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# PRIMITIVE BAPTIST MESSENGER

Volume 2

No. 5

PULASKI, VA.

APRIL, 1968

Hear The Primitive Baptist Hour Sunday Morning  
at 8:30 on WHHV 1400, Radio, Hillsville, 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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## 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, Philipians 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 principle 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.

## ANGER

Proverbs 16:32. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Anger is only one of the many emotions we deal with in striving to rule our spirits. It is easy to give in to the passions of the flesh, to allow anger to arise in haste and give vent to that anger in an outburst of words which can never be recalled, hurting ourselves and others. We are told by learned men that it is better to express our anger than to repress it. Beyond doubt this is true, but in order to properly rule our spirits, we must take care to avoid becoming angry to begin with--we must be "slow to anger." The phrase "slow to anger" would suggest some consideration of a matter before becoming angry, rather than a hasty unjustified rise of temper. Many times if we pause and think, we will find some degree of understanding replacing the anger we would have felt had we jumped to conclusions. "He that is slow to anger is better than the mighty." "Mighty" means "possessing might, strength, and power." We find in II Corinthians 10:4, "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds:)" Thus, we can see that in order to rule our spirits, which includes controlling our anger, instead of carnal weapons, we are to use those which are "mighty through God to the pulling down of strong holds."

The proverb under consideration tells us "he that ruleth his spirit (is better) than he that taketh a city." How is a city taken? The same as the "palace" in Luke 11:21-22. "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him,

and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." As one who takes a "palace," surely one who "taketh a city" must be armed. No one would attempt such a feat without the means of carrying out his plans. In order to rule our spirits ("to be in command"), we must strive to do as Paul when he said "...I keep under my body, and bring it into subjection..." [I Corinthians 9:27]. And to do this, we must heed the scriptural instruction to "put on the whole armour of God." We cannot rule our spirits nor take a city when we are wearing our own armour which is carnal--giving in to the dictates of the flesh (anger, etc.) without resistance, trying to work out our problems without divine guidance, forgetting to consult the Lord, trusting in ourselves, leaning upon the arm of the flesh--keeping our own palace with our carnal goods in peace.

"But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Who is this "stronger than he" who shall "overcome"? Surely it is the Lord who said "...Be of good cheer; I have overcome the world." [John 16:33]. If the Lord has overcome the external world, surely His Spirit within us is able to overcome the internal world of our own irrational emotions. Only by His Spirit are we enabled to keep an orderly house within--crucifying the lusts of the flesh, and yielding instead the peaceable fruits of righteousness. Only by looking to the Lord are we able to subdue our bodies, bring them into subjection, and rule our spirits.

Surely he whose mind is stayed on God shall be slow to anger and shall rule his spirit.

June H. Goins

## IN HEAVEN SAVE US

"In heaven save us." Have you ever thought about how this sounds? Come now, and let us reason together. [Isaiah 1:18]. Stop----and think. True prayer can only come from the heart of a child of God. We believe that Christ saved us by a perfect life and offering in our behalf; that the Spirit makes the application in time by the washing of regeneration and renewing of the Holy Ghost [Titus 3:5], taking out the hard and stony heart and giving a heart of flesh. Giving new life!

One of the earliest evidences of natural life is that a baby cries; in the spiritual realm the newborn soul cries, "Abba, Father," and he prays. He prayeth! God cited this testimony to Annanias about Paul; that he was "a chosen vessel." Not only that, but we believe "that He which hath begun a good work in you will perform it until the day of Jesus Christ" [Philippians 1:6]. The final preservation of the Saints!

Much could be written about the will of God. It is unchangeable. "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." [John 6:39]. "He doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" [Daniel 4:35].

So, in summation, the only one who can pray is a child of God; that child will live with God in Glory and already has that home reserved for him. There is no need to pray for what he has already. [I Peter 1:4].



I believe it more consistent with our belief to end a prayer by saying, "When Thou art done with us in this life, receive us unto Thyself, in that upper and better kingdom." This is merely stating the desire of our soul, that after this life is over we want to go Home.

Lord, teach us to pray.

Lynn H. Russell

XX

### HE WEPT

He wept beside the dreary tomb—  
Our Lord of Galilee—  
And showed Himself to be like man,  
Able to feel and see...

His friend lay dead, and Jesus cried  
As you have wept in loss.  
He wept again when faced alone  
With the burden of the cross.

Alone He faced the darkest hour  
That yet has come to be...  
Alone He suffered, bled, and died  
To shape man's destiny.

See in the sorrow of His death,  
His agony and pain,  
The greatness of His sacrifice—  
He did not die in vain!

God's work He did as foreordained,  
The Father's will He kept.  
What child of God this truth has known  
Who also has not wept?

On Sunday night, December 17, 1967, the Primitive Baptists in the vicinity of Hohenwald, Tennessee, and visitors from sister Churches met in Hohenwald, Tennessee, for the purpose of constituting a church.

After singing songs of praise to our Heavenly Father, prayer was offered by Elder O. J. Foster, followed by a sermon on "An Old Fashioned Church" by Elder Hassell Wallis.

Several Elders and Deacons then formed themselves into a Presbytery.

By motion, Elder Avery Land was elected as Moderator and Elder Bobby J. Poe was elected as Clerk.

By motion, Elder Hassell Wallis was elected to read the Rules of Decorum; Elder Zack Guess to read the Articles of Faith; and Elder Melvin Qualls to read the Church Covenant. Elder E. G. Harder was elected to pray the Constitution Prayer, with Elder Avery Land being elected to preach the Charge to the New Church.

There were four brothers and seven sisters from Goshen and Brush Creek Primitive Baptist Churches who brought forth letters and covenanted together to form a New Testament Church.

After the letters were read, the Presbytery accepted them as official and in order.

The Church Covenant, Articles of Faith, and Rules of Decorum were read and examined by the Presbytery and accepted as being in harmony with the Word of God.

After Elder Harder prayed a very fervent prayer, Elder Avery Land preached the Charge to

the Church, using I Corinthians 3:1-4 as his text. God blessed him to deliver an able discourse, instructing the Church in her duties and who she should follow.

After the minutes were read, a statement was made by the Presbytery that Hohenwald Primitive Baptist Church was duly constituted and in order, ready to carry out her duties as a New Testament Church.

A motion was then made and carried that the minutes be accepted and the Presbytery be dissolved.

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The Pulaski Primitive Baptist Church in Pulaski, Virginia has actively started their church building fund. The Lord willing, they hope to be able to build in the near future. However, this is a small band of sixteen members; and any help from their brethren and friends interested in furthering this cause in this area will be sincerely appreciated. You may send your donations to their pastor, the editor of this paper, at the address given on the front page. We ask your prayers in this endeavor.

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The Lord willing, we will have a booklet by Elder Walter Evans on The General Judgment ready in the next 30 days. This will be the answer to many requests. (50¢ each or 6 for \$2.50)



## AFFLICTIONS

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." [Hebrews 11:25] The word "affliction" carries many meanings, such as prolonged pain of body or mind, distress, grief, and sorrow. Afflictions and tribulations are synonymous.

Afflictions are suffered bodily and spiritually. When bodily afflictions come upon us or our loved ones, we have no choice. We cannot escape it, and it is without our will. Sometimes when these things come we cannot understand just why, especially when they happen to the best people we know; yet we have no right to question the matter.

Now Moses chose rather to suffer afflictions, so when it comes to suffering spiritual afflictions or suffering with Christ we do make a choice. Christ and his true teachings are hated by the world; and, since they cannot reproach Him personally, then they persecute those who will truly follow Christ, because all that will live godly in Christ shall suffer persecutions. Afflictions are unpleasant and, by nature, are not chosen; yet in certain circumstances and under certain conditions, afflictions are chosen and preferred by the child of God. Jeremiah said, "I am the man that hath seen affliction." Yet the Lord was his refuge in the day of affliction.

The apostle in writing to the Church at Philippi says, "For unto you it is given in the behalf of Christ not only to believe on him but also to suffer for his sake." Do we choose to suffer with Christ, or the pleasures and smiles of the world? The martyrs of the early Church chose to suffer with

Christ, even though their suffering and persecutions were severe and would have been unbearable had it not been for God's grace to sustain them. We cannot compare ourselves to those martyrs, but there are things we do suffer from time to time. Sometimes we are confronted with the alternative of suffering the loss of position and name - maybe even job or business. We may be mocked and scorned unless we deny our faith and go along with the ungodly world. Just recently where I work a group of men were in the drink room talking about the great work and the souls being saved by the noted evangelist. When asked a question, I told them what I believed about man's depravity and his ability to save himself. I do not know how many different faiths were there, but all joined together against me, even the very vilest ones who did not claim to be Christians, saying it was in man's power to accept or reject Christ at anytime he pleased. As long as you let them believe their doctrine it is all right, but tell them the truth and they get mad and scorn you. We should not be discouraged by this though, because we hear it said, "Marvel not, my brethren, if the world hate you. If the world hate you, ye know that it hated me before it hated you." These words were spoken by Jesus.

From time to time we hear it said, "Brother or sister so and so never had an enemy." According to the words of Jesus, this does not seem clear. St. John 15:19 reads: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We are also told that the sufferings of this present time or world are not worthy to be compared with that glory which is to come hereafter.

Some of the Lord's children seem to go from one affliction or tribulation to another. Yes, many are the afflictions of the righteous, but the Lord delivers them out of them all. When John the revelator was in question about those in white robes, the answer was, "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Surely there is rest to those who suffer afflictions with Christ.

Kemp Walker

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## TRUST IN JESUS

Our dear Savior from above

Looks down on His children with grace and love,  
And in their time of distress and need,  
Sends them Holy Manna to feed.

When we meet both night and day,

We love to give thanks to His righteous way.  
When we are buried and return to dust,  
It is only Jesus we can trust.

J. I. Dillard

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## THE WONDERFUL SALVATION

Hebrews 5:9 tells us that Jesus is "the author of eternal salvation unto all them that obey him." Acts 4:12: Neither is there salvation in any other:

for there is none other name under heaven given among men, whereby we must be saved." The Lord has ever required obedience of His children. I believe that in most references to salvation in the scriptures, the writers are teaching concerning time salvation. Jude wrote concerning the common salvation which is a salvation shared by all the children of God whether Jew or Gentile. Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude also pointed out how the Lord having saved the people out of the land of Egypt afterward destroyed them that believed not.

The apostle Paul in 2 Timothy 3:16&17 teaches: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." David said in Psalms 111: 10: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments...." The fear of God means that reverence for God which the child of God has through their spiritual relationship.

"Trust ye in the Lord for ever; for in the Lord JEHOVAH is everlasting strength:" [Isaiah 26:4] "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." [Isaiah 26:3] The apostle points out how "... we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: That we should be to the praise of his glory who first trusted in Christ. "In whom ye also trusted, after that ye

heard the word of truth, the gospel of your salvation in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." [Ephesians 1:13&14]

Dear brethren, the apostle has reference here to the preached word of truth which only spiritual, living children can hear. The preacher doesn't have the power to give life - only the divine Spirit of Christ our Lord can give life. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Ab'ba, Father." [Galatians 4:6] Or as the apostle asked, "Who art thou, Lord?" Always there is evidence given of spiritual life.

Just as Jesus taught, "the hour is coming, and now is when the dead shall hear the voice of the Son of God and they that hear shall live," John in Revelation 22:14&15 said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers...." and liars and many unclean things. The poor child of God having been called from nature's darkness into the light and liberty of our Lord, desires to walk in newness of life. He hungers and thirsts after righteousness.

May God help us to be faithful and ever endeavor to feed the flock over which the Holy Ghost has made us spiritual overseers is my humble prayer.

In Hope,  
J. A. Langham

## MY REDEEMER

In the morning before the dawn  
The Father and Son were all alone.  
They looked down through eternity  
And saw the sins of you and me.

The Father said, "Son, it is up to you  
To abolish the old and establish the new."  
So He was born of woman, born under the law.  
No room in the inn so they laid Him in straw.

On that day the angels did sing,  
"The Lord has sent His Redeemer King!"  
Jesus Christ is His name,  
A humble man who had no fame.

Then one day they led Him out  
Among the boos and among the shouts--  
Crucify! Crucify!  
Give us Barabbas--let Him die!

So He went up Golgotha's hill  
Humbly to do His Father's will,  
And now I'm free from sin and death  
And have a hope in His righteousness.

Elder R. F. Kidd, Jr.

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Again we encourage you who have an interest in this publication to broaden its coverage. Send a sample to someone, or subscribe for a friend. We will gladly send the paper to our old and afflicted in the homes for the aged without cost to them when suggested by our subscribers.



## THE PREACHER'S WIFE

You may think it quite an easy task, and just a pleasant life. . . . but really it takes lots of grace to be a preacher's wife.

She's supposed to be a paragon without a fault in view, a saint when in the parsonage, as well as in the pew.

Her home must be a small hotel for folks that chance to roam, and yet have peace and harmony . . . the perfect preacher's home.

Whenever groups are called to meet, her presence must be there, and yet the members all agree, she should live a life of prayer.

Though hearing people's burdens, their grief both night and day, she's supposed to spread but sunshine to those along the way.

She must lend a sympathetic ear to every tale of woe, and then forget about it, lest it to others go.

Her children must be models rare, of quietness and of poise, but still stay on the level with other girls and boys.

You may think it quite an easy task and just a pleasant life, but it really takes a lot of grace to be a preacher's wife!

AUTHOR UNKNOWN

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### NOTICE

Has your subscription expired? We need your support if you feel this publication worthy of continuance.

## EDITOR'S NOTES

The Pulaski Church was made to rejoice on the fourth Sunday night of March when Sister Glen (Alma) Puckett came asking a home with the church. Her baptism was held the first Sunday morning of April.

Mrs. E. W. Hooven, Jr. (Linda) joined Saints Delight Church the second Sunday in March and was baptized the fourth Sunday by Elder B. O. Leonard.

I was blessed to be with the Saints Delight Primitive Baptist Church this fifth Sunday.

Truly the Lord was good to all. Elders T. E. Majors, William Clifton, Wilbur Worrell, Eugene Bennett, Ray Rotenizer, F. R. Moore, J. M. Draper, Bill Gardner, Allen Easter, J. A. Langham, and their pastor Elder B. O. Leonard were all present at one or more of these services which began on Saturday evening. There were several other fifth Sunday services which we did not have the opportunity to attend but hope to hear from soon.

There were other young ministers present whose names I cannot recall at present; but truly the manifestation of God's Spirit was with these dear people, and large congregations were present at each service.

We will be giving the fifth Sunday services for June in next issue when we have all the information.

We rejoiced with Brother and Sister Ben Hurst on fourth Saturday night as a large crowd gathered

at their home for song and prayer service. Truly the Lord was in this service.

But as we rejoice together, the time comes when we weep together. Brother Hurst was struck by a tractor trailer on Tuesday following the fifth Sunday. He is in the Roanoke Memorial Hospital in critical condition. May I ask you all to pray for God's hand of deliverance for this dear family. You may send cards to him and his family in this distress at the following address: B. C. Hurst, Route 2, Box 129, Pulaski, Virginia 24301.

Editor

o-o

In South America grows a species of the palm tree known as "the rain tree." It is so called because of the remarkable power of abstracting moisture from the atmosphere and dropping it in copious and refreshing dew on the earth around it. In this way it makes an oasis of luxuriant vegetation where it flourishes.

Is not that the ideal life that gets and gives-- that draws the good only to communicate it to others, so blessing the church with moral and spiritual fruitfulness?

"...Freely ye have received, freely give."  
"...faith, hope, charity, these three, but the greatest of these is charity." [Matthew 10:8 and I Corinthians 13:13].

Meditatively,  
Horace E. Walker

## DIVINE CALLING

Ephesians 4:1-3: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

The Lord willing I would like to set forth some of the beauty of this scripture and encourage every child of God to take heed to the gift God has given to you. It is most selfish to covet or desire the gift of another. For God has given to every man according to his ability and according to the Lord's good pleasure. Paul desired the Ephesian brethren, each one, to walk worthy of the vocation (divine calling) wherewith they were called. God does not require of anyone to do that which is impossible for him, but the Lord does require that the least to the greatest gift be used to His praise and glory.

We find in Matthew 25:14&15 the parable of the five talents, two talents, and one talent given to every man according to his several ability.

"The man receiving the one talent feared to use the one, so he buried it in the earth. This is most typical of unbelief for He who gave the five talents and two talents also gave the one talent, and had this man used what the Lord had given, he also would have grown in grace and knowledge of the truth.

Some say they wish they could sing like someone else. A preacher may selfishly and jealously say, "I wish I could preach like that preacher."

Of course, this can only cause confusion and heart-ache. Let us apply Paul's words here to the Corinthian church concerning giving: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." I Corinthians 12:4-8: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;"

Now all in all, the scriptures are clear that the Lord by the same Spirit has given different gifts or abilities to His children.

But they are all of the same Spirit, and the one talent when used praises God as much as the five, and the words, "Well done," will be to both alike when talents are used and not buried in this earthen vessel.

Let us hear the beginning of Paul's words to Ephesus, doctrinally and practically. In Ephesians 1, Paul, an apostle of Jesus Christ, began by telling the Ephesians of the good news of being chosen in Christ before the foundation of the world. Chapter 2:5: "You hath he quickened, who were dead in trespasses and sins, (by grace ye are saved)."

Doctrinally, we can shout praises to His glorious name for salvation is of the Lord. But Paul goes on to stress the duty of these "who were sometimes darkness, but now are ye light in the Lord, walk ye as children of light."

"Fear God and keep his commandments; for this is the whole duty of man." [Ecclesiastes 12: 13].

Man who has been taught by the great Teacher, given life and light is from a standpoint of love to obey, honor and walk worthy of the divine calling (vocation) of God.

Ephesians 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Not that God ordained the walk, but He certainly ordained the good works and therefore, Paul beseeches us to walk worthy of our calling.

In II Timothy 1:9, Paul again makes reference to the divine calling. "Who (God) hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

The scriptures plainly declare we are to walk as would become the Lord, our Teacher.

There are those who are using every means and effort to fulfill the law of God in order to have a home in heaven. Then there are those who say, "If saved by grace, why do anything?"

Note Paul's remarks to Rome in Chapter 5: 20&21: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."



Chapter 6:1&2: "What shall we say then? Shall we continue in sin, that grace may abound?

"God forbid. How shall we, that are dead to sin, live any longer therein? "

I again call Paul to witness in Ephesians 4:21-24: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

"And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."

Our Lord is honored and praised in the humble walk of His children here in the world. And beyond doubt, we could all be more faithful to Him who has called us out of darkness.

James 3:17&18 says, "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"And the fruit of righteousness is sown in peace of them that make peace."

By the grace of God, let us strive to bring forth fruit as we walk with all lowliness (humility) and meekness (quietness) with long-suffering, forbearing one another in love, endeavoring to keep the unity (oneness) of the Spirit in the bond of peace (a state and feeling of security).

Do we not see the practical lesson Paul was teaching the Ephesian brethren is still profitable

today? By the grace of God we can do these things, honor our God and find peace in a godly life; and to whatever degree we are blessed to do these things, we must conclude, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." [Luke 17:10]

Consider this in love for the truth's sake.

Editor

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### SPECIAL SERVICES

The Old Mill Primitive Baptist Church, which is located 15 miles east of Danville, Virginia, on highway No. 729, plans (the Lord willing) their Annual Union Meeting the 5th Saturday and Sunday in June. Services will begin at 2 P. M. Saturday evening and 7:30 P. M. Saturday night. Sunday services will begin at 10:00 A. M. Elder R. F. Kidd, Jr., is pastor. An invitation is extended to our ministry and brethren everywhere to come and worship with us.

Mrs. L. K. Alderson

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My wife and I would again like to express an humble gratitude to our many friends for the cards and letters she received while in the hospital.

The kindness of the Lord's people has been far beyond our finding words to say thank you.

She is now at home, though unable to attend services. Please pray for her that she will soon be able to go to the house of the Lord.

Editor

## LARGE TYPE CONCORDANCE

King  
James  
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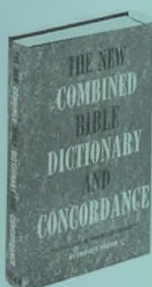
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## REGULAR SERVICES

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.