

PRIMITIVE BAPTIST MESSENGER

Volume 2

No. 8

PULASKI, VA.

SEPTEMBER, 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

Mail all Subscriptions to:
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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.
Box 5
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.

From The Christian Baptist, May 1968 by Elder S. T. Tolley, I publish the following article, as it expresses my full conviction on the subject of the support of the ministry.

This is indeed a subject much neglected and ignored by both deacons and ministry as being so unpopular it best be left alone.

Should any truth be kept from the Lord's children? By no means. I have in my feeble efforts desired to preach these truths to our churches, especially the ones I endeavored to pastor. A man would indeed be a hypocrite to preach a truth away from home he dared not preach at home.

Though we as Primitive Baptists do not believe in a salaried ministry (or fixed amount), we of all people believe in support of those who labor for the cause of truth and preach the doctrine of sovereign grace.

I invite our readers to study closely the following article by Elder S. T. Tolley who so ably sets forth this Bible truth.

All who read and study God's word will appreciate this monthly periodical published by Elder S. T. Tolley.

You may subscribe to The Christian Baptist, Box 68, Atwood, Tennessee 38220, by sending \$2 for one year. This is a new publication and worthy of your support.

Editor

HOW MUCH TO PAY THE PREACHER ? ?

Brother Regie Rhodes, of Memphis, Tenn., has ask that we publish an article on the support of the ministry. The following is submitted with the hope that it will be considered in the light of divine truth and not compared only to the past tradition of some of the Lord's people.

I am very much aware of the delicacy of this subject matter, and inasmuch as the subject should be dealt with in a thorough way - so that it would not be slanted in one direction - I feel some hesitation to attempt the task. However, it is a Bible teaching that is of vital importance, and since there have been other requests also, I shall endeavor to briefly set forth a treatise on the same.

First, I should like to say that if I did not believe in the support of the ministry, I could not at any time accept a contribution from a church or an individual. But it is very clearly taught in the Scriptures, and the open minded students of the Bible will admit that it is more abundantly taught, and more clearly defined than many other fundamentals of our profession. It has been argued that the Scriptures do not teach the support of the ministry - that to "pay the preacher" was not required to follow the Bible pattern - at least he should not receive more than his transportation expenses. With those who believe and practice this tradition, I make no argument; but the question which remains unsettled in my mind is this - why do some contend that it is wrong to support the ministry of the church, and yet, those very ones who advocate the idea never refuse to accept the money offered them? We should practice what we preach, and preach what we practice.

Some of our ministers in the past, and perhaps in this day also, have completely left this Bible subject out of their preaching. They have evidently left it off because it is a little touchy, and could make some feel uncomfortable. (And of course, we are sometimes told that the preachers are only obligated to speak comfortably.) I suppose the main reason why this subject has become almost unknown among our people is due to a desire of not wanting to be compared to those who say "give us the money and we will take the world for Christ." It is not the business of the Primitive Baptist ministry to become SOUL SAVERS, or MODERN-IST, but the job which we do have is of the greatest importance! Enough so, that we should be up and about our Father's business. We should not be willing to sacrifice the principles of truth just because it might make us unpopular with some, or because other religionists have made merchandise of the gospel and have become more concerned about what they get from the people than they are about what they preach, or what God would have them to do. It is the responsibility of every God called, New Testament minister to preach all the counsel of God! To reprove, rebuke, instruct, comfort, and to teach all aspects of the teachings of Christ and the apostles.

I think I can understand why this subject has been so greatly neglected by our ministry. To teach it will certainly make a minister unpopular with those who are covetous, or selfish. If the minister says much about money, or giving, he will be accused of being a money hunter. And then too, there are the easier and more palatable subject to preach on that will bring the commendations, pats on the backs, and praises for the preacher that most all of us like to receive. Sometimes I am made to wonder if it is not true that many

teachings of the Bible have been left off by our ministry just to be appreciated by the members and friends of the churches.

The following is a true story that was related to me by one of our Elders, who is still living and can testify to these facts: After one of our ministers had tried to faithfully and scripturally set forth the Bible teaching on the support of the ministry (this was when he was a younger minister), an older minister came to him afterward and told him that he recognized the truthfulness of what he set forth, but that he always left this kind of preaching off, and that by so doing he would be given more money than would be given to the younger one who preached the truth to the people. The reason given was that the people would say that he was a MONEY HUNTER. and therefore would not give him as much as they would to the one who said nothing at all. Following this statement the younger minister replied to the older one; if by my preaching the truth I will receive less money than you will by leaving it off, pray tell me WHO is really preaching for money??? We sometimes wonder if there are some ministers who have ulterior motives in leaving off some things. It is my humble opinion that if any man does not teach all the counsel of God - embracing all the subjects taught in the Bible, he is not worthy of the office he occupies, nor should he be respected as a faithful minister of the gospel of Christ.

But to merely prove the point of the support of the ministry being taught in the Bible, and the duty of the gospel minister to teach it, does not nearly cover the subject. We should be just as faithful to show WHY the Lord ordained that they which preach the gospel should live of the gospel. See I Cor. 9:14. Just because a man wears the

title of minister does not say that he is deserving of full support from the churches, neither does it say that he is to share in every way with all other ministers.

The apostle stated the duties of the ministry when he said, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." 2 Tim. 4:2. And again, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. In comparing the minister with a soldier, the Bible says, "No man that wareth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4. The Bible enjoins upon the ministry to "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:15. Jesus said to Peter, "Feed my lambs..." "Feed my sheep..." Jn. 21:15-16. How can a man - who serves as a shepherd of the flock (a pastor, or a minister) do his job fully and faithfully unless his temporal needs are supplied by others?? See 1 Cor. chapt. 9. The design of the ministry is to benefit the flock - the church members - not the preacher, but the preachers cannot be worth near as much to the church if he must labor in the things of the world like everyone else. Time and opportunity are the things that makes the difference in the ministry being profitable as they labor in the gospel vineyard. Otherwise, when would he have time for studying, and filling the part of a shepherd? It is absolutely necessary that the Scriptural admonitions stated above be heeded if the minister fulfills his calling, and is of much benefit to the people he preaches to. The Bible declares it, and it has been well proven among our ministry.

On the other hand, if a minister is placed in a position where he can more fully labor in his calling, and does not exercise his gift in the ministry, no one could rightly say that the Lord's people are obligated to support him beyond the proportion of the labor he bestows in the field of the ministry. The Bible says that "The Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. "to live" simply means "to derive natural sustenance from." But, if one does NOT preach the gospel, the thought is simply carried to this extent - he is not expected to live of the gospel! Again, the apostle says "If we have sown unto you spiritual things, is it a great thing if we shall reap (receive from) your carnal things?" (natural sustenance) Indeed, it is not a great thing for this to be! It is a righteous principle for this situation to exist. But, it was stated, "If we have sown..." It is certainly true that many labors of sowing seeds do not prove to be fruitful, but this does not say the minister is not to be supported. However, if a minister does not labor he should not expect to receive something for nothing. If a minister does labor in the Lord's service - whatever his gift might be - it will be profitable to the Lord's children, and accordingly, they should be given adequate support so as to enable them to go forward into the work. Their labors will be profitable to the kingdom of Christ.

The question is asked how much should the minister receive? Ten dollars, fifty dollars, a hundred dollars, or more? The scriptures do not specify a flat rate for the ministry, but it will not be a difficult matter to determine how much is required to take care of his needs. What are his needs? Just about the same as everybody else - plus a little extra just to come out even - considering his family, food, clothing, shelter, transportation, etc. The Bible requires that a minister

be "hospitable." This can only be done if the minister has more than enough for his own needs - so that he may have somewhat to give to others also. The cost of living has increased many times during the past several years, and so has the average pay scale. But in too many cases the contributions given to the ministry is still on the depression level! As I am told it was (and still is for that matter) a custom many years ago for individual church members to give about a dollar each meeting, if the donator was a person of average means. At this time the average pay scale was not more than a dollar to two dollars per day, or the equivalent of a day, or a half days wages per person. Now, for the sake of comparison how many give an equal percentage today? Who gives a days pay? A half days wages? Or even an hours wages? Just how much is really given to support the laborers in the Master's kingdom? ?

I am sure that in the years gone by the older ministers did not get anything for their services and on some occasions just enough to cover expenses - as for that matter I could relate many instances when this has been my lot also - and the traveling expenses have increased many times in recent years. Personally, I have no regrets for the efforts which I have put forth at these times, but such circumstances have at times placed my family and myself in great strain. Most other ministers have no doubt shared like experiences.

One thing that I feel has even been a greater neglect is the matter of not supporting the pastors, and the home ministers due to the visiting ministers. The visiting ministers should be taken care of without question, but the local ministers should not be the ones to bear this burden! Often times I have been the visiting minister and know how

this has worked. This is not a complaint, but I trust that it can be understood that on occasions the traveling preacher leaves with the local preacher's due.

It might be argued that the traveling preacher is doing a greater work - referring to him as an evangelist - and therefore be considered as worthy of more assistance. Regardless of what an evangelist might be, we should not forget that the local ministers are the ones who have labored most faithfully (particularly the pastors). They have sown the seeds, cultivated the fields, and maintained their posts. The visiting minister, may come and help with the harvest, and if so, he is worthy of his hire. But it is cruel to neglect the needs of the local ministry just to make a visiting minister feel good and to try to make a good impression. If it could be briefly stated; a minister should be encouraged to use his full capabilities in the field of the ministry, and if this is done the churches will grow and prosper. The churches will be the ones who will benefit most by it. If a church will not support a minister so that he may do his work completely, he is under no obligation to labor beyond the point of what he has been enabled to do. If a church desires a minister to give himself to the work whereunto God has called him and is willing to follow the teachings of the Bible in supporting him, and the minister will not labor in the field, the church has no obligation to the minister beyond the extent of his labors. In either case if the work is not done, the cause will suffer.

Sometimes this situation exists and the churches seem to benefit from it; the minister may give his time to the work - being enabled to do so because his wife has gone to work to help

EDITOR'S NOTES

During July I filled appointments at the Martinsville, Danville, Old Mill, Community, and Good Home Primitive Baptist Churches. Truly the Lord was gracious in each service, and the attendance was outstanding. It is most encouraging to see the zeal and attentiveness of the Lord's children. I especially enjoyed being with Elder Rupert Turner, and Elder R. F. Kidd and family, and talking to them about the goodness of God to the churches. Elder Kidd has been very close to me. I saw him leave another order, led by God's mercy to the truth, and then ordained to the ministry. He now serves Danville and Old Mill Primitive Baptist Churches. Elder Turner serves Good Home Church of which I was pastor for several years. He also serves Community Church near Stuart.

Elder Brooklyn Willard is pastor of the Martinsville Church. I feel the Lord was very present in the services there. I was with Love's Grove Church in Mt. Airy on the fourth Saturday and Sunday. This was a very spiritual meeting for which we give all praise to our Lord for His wonderful blessings.

On the nights of August 1 and 2, I was blessed to be with Abbott's Creek Primitive Baptist Church near High Point, North Carolina; and the Lord was very gracious in their communion services. I had to return home for the Saturday night and Sunday services at Pulaski, but Elder Draper and Elder Fletcher Moore were to be present for Saturday and Sunday.

I must apologize for my neglect to mention in the last issue, these services at Abbott's Creek; but in trying to assemble the notes, I overlooked this. This is why it is necessary that we ask you to write of any special services in your area even if you feel we may know about them. It is our desire to publish all appointments received.

To our subscribers who ordered books several months ago and have not received them, may we beg your patience and assure you we will mail them as soon as we receive them. Some are out of stock while others have been delayed for one reason or another. Thank you for your patience.

I was with the White Oak Springs Church near Star, North Carolina, on August 15-18; and each service was well attended. I rejoiced to see a number of people present from other orders who are stirred by the Spirit of God and love the doctrine of sovereign grace. I praise the Lord for His wonderful blessings in this service.

An annual meeting will be held this year with the Love's Grove Primitive Baptist Church, Mt. Airy, North Carolina, beginning on Friday night and continuing with Saturday and Sunday of the 5th weekend in September. Elder R. L. Rodgers is their pastor.

The Walnut Cove Primitive Baptist Church will have their annual communion service the third Saturday and Sunday in September.

Thank you for remembering us. As most of our regular readers know, my companion has been in the hospital since last December 12th, and remains about the same as of this date. I have desired to write and thank each one for the hundreds of cards and letters expressing your prayers for her. I hope to get an issue of this paper to all who have written; and for every prayer and gift received, thank you for thinking of us in every way. Without you and the Lord's sustaining grace, it would have been much harder.

May I again ask your prayers in her behalf. May God bless you all.

Elder Roy W. Bowles
Editor

DEACON ORDINATION

On the evening of August 3, 1968, the Pulaski Primitive Baptist Church assembled for the purpose of ordaining Brother Charles T. Goins to the office of a deacon.

After a sermon preached by Elder Kidd, the Pulaski Church was called into conference to begin the ordination service. Elders Leonard Corns, Reuben Hawks, Jr., Earl Singleton, and Roy Bowles formed themselves into a presbytery for this work.

The presbytery selected Elder Bowles as moderator and Elder Kidd as their clerk. The church appointed Brother Glenn Puckett as their spokesman.

Elder Singleton questioned the church spokesman as to Brother Goins' qualifications, and then he was presented to the Elders. Thereafter Elder Singleton and others of the presbytery questioned Brother Goins. He humbly and ably answered as to what he felt was the work of a deacon in being of service to his church. The Elders being well satisfied with his views based on scriptural standards, they proceeded with Elder Hawks offering the ordination prayer as the other Elders laid their hands upon Brother Goins. Afterward, Elder Corns delivered the charge to the newly ordained deacon and the Pulaski Church.

The church received the work of the presbytery and the presbytery then was dissolved. With the singing of a hymn, the congregation expressed their love to both Brother and Sister Goins by extending to them the right hand of Christian fellowship.

THE BELIEVER'S GARMENTS

The Bible is full of instructions to believers as to garments which they are to PUT OFF and those which they are to PUT ON. There are many scriptures which beautifully illustrate the garments, "man-made", "God-given", and "Spirit-wrought".

Satan in the garden of Eden stripped man of his robe of innocency and left him naked and unfit for God's presence. We have this illustrated in the parable of the man who went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, wounded him and departed, leaving him half-dead. This picture is of man's helpless condition.

In the demoniac story, when the Lord met the wild Gadarene, he "ware no clothes, neither abode in any house, but in tombs", the place of death, but when the devils had been cast out, he was found, "at the feet of Jesus, clothed, and in his right mind".

When Adam and Eve knew of their condition, they at once tried to remedy it. "... And they sewed fig-leaves together and made themselves aprons" - man-made garments, denoting works of the flesh, works of the law. Those fig-leaves were but a picture of themselves - for plucked from the parent stem, death had set in and though for a time they might remain glossy and beautiful, they would soon be withered and dead.

The fig-leaves were not sufficient to make them fit for God's presence and when they heard God's voice ("Ye are called with a holy calling") and hid themselves from Him, they still felt they were naked. So it is always with garments man makes for himself, though Satan would persuade him that he is well clad. "Ye clothe you", says Haggai, "but there is none warm." And Isaiah spoke;

"their webs shall not become garments, neither shall they cover themselves WITH THEIR WORKS", for "all our righteousness are as filthy rags".

"Unto Adam also and to his wife did the Lord God make COATS OF SKIN and clothed them". With their first dress, the fig-leaf aprons, God had nothing to do, and with these "coats of skin" man had nothing to do. They were entirely God-given garments, provided by Him and, of course, point to Christ as the sacrifice which means "to cover". "The Lord our righteousness", who becomes indeed OUR ROBE of righteousness as we obey the command, "put ye on the Lord, Jesus Christ!"

We do not read that Adam and Eve put the "coats of skins" over their fig-leaf aprons. They were surely done with the latter forever. When the prodigal son returned, his father said, "bring forth the best robe and PUT IT ON him. . . ." The best robe was not put over the rags in which he returned; they were no longer needed. Man is, by nature, inclined to try and "patch" up his old rags and put on "some of self, some of Thee", but Christ tells us how useless this is: "No man putteth a piece of a new garment upon an old, if otherwise then both the new maketh a rent and the piece that was taken out of the new AGREE-TH NOT with the old". The garment which God gives "agreeth not" with "filthy rags."

Man-made garments as one has said, "are original, but not sufficient (Gen. 3:7), natural, but not clean (Zech. 3:3-5), smart but useless (Isa. 64:6), and mended, but made worse (Mark 2:21).

The Spirit-wrought garment is as much from God as the "God-given" one, because the "acts" spoken of are done in the power of the Spirit and are not merely the result of carnal energy.

Having been born of the Spirit to "see", "enter" and

"inherit" the kingdom, our life should be one which brings glory to God. "Put ye on the Lord, Jesus Christ."

Meditatively,
Horace E. Walker

THE IMMUTABILITY OF GOD

By. A. W. Pink

God is immutable in His essence. His nature and being are infinite and subject to no mutations. There never was a time when He was not; there never will come a time when He shall cease to be. God has neither evolved, grown, nor improved. All that He is today, He has ever been and ever will be. "I am the Lord, I change not" [Malachi 3:6] is His own unqualified affirmation. He cannot change for the better, for He is already perfect; and, being perfect, He cannot change for the worse. Although unaffected by anything outside Himself, improvement or deterioration is impossible. He is perpetually the same. He only can say, "I am that I am." [Exodus 3:14]. He is altogether uninfluenced by the flight of time. There is no wrinkle upon the brow of eternity. Therefore, His power can never diminish nor His glory ever fade.

His power is unabated; His wisdom undiminished; His holiness unsullied. The attributes of God can no more change than Deity can cease to be. His veracity is immutable, for His word is "forever settled in heaven." [Psalms 119:89]. His love is eternal: "I have loved thee with an everlasting love", [Jeremiah 31:3] and "Having loved His own which were in the world, He loved them unto the end." [St. John 13:11]. His mercy ceases not, for it is "everlasting", [Psalms 100:5].

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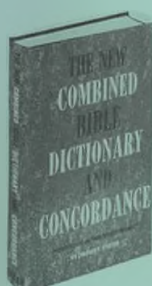
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address. This is most important as we continue to
try to make the Messenger a better paper.

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

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