

# PRIMITIVE BAPTIST MESSENGER

Volume 2

No. 7

PULASKI, VA.

JULY, 1968

Hear The Primitive Baptist Hour Sunday Morning  
at 8:30 on WHHV 1400, Radio, Hillsville, Va.  
and at 9 a. m. on WHEO Stuart, Virginia

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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Published every 6 Weeks, Subscription Rate \$2.00 per year.  
Church Directory Rate: \$2.00 per year.



THE CHRISTIAN BAPTIST Exch.  
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Atwood, Tenn. 38220

## 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.

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SPECIAL NOTICE

Brother Charles Goins will be examined for deacon at Pulaski Primitive Baptist Church Saturday, August 3, 1968, at 7 P. M. We extend an invitation to our sister churches and ministry to attend.

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WE WOULD SEE HIM...

We see Him dimly here as in a glass--our eyes are veiled so that we cannot behold Him as fully as we wish! We see great evidence of His mighty power throughout all nature! We feel something of His mercy in His dealing with our wayward hearts, as well as His wrath in our chastisement! We behold His beauty in all He has created--both in nature and the spiritual heart of man... We have a foretaste of His love in our communion with Him and with each other! Indeed, we find great joy in beholding evidences of His Spirit in our fellow beings! There is a sameness--an identity we see permeating throughout His people--we love the same qualities in different ones. We love the presence of humility, the manifestation of mercy and compassion, and the beauty of truth and holiness wherever we find them. The more fruit a person bears showing forth he "has been with Jesus," the more we are drawn to Him in a spiritual way! What greater delight on earth is there than to be in the midst of spiritual people when they are blessed to be of one mind--the mind of Christ? Is it any wonder we are "loathe to leave the place, where Jesus shows His smiling face"? The love of God in the human heart is so much greater than anything else we know.

And yet, while we live we must bear the cross of our fleshly natures! This heaviness that weights us down and makes us know that we are yet but dust! "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." [II Corinthians 5:4]. The weakness of our mortal natures is a hindrance to us here--our inability to perform more perfectly those things prompted by the Spirit of the Inner Man causes much sorrow of heart! We would be strong! We would be mighty, but God has not designed it thus! We must be made to remember that it is not within ourselves that we may glory, but that we must give all glory to God! For in Him we live and move and have our being. It is He who hath made us and not we ourselves! He pours grace into earthen vessels to enable us to do, though imperfectly, those things which He has commanded.

And while we may sorrow, yet are we not always rejoicing? We sorrow because of the weakness of our flesh, yet rejoice within because of the wonderful goodness and mercy of our God in that He hath called us from out of nature's darkness into His marvelous light!

Is not the hope within the greatest thing we possess? Whatever our state here we can rejoice--in the midst of persecution or tribulation or affliction--we can rejoice because we know that it will not always be thus! that our suffering is light--it is only for a moment compared to the glory which shall someday be revealed in us! And if we are blessed to be caught up on a mountain and enabled to view the beauties of His earthly kingdom, we can rejoice even more because there will come a time we can comprehend and en-

joy fully and completely the joys of that upper and better world! That will be so much greater than anything we can now experience in our present condition.

Yes, even in the weakness and frailty of our mortal natures, we can rejoice because if Christ the Hope of Glory be formed within us, then the seed of perfection is present, and someday we shall stand in the presence of Almighty God, in the perfect likeness of our Lord, and in His righteousness! When this mortality shall have put on immortality--this corruption shall have put on incorruption--then shall we see Him as He is! We shall be like Him--pure and spiritual beings ever to dwell in the presence of a perfect God....

June Hawks Goins

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### THOUGHTS FOR TODAY

Sorrow with his pick mines the heart, but he is a cunning workman. He deepens the channels where-by happiness may enter, and he hollows out new chambers for joy to abide in when he is gone.

Fear God and all other fears will disappear.

Anger is a wind which blows out the lamp of the mind.

In His will is our peace.

Quiet minds cannot be perplexed or frightened but go on in fortune or in misfortune at their own private pace like the ticking of a clock during a thunderstorm.



## SEEK PEACE, AND PURSUE IT

"Depart from evil, and do good; seek peace, and pursue it." [Psalms 34:14].

As the editor of this paper, it is with great concern for the welfare of God's people (all who love the doctrines of sovereign grace and especially, those identified as Primitive Baptists) I desire that each article set forth a point with scriptural foundation. Of course, I know that I make many mistakes and oversights; but for the simplicity of the Church of Christ, the doctrine of sovereign grace, the gospel of Christ experimentally and practically, as applied in the lives of our people, I have no apology.

In the editor's notes I have stressed the good meetings the Lord has blessed us with. In these days of strife every phase of the gospel should be set forth when done in love and preached in the Spirit.

My thought is peace. We hear very little about peace in the world for there is no peace, but only war and rumors of wars. But the pilgrim in this world who has a knowledge of God's eternal covenant and the finished work of our dear Lord has peace beyond the expression of mortal words.

Peace is a state of security. It is in contrast to conflict.

In Isaiah 40:2 we read, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished." Can we not see the beauty of these words? Christ is victorious; His people are justified by His blood and saved from wrath through Him.

Ephesians 2:14 - "For he is our peace, who hath made both one, (Jew and Gentiles) and hath broken down the middle wall of partition between us;"

For a moment let us view Christ, our peace between God and man. For we the elect were also by nature children of wrath even as others. [Ephesians 2:3]. The elect are reconciled to God by the death of God's own Son. He alone fulfilled the great gulf of God's righteous demands. Then in our experience and growth in grace of God's love for us, we see the meaning of Paul's letter to Rome. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:" [Romans 5:1].

Justified means to be vindicated, by no means receiving justice but mercy. Faith is a fruit of the Spirit, and this does not mean a partial reliance, but a total admission of our bankruptcy (depravity) and entire submission at the feet of our Saviour, that He is our all in all, our peace and our hope.

Now seeing the peace given to the family of God, let us examine the fruit of it here in our lives. "Seek peace, and pursue it." What evidence in the life of one to be found seeking peace! What a flower of beauty in any church to find those who love peace who pursue it. Also, notice the text in the beginning: "Depart from evil, and do good."

Surely at this point we must call our Lord to witness, "Blessed are the peacemakers: for they shall be called the children of God." [St. Matthew 5:9]. It could be no plainer, dear friends, than to reverse the text and say, "They shall be called the children of God, who are peacemakers."

Blessed already and by such evidence they shall be called children of God.

Truly there is no tranquility on earth compared to a band of the Lord's children who are at peace with God, by knowledge of the doctrine and study of God's word, and who can sing with the Spirit and pray with the Spirit. I rejoice that I find much peace and harmony in Zion today, yet there may be things of past years and present which disturb us. We must admit the grace of God which bringeth salvation hath taught us to depart from evil, and do good. "Speak not evil one of another, brethren." [James 4:11].

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Ephesians 4:29-32].

Let the tongue be silent and the old man crucified, for the evidence and marks of those who love God because He first loved them is greatly set forth in a peaceable life, a wonderful life that shall blossom as a rose for one who seeks peace and pursues it.

Though the world seems dark, the heavenly places in Christ still manifest a peace to the way-worn traveler, and there we love to live and labor. May the God of peace give us grace to think and



study upon His word, that we may be seen as peace-maker and identified with the great family of God.

Peace is a word found recorded 404 times in scripture, besides the words "peaceable, peaceably, and peacemakers."

Let all Primitive Baptists not only rest in the peace of God from a doctrinal view, but let us put into practice our text. "Depart from evil, and do good; seek peace, and pursue it." [Psalms 34:14].

In love for the truth's sake,  
Elder Roy W. Bowles  
Editor

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I've found a little remedy  
To ease the life we live  
And make each day a happier one--  
It is the word 'forgive'.

So often little things come up  
That leave a pain and sting,  
That covered up at once would not  
Amount to anything.

'Tis when we hold them up to view,  
And brood and sulk and fret,  
They greater grow before our eyes;  
'Twere better to forget.

Selected

"I was glad when they said unto me, Let us go into the house of the Lord." [Psalms 122:1].

During the months of June and July, I have been privileged under the blessings of God to be in several wonderful services. Due to the illness of my wife, I have been somewhat confined near home. However, the services I have been able to attend have been most outstanding; and I feel a desire to relate these to our readers.

The Good Home Church in Axton, Virginia, held its annual communion meeting the third Sunday in May with services beginning Friday night. I endeavored to serve this church for several years as pastor, and it was a joy to return and find them enjoying such a spiritual season. Elder Rupert Turner is now pastor and Elder Elas Randall was guest speaker, though several others were blessed to preach the truth in love, too many to mention by name.

I left Sunday morning to fill an appointment at Mount Olive Church in Roanoke, Virginia, for Elder Clifton, as had been previously arranged, while he preached in churches in Pennsylvania.

The second Sunday in June my son, David, who is seven years old and I left for Dunlap, Tennessee, with Brother Oresta from Mont Calm Church in West Virginia. This was the annual meeting of Elder Avery Land's home church, Yellow Springs, in Dunlap. There were some 12 or 15 preachers present from several states. Again, it would be impossible to name them all for lack of space. This was a very spiritual meeting, and truly the Lord was present with each speaker. I seldom mention my own feelings in my efforts to speak, but I praise the Lord for His deliverance on this occasion.

Beginning on Wednesday night before the third Sunday in June, I went to North Carolina to Saint's Delight, Walnut Cove, and Abbotts Creek and Saturday night and Sunday, to White Oak Grove near Star, North Carolina. It was good to see the large congregation at each service with attentive ears and waiting hearts. Elder L. H. Crawford from Jacksonville, Florida, came in at Abbotts Creek, a pleasant surprise; and, after his offering a most humble prayer, I endeavored to speak to the congregation on a practical subject which was received with love and much rejoicing.

The Saturday and Sunday services at White Oak Grove were well attended. Sunday there was a very large crowd with many remaining outside as it was their communion and footwashing service and homecoming service, and has been for many years.

I returned home Sunday night for the meeting at Pulaski where Elder Singleton took part in the service with me.

Elder Avery Land came and began preaching on Wednesday night before the fifth Sunday in June. He preached at Baywood, New Hope, and Indian Creek. We attended the afternoon service at Old Mill near Danville, Virginia, and again felt the Lord very present. This church pastored by Elder R. F. Kidd has grown and prospered in the last years, and so much work has been done on the building. Many Elders were present; but, due to night services at Pulaski, we had to leave as soon as the service was over.

The meetings at Pulaski on Saturday night, Sunday, and Sunday night were well attended. Elder Rodgers preached first Sunday morning,

followed by Elder Land and myself as we went into the Communion service. May I humbly say with praise to God, I felt this a joyous season in the Lord. Pulaski Church is small in number and only four years old; but, in trying to pastor these dear people, I feel the Lord has been so good to us. The last four to unite with the church by experience and baptism have come from other orders.

The following week Elder Jerry Thomas and family came from Cincinnati to be with us for the first time. He was so wonderfully blessed at Roanoke on Saturday night and on Sunday morning and Sunday night at Pulaski. Sunday night seemed to be just starting when it came to an end. Elder Thomas went on to the Hillsville and Sparta area. Due to having to take my youngest daughter to a Roanoke hospital early Monday morning for a tonsillectomy, I was unable to be with Elder Thomas anymore on this trip. Nevertheless, I want him to know our doors are open to him any time.

I have not been able to mention all the church services, but I do want to mention the Fourth of July meeting at Walnut Cove in North Carolina where Elder F. R. Moore is pastor. Brother and Sister Glen Puckett, new members at Pulaski Church, went with me to Elder J. A. Langham's for the evening, and we all left for church where supper was served on the grounds. Then a lengthy song service was enjoyed by all, and I recall ten preachers present with the house being filled. Elder Elias Randall preached; and, briefly, may I say I have never spent a Fourth of July in a better place, never heard such singing and preaching and rejoicing, while the world was for the most part going wild outside. I realize I have mentioned many services, and put emphasis on each one, for in my experience it has been a very joyous season.

The Lord willing, I plan to fill appointments in several churches in mid July in the Martinsville and Danville, Virginia, area; and they too will be history by the time this is published.

Elder Roy W. Bowles  
Editor

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### SHUT-IN

Shut-in--I never liked the word.

It held a plaintive note,  
Until a different view I got  
From what one shut-in wrote:

"Shut-in?" she said. "Oh, yes indeed;

Shut in from noise and strife.

But shut out are so many things

That cluttered up my life.

Shut in are peace, and faith and hope;

Shut out are fear and doubt.

Shut in are words and deeds of cheer

No heart can do without.

Shut in my mind are memories

Of gayer, brighter years;

I laugh, sometimes, remembering--

Sometimes I yield to tears!

Shut in are friends I cannot lose--

I hold them in my heart--

And though the miles stretch long between

We never are apart!

Shut-in! Why it's a blessed word!

My soul will one day trod

On happy feet to heaven's door

And be shut-in--with God!"

Ruth Adams Belcher  
from Open Window



## ONE THING I KNOW

"He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see". [St. John 9:25]

It would be worth everyone's effort to take time out and read this whole chapter right now that a clear view might be seen. Here was a man born blind, whom Jesus made clay of spittle and anointed his eyes saying, "Go, wash in the pool of Siloam." This man obeyed and came seeing. He knew the man was called Jesus but knew not whether he was a sinner. There was much controversy over this man, and he was cast out. When Jesus found him he asked this question, "...Dost thou believe on the Son of God? He answered and said, Who is he Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him." [John 9:35-38]

We hear another saying, "Lord, I believe, help thou mine unbelief." Thomas refused to believe on one occasion because he was not with the other disciples when Jesus appeared unto them. After eight days Jesus appeared unto the disciples again, and Thomas was with them, Jesus said to Thomas, "...Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." [John 20:27-28] What Jesus next said to Thomas has for many years been comforting to me. "...Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." [John 20:29] We have never seen Jesus with natural eyes, but with all the ability and grace afforded us, we be-

lieve in the words of the Eunuch that Jesus Christ is the Son of God.

How some try to take belief and make perfect knowledge out of it is amazing to me. Faith and belief are synonymous, and faith is the substance of things hoped for, the evidence of things not seen. How some can live in the surroundings of the things of this world, occupying their minds in this world's affairs and yet feel they are living so close to the Lord all the time that they are never bothered by doubts and fears is beyond me. The Lord had to tell Peter on one occasion that the Spirit was willing, but the flesh was weak. He soon found this out and later wept about the matter. We are told to be not highminded but to fear. Some become highminded and boast many things, but when man sees himself a worm of the dust as he is, then he begins to fear and cry, "Lord, save or I perish."

"And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." [I Cor. 8:2] Also, "...let him that thinketh he standeth take heed lest he fall." [I Cor. 10:12] When one feels to be secure and is at ease is when he is walking on dangerous ground. We are told to come boldly to the throne of grace, but this does not mean to be dogmatic and say, "I know I am one of the elect or predestinated." I have sought in times past seems to me as hard as any man could to know I was saved, and I had an experience that I shall not take space to tell about. My case may be an outside one, but I haven't got any farther than faith, belief, hope, and assurance along the way.

We are told and I believe that prayer is the sincere desire of the heart. We have many wonderful and true promises; we have embraced these

promises but have not yet received them all. Then having not perfect knowledge we are one of the elect and that our names are in the Lamb's book of life, is it not the sincere desire (prayer) of our heart and soul that we are of the elect, and that our names are in the Lamb's book of life? Yes, even to be saved in heaven when called from this life. We have the church heaven here, but to be in heaven eternal has been for many years, and is now, the very sincere desire and breathings (prayer) of my heart and soul. "...he that cometh to God must believe that He is, and that He is a rewarder of them that dilligently seek Him." [Hebrew 11:6] We believe the Bible is the written word of God; we believe that Jesus is the Son of God by the testimony given and felt in our hearts. Perfect knowledge can never be made out of belief. When we awake in His likeness we will be satisfied, and will know as we are known, however that may be.

The blind man said, "One thing I know that whereas I was blind, now I see." As for me, I can say, "one thing I know that whereas one time I was a dead sinner, now I am a live sinner - one time loving sin, now sick of sin." "Amazing grace, how sweet the sound that saved a wretch like me! I once was lost but now am found, was blind, but now I see."

Yes, we believe in election and predestination, also the finished work of Christ, and it is the sincere desire of our hearts that we are included in these things. This is our hope and when we speak of hope, we don't mean just wishful thinking. We know that things have happened in our lives that give us reason to hope. This hope is anchored upward and entereth into that within the vail. The idea has been advanced that we either are saved or lost, nothing can be done, so why worry about the

matter anyway, it will be alright either way. It is true that God would have been just to let all go down to misery, but I just don't see how that one that has felt lost and ruined for hell can take such an attitude. Jacob would not let the angel go until he blessed him.

Seems to me the humble attitude would be, "God is just and if I be wicked, woe unto me; and if I be righteous yet will I not lift up my head." "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed." [I Samuel 2:3]

I may have been flat and too personal in this article, but all I know is those things the Lord has allowed me to taste, feel, and handle. While Stephen was being stoned, he looked up into heaven and saw the glory of God, and Jesus standing upon the right hand of God. So they stoned Stephen, calling upon God and saying, "Lord Jesus, receive my spirit," thus ending his life and prayer. So whether we end our prayers by "Lord Jesus, receive my spirit", "Receive us unto Thyself", or, "Save us in heaven", it seems the same to me if it is the desire of our hearts to live with our Savior when this life is over.

The humbled sinner whose eyes have been anointed by Jesus feels as the man born blind, and says with his words, "One thing I know, whereas I was blind now I see".

Kemp Walker

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

## PINE PRIMITIVE BAPTIST CHURCH

"Pine Meeting House", as it is called in all the old minutes, is located on Highway 150 in Churchland, North Carolina. The Church was organized in 1790 with Methodist, Luthern, Presbyterian, and Baptist using the building. It was on the opposite side of the highway from the present building and was built of logs with a gallery for the slaves, who (according to the minutes) sometimes joined the Church and were listed as "a man (or woman) of color". The present building was started in 1886, with remodeling done in 1952 and 1964. The present Pastor is Elder F. R. Moore, who has served the Church for about 28 years. Among the former Pastors are: Elders Philip Snider, J. A. Birch, W. T. Broadway, J. A. Ashburn, S. J. Reich, O. J. Denny, and J. A. Fagg. The oldest minister now living, that was ordained at Pine, is Elder J. A. Monsees, who is now 85 years old and was ordained 65 years ago. He now resides at Ellenwood, Georgia.

The first Baptist Church in America was organized by Elder John Clark at Newport, Rhode Island, in 1638. Down through the years the Church has gone through trials, persecutions, and divisions. Around the year 1832 there was a division in the Baptist family. Those who established Mission Boards, Sunday Schools, and other societies became known as the New School, or Missionary Baptist. Those who continued to walk in the old paths were known as Old School, or Primitive Baptist, meaning "of early times; of long ago; first of the kind; very simple; original." Tracing its identity to the Church which Christ established, we believe 'simple' means adorned only with that beauty which Christ gave His Church. Primitive Baptists are not Protestant, because the true



Church of Jesus Christ was established before the institutions of men bearing the name "Christians" came into being, and it has been somewhere in the world since Christ's time. The true Church was in existence long before the Protestant Reformation. The Church still stands upon the principles that eternal salvation is wholly by the grace of God (an unmerited favor) and not by "works of righteousness which we have done lest any man should boast"; that 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. Thus the election of God standeth sure, having this seal, and the Lord knows them that are His. The mode of baptism is by immersion, and the example of washing feet, set up by Jesus, is followed at the Communion service. Their Ministers are called Elder, because it is scriptural; Reverend belonging only to God (Psalms 111:9); and "call no man your father on this earth." (Matthew 23:9).

Ashburn Williams

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### TYPICAL STUDY OF GOD'S WORD

Christ said to the Jews when He was on earth, "Had ye believed MOSES, ye would have believed ME, FOR HE WROTE OF ME." It was in the types that Moses mostly wrote of Christ! The types all spoke of Him. The tabernacle, the offerings, the feasts, told of different aspects of His work for us, His people, and as in His Temple, every whit of it uttereth His Glory.

Not only does Christ speak of the types, but they speak of Him. The types held a very high

place by the writers of the New Testament. They are referred to as "the scriptures" and that "the scriptures cannot be broken." The types and shadows of the Old Testament are fulfilled in the New. Is not the resurrection of Christ prophesied in the types more plainly than anywhere else? In the waving of the sheaf of the "firstfruits", "on the morrow after the Sabbath", the very day is foretold! And Paul refers to this in "Christ THE FIRSTFRUITS, afterward they that are Christ's at His coming." [I Cor. 15:20-23]

The Epistle to the Hebrews is almost entirely made up of references to the Old Testament types; as the substance, Christ, is proved to be better than the shadows - better than Moses, than Joshua, than Abraham, than Aaron, than the first Tabernacle, than the Levitical sacrifices, than the whole cloud of witnesses in the picture gallery of faith, and lastly His blood is proved to be better than the blood of Abel.

In the gospel of John there are constant references to the types. In the first chapter of John we find "the Lamb of God", which reminds us of all the lambs sacrificed from Genesis to the LAMB, being Christ. And in the closing verse there is evident reference to Jacob's ladder. In chapter two, He compares Himself to the Temple for He says, "Destroy this Temple, and in three days I will raise it up." In chapter three, we see Him in the brazen serpent. In chapter four, He compares Himself to Jacob's well. In chapter six, He tells us that He is the True Manna. In chapter seven, we are reminded of the smitten Rock, for He Himself was the Rock out of which would flow the rivers of LIVING WATER. In chapters eight and nine, He is the Light of the world; in chapter ten, the Great Shepherd. In chapter twelve, He is

the Corn of Wheat that brought forth the sheaf of the FIRSTFRUITS. In chapter thirteen, we have the Laver. And in chapter fifteen, the True Vine in contrast with the vine that He brought out of Egypt. Thus, in almost every chapter the Old Testament type is brought before us.

If we compare John's gospel to one Old Testament type, THE TABERNACLE, it seems to divide itself into the three courts. In the first twelve chapters we have our Lord's ministry on earth, in the outer court to which all the people were admitted. And we have His last words to outsiders in the closing verses of chapter twelve.

As in the Tabernacle the first thing seen was the altar and the lamb, so we have in the opening chapter the Lamb of God that taketh away the sin of the world. In chapter thirteen, Christ is preparing His disciples for service in the Holy Place by use of the laver. In fourteen, fifteen, and sixteen, we see Him with them in the Tabernacle; and He teaches them much about the Holy Spirit, typified by the oil for the candlestick. And about prayer in His name, typified by the incense on the golden altar; while in the seventeenth chapter we have the HIGH PRIEST alone in the Holiest of all.

This should give us a glimpse into the types which portray and point to Christ and cause us to acknowledge the divine intention of every detail of these types. Even though we may not completely understand all their teachings, there is a lesson in every incident recorded.

In this short article, I have only briefly touched upon the truth's surface of this subject of the types and shadows; nevertheless, I cannot do better than to urge all - even the youngest "born again

babe" in Christ - to take up the typical study of God's Word. For though He has hid these things from the wise and prudent, He reveals them unto babes.

Horace E. Walker

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### THE MERCIES OF GOD!

I wish I could write  
Just how I feel;  
At times it's so plain  
It's almost unreal.

The mercies of God,  
So many and great,  
That pen cannot write  
Or tongue can't relate.

Our friends kind and true  
Are riches untold;  
They mean more to us  
Than silver or gold.

They help us along  
When things go all wrong  
By saying the words  
That sound like a song.

May we look up to God  
In heaven above  
And give Him all praise  
And show Him our love .

Hope Draper

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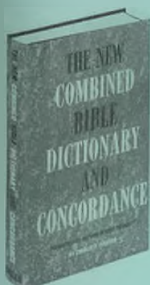
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Elder Wilbur Worrell & Elder Bill Gardner, Pastors

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

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.

Claiborne Street Primitive Baptist Church Danville, Virginia 4th Sunday  
at 10:30 a. m. and Saturday before at 7:00 p.m. 2nd Sunday at 7:00 p.m.  
Elder R. F. Kidd, Pastor, Rt. 3 Ridgeway, Va.

Old Spoon Creek Primitive Baptist Church Critz, Virginia. 2nd Sunday  
morning at 10:30 a.m. and Saturday night before 7 p.m. 4th Sunday night at  
7 p.m. Elder L.J. Corns, Pastor, P.O. Box 63, Patrick Springs, Va. 694-5085