, prepared, prepared beforehand, preview, see beforehand. So predestinate means to fix beforehand the destiny and that is exactly what it means. It has nothing to do with your actions, good, bad, or indifferent in this earth.

God did not predestinate your actions. He predestinated you as a person unto eternal glory. Now, when we are dealing with God's purposes in your life the providence of God in your life, I believe that God deals with the smallest things in your life that transpire, but it is not predestination, my friends.

It may be working in keeping with predestination because you are predestinated. God is dealing with you in purpose and in providence, but this is not predestination. No, in no wise is it that. It is not believed among us that everything that transpires in your life is prefixed of God. We know better than that. It is most surely believed among us that when a person is born of the spirit of God it is alone by the grace of God that you are born again. You have nothing to do with that, but when God brings you out from under the law of sin and death, he puts you under the law of grace and you can obey or disobey that law. (to be continued)

## HOW THE FLOCK SHOULD TREAT THE SHEPHERD

By Elder J. H. Oliphant

The true minister is called to that work by the Lord. He feels bound to do his duty as a minister. In order to be able to wait on the churches, he must read and "study to show himself a workman." He must ever be willing to quit his own temporal affairs to visit the churches, the sick and the dying. He should not be unwilling to labor with his own hands, for he is taught to do this; but when his ministerial service is called for, he should be willing and ready to give it. "Give thyself wholly to them; that thy profiting may appear to all." (I Tim. 4:15) The study of the Word and expounding it to others is to be the great business of his life. "Till I come give attendance to reading, to exhortation, to doctrine." This is Paul's counsel to a minister. "Neglect not the gift that is in thee." "No man that warreth entangleth himself with the affairs of this life." These, with many more references, show that he should give time and attention to reading, meditation, etc. He must necessarily devote his time and mind with a view to prepare himself to entertain the people while he should bear in mind that his sufficiency is of God; yet he should seek to store his mind with a knowledge of God's word. "Add to your faith virtue, and to virtue knowledge." All this calls his attention away from his family and business. He must be at some expense to prepare himself with conveyance, clothing, etc.; besides, the needs of his family are the same as other men; his own clothes and those of his family wear out.

I know this is a question we are often reluctant to talk about, and yet it is one the Bible speaks of. It is one of interest to the church, to the minister, and to his family. To the church, because its prosperity depends much upon its own faithfulness in duty, and to the minister, because his happiness and usefulness is much affected by the regard and interest the brethren take in him. He wishes to be held in esteem as a brother, not as a slave to his brethren, and when he has all his own expenses to meet, and family to see to, and yet give a majority of his time to the brethren, he is sensible that they should divide burdens with him, and where the church fails to do it he becomes disheartened and his energy as a minister is lessened. Also his family, because they are entitled to a support either from the minister or those he serves.

I regard the relation between the minister and the church as I do the relation between the members of a family. One should not be burdened and the other eased; no one member of the family should bear the burden of that family; each one should seek to bear his share of the burden, and there is no hiring of the members of the family to work. The wife and mother will not be hired to do what her station fits her to do. It is her heart's delight to care for the little ones and wait on the family. Yet she should not be required to give her time to these delightful duties and yet be neglected herself; she should share the comforts of life with the family. So with the minister; it is his pleasure to wait on the churches, and he could not be content without it, and will go to his task, although it be at his own expense, and although he knows his family has a natural right to his time and labor. Yet he should not be neglected because he is a willing servant. The brethren should not conclude "he will attend whether we divide burdens with him or not." This is making a slave of him, and not a brother, and it will have a bad effect on his preaching and feelings. In worldly matters we know that a sense of honor requires us in public matters to divide burdens.

The expense of any public enterprise honorable men want to divide, and they who are unwilling to do their part are regarded as covetous. If you request a neighbor to aid you in a matter that requires him to quit his business, you feel in honor to make his time good, and so with this case. If you ask a man to preach for you, you ought to be willing to divide burdens with him. It is unreasonable that you should expect him to attend three or four churches, clothe himself decently and support his family, and you be at no expense at all. This, I think, is clear.

If our obligations to divide burdens in a worldly point is clear, is it less so in the church? It seems to me that religion strengthens moral obligations rather than weakens them. Your duty to your minister does not rest on the same ground that your duty to paupers rests. You give the paupers when want makes it indispensable to them, but you should give to him, as you are interested in the same work he is interested in, as a brother, as one willing to divide the burden with him. You should not give to him as a hireling, for he is not a hireling any more than the faithful wife is a hireling. You should share with him as members of a family share in common the comforts of life, and in common perform the burdens of life. You should not



seek to exalt and enrich him, for this he does not desire at your hands, He only wants to live upon an equality with you. Even if he is worth more money than you, you should not ask him to spend that money that of right belongs to his wife and children to pay his expenses in visiting you.

Sometimes we hear it said there is danger of spoiling a preacher by giving; perhaps this is true, but if he is an humble man it will not spoil him for you to show a willingness to divide the burdens of life with him. While some have been spoiled by doing more for them than should have been done, I think others have been discouraged and injured by allowing them to attend their church, year after year, without giving them anything. They have been made to feel, and justly so, that you were not concerned about them; that you were covetous and neglectful, and as a consequence their zeal and interest in the church has slackened. Perhaps you have helped some that afterward proved that it was the money they wanted, and you have been led to conclude that you will hereafter do nothing. Thus Satan has driven you to an extreme.

Let me now ask you, dear reader, to think seriously on this matter. Is it right for you to live in the church year after year without being at any expense? Can you keep a clear conscience before God and contribute nothing to aid in bearing the expense of the church? In ancient times they of the Jews who sacrificed were required to bring the best of their flocks, something of value, to offer to the Lord. Perhaps you say, "The Lord will provide for the minister; let him trust the Lord." That is true, but what about your own case? Should you not be willing to make some sacrifice in his cause? Read your Bible carefully and see if God has not required duty at your hands. I have known brethren, in good circumstances, to live for years without aiding in any way the man who labored for them as a minister. I regard this as wrong to say the least of it. If the minister is not worthy of being treated as a brother, don't ask him labor for you.

Let me invite your attention to the Bible on this subject: "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" Here he regards it as perfectly reasonable that the minister should receive at the hands of the brethren. It is written in the law of Moses: "Thou shalt not muzzle the mouth of the ox

that treadeth out the corn."

For our sakes no doubt, this is written. "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar." (Lev. 6:16-26 and 7:8; Num 5:9, 10 and 18:8-20; Deut. 10:9 and 18:1) These references show that the priests did derive their support from their office, and yet they were not hired but divinely appointed to that office. "Even so hath the Lord ordained that they that preach the gospel should live of the gospel." Preaching the gospel is not to be a starving business. God has ordained that his ministers shall be sustained in the discharge of their duty.

Paul asserts in I Cor. 9:3-8 that his duty to the ministry does not destroy his rights as a man; he has a right to a wife and family as other men have. "Who goeth a warfare at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" It is nonsense to deny these passages referring to the rights of men in the ministry. "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." What is given should be given willingly. It is not the amount that is acceptable before God, but the willingness with which it is done. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, for I mean not that other men be eased and you burdened." Again, speaking of the Corinthians, he says: "For to their power I bear record; yea, and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering of the saints." Phil. 4:15-17: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account." It is needless to refer to all the passages that teach the doctrine. In the above quotation Paul regards their contribution as a fruit or evidence of the interest they take in the great matter of Christianity, and it is true till yet, that our interest in the cause is better known by what we do than by what we say. The true minister is not sent out to beg money, nor will he turn beggar of the people. The brethren should



exercise sound judgment in this matter, and do their duty without being scolded or unduly urged to it, for if it is given reluctantly, it is no "fruit to your account," and should not be given at all, unless given willingly.

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### BAPTIST HISTORY

(Copied from pages 21-23 of J. R. Graves' Introductory Essays to Orchard's History of the Baptist Churches, 13th Edition, 1885.)

It can be shown upon the most unquestionable authorities that there has been a succession of Baptist churches in England and Wales, from the days of Paul until now, and it is an established fact that the majority of the churches planted in America, from 1645-1730, were organized by Welsh Baptists, and constituted upon the articles of faith brought over with them from the mother churches. Mr. Orchard informs us that he is preparing for the press a history of the Baptist of England, Wales, Ireland, Scotland and America, which will be reprinted as soon as it can be obtained. In the meantime we submit the following fact: About fifty years before the birth of our Savior, the Romans invaded the British Isles, in the reign of the Welsh King, Cassabellan; but having failed in consequence of other and more important wars, to conquer the Welsh nation, made peace with them and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army, and many families from Wales visited Rome, among whom there was a certain woman of the name of Claudia, who was married to a man named Pudens. At the same time Paul was sent a prisoner to Rome, and preached there in his own hired house, for the space of two years, about the year of our Lord 63.

Pudens and Claudia his wife, who belonged to Caesar's household, under the blessings of God on Paul's preaching, were brought to a knowledge of the truth as it is in Christ Jesus, and made a profession of Christian religion. (See Tim. 4:21.) The author also gives Fox, Dr. Gill, Matthew Henry, Godwin's Catalogues, and Crosby's History of English Baptists as proof. These together with other Welshmen, among the Roman soldiers, who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who were at that time Vile Idolatars.

That the gospel was extensively spread in Briton during this period learn from Tertulian and Origen.

In the year 130 there were two ministers by the names of Faganus and Damianus, who were born in Wales, but born again in Rome, and these becoming eminent ministers of the gospel, were sent from Rome to assist their brethern in Wales.

During this year Lucious, the Welsh King, was baptized and was the first king in the world who embraced the Christian religion. During the next century Christianity made rapid progress in the Island, as is evident from the testimony of Tortulian, and from the multitudes of martyrs who suffered in the tenth pagan persecution under Dioclesian, which took place about the year 300. The Saxons invaded England in 469, over-threw Christianity, and burnt the meeting houses, and drove all who would not submit to them into Cambria, which is now called Wales. During this century the British Christians suffered greatly at the hands of their Saxon foes. Yet we find that there were several eminent and faithful ministers among the Welsh Baptists at this period, among whom were Gildas, who was a man of learning, Dyfrig, Dynawt, Telio, Paderu, Pawlin and Daniel.

Infant Baptism was not known to the Welsh Christians until A.D. 596 or 600, when Austin was sent by Gregory, Bishop of Rome, to convert the Saxons. In this he was successful, and according to Fox, he baptized ten thousand in the river Swale. He sought and obtained a conference with the Welsh Baptists near the border of Wales. The main point was that these Primitive Christians should acknowledge the usurped authority of the church of Rome. Fabian, an ancient historian, related the final demand of Austin in these words, "Sins ye wol not assent to me specially in III things; the first is, that ye keep Easter day in due form and time as it is ordained; second, that ye give Christ-endome to children, and the third is that ye preach unto the englis the word of God sforetimes I have exhorted you. And all other deale I will suffer you to amende and reforme within yourselves." But these Baptists utterly refused to practice the traditions of Rome for the commandments of Christ. Then this Emmissary of Rome threatened them in this wise, "Sins ye wol not receave Pease of your brethren, ye shall of other receave Warre and wretche."

The Saxons shortly after invaded Wales, it is thought through the influence of Austin, and slaughtered incredible numbers. While infant baptism and the traditions of the son of perdition were enforced by the sword upon the low country, and the rich and more fertile

portions of the island, Welsh Baptists contend that the principles of the gospel were maintained pure and unalloyed in the recesses of their mountainous principality, all through the dark reign of popery. Dr. Richard Davis, Bishop of Monmouth, said, "There was a vast difference between the Christianity of the Ancient Britons and that mock Christianity introduced by Austin into England in 596; for the ancient Britons kept their Christianity pure, without any mixture of human traditions, as they received it from the disciples of Christ, adhering strictly to the rules of the Word of God.

"The faith and discipline of the Scottish churches in Ireland were the same with the British churches, and their friendship and communion reciprocal. The ordinances of the gospel in both islands, at this time, were administered in their primitive mode. The venerable Bede says that the supremacy of Rome was unknown to the Irish. And no ceremonies were used which were not strictly warranted by the Scriptures. In short, from what we have stated, and the evidence produced by Usher, we have the strongest reason to conclude that these islands enjoyed the blessings of a pure and enlightened piety, unembarrassed by any of the idol tenants of the Romish Church."

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Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ, Col. 2:8.

The First Chapter opens with an address to the saints and faithful brethren which are at Colosse.

The Apostle Paul expresses his concern for these brethren, Ch. 2:1\_\_\_I would that ye knew what conflict I have for you. Verse 2 expresses what he desired for these brethren, "That their hearts might be comforted, being knit together in love".

Their inquiries into the Mosaic law and the old rituals were binding them. To quote Hassell's History, "Tradition is the corrupter of good doctrine".

A full gospel teaches the children of God both to embrace good traditions and to flee those detrimental to the truth.

A church that holds to a traditional theory, a philosophy that has developed over years and became a



part of church practice, is a corrupter of good doctrine.

In this issue, in Questions and Answers, you note the question by a member of another church who asked, "Why do Primitive Baptists have services only once a month"? Some misunderstand; this is not a belief of the Church of God. Some do contend that they only want service once a month; they are totally lost in a tradition. Yes, we all want what scripture teaches. But too often, nature wants only what doesn't interfere with what we want to believe, as taught by vain tradition.

Christ in Mark 7:9\_\_\_ "full well ye reject the commandments of God, that ye may keep your own traditions."

So it is quite evident, the keeping of traditions (your own) will not harmonize with God's commandments.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16\_\_\_

All scripture, being given of God, is always good for the flock when rightly divided and applied to our situations.

The kind of song book doesn't matter, its the songs that are sung. Are they in accord to our doctrine?

The way the other church introduces service or dismisses may not suit everyone else, but has little to do with the preaching of the truth.

Indeed the service should be conducted orderly and decently, always remembering it is the worship of God.

Many times, it would be well to remember not to strain at a gnat and swallow a camel. Tradition can blind anyone until they see everything wrong and nothing ever right. The gospel teaches the difference between gospel church practice and vain theories.

We are taught in II Thess. 2:15\_\_\_ to stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

These glorious truths should be expounded in every church, every Lord's day, or as often as a preacher is available. Forsake not the assembling of yourselves together, as the manner of some is.

May the Lord bless these few lines of admonition to our good and His glory.

Submitted in love  
Editor

## QUESTIONS AND ANSWERS

The following questions were submitted to me for answers. I have answered many such questions in the past weeks in homes and therefore feel it profitable to print them for our readers. I am glad that there are many who ask questions such as these, both to clear up misunderstandings on some points and to declare what we as Primitive Baptists doctrinally and practically teach. Following you will find two questions and answers, which will be continued in the following issues of the paper.

1. Why do you have meetings once a month, and communion once a year? Ans. There are many Primitive Baptist Churches who meet every Lord's day, or first day of the week. Due to the large number of rural churches, from the very early days, they of necessity shared a pastor with 2 or 3 other churches. Today, in the larger populated areas, there are many churches having services every Sunday, morning and evening, and also Wednesday nights.

As to having communion service only once a year, this is a misconception also. Some have communion service once, some twice, or as often as the church desires. We see from the following scriptures, in the words of Christ, as often as ye do it, this do in remembrance of me.

I Cor. 11:24-25\_\_And when he had given thanks, he brake it, and said, "Take, eat, this is my body, (symbolic) which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

Luke 22:19\_\_This is my body which is given for you, this do in remembrance of me.

The apostles did this daily in the early days of the church. We can't meet daily as they, but if a church did exercise this most wonderful ordinance, weekly or monthly or yearly, in remembrance of our Lord, (not traditionally) it would not be too often.

2. Why do the Primitive Baptists have no instruments of music or choir? Ans. First, the choir eliminates the congregation from a most joyful and sacred part of the worship service. The old and young alike may feel like singing a hymn; to watch a chosen few will not give the congregation a part in the song service.

We find in Math. 26:30\_\_Following the Lord's supper, "and when they had sung a hymn, they went out into the Mount of Olives".

Eph. 5:19\_\_Speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Col. 3:16\_\_"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

We believe New Testament practice and worship is outlined to the degree we cannot include any instrument, save making melody in your hearts to the Lord. (cont.)

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### NOTES

We have received many kind letters during the past month. It is encouraging to know our people are interested enough to write and encourage us. We have begun the article by Elder Darity which we hope to complete in about 4 issues. Many have found the article (The Things That Are Most Surely Believed Among Us), to be very helpful in understanding more of the doctrines of Grace.

We have received several articles which we hope to get in soon. It will be quite necessary to select monthly what we feel profitable for the edification of the Lord's people. We hope all will understand, and that many more will send us articles for consideration, and publication.

Our paid subscriptions are picking up slowly. In order to ease the financial burden as the year goes on we must increase the number of paid subscribers. If you haven't subscribed we hope you will do so soon.

The local radio program has reached many and the letters are very encouraging. We hope those in the Pulaski area who would like to see this work continue will not forget to help us as time goes on.

SPECIAL NOTICE\_\_PRIMITIVE BAPTIST HOUR TO BEGIN BROADCASTING ON WHHV RADIO, (1400)HILLSVILLE, VA.(7:30 to 8:00 a.m.) ON FIRST SUNDAY MORNING IN MARCH. We hope our friends in the area will help us if they desire the program to continue. We will announce the services of local churches, and special appointments if we are notified by the churches the first of the week. Send all correspondence to Elder Roy W. Bowles.



## SPECIAL APPOINTMENTS

Elder Elas Randall from Madisonville, Kentucky, will begin a series of services at Pulaski Primitive Baptist Church on Wednesday night following the 2nd Sunday. He will preach each night through the 3rd Sunday night (March 15, 16, 17, 18, 19,) services beginning at 7:00. We invite everyone in the Pulaski and surrounding areas to be with us in these services. Other services are to be arranged.

Elder C. E. Darity will fill the following appointments in April.

April 4\_\_Pine Grove Church

April 5\_\_Sylvatus

April 6\_\_Harmony Grove

April 7\_\_Crab Creek

Elder L. J. Corns will be with Bethel Church the second Sunday morning in March and Pulaski Church in the evening services.

The Lord willing I will be at Spoon Creek Church 2nd Sunday morning and Loves Grove in Mt. Airy the 2nd Sunday night.

Editor

## SPECIAL SERVICES

Radnor Primitive Baptist Church at 3025 Nolensville Road Nashville Tenn. 37211\_\_\_\_will hold a special meeting beginning on Friday evening March 24, and continuing through Sunday night March 26. There will be morning, afternoon and night services on Saturday, morning and night services on Sunday. Elder Paul Jones from Reynoldsburg, Ohio and Elder Avery Land from Dunlap Tenn. will be with us among other ministers. We extend a cordial welcome to all. If you can attend (out of town visitors) please advise us by writing the church at the above address.

## FIFTH SUNDAY SERVICES IN APRIL

Hint's Delight Church, Kernersville, N. C. \_\_Everyone is invited. Services begin Sat. at 2:00 p.m., also 7:00 p.m. Sunday morning services 10:00 a.m.

Mill Church, Sutherlin, Va.\_\_\_\_Everyone is invited. Sat. morning services begin at 10:30. Sunday at 10:30 a.m.

CHURCH NEWS  
Regular Services

PULASKI PRIMITIVE BAPTIST CHURCH, 4th Street, in the auditorium of the Woman's Club on the 1st Sunday mornings at 10:30 a.m. Every Sunday night at 7:00 p.m. Elder Roy W. Bowles, pastor

BETHEL PRIMITIVE BAPTIST CHURCH, Hiwassee  
2nd and 4th Sunday mornings at 10:30 a.m.  
Elder Roy W. Bowles, pastor

INDIAN CREEK PRIMITIVE BAPTIST CHURCH, Indian Valley  
1st, 2nd, 3rd, and 5th Sunday mornings at 10:30 a.m.  
Elder Jethro Harris and Elder Earl Singleton, pastors

PINE GROVE PRIMITIVE BAPTIST CHURCH, 9 miles west of  
Hillsville on Route #52.  
1st and 3rd Sunday mornings at 10:30 a.m.  
2nd, 4th, and 5th Sunday nights at 7:00 p.m.  
Elder Ray Rotenizer, pastor

LAUREL FORK PRIMITIVE BAPTIST CHURCH, Laurel Fork, Va.  
4th Sunday mornings at 10:30 a.m.  
Elder Monroe McGrady, pastor

MILL PRIMITIVE BAPTIST CHURCH, Sutherlin, Virginia  
1st and 2nd Sunday mornings at 10:30 a.m.  
Elder R. F. Kidd, Jr., pastor

HARMONY GROVE PRIMITIVE BAPTIST CHURCH, Hillsville, Va.  
2nd Sunday afternoon at 2:00 p.m. & 4th Sunday night-7:00  
Elder W. L. Gardner, pastor

NEW HOPE PRIMITIVE BAPTIST CHURCH, 5 miles north of  
Hillsville on Rt. 221  
4th Sunday afternoon at 2:00 p.m.  
Elder Allen Easter & Elder Reuben Hawks, pastors

CROSS ROADS PRIMITIVE BAPTIST CHURCH, Baywood, Va.  
Sunday after the 3rd Saturday at 11:00 a.m.  
Elder C. C. Sawyer & Elder Reuben Hawks, pastors

Psalm 134-Behold, bless ye the Lord, all ye servants of  
the Lord, which by night stand in the house of the Lord.  
Lift up your hands in the sanctuary, and bless the Lord.