

Volume 2	No. 4
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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

THE CHRISTIAN BAPTIST
Box 5
Atwood, Tenn. 38220
Exc.

FOUNDATION PRINCIPLES

WE BELIEVE:

1. In the one true and living God - Father, Son, and Holy Ghost. I John 5:7.
2. The Bible is the inspired word of God and the New Testament the only rule of faith and practice to the gospel church. We hold to the King James version as being the most accurate translation of the original tongue, believing God has divinely preserved the scriptures in their original meaning. II Peter 1:21, II Timothy 3:16-17, II Corinthians 3:5-6.
3. Man in nature is totally depraved by his relation to the first man Adam who brought himself and all his posterity unto condemnation by the willful transgression of God's law; and by no works of his own can man recover himself from this fallen state. Romans 3:10-18.
4. God sent His Son to die for a definite number of the Adam family who were chosen in Christ to eternal life before the foundation of the world, predestinating them to be conformed to the image of His Son. God's elect shall be called, regenerated, and sanctified by the Holy Spirit, and all who are thus regenerated and born again by the Spirit of God shall never fall finally away. Ephesians 1: 4-5, 11, Hebrews 3:1, Romans 1:6-7 and 8:30.
5. There shall be a resurrection of the dead both of the just and unjust and a general judgement in which the wicked shall go away into everlasting punishment but the righteous, into life eternal. The bodies of the saints, changed and fashioned like unto the body of Christ, shall be caught up to meet Him in the air and so shall they ever be with the Lord. Acts 24:15, Rev. 20:14-15, Philippians 3:21, I Cor. 15:42-58, Matthew 25:32, 41, 46, I Thessalonians 4:13-17.
6. We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. We believe it to be a duty incumbent on all God's people to walk religiously in good works: not in the Old Covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principal of love. Ephesians 2:10. [Hassells History, (page 699, Art. 11.)]
7. Water baptism and the Lord's supper are gospel ordinances to be continued until His second coming. They were given to the church of Jesus Christ, and only true baptized (immersed) believers have a right to participate in these sacred ordinances. The example of feet washing as given by our Lord ought to be attended to by His believing followers and these things are confined to all such as are agreed in faith and practice. Acts 2:37-42 and 8:36-39, John 13:1-17, Romans 6:4.
8. Therefore, believing all scripture is given by inspiration of God, these pages shall, under the blessing of our heavenly Father, endeavor to print only material which upholds sound doctrine and is in harmony with the practice of the church of God as given to her in the New Testament, from Matthew to Revelation, with all prophecy in perfect harmony with the gospel day. Romans 16:25-26:22.

SOME THOUGHTS ON DUTY

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" (I Corinthians 9:9). The word muzzle means to restrain from speech or action. I do not believe there has ever been one true Primitive Baptist that has gone into the ministry for worldly gain. I feel sure each one of them agrees with Paul.

In I Corinthians 9:16 Paul said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Necessity is laid upon the men that are called. They go in the discharge of their duty through the fear of God, having nothing to glory of within themselves. Consider a few of the things we believe to be the duty of a minister. (II Timothy 2:15.) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul told Timothy to study and also to read. (I Timothy 4:13). "Till I come, give attendance to reading, to exhortation, to doctrine." It is very clear that the minister's duty is to read, study, and also pray to God that he might be given the knowledge to rightly divide the word of truth. Furthermore, it is the duty of the minister to go and preach wherever he feels that the Lord has called him to go. He should also attend funeral services, visit the sick, visit members and friends of our churches, talk with them, and pray with them. I truly believe there has been a great deal of good accomplished by our ministers visiting in the homes of members and friends of our churches.

There is a duty for our members and friends (I Corinthians 9:11). "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" It is very clear that our Christian duty is to help support the ministry and we should do this. Furthermore, we should try to pray to God that we would be blessed to help support this, so great a cause. I fear that many times our ministers have been muzzled down with the cares of this natural life in order that they might have food and raiment. The ministry has been greatly neglected. This should not be.

Submitted in love,
James F. Reid

THE TONGUE

"And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James 3:6).

This scripture gives a vivid picture of the tongue, and about all the third chapter of James deals with this evil little creature that blesses God and curses man. Bits in the horse's mouth control the horse, the great ships at sea are turned about by a very small helm, most all animals can be tamed, yet this little tongue that is full of deadly poison can be tamed and controlled by no man. Even though I do not ever remember using God's name in vain and have endeavored to be truthful, yet when I look back upon my life I am more ashamed of my tongue than any other one thing. If we

are honest with ourselves and come clean with an honest confession, most of us will have to acknowledge that this little tongue, set on fire from hell, has given us trouble.

"If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." So then, the children of God should endeavor to bridle their tongues. In Acts 17:21 we are told of a group of people that fits even us as Primitive Baptists at times. It says "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing". Some seem to think these people were seeking the truth, but Paul was in Athens at this time, and his spirit was stirred in him when he saw the city wholly given to idolatry. He also perceived they were in all things too superstitious because they had an altar with this inscription: "TO THE UNKNOWN GOD". We have better things to do than to spend our time in idle gossip, hearing and telling some new thing, or old as to that matter. So if the tongue cannot be fully tamed and controlled by man, then let us as we hope to be the children of God, Brethren in Christ, try harder to bridle the tongue.

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends". (Proverbs 17:9). There is nothing covered or hidden from God, neither am I advocating sweeping everything under the rug so as to speak, but I do say that from time to time there is too much gossip, and where there is no wood the fire goeth out, the wood in this case representing the tongue. "An ungodly man diggeth up evil; and in his lips there is as a burning fire." I remember years ago when a young boy on a farm

near the mountains, my brother and I cleared some fields or wooded land, and when it was dry my father would set fire to it, usually in the afternoon. When we would go to bed, we thought the fire to be out, yet we have been awakened in the morning hours by wind and would look out and see much fire that we thought was out. Now if the wind had laid still, we would not have had to get up and carry water to put the fire out so as to keep it from setting the mountains on fire. The point I am trying to make is that we can use our tongue to spread fire, because the tongue is a fire, and behold how great a matter this little fire kindleth.

Paul in writing to Timothy said "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith". So then, let us that have sinned strive to sin no more, that we be not as those that have erred from the faith and pierced themselves through with many sorrows. Let us strive to flee from sin whether by word (the tongue) or deed, that we may follow after righteousness, godliness, faith, love, patience, and meekness.

Brethren, pray for us,
Kemp Walker

* * * * *

The interest shown in the last month has been very encouraging. I want to thank our subscribers for their prompt renewals and for the many new subscriptions. May I again encourage you to send us your announcements and appointments by the 20th of each month.

I LOVE THE CHURCH

I love the church
 Where Christians meet
 To sing and pray to God;
I love to share
 Her blessings sweet,
 I love her chastening rod.

I love the church--
 A simple place--
 Yet where I want to be.
I love to hear
 About God's grace
 And what He's done for me.

I love the church
 The Lord has blessed,
 I know she'll stand the years.
I love the church--
 That place of rest--
 I can't hold back my tears.

I don't know why
 The price was paid
 For sinners such as me,
But who am I
 Whom Thou hast made
 To dare to question Thee?

Ellen Covey Moore

With much regret, I had to temporarily cancel the local broadcast on WPUV. The Lord willing, I may resume in the spring.

UNDERSTANDING

Proverbs 15:31-32: "The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding." Webster tells us the word "reproof" means "Censure; rebuke without bitterness." And the above scripture refers to the "reproof of life". Although we may be reproved or instructed by our fellow-man, it seems to me the reference under consideration would suggest a more personal, individually perceived reproof.

As we go about the business of daily living, many things foreseen and unforeseen come to pass. So many of our experiences are not clearly seen and rightly understood until after some time has lapsed. Often during a season of trouble, we see the events which take place and the confusion and despair within as a tangled maze - separate and apart from the familiar course of our lives. But time passes, circumstances change, and as we look back, the chaos of our thoughts begins to take shape. We begin to view things in new perspective and see what we could not see before. We discover things in ourselves of which we were unaware. Sometimes it is a painful awakening and greatly disturbing because "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits". (Proverbs 16:2) Can it be that when we sincerely believed we were right, in truth we were wrong? Surely we have all had to acknowledge that this has been the case with us!

Let us hear "the reproof of life"! Let us not quickly dismiss nor lightly consider our experiences in living - they are rich in instruction if we

do not refuse it! "He that refuseth instruction despiseth his own soul." This is a matter involving our souls. God's child is familiar with the warfare within between the flesh and spirit. Do you ever feel to be an enemy to your own soul? We can be! By rejecting the "reproof of life" and refusing instruction, the soul can be made to feel alienated and despised.

We must learn from our experiences and no affliction is without some benefit! This is true also of chastening: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." (Hebrews 12:11)

We are promised that if we hear the reproof of life we shall abide among the wise. Surely if we brush it aside, we shall dwell with the foolish. Now the wise possess wisdom, and "The fear of the Lord is the instruction of wisdom;" and "he that heareth reproof getteth understanding". The wisdom and understanding under consideration here are not of man. We are told to "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Proverbs 3:5) Let us heed the admonition: "Commit thy works unto the Lord, and thy thoughts shall be established." (Proverbs 16:3) If the Lord establishes our thoughts, then we can look upon our days with some degree of understanding and hear the reproof of life that speaks to the searching soul. Our lives are closely interwoven with the lives of others, and all that happens around us becomes uniquely our own experience to the degree in which it affects us. No one else can give us understanding. We are pressed upon by life from without and within and as we endeavor to search out any matter, understanding must arise

from within. "Understanding is a wellspring of wisdom unto him that hath it..." (Proverbs 16:22) What is a "wellspring"? Webster gives: "Source of a stream; a source of unfailing supply..." Man's own understanding is limited, uncertain, and will most assuredly fail in time of need. Only the understanding given of God can be a "wellspring, a source of unfailing supply".

Only through this greater-than-our-own understanding can we hear in truth "the reproof of life". Only by squarely facing and accepting the censure and rebuke we bring on ourselves in our life experiences can we grow in understanding. Many of the lessons we learn are unknown to others for the heart is a private place where we stand alone before our God. It is there in the court of our conscience we are either justified or condemned. When we would stand before men, we are brought low before God to the acknowledging of our transgressions. And surely we must be brought to such a place to be in position to "hear the reproof of life".

"Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (II Peter 5:6) "...despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth even as a father the son in whom he delighteth." (Proverbs 3:11-12)

May we remember that "Happy is the man that findeth wisdom, and the man that getteth understanding". (Proverbs 3:13) "He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding."

June H. Goins

The following letter is typical of many of those received in response to our request, in the last issue, to hear your thoughts concerning the Messenger. We appreciate your comments, your continued interest, and your support of our endeavors.

Dear Brother Bowles,

Enclosed is a check to the Primitive Baptist Messenger for one year's renewal with a little added to help with the extra expense that has been added to the publishing of the paper.

I noticed in the last issue of the Messenger that you asked for comments.

I don't have words to express myself, but I thoroughly enjoy every issue. I read and reread each issue many times. Some of my neighbors who come in from time to time read the Messenger and have become interested in some of the articles that are being printed.

I am thankful for the time and efforts of the Editor, Corresponding Editors, and all others who are connected with the publishing of the paper.

I hope, by the grace of God, you will be able to continue your efforts because I feel it to be a worthy cause.

A brother in love,
Ellwood Lewis

Renew your subscription before it expires. You will find the month on the name label. Upon expiration, all subscriptions will be cancelled.

The Duty of Deacon

It would appear strange that a church should ever set apart a member to a work when very few of the members understood clearly what that work was. But such might be the case. Every member should be able to answer the plain question, in choosing a deacon, "What is he to do?" The necessity for this will be apparent upon reflection. If the members of a church do not properly understand the duty of a deacon he will not be able to discharge his duty, if his performance in any way depends upon them, for they will not co-operate with him. So a brother, when chosen by a church to this office, might very properly demand of them what they expected him to do.

If the members only expected him to assist the pastor at the communion, and bear unkind criticism, as everyone put into any prominence must do, he might with good ground refuse to accept the responsibility because the church was not scriptural as to the duty of deacons.

Pastor Should Instruct Members

No pastor should permit a church of his care to go into the selection of a deacon without thoroughly instructing them as to the duty of the deacon. Here is where many of our pastors confess error, and failure to discharge their obligation. Too often the only things considered are the moral qualifications of the deacon without respect to what the deacon is to do. How is it possible to decide on the

qualifications of a person to an office without deciding what he is to do? Here is where many mistakes have been made. Often, if a brother is exemplary in his walk and character as a man and a Christian, he is considered fit to be put into the deacon's office.

Qualifications for Special Work

But a man might be well fitted to be a judge on the bench who would make a very poor farmer or merchant, and the scriptures consider this, and point out the special qualifications of a deacon. I appeal to every reader of these pages to decide in his own mind what a deacon is to do if he carries out the scriptural idea of the office. Certainly no member of the church should consider himself competent to enter into the choice of deacon without first defining to his own satisfaction the work of the deacon, and then considering the peculiar fitness of the brother who is to be set apart.

Deacons to Feel Certain Things Are Required

The work of the deacon needs to be decided upon and understood by all, that the brother chosen to the office may be impressed with the fact that certain things are expected of him, and knowing it is the mind of all that he is to do these things, he will feel a greater obligation to discharge his duty. For, if there is a diversity of opinion regarding his work, he can never act without the feeling that his course is disapproved by some, which is a very discouraging condition. But, if all the members are properly instructed, the deacon will feel encouraged to perform the duties of his office, knowing his work is known to all, and that a failure to do it will meet with criticism, while to act faithfully will endear him to all his brethren.

To Supply All Who Need

By reference to Acts, 6th chapter, it will be very clearly seen that he is to make distribution of the church funds to all who have need. None will contend that the church ought to neglect or overburden any of her members, but different brethren will propose different plans for equalizing the burdens and caring for all who should be ministered to. This is ignoring God's plan, and certainly His plan must be the best. Some say that each brother or sister must act for himself or herself, and minister to all whom they find who have need. Now, certainly, there is nothing in God's word that would stand in the way of anyone taking this course. But the members of churches are weak, human beings, and some who have plenty of means have little charity, and some who have great sympathy for the cause, and for the suffering, have but little means. So, if left to themselves, the burden will fall most unequally, for many, who are able to help, will evade any occasion of bearing the burden of others, leaving the few who are willing, whether able or not, to do whatever is done.

To Equalize Burdens

So it is evident that if the burdens of the church are to be equalized, and those who need help are to receive it, the New Testament plan is the only one that will meet all the conditions to be provided for. Here will be found a stimulus for those who have been blessed with plenty, but who have a covetous disposition; here will be found a check for those who are liberal beyond their means, and funds sufficient for the needs of all. Besides this, the pastor should have an efficient helper, one full of the Holy Ghost and faith. (to be concluded)

It is perfectly true that God is both honoured and dishonoured by men; not in His essential being, but in His official character. It is equally true that God has been "glorified" by creation, by providence, and by redemption. This we do not and dare not dispute for a moment. But all of this has to do with His manifestative glory and the recognition of it by us. Yet had God so pleased He might have continued alone for all eternity, without making known His glory unto creatures. Whether He should do so or not was determined solely by His own will. He was perfectly blessed in Himself before the first creature was called into being. And what are all the creatures of His hands unto Him even now? Let Scripture again make answer:

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto Him?" (Isaiah 40:15-18). That is the God of Scripture; alas, He is still "the unknown God" (Acts 17:23) to the heedless multitudes. "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers: that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity" (Isaiah 40:22, 23). How vastly different is the God of Scripture from the "god" of the average pulpit!

EDITOR'S NOTE

Words cannot express the feelings of my heart for the kindness shown in the past three months of my wife's illness. She is in a different hospital and is much improved. However, we still do not know for sure when she can return home. Truly the Lord has been gracious to us in these days; and, the Lord willing, I hope she will be home to stay by next issue of the paper.

I have received many letters and gifts, but the thing that has caused me and I to feel so humbly grateful is the prayers of friends and especially the churches all over the country who have had special prayer remembrance of her. May I humbly thank you all and ask for a continued interest in your prayers.

Elder C. E. Smith of Shawnee, Oklahoma, died February 5th. We feel this a great loss as his ministry has been so loved and appreciated among our people, not only in this area but all over the country. Many of our readers remember him and will miss a very zealous voice of sovereign grace. The Lord blessed him with a wonderful gift, and his journey is over here. May God bless his family and all who loved him.

Editor

SPECIAL SERVICES

Saints Delight Primitive Baptist Church will have a 5th Sunday meeting in March.

Services will begin Saturday evening at 2 PM and Saturday night at 7 PM. Services Sunday morning will begin at 10 AM. Elder Leonard is pastor, and a warm invitation is extended to all for these services.

There will be a 5th Sunday meeting at Martinsville Primitive Baptist Church, Martinsville, Va., in March. Elder Brooklyn Willard is pastor and an invitation is extended to all to worship with them at this service.

Free Liberty Primitive Baptist Church Speedwell, Tennessee, to Have Dedication

The annual meeting and dedication of our new church house will begin on Friday night before the third Sunday in May and will continue through Sunday. We extend an invitation to our ministry and brethren everywhere to worship with us in these services.

We enjoy reading the Primitive Baptist Messenger very much. Please find enclosed our subscription for one year.

May the Lord of all grace continue to bless you in your efforts.

In Hope,
Mrs. Willard Pierce
Rt. 1, Speedwell, Tenn. 37870

JUST A LITTLE SOMETHING

The experience of a church is very much like that of its individual members; it passes through some seasons of coldness and decline and then again enjoys the warm refreshing breezes of God's love and is greatly revived. There are many promises upon which the child of God may rest when he is passing through the valley, and if he had not this consolation, his troubles would often be more than he could bear. The way-worn traveler has learned to be patient in his afflictions and wait and pray for a brighter time.

Now as the individual learns to wait upon the Lord and turn not aside from serving Him, the church must also learn this important lesson. However we sometimes observe that when a church is in a cold state, some are not willing to give themselves to prayer and ask for blessings from above; they rather seek a solution with "the wisdom of the world." It is sometimes remarked, "We must do something to create more interest in our church, "and again, "I think we need a little something for our young people."

It must be admitted that there are times when more interest needs to be shown in the church, but we must be careful not to resort to unscriptural means to accomplish it. Most people know better than to suggest that an Old Baptist Church start a Sunday School, but they can occasionally get by in saying, "Let's start a little something for the children and young people." Old Baptists know what is wrong with a Sunday School but they are sometimes unprepared to say just what is wrong with "a little something," so the little thing gets its start.

Of course it is all for a good purpose, so the "little something" looks harmless. Someone asks, "Is it wrong to teach the Bible?" Well, you would have to be a heathen sure enough to say that is wrong. Then the next question is, "Can anything be wrong with teaching the Bible to children?" Now where could you find anybody who would say that is wrong? So it is concluded that since it is all right to teach the Bible and there is nothing wrong with teaching the Bible to children, then there could be absolutely nothing wrong with having a couple to teach the children and help create new interest. That is, of course, that there is nothing wrong with it except that it won't fit the New Testament pattern for teaching in the church.

According to Ephesians 4:11, the Lord put teachers in the church and pastors and teachers are joined as one office. The church has no more authority to appoint a man to teach in the church than they do to call a man to preach. A man must be called of God and have a gift to preach and one of the qualifications of an elder is that he must be apt to teach. Some charge that their pastor is not teaching the flock. If that is the case either he is neglecting his duty or they have the wrong pastor. If he is the pastor the Lord put in the church, he will be able to teach.

While the teaching in the church is to be done by the pastor, there is also to be teaching at home done by the parents. Of course none of this teaching is for the purpose of making a child of God, the saving of the soul is the work of the Lord but the teaching is to make them "wise unto salvation." Children are to be brought up in the "nurture and admonition of the Lord." But someone says, "since the parents are not doing their duty in this

regard then we are justified in having the church take over this task." In other words we are back to the old time-worn argument that the end justifies the means. That might sound good, but its just not so. The Lord has given us the pattern for church activity in the New Testament and we are obligated to follow it.

But once more it is argued that, "Even though it is not the scriptural way for the church to appoint teachers and conduct classes for the instruction of the children, perhaps if we do it that way for a while then the parents will finally start fulfilling their obligation and we can then see it done the right way." Now that argument won't stand because the way to get something done right never has been to do it wrong first. But that seems to be the general thinking of the day. We see it on every hand in our nation. The New Testament principle is that a man who won't work ought not to eat, but now days the philosophy is that a man ought to eat whether he works or not. A man knows now that if he sits around long enough doing nothing the government is going to feed him. Now in all fairness, look at the situation. Has this free hand-out system being used by our government today encouraged men to apply themselves and work to the very best of their ability? On the contrary, it has produced a feeling with many that "the world owes me a living." A man reasons that since he is doing so well on relief, the government is doing such a good job of feeding him, he will just sit there till his old frame house rots down and then Uncle Sam will come along and build him a brick one. You see doing things the wrong way doesn't encourage a return to the right way, but leads to getting farther and farther off course.

This is not politics, this is Bible! The Bible clearly teaches that the man that won't work ought not to eat. (II Thess. 3:10.) Maybe this is too old fashioned for some, but it is still the truth. It is true both in the natural and the spiritual realm. The man that won't work and fill his place in the church usually doesn't find much to eat. God's order of things must be recognized.

When we once get away from this simple order of things, there seems to be no stopping place. Just as in our nation today the pattern seems to be if the individual won't do what he ought, then let city do it, if the city won't do it then let the county do it, if the county fails let the state do it, if the state doesn't do it then let the federal government do it. And then by the time the federal government undertakes a project you have lost much of your personal liberty in whatever the project may be.

It is bad enough to see this trend in our nation but it is even worse to see it among some Old Baptists. The thinking is, if the parents won't teach the children then let the church do it through Bible classes. But is even that the stopping place? No, it may be seen in the orders that have maintained these classes for over a hundred years that they had to go a little farther. Soon they discovered the Bible was too hard to understand, so they discarded that as the text book and began to use literature written by men. But since the literature was not always to everyone's liking, an international board had to be set up to select and write the lesson. Now do you get the picture, you have something comparable to the federal government doing the job for you now.

And doesn't this allow just a little more room for corruption? Surely it does for recently one of the large, supposedly fundamental, groups of the South had in their literature a list of recommended books some of which were written by a negro-atheist who speaks of our Lord in the most blasphemous terms imaginable.

You see it takes just a few years for "a little something" to become a big something. Old Baptists have all they need to keep the church in a lively frame if they will just use what they have and faithfully follow the simple pattern laid down in the New Testament. They don't need "a little something," they don't need the world in the church, they don't need Bible classes, they don't need Sunday Schools. They do need though for every member to be faithful in attendance, to meet as often as possible, for the pastors to faithfully teach the church, for parents to teach their children at home and also bring them to every service of the church and make them sit quietly and respect the service of God. "Just a little something" could take the patch, so we had better recognize it as a weed and pull it out. -

Written by Elder Lasserre Bradley, Jr. and reprinted from the Baptist Witness, June, 1965.

Elder William Clifton is improved and able to go again after suffering some light heart trouble last month. I was thankful to hear this news from him. He is pastor of Mount Olive Primitive Baptist Church, Roanoke, Virginia.

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REGULAR SERVICES

Worrell Memorial Primitive Baptist Church Laurel Fork, Va.
4th Sunday morning at 10:30 and Saturday night before.
Elder Wilbur Worrell & Elder Bill Gardner, Pastors

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. and 1st Sunday at 2:00 p.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.