

PRIMITIVE BAPTIST MESSENGER

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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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THE CHRISTIAN BAPTIST
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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, 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.

ANTIDOTE AGAINST HALF TRUTH

I humbly pray for the spirit of truth and the grace of God as I endeavor to pen a few thoughts on this most vital subject.

Antidote is defined as that which counteracts the effects of poison or anything given to prevent the evil effects which something else might produce. The ministry of God is to feed the flock using all the scriptures, for the spiritual welfare of the Lord's children is greatly hindered by half truths.

An example of what happens in doctrinal teaching is found in John 6:37. Those of the works system use half a verse and quote, "...him that cometh to me I will in no wise cast out." This is half truth. It is the last part of the verse. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." This changes the whole thought, for the first part of the verse is teaching the choice of God, the effectual calling and work of the Holy Spirit, that salvation is of the Lord.

"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." [II Timothy 3:16-17].

Now as we consider the doctrine which is first mentioned, is not the following as needful for the health of Zion as the first? Namely reproof, correction, instruction. It is as needful to preach the last as the first and would be half truth to leave off reproof, correcting, and instructing. Often

personalities, riches, fear of not being popular enter into the preacher's mind; and it is quite easy to preach doctrine and have everyone happy. Not so with Paul in Acts 20:19-20: "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." Read verses 21 on to 25.

But let us take up verses 26-27 which tell us Paul preached no half truth. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Please read the following verses of the chapter.

There are those today who deny the authority of God's word, saying part of it is wrong. The basic doctrinal teaching of Bible truths if preached and rightly divided destroys all manmade doctrine, and half truths. Romans 8:28-33 and Ephesians 1:4 are examples of such basic Bible doctrines which destroy half truths.

The antidote for half truths is the whole truth. There has never been a time on earth that the whole truth was needed as it is today. To every young minister may I make an humble admonition, II Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." [II Timothy 4:2].

To preach the truth may often gain the displeasure of men here and there, but what is the

displeasure of men compared with the favor of God when we can see the Lord's children growing in grace and knowledge of the truth?

Preaching the whole truth would often keep the cancer of covetousness out of the church; the whole truth would admonish parents to bring their children up in the nurture and admonition of the Lord. The whole truth would admonish the church to love and pray for each other, to support the ministry, care for the poor, and keep oneself unspotted from the world.

If at any time the system (the church) seems to be poisoned, the only antidote for false doctrine, or half truth, is the whole truth and nothing but the truth.

May the Lord help us to remember that doctrinal half truths among other people is no worse than practical half truths among Primitive Baptists.

In love for the truth's sake,
Editor

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

My dear companion was home for a short while. She suffered a blood clot and artery rupture and was hospitalized locally for 5 days. She is now in Southwestern State Hospital in a very weak condition, physically and nervously. May I employ the prayers of God's dear children in her behalf. The prayers of the righteous avail much. We stand in need of your prayers and grace to bear each day patiently.

Editor

HOW SHALL WE MOURN?

Thank God that death holds more than life
To those who love the Lord—
For all that lies between is but
A slender silver cord!

Today my loved ones are with me—
My own world is complete...
Who knows? Tomorrow it may fall
In shatters at my feet.

The fragile thread of life may break
To swiftly separate—
And all that I can do or say
Will...sadly...be too late!

Oh, God! May I redeem the time
For who knows what shall be?
Help me to show my darling ones
How much they mean to me!

...And yet, oh God, when my time comes
To bear the dreadful loss,
Help me to feel within my heart
The comfort of the Cross!

Our Lord laid down His sinless life
In our own room and stead—
Because of Him, the ones I love
Cannot be truly "dead"!

They'll rest with Him in Heaven's world
Forever free from strife...
How shall we mourn when we know death
Is swallowed up of Life...?

June Hawks Goins

FAR OFF MADE NIGH

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." [Ephesians 2:13].

By His mercy, I would like for us to look at why we were far off and just how far off we were, then look at us being brought nigh, then see just how nigh we are.

First, we see after the creation of Adam and the making of the woman that they were in the Garden of Eden, and they were both naked, the man and his wife, and were not ashamed. This was before they had sinned; but after partaking of those things forbidden, the eyes of them both were opened, and they knew they were naked, and tried to hide their nakedness by sewing fig leaves together. The Lord called Adam; but he had hid himself and said, "I was afraid, because I was naked." The Lord said, "Who told thee that thou wast naked? Hast thou eaten of the tree?" The Lord God said, "Behold, the man is become as one of us, to know good and evil," and lest he take of the tree of life, and eat, and live forever, he was driven out of the Garden of Eden to till the ground. At the east of the Garden of Eden, Cherubims and a flaming sword which turned every way were placed to keep the way of the tree of life. Now we see man in nature 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. "For as by one man's disobedience many were made sinners." [Romans 5:19]. In times past we have walked according to the course of this world, had our conversations in the lust of our flesh, fulfilling the

desires of the flesh and mind, and were by nature the children of wrath, even as others. We were without God, and without hope, dead in trespasses and sins, aliens, and strangers from the covenant of promise.

In nature there is none righteous, none that understandeth, none that seeketh after God, none that doeth good. Their throat is an open sepulcher. With their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes. Read Romans 3:10-19. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." [Psalms 51:5].

This is enough to show how far off we were. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Yes, the blood of Jesus Christ His Son cleanseth us from all sin. Now this excludes good works, for by the deeds of the law there shall no flesh be justified. Jesus took our infirmities and bore our sicknesses. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." [II Corinthians 5:18-19].

We see the children of God being brought nigh because God had purposed to save them and had chosen them before the foundation of the world. We hear Peter addressing them as "Elect according to the foreknowledge of God the Father,

through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." So by the obedience of one (Jesus) shall many be made righteous.

Now to look as to how nigh we have been made by the blood of Christ. While we were yet sinners Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath to come. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." [Ephesians 2:19]. If we are truly as we hope to be, the children of God, we have received the Spirit of adoption whereby we cry Abba Father; then this Spirit; bears witness with our spirit that we are the children of God. And if children, then heirs, heirs of God and joint heirs with Christ, if it so be that we suffer with Him. When we see how far off we were, then to be made heirs and joint heirs with Christ brings us very nigh. These are wonderful and true promises; and to feel that God loved us, not that we loved Him, but He loved us when unlovable and has given us a hope in eternal life, is a most precious thought.

In hope of eternal life,
Kemp Walker

Please help us by sending your renewal one month in advance. I invite you to send articles for consideration and publication. It is always good to hear from our readers. We do not publish letters as a rule, but that does not mean we do not appreciate the kind thoughts and expressed prayers of our readers on our behalf.

Editor

ARTICLES OF FAITH, RULES OF DECORUM,
AND OBLIGATIONS OF MEMBERS OF THE
PRIMITIVE BAPTIST CHURCH

by Elder Walter Cash --- pages 19-26

A church is a congregation of regenerated men and women, publicly professing faith in Christ, Jesus, and being regularly baptized by immersion, who have covenanted to meet together, having given themselves up to one another in the Lord, to be governed by His Word, and to be guided by a regular and proper discipline, agreeably to the Holy Scriptures.

"Articles of Faith are not held to be essential to the existence of a church, but are of much importance to its order and stability."

THE OBLIGATIONS OF CHURCH MEMBERS

The privilege of membership in the church of Christ is a great one indeed. The church furnishes a safeguard against the temptations of the world when its privileges and obligations are understood. Having the associations of the people of God, and hearing the gospel preached is a great comfort. That this privilege may be continued and enjoyed, certain obligations are assumed by those who become members of the church.

ATTENDANCE

The church could be of no benefit to the members, nor to the world, if the members did not meet together, hence arises the obligation of

attendance at the regular meetings of the church. Paul gives a rule that should be observed by all the members of the church - "Not forsaking the assembling of ourselves together as the manner of some is." - Heb. x. 25. Neglect of this duty is discouraging to the church and pastor. We should consider that it is a service we owe to God, and when we are "making" excuse for staying away we should think that before the excuse is a valid one, the Lord who knows the very thoughts and intents of the heart, would have to approve of it. This searching test, "Would the Lord excuse me?" ought to be ever before us.

We may be tempted to stay away because of what some one else has done or has not done. But are we justified in treating the service of God with contempt because of what any one in the world does? We are not serving men, but serving God, and what we do should be done as unto Him and not as unto men. This is a matter of so much importance that the church is justified in requiring its members to attend the meetings, or have justifiable grounds for staying away; and if members have the right feeling about it, they will be willing to let the church pass on their reasons for missing the meetings.

THOUGHTFUL OF EACH OTHER

It is the duty of members to be thoughtful of one another. We should think more of the church than we do of the people of the world, and we should show it in our actions. If one of the members is sick, other members should at once show their love and kindness by doing what may be needful to be done for the comfort of the sick. Jesus showed a sympathetic nature, and helped and comforted the sick. They were glad to see His face and hear His

voice. His followers should walk in His steps. Let the sick see your face and hear your voice and feel the willingness of your hands to help them.

CARE FOR THE POOR

The members of the church should be careful to look after the poor. Though it is especially the duty of the deacons to relieve the immediate needs of the poor, it is the duty of every member of the church to be thoughtful in this direction, to keep the deacons supplied with funds when there is need, and then to give personal attention to the poor, that they may not feel to be neglected. The Master was Himself very tender toward the poor, and we cannot feel that He would at all approve our course if we neglect them.

TO BE LOVING AND KIND

The members of a church should be very loving and kind toward each other. They are brethren, and they should treat each other as the members of one family. This will require that they be forbearing, for there are none perfect. Should we require perfection of others it would be more than we are able to give in return, which would be very unkind of us, for we should do unto others as we would have them do unto us. We should be forgiving, because we shall need to ask others to be forbearing and forgiving toward us. And especially has the Master laid this upon us, for He teaches His disciples to pray to be forgiven, even as they forgive others.

SHOULD BEAR PERSONAL WRONG

We should make a distinct difference between bad treatment of ourselves by the members, and

conduct which shows disrespect for the church, and is hurtful to its interests. We can afford to carry a great deal ourselves, but we must not sit by and see others tear down the home which has been established for all the children. The Savior bore personal abuse silently, but when He went into the temple and saw it being profaned, He drove out those who showed no respect for His Father's house. If we reverse this and give a great deal of concern to what others may do to us, and show but little interest as to what the church must suffer, we shall not be following the Master.

THE CHILDREN

The members of the church should be very careful to search out all who have a hope in Christ, and invite them to come into the church, if they receive the preaching of the cross gladly. Especially should this interest be shown toward their own children, the Lord having laid it on His people to bring up their children in the nurture and admonition of the Lord. They should use every endeavor to keep their children from hurtful associations with such things as will prejudice them against the truth and the true church. While they can not regenerate their children, nor be the means of it; yet they should seek to do their whole duty by their children as regards the teachings of the word of God, and especially so when there is evidence that they have been enlightened by the Holy Spirit.

RESPECT FOR PASTOR

The members of the church should show proper respect for the pastor of the church. While he is not to be considered infallible, yet if the Holy Ghost has made him "overseer" of the church, and the

church has recognized that appointment by a "call" to the pastorate, his counsel should be sought, and his instructions followed, unless positively contrary to the teaching of the word of God, and in such case the matter should be discussed with him seriously. It is contrary to the word of God to treat the pastor lightly, and to pass his advice and instructions by with contempt. No doubt in many cases neither pastor nor church have given the office the consideration that they ought. The pastor should receive enough financial assistance that he may devote the necessary time to his pastoral work.

FINANCIAL OBLIGATIONS

Every member of the church should realize that there is expense connected with keeping up a church and its services, and be honorable with the other members in bearing such burdens. It is not more honorable in members to let others pay in the church what they should justly pay, than in a business way to fail to pay our just debts. All can not bear an equal amount, but we should not expect others, who are in no better circumstances than ourselves, to bear more than we do, and we should make it our business to know that we are bearing our share. It does not show a becoming interest in the church to be indifferent to this matter. The following questions should be asked by each member and he should not be satisfied until he is informed on each of them:

1. How much ought this church to expend for incidental expenses and toward helping the pastor?
2. Is the church meeting its just obligations?
3. Am I bearing as much of this, according to my circumstances, as other members of the church are, according to their circumstances?

Not to desire to share equally with other members, according to our ability and their ability, is to shirk the responsibility which we solemnly assumed when we asked the church to let us become members. If we are not willing to bear the obligations of membership, we should hesitate to take the privileges and comforts of membership. It is so easy and pleasant when the members consult each other and all are willing to do what is right. We have no heavy salaries to meet, and our expenses should be met cheerfully.

THE CHURCH HOME

A church home is what the members make it. If they are selfish, contrary, covetous and peevish, and do not bridle their tongues, it will become unpleasant and a burden, instead of being a joy. If they are loving, kind, forbearing and like the Master, it will be a pleasant place, a glad retreat from the world, where the pure, sweet song of peace and love is sung, and the presence of God is enjoyed.

We now have available the booklet, "The General Judgment, " by Elder Walter Evans. Copies of this booklet are 50 cents each or six for \$2.50. You may order your booklet from the Primitive Baptist Messenger, Route 2, Box 130, Pulaski, Virginia 24301.

This booklet is the result of many questions on the 5th article of Foundation Principles in the Primitive Baptist Messenger. I wish to express our thanks to Elder Evans for his faithful efforts to this end, that many of readers and Primitive Baptists everywhere can enjoy and better understand this great subject.

Editor

SPECIAL SERVICES

Elder Avery Land will fill the following appointments in June:

Wednesday night, June 26th--Baywood Primitive Baptist Church

Thursday night, June 27th-- New Hope (Bridge) Primitive Baptist Church

Friday night, June 28th--Indian Creek Primitive Baptist Church

All these services begin with singing at 7:00 P. M. and preaching at 7:30.

The Pulaski Primitive Baptist Church will have Elder Land for the 5th weekend services on Saturday night, June 29th, at 7:00 P. M., Sunday morning at 10:30, and Sunday night at 7:00. Communion and footwashing will be a part of the Sunday morning service. We hope to have several other ministers with us during these services. We extend an invitation to our sister churches and friends who love the doctrines of grace to worship with us in these services, from the 26th on through the weekend services at Pulaski.

The Lord willing, Elder Jerry Thomas will be preaching for us in the Pulaski area July 6th through 10th. This is Brother Thomas' first visit here. I invite everyone to hear Elder Thomas at Mt. Olive Church, Roanoke, Virginia, Saturday night, July 6th. July 7th he will hold morning services at Pulaski at 10:30 and evening services at 7:00. He will be at Laurel Fork July 8th, at Harmony Grove July 9th, and at Baywood July 10th.

Send your special appointments or church news for publication by the 20th of each month.

MEDITATIONS IN PROVERBS

Proverbs 3:5-6. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Jeremiah [10:23-24] once prayed, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing."

Surely these two portions of scripture blend together beautifully for the essence of each is contained in the other. Jeremiah knew that the way of man is not in himself; that is, that he cannot rightly walk according to his own understanding ("lean not unto thine own understanding"); and that "it is not in man that walketh to direct his steps". Likewise, Solomon saw the need of acknowledging the Lord in all our ways that our paths might be directed by him. In seeing this truth Jeremiah prays for correction but with judgement rather than anger, lest he be brought to nothing.

The Lord's people down through the ages have ever been subject to the judgements of God. This is true of both natural and spiritual Israel as a whole and of individuals. And we know that the judgements of God are true because there is no "creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" [Hebrews 4:13]. The judgement of man can be wrong. Man can hide from man, but he cannot hide from God, "...for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh

on the heart." [I Samuel 16:7]. Therefore, the Lord is certainly able to send the exact judgement He knows will correct us and turn us from the error of our ways. We often wander out of "the way" in which the Lord would have us go and wander in our own ways without acknowledging Him and seeking His direction. In such a case judgement is sure to come - we may be permitted to go along in our ways for some time - the Lord is long suffering - but be as it may, we know "...the Lord shall judge his people." [Hebrews 10:30].

Solomon tells us in Proverbs 21:16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." In referring to wisdom which certainly contains "the way of understanding", we are told, "She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her." [Proverbs 3:18]. We know that Jesus is Wisdom personified and He is referred to as the "Tree of Life". He said, "I am come that they might have life, and that they might have it more abundantly." [John 10:10]. When we have been given eternal life and Jesus is revealed to us, the more closely we walk in His truths and live in Him, the more fully do we experience the abundant life. We either lay hold on this "Tree of Life" or we wander "out of the way of understanding" to dwell "in the congregation of the dead" where we shall remain until such time as we respond to the judgements of God and seek again "the way of understanding".

Our proverb tells us "...happy is everyone that retaineth her", suggesting that we could possess wisdom and not retain it. Now eternal life is just what it signifies - eternal! And no heaven-born soul shall ever lose it, but one can certainly lose the joys and comforts of that life by

wandering from the way of understanding. In an hour when David realized his sins against God, he prayed, "Restore unto me the joy of thy salvation ..." [Psalms 51:12]. He fervently sought again the direction of God. Throughout the Psalms it is made manifest that "it is not in man that walketh to direct his steps" - that we need the presence of God's Spirit to guide, instruct, and correct us as we endeavor to walk in "the way". Let us constantly seek the direction of God, in all our ways acknowledging Him, lest we be found in the congregation of the dead. For how barren a child of God does feel when he has failed to listen to the voice of Wisdom, when he has wandered out of the way of understanding, to walk in his own way, and when he has lost sight of his own personal joy of God's salvation! Perhaps he can look back to a time when he delighted in the truths of God and feasted upon His word but is now no longer able to do so. Where in times past he felt the peace of God within and some direction and purpose to his life, he now feels only confusion and darkness, and that the Lord perhaps has turned His face from him. Such is the case for the man that wandereth out of the way of understanding. But who among us would wish to "remain in the congregation of the dead"? By returning to the Lord, is it not possible we shall again hear the voice of Wisdom? "Doth not Wisdom cry and understanding put forth her voice?" [Proverbs 8:1]. Does she not declare, "...hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." [Proverbs 8:32-36].

Let us turn then from death to seek the more abundant life. Let us welcome chastisement as a means of correction. Let us say with the Psalmist, "I know, O Lord, that thy judgements are right, and that thou in faithfulness hast afflicted me." [119:75]. And again, "It is good for me that I have been afflicted; that I might learn thy statutes." [119:71]. "Let my soul live, and it shall praise thee; and let thy judgements help me." [119:75]. "... cause me to know the way wherein I walk..." [143:8].

Let us hear the voice of Wisdom who cries, "Put not your trust in princes, nor in the son of man, in whom there is no help." [146:3]. but rather, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." [Proverbs 3:5-6].

June Hawks Goins

Elder James Bibler has recently published a wonderful pamphlet, "What is a Primitive Baptist?", which I would like for all our readers to have. To obtain this free pamphlet, write to Elder James Bibler, 1034 Woodlawn Avenue, Newark, Ohio 43055.

The best and most beautiful things in the world cannot be seen nor touched but are felt in the heart.

Selected

MORBUS SABBATICUS

Sunday sickness, or morbus sabbaticus, is a sickness peculiar to church members, and it returns every seventh day. There will be no suggestions of the disease until Sunday morning. The disease develops very easily. The symptoms vary, but the disease never interferes with the appetite. It never lasts more than 24 hours, and often less. It is never necessary to call a doctor, yet the disease is very contagious. No symptoms are felt Saturday. The attack usually occurs early Sunday. The patient awakens as usual, feeling fine, and eats a hearty breakfast. The attack occurs about 9 o'clock and lasts until noon. The disease is more pronounced during the Church hours than any other hours of the day. In the afternoon the patient is most always able to drive the car or take a ride, and read the Sunday papers. There is usually a recurrence of the attack about Church time Sunday night. This strange disease has proven much of an epidemic in many places, and is more dangerous than it is commonly supposed.

Selected from OASIS

I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible.

Selected

CHURCH NEWS

White Oak Grove Primitive Baptist Church of Floyd County, Virginia was constituted July 10, 1847 by a presbytery composed of Elders Owen Sumner, Jesse Jones, and Michael Howery, its having formerly been an arm of Meadowcreek Church in Montgomery County.

The church was built on land deeded by A. J. Kirby in 1856, but the present building was probably erected in the late 19th century. It is located one mile east of state road number 8 (8 miles north of Floyd Courthouse and about 6 miles south of Riner schoolhouse). The White Oak Grove Church held its annual all day service on the first Sunday in June.

** ** ** ** **

Faith is a gift of God. It is not a material that can be seen, heard, smelled, tasted, or touched; but is as real as anything that can be perceived with these senses. One can be aware of Faith as easily as one can be aware of earth. Faith is as certain as is the existence of water. Faith is as sure as the taste of an apple, the fragrance of a rose, the sound of thunder, the sight of the sun, the feel of a loving touch. Hope is a wish, a longing for something not now possessed, but with the expectation of getting it. Faith adds surety to the expectation of hope.

Selected

We may give without loving, but we cannot love without giving.

LARGE TYPE CONCORDANCE BIBLE

King
James
Version



SUPERB TYPE.
extra large and bold.
Pronouncing.
MODERATE SIZE.
hardly larger than
many ordinary type
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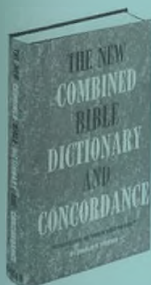
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Worrell Memorial Primitive Baptist Church .Laurel Fork, Va.
4th Sunday morning at 10:30 and Saturday night before.
Elder Wilbur Worrell & Elder Bill Gardner, Pastors

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.

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.