

# PRIMITIVE BAPTIST MESSENGER

PULASKI, VA.

AUGUST, 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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The Christian Baptist

SCRIPTURAL STUDIES ....by C. E. Darity

Dear Reader:

I am enclosing for your benefit an article that I felt would be of the greatest importance to you. This is an article written by Elder E. D. McCutcheon of Greenwood, Miss. Please accept this with my full endorsement. I shall be writing more for you personally, but I could not pass up this opportunity for each of you to have this article in your paper.

"The Doctrine of Sovereign Grace"

In this century, many have forgotten that God is a Sovereign: That He is king of the universe;.. a king who can do no wrong; one who will call every man into judgment,.. either in this world or in the world to come. This forgetfulness has caused men to come to the conclusion that "God is dead". When men believe that God does not exist, they care little about theological truth, and have no concern about the consequences arising from their wicked deeds. The forces of evil have so downgraded God in men's minds that crime is increasing sharply, and unless this trend is stopped America will cease to be the land of the free. Satanic forces will have triumphed and we will have become as 'Sodom and Gomorrah'.

In every nation when the doctrine of sovereign grace has been believed, crime has decreased, reverence to God has increased and men truly endeavour to worship in spirit and in truth. Perhaps it is time for us to re-examine this glorious doctrine, which runs like a golden ribbon through the whole history of Christianity.... May it once more emerge in all its resplendent beauty to the praise of the most high God, for His wonderful works toward the children of men.

God, the Sovereign, being responsible only to self and capable of fulfilling every desire (Isaiah 46: 9-10), having all knowledge from eternity of all that

shall come to pass, of all people and events (Isaiah 40:13-14; Acts 15:18), loved a great multitude of people before they ever existed (John 17:23-24), wrote their names in the book of life (Psalm 139:16; Rev. 17:8) and because of this everlasting love (Jer. 31:3), which was not extended to all (Gen. 4:5; Mal. 1:2-4), made a covenant with Himself (Father, Son and Holy Ghost) called the everlasting covenant (Psalm 111:9; 2 Sam. 23:5). This covenant was God's plan for bringing all whom He loved into His divine presence for their good and His glory (Isa. 43:1-7). It is said to be made with "Israel", the name given to God's spiritual family; they who are Jews inwardly (Rom. 2:28-29; 9-6), although it was unconditional on their part. In this covenant agreement was made for 'God the Son' to be the Redeemer by which all that He loved would be reconciled, bought out of sin (2 Cor. 5:18; 2 Tim. 1:9). The Holy Spirit agreed to be the administrator of the grace by which all that God loved would become partakers of the blessings of the covenant. This He would do by baptizing them into Christ (1 Cor. 1:30; 12:13), writing the law of God in their hearts and minds according to the terms of this grace covenant, called new by the prophet Jeremiah, because it had not yet been manifested (Jer. 31:31-33), regenerating them (John 3:3-8), and sanctifying them (2 Thess. 2:13).

Jesus was the seed promised to Abraham (Gal. 3:16) in Whom all the families of the earth were to be blessed (Gen. 28:14). Not all in every family would be blessed by this promise (Jude 4), but some out of every family would be redeemed to God by the Blood of Christ (Rev. 5:9-10). These are called the elect of God (1. Peter 1:2), and are said to be predestinated to be conformed to the image of His Son (Rom. 8:29).



Nowhere do we find where God predestinated all events, it is "whom He did predestinate". This election and predestination was not based upon any future acts of gospel obedience (2 Tim. 1:9) and even reached to those who are enemies to the gospel (Rom. 11:28). This explains the great mystery (to some) why prehistoric peoples (Palaeolithic and Neolithic Ages) believed in a future existence. Some of every people on earth have believed in a state of bliss in the future even if the picture is sometimes distorted, as it is with Buddhists and their belief in Parinirvana.

God chose (elected) His people to eternal life (Eph. 1:4), legally adopted them into His family (Jer. 3:19; Rom. 8:14-16; Gal. 4:6; Eph. 1:5) predestinated them to be conformed to the image of His Son (Rom. 8:29) and by these acts was said to promise eternal life before the world began (Titus 1:2). All of God's acts, which took place before the creation of man, with the ultimate rapture of men in view, were concluded despite the fact that God knew man was going to sin and plunge himself and all his posterity into ruin (Gen. 3:6).

When man sinned and was driven from his earthly paradise and forbidden to enter it again (Gen. 3:22-24) he had become totally depraved, dead in trespasses and sins, utterly unable to act in any sense in the spiritual realm (Rom. 3:10-19; 5:12, 1 Cor. 15:22). All men had become enemies to God, without hope and strangers to the covenants of promise, aliens and without God in the world (Eph. 2:12), not subject to the spiritual law of God (Rom. 8:7), not able to receive the things of the spirit (1 Cor. 2:14), not fit subjects for the gospel (1 Cor. 1:18) not in possession of faith, which is a fruit of the Spirit (Gal. 5:22); therefore the gospel is of no value to them. (Heb. 4:2).

God seeing them in this depraved condition did for them that which they could not accomplish by their own efforts (Ezek. 16:3-14). He, knowing that there would be none to help (Esa. 63:5) brought salvation by His own arm. He gave all whom He loved to the Son (John 17:2-6) as a future bride (Rev. 21:9) which Christ calls His sister (Song of Solomon 4:9-10), the relationship having been made by adoption, because the new birth had not taken place for many as they had not yet been born naturally. Christ being the elder brother, a near kinsman, had a right to redeem the fallen bride (Ruth 3:12-13) and an obligation to do so by reason of her being espoused to Him (Isa. 54:5, 2 Cor. 11:2) and all her sins being laid upon Him (Isaiah 53:6). He was qualified because He was the sinless Lamb of God (John 1:29, Heb. 4:15). He was a Priest (Heb. 4:14) who had a body to offer (Heb. 10:5) that the law would accept (Heb. 10:9-10), and He entered once into the Holy place; thereby obtaining eternal redemption for His bride (Heb. 9:12). Therefore, every one whom God set apart to a holy use in glory has been made legally perfect forever, so far as the law of divine justice is concerned (Heb. 10:14; Col. 2:14). All the legal work has been done, assuring that the will of God will be executed according to His divine plan (John 6:39; 5:21; Gal. 1:4), but in order for this will to function perfectly, as it does, there is a vital work which must be performed (John 3:7).

This vital work is assigned to the Holy Spirit, who agreed in the covenant to assume the administration of grace to every legal heir by quickening them (Eph. 2:1; John 3:8) giving them a new nature by making them new creatures (2 Cor. 5:17); writing God's laws in their minds and hearts (Heb. 8:10); translating them into the kingdom of Christ (Col. 1:13); giving them faith (Eph. 2:8); making them vital sons (1 John 3:1-2). This new nature is called

blessed and described by Jesus (Matt. 5:3-10).

The heir of grace can no more resist the call of the Holy Spirit than Lasarus could have refused to hear the voice of Jesus when he had been in the tomb for four days (John 5:25; 11:43). This effectual call is not according to our will or works, but according to His purpose and His grace (Titus 3:5; Rom. 9:16), consequently every legal heir, every one whom God loved will be sanctified by the Holy Spirit (2 Thess. 2:13) regardless of his status here in the world. (1 Pet. 1:1-2; 1 Cor. 1:2; John 6:37). This includes everyone who dies in infancy (Matt. 19:14; Mark 10:14-15), the idiots (Isa. 35:8) and the insane; those who dwell in the uttermost parts of the earth who have a desire for righteousness (Psalm 139:8-10; Acts 10:35).

The work of the Spirit does not cease with His effectual calling. He is the comforter present in the world today (John 14:16-18) and is always present when two or three are gathered together in His name (Matt. 18:20).

Those who have been effectually called by the Spirit (Acts 2:39) have been given eyes to see and ears to hear (Matt. 13:11-16; Eph. 1:18). The gospel is now profitable to them, as they have been given faith to believe it (Acts 13:48; Heb. 4:2). It tells them that they have been set free from the law of sin and death and have come under law to Christ (Rom. 8:2; 1 Cor. 9:21). Their sins have been laid on Christ (Isa. 53:6); have gone before them into judgment (1 Tim. 5:24), but they must now appear (daily) before the judgment seat of Christ to receive the things done in the body, whether they be good or bad (Rom. 14:10; 2 Cor. 5:10). The gospel also tells them that they have an obligation to become obedient to every commandment that God has given,



not only to the moral laws which are binding upon all men, including infants (the age of accountability is not taught in scripture), but also to the laws of His kingdom.

They are told that repentance and baptism is granted to every one who has been quickened by the Holy Spirit (Acts 10:47), who thirsts after righteousness (Isa. 55:1); (Rev. 22:17) and who is now become an Israelite (Jew) spiritually (Rom. 2:29; Acts 5:31). They are admonished to repent and believe the gospel (Mark 1:15); to be baptized and wash away their sins (Acts 22:16); to repent and be baptized in the name of Jesus Christ for the remission of sins (Acts 2:38); that he that believeth and is baptized shall be saved (Mark 16:16).

All these acts of obedience are for those who have been born of God (John 1:12-13) so that they may be sealed with the Holy Spirit of promise (Eph. 1:13); in order to receive the answer to a good conscience before God (1 Pet. 3:21); that they may be saved from many doubts and fears and to myriad joys and much happiness in the organized phase of the kingdom here in the world. This invitation is to whosoever will come (Acts 13:26; Rev. 22:17), to all who are thirsty (John 7:37), to all who believe (John 3:16), to all who press into the kingdom (Luke 16:16). Only a few of God's children are privileged to find this way which Jesus called difficult and narrow (Matt. 7:14); which Isaiah called the highway (Isa. 35:8). This is in sharp contrast to the multitude who will live in eternal glory (Rev. 7:9).

This narrow way is the phase of the kingdom which the Christ appointed to His disciples as their place to sit down and eat and drink while here in this world (Luke 22:29-30). This phase of the kingdom is the local church (assembly) to which men

are added by the Lord (Acts 2:47) after they have heard the truth and are pricked in their hearts... (Acts 2:37); the local church thereby becoming the center of their spiritual affections the place where their love and delight is anchored. All gospel obedience pertains to this phase of the kingdom, and in order for men to receive it, they have to sell all that they have (false ideas and practices) and buy, yet without money and without price (Matt. 13:44; Isa. 55:1). The land of Canaan was the type of the gospel church, and as it was only entered by those who are doing His commandments have a right to its blessed estate (Rev. 22:14).

Men may fall from this phase of the kingdom, since it is entered by volition (2 Pet. 1:10; 1 Cor. 9:27; 10:5; 10:12). Even if they should fall from this phase, should become castaways from the assembly, should walk in the broad way which leads to destruction of the body (Matt. 7:13; 1 Cor. 5:5), yet they are still in the hand of God and will never eternally perish (John 10:28-29). They have been translated into the kingdom which God appointed unto His Christ (Col. 1:13; Luke 22:29), the eternal phase which embraces every one given to the Son (John 10:29; Heb. 2:13), whose names were engraved in the palms of His hands (Isa. 49:16). He was made wisdom, righteousness, sanctification and redemption for them (1 Cor. 1:30). All their iniquities were laid upon him (Isa. 53:6), and God was satisfied (Isa. 53:11). He will finally deliver all whom He loved (Eph. 5:25-27; Romans 8:28-39) all God gave Him, ..... to be with Him forever (Matt. 25:34; 1 Thess. 4:17) because they have been made perfect forever by the atonement of Jesus Christ (Heb. 10:14; Rom. 5:10:11).

The doctrine of sovereign grace gives all the glory to God to Whom it belongs, and all the honor.



to men who desperately need grace and not justice. What a wonderful story of love and redemption, and how sad it is that so few believe and enjoy its blessedness here on earth. How merciful is the God of Heaven and earth, to tolerate men denying His wondrous doctrines, allowing them to walk in disobedience, suffering them to believe the doctrine of Satan, and yet forgiving them through the blood of His only begotten Son. No wonder His chastening hand falls so heavily on people who have access to His wondrous truths, and yet will neither believe nor obey them.

May we awake and turn again to His word and His laws, that our great land may be healed (2 Chron. 7:14).

Elder E. D. McCutcheon



**Saints Delight Church**

Saints Delight Church is located in the Sedge Garden Community of Forsyth County, N. C., between Winston-Salem and Kernersville. It is on

Saints Delight Road, off Linville Road which connects Highways #150 and 421, or Interstate 40. Services are held on the second and fourth Sunday mornings at eleven o'clock. Visitors are always welcome.

The first movements made towards building a church at this place was by R. F. Linville, seeing the necessity of having a house of public worship for the Old School or Primitive Baptists and their friends in this section. He communicated his thoughts to I. P. Robbins, who agreed with him on the matter, whereupon they drew petitions for subscriptions to have a house built as soon as possible. A tract of land was given by R. F. Linville. Three petitions were drawn up on the 22nd day of January 1871, after enough subscribed to make a start. The work commenced but progressed very slowly. But by the mercy and grace of God, the work continued to go on at intervals until in 1874, the last day of March, Elder Alexander Moran and Calvin Blackburn preached in the house, it being the first preaching delivered there. Elder Moran spoke very hopefully of the place, that he felt strongly impressed that God would plant a vine there and establish a church which would be for the convenience, comfort, and consolation of His children who believed in Christ for years to come. He had large and attentive congregations, and many of them seemed very much interested and concerned.

Next the churches at Abbotts Creek and Graham received it as an arm of each, it being nearly intermediate between them and members from both churches sat together and received members.

Elder L. I. Bodenheimer and T. S. Ring were the first to hold regular preaching here, and the

time chosen was the second Sunday in each month. There were generally very large and attentive congregations. The church at Graham granted that the association due her be held with her daughter, Saints Delight, which was accordingly held at this place commencing Saturday before the third Sunday in May, 1875. An immense convocation of people convened at this time and place, many delegates from sister churches of the Mayo Association, a goodly number of preaching brethren who seemed to speak in the Spirit and power of the Gospel.

Brother I. P. Tobbins was the first member received here by experience and baptism on May 10th, 1874. Eolia M. Linville was the first buried at this place on the 5th day of November, 1875.

It was voted to build the second church in April, 1905 and it was completed the same year. The third and present church was built in 1952 and the first service was held in November. The present membership is 171.



1905

The first pastor was Elder L. I. Bodenheimer who served until 1889, the second was Elder P. W. Williard who served from 1889 to 1926, the third was Elder J. A. Fagg who served from 1926 to 1956, and the fourth is Elder B. O. Leonard who has served since 1956.

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### "To Differ"

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it why dost thou glory, as if thou hadst not received it?" I Corinthians 4:7

To differ is to be unlike, to disagree. In the book of Exodus 11:7, we are told that not even a dog should move his tongue against the children of Israel, that



they might know that the Lord doth put a difference between the Egyptians and Israel. So there is a sense in which God makes a difference. We are sure He makes a difference between the obedient and the disobedient, and those that they themselves put a difference between holy and unholy, and between unclean and clean.

The lesson in the scripture here is that Paul was chiding the Corinthians for yet being carnal, because there was envying, strife, and divisions among them. One had his preacher, and another his preacher. He was rebuking them for their good, that they might learn not to think of men above that which is written, that they should not be puffed up one against another. When one becomes puffed up he is full of empty praise, and deceitfully large. When we see one that looks down upon or, turns a cold shoulder unto those that worship God in sincerity, then it is a good sign of being puffed up, and they differ one from another for no good reason.

"Now what hast thou that thou didst not receive?" These differing Corinthians (factions) were acting as if they held a monopoly or special right in some way because some were saying, "I am of Paul, others I am of Apollos". When Paul first began to write to these people, he began by saying, "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Now we see that Paul did not make any difference between these people, because they were all called to be saints by the grace of God. He further states in the 12th chapter and the 13th verse, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one spirit."

The question was ended by - "Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Every good and perfect gift comes down from above. All that have been quickened and made

alive have received it the same way, and that is by sovereign grace. Then it is wrong to glory in any blessing or mercies received from God, as if it was not received from Him, and to act as if in some way we received it of ourselves. In conclusion I wish to say, let us from here on out, as Brethren be careful how and what we differ about, and who, and what we glory in.

With Love to all, Kemp Walker

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### Memories of the month. . . . .

On the 4th and 5th of July I was with the Little Flock Church in Amelia County, Va. Elder Frank McCarty came by the first night and took part in the preaching service. Everyone rejoiced in a wonderful discourse.

I then went on for two nights at the Tidewater Church in Norfolk, Va. This is a young church and a very lovely band of Baptists. Those visiting this coastal area, or having family or friends in service there that would like to know who to contact, I will gladly give any information upon request.

I was also with the Love's Grove Church in Mt. Airy, N. C.

The week following I visited the churches in Salisbury, N. C., No Creek, White Oak Grove, Saint's Delight and Walnut Cove, N. C. Sunday evening, Pine Ridge Church. These were all wonderful services. I enjoyed so much being with Elder Moore, Elder Langham, Elder Draper, Elder Leonard and many others.

I returned home to Sunday night service at Pulaski where we met early on the river bank for the baptismal service of Brother Frank Moore.

We were made to rejoice at the news of six-year-old Brother Dale Weavil uniting with Saints Delight Church. On the Second Sunday morning in July, the church met at the pool for the baptismal service of Brother and Sister Kenneth Manuel. After singing and prayer, young Brother Dale came forward expressing his de-

sire to follow Jesus in the pathway of obedience. He was gladly received and baptised along with the others. It is always a joy to hear of the Lord's dealing with young children as well as older ones. We should never forget the words of Jesus: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

I enjoyed Thursday and Friday night before the 4th Sunday in West Virginia with the Montcalm and Ronsford Churches.

Following the 4th Sunday, I left for services in West Tennessee beginning in Smithville, Tenn. I went on to Elder Newton's home and visited two churches he pastors. Then onto Hohenwald, Tenn. for a three day meeting at Goshen Church. I feel these three meetings were especially blessed of our Lord. I spoke the 5th Sunday night to the Leapers Fork Church and then went to Nashville, Tennessee where I found several brethren and friends still together at 10:30. This was at the Radnor Primitive Baptist Church, a newly constituted church where Elder Earl Bates is pastor. Here I met Elder Bates, Elder Avery Land, Elder Walter Evans, Elder Milton Lillard, Elder Huff, Brother Norbert Ward and many others. After a nights rest Elder Evans and I started home rejoicing in the Lord's blessings in this part of the country.

Editor

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### Appointments

Friday night before the Fourth Sunday in August the Bethel Primitive Baptist Church will begin their annual Communion Service. Elder Elas Randall will be speaking Friday night, Saturday night and Sunday morning.

Elder Randall will speak at Pulaski Church the 4th Sunday night. Everyone is invited to these services.



## TRUTH

Whenever I search  
My heart from within,  
I wonder just why  
My life should have been.  
From out of the depths,  
My spirit doth cry—  
"Why am I living,  
And oh, what am I?"

When was it ordained  
That my life should be?  
Oh, was it sometime  
In eternity?  
There must be a purpose—  
How can I know  
What I must do—  
Which way I must go?

I look at the world—  
Its wonders I see—  
All nature is clothed  
In deep mystery.  
Life is a symbol  
That's clouded with doubt—  
I can't understand  
What nature doth shout!

My spirit perceives  
An intricate plan—  
Above and beyond  
The wisdom of man.  
The life I now live  
That seems like a dream  
Must be a small part  
Of God's wondrous scheme.

Oh, that I could tear  
This veil from my eyes—  
And stretch forth my hands  
Till they reached the skies—  
To gather the whole  
Of truth to my heart—  
To know it in full  
Instead of in part....

But, oh, who am I  
To wish to be wise?  
My poor mortal heart  
In such weakness lies—  
I cannot possess  
All spiritual things—  
I'll gather the crumbs  
That each moment brings.

And whatever truth  
Shall dawn on me here,  
I'll savor the taste  
And hold it most dear.  
The glimmers of light  
I see here and there—  
I'll cherish like gems—  
So precious and rare.

And when I have reached  
The end of the way,  
The shadows of night  
Will dawn into day—  
Each fragment of truth  
Will fall into place,  
And shine from the light  
Of God's Holy Face....

## REGULAR SERVICES

Pulaski Primitive Baptist Church Pulaski, Va. 4th Street in the Auditorium of the Woman'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, Va. Each Sunday morning at 10:30 a.m. Elder J. S. Harris and Elder E. G. Singleton, pastors

Pine Grove Primitive Baptist Church 6 miles north 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, 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 at 2:00 p.m. Elder Allen Easter and 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

Little Flock Primitive Baptist Church Located on Rt. 608 - 8 m. from Amelia Courthouse. Services 2nd Sunday and Saturday before. Elder W. C. Tuttle, pastor. R. L. Anderson, Clerk. Ph. 561-2676 Amelia, Va.

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