

PRIMITIVE BAPTIST MESSENGER

PULASKI, VA.

July, 1967

Hear The Primitive Baptist Hour Sunday Morning
at 8:30 on WHHV 1400, Radio, Hillsville, Va.
at 8:30 on WPUV 1580, Radio, Pulaski, Va.

How beautiful upon the mountains are
the feet of him that bringeth good
tidings, that publisheth peace; that
bringeth good tidings of good, that
publisheth salvation; that saith unto
Zion, Thy God Reigneth! Isaiah 52:7

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ANGELS

The Angels are created beings,
They were also elected of old;
They were chosen of God for a reason
The half has never been told.
We see them bringing messages,
To our father's in ages past,
They were sent to faithful Abraham,
But Sarah only laughed.
They were sent from heavenly glory,
It was God's sovereign will,
Their message was unbroken,
Till the promise was fulfilled.
I now see Gabriel coming,
Comes sailing through the skies,
He come to Zachariah and said,
The Lord has heard your cries.
Thy wife Elizabeth shall bear a son,
He shall be among the great,
The voice of one, crying in the wilderness,
To make the way in the desert straight.
The same angel came to Mary,
Her abode was among the hills;
Thou shalt bear on this earth a Saviour,
Thus determined by God's will.
His name shall be called Jesus,
Wonderful, Counselor, and King;
He shall save His chosen people,
And they His praises will sing.
In heaven their praises will ring.
I see a heavenly host, appearing,
And joining with Gabriel and still,
Saying glory to God, in the highest,
On earth peace and to men goodwill.
An angel once came to Peter,
His feet fast in the stocks,
Arise, bind on thy sandals,

The gates will not be locked.

He came to a house in the city,
Where the church for him, was in prayer,
He knocked on the door and His voice,
A damsel affirmed he's there.

I now see another angel,
Execution of death in his hand,
To smite the first born in every home,
In all of Egypt's land.

But wait, I see a chosen race,
In the land of Goshen found,
Who were preserved by Providence,
While fire, and hail rolled on the ground.

But hush! An angel is coming,
To execute death on my frame,

I know not his size nor his number,
But I know that death is his name.

I know not the day, nor the hour,
But it's certain he soon will appear,
To take me from earthly existence,
From this mortal life, and career.

But, I now see a band of angels,
Carrying a poor beggar home;

To rest in Abraham's bosom,
No more to beg for a crumb.

I can't mention all the angels,
So many flying we see,

But I see one mighty angel,
With one foot upon the sea.

Just one foot upon the waters,
The other was upon the land,
And cried, time shall be no longer,
Raised high his powerful hand.

His voice was loud, like a lion,
A rainbow upon his head so bright,
His feet like fire pillars,
His face shown bright with light.

I now see thousands of angels,
Their sound I can almost hear;

Coming after the vessels of mercy,
In heaven they'll know no fear.

Oh! Won't it be wonderful in glory?
The ransomed from earth will sing,
Redemption through Christ the Saviour,
A song the angels cannot sing.

But the angels will sing in glory,
Their voices in anthems will ring,
We'll all sing praises together,
While the Lord still reigns as King.

- Elder Walter Evans

Psalms 111:9 "He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name."

As from time to time we are asked why Primitive Baptists do not use the title "Reverend", for their ministers, I would like to briefly give my views on the matter. First, and foremost, the word appears one time only in the entire Bible, Psalms 111:9.

If you will notice, the verse in which it appears is, in fact, three complete statements. Being separated by colons rather than periods, would indicate that the three statements have relationship to each other, to the extent that it takes all three to complete the fact stated.

First, "He sent redemption unto his people..." This is a wonderful declaration of the work of Christ, for Peter tells us "... ye know that ye were not redeemed with corruptible things... but with the precious blood of Christ...". Paul wrote, "Christ hath redeemed us from the curse of the law...", also, "Being justified freely by his grace through the redemption that is in Christ Jesus ...". These, and a great many other scriptures, make it crystal-clear that in Christ Jesus,

our Lord, the only incorruptible substance and person to ever hallow this earth, the prophesy was eternally fulfilled, "He sent redemption unto his people..."

The second statement then is given to explain why he sent him; "He hath commanded his covenant forever..."

Simply because it pleased God, he sent his own Son, to suffer, to bleed, to die, in your stead, and I trust, in mine. When we consider the condition of man by nature that he is corrupt, vile, dead in sin, speaking lies, swift to shed blood, having no fear of God before him, all gone out of the way, even the rankest Pharisee or Armenian can make no valid claim to having found any other reason for God having sent Christ than the precious covenant of Grace. He made this lovely determination before he made man, and thank God, he fulfilled it in Christ our Lord, for this reason; no other was necessary!

The third statement is simply the end result of the first two. Because God made a covenant, and sent redemption unto his people, his holy name is to be revered. If a love so great as to cause the giving of the Son of God for us, is the basis upon which we declare his holy name to be "revered", it ill behooves any man to assume the title.

It was reserved in its biblical usage for reference to our mighty God, and I would strongly suggest we today so use it.

In love,
Elder Reuben Hawks, Jr.



Mill Church, often called Old Mill Church, because it is among the aged and is primitive in faith, doctrine, and practice, is located in Pittsylvania County about 15 miles East of Danville, Va. on highway 729. This is one of the oldest churches in southside Virginia constituted in 1770 just prior to the Revolutionary War. Her first pastor was Elder J. Creel. Surely Mill Church must be a planting of God's own hand, preserved and kept by Him through the many storms of life. Christ is her Divine Head, the foundation, chief corner stone, her guide and keeper. She is yet content to follow the ordinances and examples which Christ set up while here in the world. He said "Upon this rock I will build my church and the gates of hell shall not prevail against it". All down through the ages Mill Church has been a resting place for God's children. She has been a shining light. Christ lights this city and the pathway of those who walk in His footsteps.

There is some history in the present building, yet it is not the original one but stands on the same ground. We have been told that the first building was of logs, had

the earth for a floor, and rocks and stumps for seats. Slaves were among the membership there in those days and are buried there.

Mill Church has stood firm all these years on the fundamental principles of doctrine and practice of the Apostolic Church (salvation by grace). In 1832 some opposed and rose up against these truths. They tried to bring in eternal salvation by works, foreign missions, Sunday schools, etc. Mill Church would not tolerate such antibiblical ideas so a split resulted. Mill Church stood firm. This division did not root up the planting of God. She lost only eight members. The eight went out and set up a church of their own and it is now identified with what is known as the Missionary or Southern Baptist.

Later in the year of 1924-25 another false theory arose to confuse and disturb the worshipers at Mill Church. It was a doctrine which taught that God predestinated every act of man, the sin that he commits as well as the good that he does. Mill Church could not go with such as teaches that God is the author of sin as she believed it not. Mill Church stood out against this false doctrine and although there was a division among the Baptists, she hardly had a scar. She lost 3 or 4 members. She has moved steadily on through all these trials for God has been her keeper and has been worshipped there 197 years.

Prior to 1900 Elders Dix, Jesse Woodson and James Samuel Dameron served as pastors. Later, Elder Thomas N. Walton of Danville, Va., served until his death. On the second Saturday in March 1916, Mill Church elected Elder J. R. Wilson as pastor. He faithfully served her for 47 years until his death in July 1963. He devoted over 60 years to God's service. He often said that his work among the Baptists had been a "labor of love". In March 1965, Mill Church

called Elder R. F. Kidd, Jr., as pastor which he now faithfully serves. Mill Church is prospering and growing under Elder Kidd's care. Eleven of God's dear children have been added to the church since he was called as pastor. The Lord has been good and gracious to her. May she continue to be a resting place for the weary travelers many years to come even until Christ comes to call her home.

Many of our church records prior to 1910 were destroyed by fire; therefore, we realize our history is not complete.

Written by Ollie Thompson
and Gracie Alderson

And whosoever will, let him take the water of life freely. Rev. 22:17.

The above text is the latter part of the verse, which says, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The lesson is so clear how could we miss the work of grace. Yet the doctrines of men teach to the world, whosoever will may come. The truth of the verse is [the Spirit and the bride (church) say, come. he that can hear, he that is thirsty, he that has the will, let him take the water of life freely.]

Man's will is bent to destruction, because of man's free will, all men were plunged into death by the transgression of Adam. The carnal mind is said to be enmity against God: Rom. 8:7. There is none righteous, there is none that understandeth, there is none that seeketh after God, Rom. 23:10-11. Need more be said of man's depravity? Can man choose God when dead in sins? By no means.

How can one will to choose right, that has only a will to do wrong? Can man change his condition, when he is satisfied with that condition, and hates

God and righteousness? Let the scriptures answer- "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

Let us see the definition of will. It is the faculty or power of the mind by which we determine to do or not to do. Therefore, we say that Adam of his own volition, or his own free will transgressed the law of God. So man's will comes out of a cold stony heart. The heart is the chief organ of life. The heart stands for man's entire moral and mental activity. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:" Math. 15:19.

It is quite evident that man is in sin, away from God, and lest His marvelous grace gives one a new heart, and thus a will to bring forth praise to God, man cannot and will not choose to do good. For he is accustomed only to do evil. So God alone is honored, and given all glory, for salvation is of the Lord.

The one's who received Christ in John's gospel were those born of God. John 1:12-13.

In the letter to Philippi, the apostle admonished the church to work out their own salvation with fear and trembling. "For it is God which worketh in you, both to will and to do of his good pleasure" Phil. 2:13. It is God which gives a desire to serve him. God's people are a willing people in the day of his power. The work of the Lord in regeneration is effectual and sure. The doctrines of men are laid low by the teaching of the sovereignty of God. Man is put in dust and God exalted in praise when the children of God come to a knowledge of the truth.

Briefly, let us analyze the original text "And whosoever will, let him take the water of life freely." Blessed are they who have a spiritual hunger and thirst, for it is of the Lord. "Blessed are they which do hunger and thirst after righteousness". Editor

TRADITION

"And He said unto them, full well ye reject the commandments of God, that ye may keep your own tradition." St. Mark 7:9.

I feel there is a great lesson taught in this chapter for God's people if they would study it carefully. First, we must find out what the word "tradition" means. Webster tells us tradition is "The delivery of opinions, doctrines, practices, rites, and customs from father to son, or from ancestors to posterity: the transmission of any opinions or practices from forefathers to descendants by oral communication, without written memorials. A statement, opinion, or belief which has been handed down from one generation to another without the aid of written memorials: knowledge or belief transmitted orally from age to age".

And may I say where Webster says without written memorials, certainly means without Scriptural proof. So you see why Jesus said in the 8th verse,

"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do."

It does not mean that these things mentioned are the only things that can become a tradition to us. I believe that many good brethren have adopted things they thought were good for the Church at that time but in later years proved destructive to the cause of Christ, causing confusion and separation among many good brethren. In so doing, it has driven many children of God away from the Church who could have been a great blessing and profitable to the Church of Christ. May we pray for the guidance in this so great a cause and strive to follow the Scriptures with an open mind so we may have a clear understanding of the teaching of God's word, and set our house in order to function as a New Testament Church.

There has been a belief among our people that we should not encourage young people in the Church. I have found out that there are many young people today who want to know more about the truth and what our people stand for in the Church, and what the doctrine of election and predestination means. I feel that we quote these Scriptures and do not take enough time to explain them so they can understand them. May I take the time to explain these two passages?

Election- In theology, election means choice as the objects of God's love, predetermination of God, by which persons are distinguished as objects of mercy, become subjects of grace, are sanctified, and prepared for heaven.

Predestination- In theology, to predetermine or foreordain; to appoint or ordain beforehand by an unchangeable purpose. Predestination or foreordination, has nothing to do with the wicked acts of men.

These definitions by Webster should prove to the child of God that the Primitive Baptists are standing for the true doctrine of the Bible. You see that we have the greatest news to tell God's humble children everywhere. We can preach the doctrine of election, special atonement, the final preservation of the saints in Glory, and the gospel duty of the children of God here in the world without fear of contradiction. We can teach a full gospel declaring there is a duty for them here in this world in order to have a full Christian life to glorify their Lord as King of kings and Lord of lords and praise His great name forever.

We cannot worship God by traditional customs for Christ taught that so plainly, to the woman at the well of Jacob. What I mean is, we cannot worship that will be acceptable in His sight by tradition. We find this wonderful lesson taught in St. John, 4:19-24

"The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in

this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him, God is a spirit: and they that worship him must worship him in spirit and in truth."

So we see in this lesson there is no set rule nor place to worship God to be acceptable with him. I believe that the child of God can worship him anywhere when they feel his presence but I feel they ought to seek after the guidance of His Holy Spirit when they go to Church and try to erase from their minds every worldly thing, and go in much prayer and in reverence to His Holy name. They should show forth praise for His marvelous grace, for as many as are led by the spirit of God, they are the sons of God. We should hold our services in such a way that they who are of the contrary part will have to say that these have been with Christ.

It is my earnest desire to see Zion prosper and bloom as a rose and be as wells of water in a desert place for surely the Lord said,

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Isaiah 41:17-18.

Oh, how wonderful our Lord is to His people! How many times they come to a place like this! They can not find any water in the pleasures of the world, but

can turn aside and go to the house of the Lord and meet with His people to sing the sweet songs of Zion with grace in their hearts, to pray together and sit under the gospel of grace and feel the Lord is near. It makes all of the burdens vanish and our hope is brighter and Heaven is a little nearer. O praise His Holy Name for ever and ever.

I feel that our people need to stand behind the ministry with full support to see that their needs are taken care of so they may put their full time to this great labor, to feed the flock of God over which the Holy Ghost has made them overseers rather than lords over God's heritage- to feed them with a balanced diet so they will grow strong in the power of His might and be more spiritually minded - to teach them that they are in Christ Jesus the Lord and should as such show forth His praise in the world.

Elder F. R. Moore

MEMORIES of the month.....

I enjoyed being with Spoon Creek, Martinsville, Old Mill, Danville, Community and Good Home Churches during the week and including the third Sunday in June. Truly the Lord was with us in our efforts each night. I rejoiced to see these brethren again and to find them prospering in the Lord's vineyard.

Elder B. A. Harter, from the state of Florida was with Bethel Church the 4th Sunday morning. He was blessed to preach very ably. Following the service Sister Lou Ann O'dell came asking for a home in the church. She has manifest such an humble spirit for several months and the church greatly rejoiced when she came forth. The baptizing was held Sunday evening. Elder Harter

preached at New Hope Church near Hillsville in the afternoon services. This was a very good service with a good attendance. We returned to Pulaski Church Sunday night where a large crowd heard a very able discourse, as the Lord blessed us in such a wonderful way. Monday night concluded Elder Harter's appointments at Indian Creek Church. The Lord was very present from the first song. I speak of each service as though it were outstanding, because it seemed they were. Each congregation was attentive and rejoiced much in the Lord's blessings on this occasion.

The Lord has indeed blessed the churches this past month with these ingatherings: Bethel Church baptized 1 on the second Sunday and 1 on the fourth Sunday, 7 were baptized into the fellowship of Indian Creek Church on the third Sunday, 3 were baptized into the fellowship of Harmony Grove Church, June 11, 2 baptized into the fellowship of Maple Shade Church, June 4 and 5 were baptized into the fellowship of Saint's Delight Church during the month of June. Truly, we can but rejoice in the Lord as we hear of the gracious manifestations of God's grace with our churches.

Elder Ray Rotenizer is now conducting the Primitive Baptist Hour on WHHV in Hillsville, Va. I hope the people in the area will support the broadcast so it can continue.

In order to improve the print in the paper we have purchased a very expensive piece of equipment. Donations for this purpose will be greatly appreciated, and make our burden much lighter at the present time.

Editor

Subscribe to the Primitive Baptist Messenger. \$2.00 per year. Send a sample copy to a friend.

DEATHS

The Harmony Grove Church in Hillsville, Va. was saddened on May 28, upon the passing of their oldest member, Sister Irene Hill, Age 91. Services were conducted at the church on May 30.

Elder Robert Lee Campbell, 43, Oliver Springs, Tenn. died at 1:30 p.m. Saturday, April 8, 1967 in the university Hospital in Birmingham, Alabama, following heart surgery.

He was a veteran of World War II. He joined the Primitive Baptist Church at the age of eleven and had been an ordained Elder 17 years at the time of his death. He was the pastor of the Harriman Primitive Baptist Church in Harriman, Tenn. and Davis Creek Primitive Baptist Church in Speedwell, Tennessee at the time of his death.

Elder Campbell is survived by his wife, Mrs. Billie L. Campbell; four sons, Robert C., James T., Roger L., and Jack R. Campbell; one daughter, Judy L. Campbell, all of Oliver Springs.

The funeral services were held Tuesday, April 11 at 2 p.m. in the chapel of Sharp Funeral Home in Oliver Springs, with Elder Jerry Hennessee officiating.

Burial was in Anderson Memorial Gardens in Clinton, Tennessee.

Harriman Primitive Baptist Church
Elder Art Godfrey, Moderator
Josephine McGhee, Clerk

REGULAR SERVICES

PULASKI PRIMITIVE BAPTIST CHURCH Pulaski, Va.
4th Street in the auditorium of the Women's Club
on the First Sunday mornings at 10:30 a.m. Each
Sunday night at 7:00 p.m. Elder R. W. Bowles, pastor

BETHEL PRIMITIVE BAPTIST CHURCH Hiwassee, Va.
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 6 miles north
of Hillsville on Route #52. 1st and 3rd Sunday
mornings 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
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
2nd Sunday afternoon at 2:00 p.m. & 4th Sunday
night at 7:00. Elder W. L. Gardner, pastor

NEW HOPE PRIMITIVE BAPTIST CHURCH 5 miles north
of Hillsville on Rt. #221. 4th Sunday afternoon
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

GALAX PRIMITIVE BAPTIST CHURCH Galax, Va.
2nd Sunday mornings at 10:00 a.m. and Sat. night
before at 7:30 p.m.
Elder C. C. Sawyer and Elder F. R. Moore, pastors