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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
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A Prayer For Strength

Renew me, gracious God,
And put Thy strength within
For I am weaker now
Than I have ever been!

Ah, once I thought perhaps
Someday I would be strong...
But every passing year
Has proven I was wrong!

So deeply do I feel
Dependent upon Thee!
I constantly must plead -
Uphold and strengthen me!

The more I live and learn -
The more I feel and see -
I know within myself
I'm nothing without Thee...

JHG

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"Concerning the Communion"

1st. Cor. 11:28- "But let a man examine himself, and so let him eat of that bread, and drink of that cup. 11:29- For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 11:30- For this cause many are weak and sickly among you, and many sleep."

Before the Apostle sets forth this warning, he has made clear that he is talking about the communion for he reminds the hearer, or reader, that our blessed Lord Himself instituted this precious ordinance to be observed by the church in remem-

brance of Him till He comes again. Paul tells the brethren that in so doing, we shew the Lord's death as often as we do it.

I fear that the 28th verse as recorded above, is often misunderstood and brings the reader to feel needlessly condemned, as scriptural misunderstanding so frequently does. How important it is that we prayerfully and earnestly study the scriptures and rightly divide the word of truth. "---the truth shall make you free."

Many of our brethren have set this forth to teach that we should examine ourselves to see if we are worthy to take part in this sacred ordinance, but somehow I cannot believe this to be taught for the Child of God who has been taught by the Holy Spirit to know what he is by nature, and who understands that his old (carnal) nature is with him yet and will be till he be delivered in death, finds, in examining himself, that he is unworthy yet. He knows that the same grace which called him unto life and gave him hope in God's mercy must yet be exercised over him, and that the only righteousness or worthiness he can ever claim is that of our blessed Lord and Saviour, Jesus Christ. And so, he is in a great strait. Our blessed Lord instructs him to keep the ordinances, and yet Paul tells him not to unless he is worthy, if this be the true teaching of this scripture.

However, as we consider the text in the light of the 21st and 22nd verses, we will see that something entirely different is under consideration.

The Church at Corinth had been observing this ordinance alright, but many ate because they were hungry and drank to the extent of becoming drunken at the communion. Eating and drinking to satisfy their natural appetites, they certainly were not discerning (considering, remembering, reverencing, honoring) the Lord's body. Is not this truly eating and drinking unworthily? That the spiritual

services of the church be spent on carnal desires is surely an abomination in the sight of God, both then and now.

And so, Paul is not condemning the unworthy eater for we are all such, but rather the unworthy eating.

In this day, is it not most unworthy if we should enter into the communion with our minds on worldly things, meditating not on the Lord's suffering but on some carnal interest?

We should, by all means, endeavor to turn our minds away from all worldly interest and desire, and pray earnestly for grace to reflect on the sacrifice of our Lord and what it means to us, both in the communion and all other divine service.

The great necessity of this is even more plainly emphasized in the 30th verse for Paul tells us that this is the cause for much weakness and sickness (spiritual) among us. When the church becomes worldly minded in her services, as she regularly eats His flesh and drinks His blood in a spiritual sense, she will become weaker and more susceptible to spiritual disease (coldness, lethargy, unsoundness).

Isaiah called the church "the city of our solemnity" - Should we not realize that the service of our God is a solemn and serious matter, not to be taken lightly?

May we not, dear people of God, give this serious, prayerful thought, and then come together in a more spiritual frame of mind? Amusement and frivolity may be alright in their place, but that place is not the house of God. May our joy be not in nature's foolishness, but in rapturous contemplation of the glory and majesty of our God.

In Love,
Reuben Hawks, Jr.

COME REASON TOGETHER

Come now, and let us reason together, saith the Lord Isaiah 1:18. This is not the full quotation, but surely we are to reason together on all matters. When we take all the scriptures on a certain subject, then we have to come to a reasonable answer.

We will have to agree that Judas was chosen, so was Pharaoh. "For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Rom. 9:17. We can hardly expect to solve all the questions about Judas. He was the last disciple called. A disciple is a pupil: follower who accepts the doctrine of his teacher, as in art, philosophy, or religion. Many that followed Jesus turned back on one occasion. We know nothing of Judas before he was called a disciple, and learned men and scholars seem to think that he came forth declaring himself to be a disciple. A man can have the highest gifts and even ministerial gifts to a degree, even performing miracles, and yet be a vile person. Outwardly they appear righteous, but inwardly they are as raven wolves, and as wells without water, clouds without rain.

Even though Judas was numbered with the twelve, we find no record of him doing those things Jesus commanded them to do. Jesus knew for what purpose Judas was chosen and that he would betray him, and that he was a devil. Then is it reason to believe that Jesus gave a devil power to work the works of God by the spirit of God? In the 13th Chapter of John we hear Jesus saying "And ye are clean, but not all" - "I speak not of you all: I know whom I have chosen; but that the scripture may be

fulfilled. He that eateth bread with me hath lifted up his heel against me". I speak not of you all. This gives reason to believe, that at other times he was not speaking unto Judas when addressing the twelve.

As for when the devil entered into Judas, well God is a spirit, then the devil must be also, so the devil was there all along. When we are born again, the flesh is affected, but not changed. We see this evil spirit in the small children. If we would look into the mirror sometimes to our shame we would see this spirit in ourselves.

In Matthew 27th Chapter we have the account of Jesus being before the counsel, they bound him and led him away, and when Judas saw He (Jesus) was condemned, he repented himself. A lot of people repent themselves in time of storm or difficulty, but Godly sorrow worketh repentance. The chapter before gives the account of Peter after he had denied Jesus going out and weeping bitterly. So Peter repented in a different manner from what Judas did. Matthew says Judas hanged himself, but in Acts Chapter One we have it saying "and falling headlong, he burst asunder in the midst, and all his bowels gushed out". Jesus called Judas "the son of perdition". Perdition means entire loss, utter destruction: ruin, utter loss of the soul, or of final happiness in a future state, eternal death; damnation. Matthew says "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. If Judas went to final rest and happiness, then regardless of happenings in this life it seems to me it would have been good that he was born. My final reasoning is based on St. John 6:70 "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" One of you is a devil, these are the words

of Jesus, and no plainer language could be uttered. We may as well try to explain away Election and Predestination, as to explain these words away. If Judas was ever a child of God, he became a devil. It is not reason to me for devils names to be found in the Lambs book of life. Revelation 12:7-8-9 tells of a war in heaven, and that old serpent called the Devil and Satan which deceiveth the whole world! He was cast out into the earth, and his angels were cast out with him. Nowhere do I read of where devils went to or were carried to heaven.

Even though in times past I have spent many hours searching, and meditating on this subject, I admit my reasoning could be wrong.

Kemp Walker

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Let Us Consider

Jeremiah 17:5. "Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm and whose heart departeth from the Lord." 17:7. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

Just as surely as we find ourselves trusting in man and leaning upon the arm of flesh, just that surely will we be in the above condition - "cursed" because that is the state of one "whose heart departeth from the Lord", And if one's "heart departeth from the Lord", then he certainly once walked with Him for one cannot depart from where he has never been! Many times we are unaware, at first, that we have ceased to trust in the Lord and are trusting in man - frail, weak man! Any time we look to man for anything good without seeing above and beyond him to the "giver of all good and perfect gifts", we are trusting in man.

In our services if the minister is blessed to preach the gospel, we should see not the man, but the Power beyond the man by which the blessings come!

You have a benefactor - someone has done well by you - someone has helped in time of great need - someone has spoken encouragement when you were cast down - certainly, we love the man - the person - and feel gratitude but let us not stop there! By what Power has he sought to do you good? Who holds the heart of the king in His hand and turneth it whithersoever He will? Who influences those who are our benefactors? We do not lift our eyes high enough! We walk about looking at our circumstances and at our fellowman and see no further! Look up! above and beyond man to the First Cause!

Are you in need of material or spiritual things? of counsel and advice? of anything? Go to God and spread your needs before His face. Pray to Him in secret and He shall reward you openly! Trust in Him! Then by whatever means your requests are granted, you will know that God is the giver! If we are ministered to by hands of flesh, yet shall we see God for He opens His hand and satisfies the needs of all His living creatures! Certainly, God is not to be blamed for our failures and mistakes for "God is not the author of sin" and "cannot look upon sin with the least degree". He has set before us a "blessing and a curse" - a blessing if we obey his commandments and a curse if we do not obey. (Deuteronomy 11:26-27-28). However, sometimes He suffers us to become victims of our own rebellious will to teach us a lesson. We "sow to the wind and reap the whirlwind" and "stew in our own juice"! Surely there are lessons to be learned from our experiences

along the way - that is the only way we truly learn - by personal experience and by close observation of the experiences of others.

Suppose we are in trouble - serious trouble! Perhaps what started out as a "minor" sin has mushroomed into an enormous one! A small blemish can become a festering sore! And those about us are not unaffected by our conduct. The influence we possess is like the waves that spread out when a pebble is thrown into a pool. Those near to us are affected by our good or bad behavior. When we have departed from the Lord and are brought to see our condition, we look for a way out but we cannot fail to reap what we have sown! "Be not deceived - God is not mocked"! One by one, the avenues are cut off - the walls close in - we are "hedged about" - there is seemingly no escape! We are caught in our own net, woven by our own will!

We look to the earthly sources of help about us - we turn to others and find they cannot reach our case! The "arm of the flesh" fails us! Our friends become strangers, and we are left alone in a sort of "no man's land" of the soul! Truly, when we fail to obey His commandments we are "cursed"! And when our heart departs from the Lord and we look to earthly means for our deliverance, "cursed be the man"!

But. . . . "Blessed is the man that trusteth in the Lord, and whose hope the Lord is!" Can one who is in this "cursed" condition - one "whose heart departeth from the Lord" - one who has woefully disobeyed His commandments become again a "blessed" character? "Has not the Lord said, "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked

forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon". (Isaiah 55:6-7)

Let us read now the 14th chapter of Hosea: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hand, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein".

May the Lord apply these scriptures to our hearts!
May we be brought to profit by our experiences
and trust in the Lord for He is our only hope!

JHG

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We deeply appreciate all donations recently contributed to the Messenger. Please allow ten days for delivery for all books advertised in this publication. Address all orders to the Messenger.

He Giveth More Grace

James 4:6- "But he giveth more grace, wherefore he saith, God resisteth the proud, but giveth grace unto the humble".

This tells us to whom God gives grace. The humble receive more grace from their God. As the scriptures teach, we are to grow in grace. To grow we need more grace. The Apostle Peter closed the second epistle to those of like precious faith with this admonition, "But grow in grace, and in knowledge of our Lord Jesus Christ". As we study the word of God we should also pray for that spiritual light of understanding, that we might know more of our gracious Lord.

The scriptures are addressed to the children of God that they might study. To study the Bible enables us to see how high and exalted our God is and how depraved and little we are by nature. As a father lovingly admonishes and cares for his child, so God has given His heaven born children great and precious promises.

He has promised blessings in obedience, and just as certain the rod of correction in disobedience. Notice these words of our Lord, Math. 7:7-8 "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Yes, God resisteth the proud, but never a deaf ear to the humble, who may be as the Publican, asking for mercy for a poor sinner. The proud Pharisee received the scorn and rejection of God which leads me to think of Proverbs 3:34- "Surely he scorneth the scornors: but he giveth grace unto the lowly". The Apostle Paul felt very depressed because of

the thorn in the flesh. He asked of God, who replied, "my grace is sufficient for thee". Oh, how easy it is to forget the God of mercy who is sufficient in grace.

I Peter 5:5 "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Pride is a serious disease, that can be fatal to a child of God, for his relationship with his brethren, the joy of salvation can be lost for him here in the world. So let us be mindful of the sufficiency of God, the weakness of man, and we shall be on solid ground. "Humble yourselves in the sight of the Lord, and He shall lift you up".

Editor

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Soon three years will have come and gone since the little band known as Pulaski Primitive Baptist Church was first organized on November 28, 1964. The constitution of this body was the fulfillment of desires and prayers of several who had felt strong interest in such an endeavor. During those days and on the night of our constitution, it seemed the Lord was surely in the matter! But only the future could unfold to us whether or not we were a "planting of His hand".

Now, in looking back over the days past and gone, we feel it is by His grace we are still here! The road has not been always smooth - there have been seasons of rejoicing and of sadness as there will always be for the church of God. But the Lord has been good to us! We have been blessed to meet regularly during these three years. We began with seven charter members and nine more have come to make their home with us. One among our membership was ordained to the ministry and later

granted a letter in order to serve another church.

At the time of this writing, the church has just enjoyed a full weekend of services with Communion on Sunday morning. It has been a time of rejoicing and by the grace of God, the future looks bright! At the close of services on Sunday night, one came home and is now awaiting baptism. Surely the Lord is able to preserve us and add to us according to His will and pleasure!

It was felt from the beginning that the Lord sent a minister to us through the channels of providence, and he has faithfully served us up to the present time. We have been blessed to have able ministers from various sections of the country come among us bearing the "good news" of the everlasting gospel! We appreciate the love and fellowship of our friends and members from sister churches. The church is still meeting in the auditorium of the Woman's Club on 4th Street, Pulaski, but it is our hope and expectation that soon the Lord will open up the way for a building of our own.

May God preserve us as a home for His wandering children in this world! We desire the prayers of all who feel an interest in our behalf. Please come and worship with us as often as you can.

JHG

We have letters telling of additions to the following Churches: Harmony Grove 1, Little River 2, White Oak Springs, Star, N C. 3, Mt. Olive, Roanoke 1, Galax 2, Spoon Creek 2, Good Home 1, Baywood 2, Concord 2, Danville 4, Martinsville 1, Pine Grove 7, Reed Island 1, Laurel Fork 1, Pulaski 1. We rejoice to hear of the Lord's blessings upon these Churches. May the Lord continue to bless Zion is our prayer.

Editor

We apologize for the error in Brother Kemp Walker's article last month. In the following paragraph the phrase is underlined which made the statement complete. This phrase was left out and overlooked in proof reading.

Lack Wisdom

We are told to seek and ye shall find, knock and it shall be opened unto you, yet this must be done in faith with an open mind, desiring that the will of God be done. The world by their worldly wisdom knows not God, because they preach eternal salvation by works, we know it is not by works of righteousness which we have done, but by his mercy and grace he saved us. So then the world with all its worldly wisdom lacks the wisdom that we are to ask God for.

Selected. . . .

II Peter 1:5-6-7. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

A minister once compared these scriptures to a home baked cake of many layers. The first layer is faith and upon this is placed the second layer of virtue; then, knowledge, temperance, patience, godliness, and brotherly kindness - seven layers one upon the other!

This is a homemade cake and it is a little lopsided here and there. Perhaps there is a thin spot in brotherly kindness or patience or any of the others. The imperfections of each layer represent our human errors and weaknesses but... over all this goes the icing of charity! And too, there must be

some between each layer to hold them together. Charity is spread over the top layer of brotherly kindness and down the sides until it covers the imperfections that are there!

"And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." I Peter 4:8.

Ordination

In compliance to the request of Pine Grove Primitive Baptist Church, we the undersigned presbytery met and organized by electing Elder Ray Rotenizer as moderator, Elder Roy Bowles as clerk, Elder Reuben Hawks, Jr. to lead in questioning the Church, Elder H. P. Thomas to lead in examination of the candidate, Elder W. C. Hill to lead in the ordination prayer and Elder Rotenizer to give the charge. Then the Church presented Brother Jess B. Higgins to the presbytery.

After due examination and being satisfied with the calling and that he is sound in faith and doctrine, we proceeded to set him apart to the full functions of the gospel ministry by prayer and laying on of hands. After the charge the candidate was returned to the Church. The presbytery dissolved and adjourned.

This the 14th day of October 1967.

Elder Ray Rotenizer, Moderator
Elder Roy W. Bowles, Clerk
Elder Reuben Hawks, Jr.
Elder W. G. Fletcher
Elder H. B. Thomas
Elder Ray White
Elder W. C. Hill
Elder Floyd South

Elder Paul Law of Vero Beach, Fla. informs us of a wonderful three day meeting over the first week-end. Also I have several letters from others who were present that say it was a glorious time in the Lord. I had hoped to be in this meeting but was not able to go. We are glad to hear of this wonderful meeting. Ed.

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THE DEACONSHIP..... from Autobiography and Sermons by Elder Walter Cash. (page 263)

Return to Authorized Practice

If we have deacons we want New Testament deacons in practice. As our deacons fill an office recognized by God's word, they should do it in a manner approved by that authority. If our churches have gone astray upon this subject, they will have to repent - leave off the present practices - and return to that warranted by the word of God. We may expect to find opposition. Our people may follow tradition, and when they do so, they are as loth to give up such things as others; in fact they seem in some cases to hold to them with greater tenacity, for they get to thinking of their practice as being approved of God, and, generally, what an Old Baptist esteems as coming from God he does not readily give up, for we are taught to view His teachings with greater reverence than other people do.

So we cannot expect to see a change in a few days or months, or even years; it will require patience and continued effort for the truth. But no true soldier will falter on this account. It is our duty and our high privilege, to contend for the Lord's way and word and leave the result entirely in His hand. By reading the history of ancient Israel we may see that wrong practices often found their way among them, and when they had to suffer for it,

then they would be induced to put the evil away from them. May we not hope the Israel of our God will arise now and put every evil way behind her, and trusting in the God of Abraham, take His law as the only rule of faith and practice? She should not be satisfied to merely believe the doctrine of grace, she should obey her Lord.

I come now to consider the office of the deaconship. The Greek word which is translated "deacon" in the New Testament means, servant, attendant, waiter. This word in its verbal and noun forms occurs one hundred one times in the New Testament, but it is only rendered "minister" sixty-four times and "servant" twenty-one times. In its general meaning of ministering, it is applied to pious women (Matt. xxv. 44), to preachers (Eph. vi. 21), to apostles (Acts i. 17), to angels (Mark i. 13), and to Christ (Matt. xx. 28). But it is used in a special sense to indicate an officer of the New Testament church and should be used by us in the same way to denote the same thing today.

That there is another office besides that of elder indicates that other work is to be done besides ministering the word. To judge from the practice of some churches, only one office is needed, (a preacher,) and he shorn of all power to look after the interest of the flock, except at communion time a deacon is needed to pass the bread and wine to the brethren. I will here state that I have never read a text of scripture, nor have I ever heard anyone use one that taught that the deacon, rather than any other person, should pass the bread and wine. Some refer to Acts vi. 2, where it is said by the apostle that it was not meet for the apostles to leave the word of God and "serve tables," and these "tables" are taken to be the tables spread at the Lord's supper, but it has no reference to such at all. The

"tables" the apostles did not have time to serve, was daily ministering to the Grecian widows, who were being neglected because the disciples were multiplied. How much time is saved to the minister by the deacon passing the bread and wine? What does the minister do at that time that he could not do as well and pass the emblems himself? So far as I know this is the only passage referred to, and it is evident upon consideration that this had no reference whatever to the communion table. But as it is not stated just who may, or who may not, assist at communion seasons, our custom of having deacons to do so is not in violation of God's word. But instead of this being their principal duty it is only one of the many things laid upon them as being in harmony with the character of the work to be expected of deacons.

It would be more in keeping with the exact wording of our Lord when any brother has been served, for him to pass the bread or wine to another brother, so long as all are conveniently situated, and only call for the deacon's assistance when brethren are not convenient to each other. As to providing the emblems, and the articles necessary for the communion, it is evident from the nature of the deacon's work that he should do this. I will here remark that the objection of some deacons to passing the bread and wine at churches where they may be visiting, and are not acquainted with all the members, seems to be well taken, for they are liable to miss some, and to offer them to others who should not partake of them. I have known persons to take of the communion under such circumstances who were not members of the Old Baptist church at all. They had no scruples themselves, and took license from the fact that the emblems were passed to them. It is presumed that a deacon will know who is entitled to eat at his home church. (to be continued)

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try to make the Messenger a better paper.

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

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

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 miles from Amelia Courthouse. Services 2nd Sunday and Saturday before. Elder W. C. Tuttle, pastor. R. L. Anderson, Clerk. Ph. 561-2676 Amelia, Va.

Mount Olive Primitive Baptist Church Roanoke, Va. off Rt. 221 on Red Rock Road S. W., 1st and 3rd Sunday mornings at 11:00 a.m. Elder W. T. Clifton, pastor. Rt. 7, Box 140, Roanoke, Va.

Good Home Primitive Baptist Church Axton, Va. 1st and 3rd Sunday mornings at 10:30 a.m. Elder Rupert Turner, pastor.

Mill Primitive Baptist Church Sutherlin, Virginia. 1st and 2nd Sunday mornings at 10:30 a.m. Elder R. F. Kidd, Jr. Route 3, Ridgeway, Va. pastor. 4th Sunday nights 7:00 p.m. Elder W. H. Lewis, Speaker. Vernon H. Barrow, Sutherlin, Va. clerk.