

PRIMITIVE BAPTIST MESSENGER

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PULASKI, VA.

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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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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 principle of love. Ephesians 2:10. [Hassells History, (page 699, Art. 11.)]
7. Water baptism and the Lord's supper are gospel ordinances to be continued until His second coming. They were given to the church of Jesus Christ, and only true baptized (immersed) believers have a right to participate in these sacred ordinances. The example of feet washing as given by our Lord ought to be attended to by His believing followers and these things are confined to all such as are agreed in faith and practice. Acts 2:37-42 and 8:36-39, John 13:1-17, Romans 6:4.
8. Therefore, believing all scripture is given by inspiration of God, these pages shall, under the blessing of our heavenly Father, endeavor to print only material which upholds sound doctrine and is in harmony with the practice of the church of God as given to her in the New Testament, from Matthew to Revelation, with all prophecy in perfect harmony with the gospel day. Romans 16:25-26:22.

FOLLY

"Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour." [Ecclesiastes 10:1].

Flies, especially dead ones, are poisonous and sickening. An Apothecary is one who prepares and dispenses medicines and drugs for profit. A lot of alcohol, sugar, and various other things go into the making of medicines, so when flies get entangled they die and begin to stink, especially in the day this scripture was written. We have health laws now for protection.

Those that are in reputation for wisdom and honor are usually considered leaders whether it be in politics, religion, or other walks of life. So when these people begin to indulge in folly, we have a stinking smell. The meaning of folly is foolishness, light mindedness, reckless action.

We still have many honorable men in politics in all parties, for which we should be thankful; but as for us who watched the two recent conventions, we saw much folly. All this folly makes us wonder about our future liberties; and we must face realities. Laws have been changed to read other than what our forefathers meant them to read; and it scares us to think what could happen if freedom of worship should be attacked. There have been so many guidelines set that guidelines could be set on freedom of worship. It could be said people have the right to worship, but guidelines say the minister must be educated and attend a seminary. He must be recognized by the World Council of Churches and many other things. Where would

this leave us as Primitive Baptists, and a few others? Some might laugh at this view and say it is a pessimistic view; but I think it is very possible, maybe not in our lifetimes, but who knows? I know God will have a people so long as time shall last, but then that might not be long either. I do not look for God's people to go to the dens and caves as they one time did, because we do not have dens and caves as those in the past; then, too, things are so much different from what they were then. God's people should appreciate and take advantage of our freedom of worship. If we knew even in our lifetime this freedom would be taken, I know we would cherish it more, but would no doubt enjoy it less for worrying about its being taken away. I cannot see the future as bright for us as Primitive Baptists as some do unless the unseen hand of God intervenes in our behalf.

I do believe God can bring us to our knees and cause us to fall in the dust, but when the people wanted a king, God gave them one to their own hurt. James 4:9 says, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." This is contrary to the folly and lightmindedness we see today, even in the true Church sometimes. Above all, no folly should be in our church and worship services. Everything that is not God-honoring and in praise to Him should be left off. We spend so little time in church compared to time spent outside that five minutes in folly can ruin the service; and remember, folly is foolishness, lightmindedness, and reckless action. If someone wants to be a clown, then he should find an audience that enjoys clowning because it has no place in the house of God. If someone wishes to act the monkey, then he should get in a cage. In this crude way I am trying to impress the idea that all things, other than singing,

praying, and preaching the gospel, should be cut as short as possible.

A little wit woven into a man's preaching may serve its purpose, but folly and foolishness may bring laughter. This may be enjoyed by some, but it is as dead flies in the ointment, because it will stink when measured by the scriptures. Now someone may ask, Do we have to wear a long face all the time? The answer is, No, because the gospel sometimes even makes us smile. We are told to rejoice evermore, but this rejoicing is to be in the Lord. Even in times of our most distressing moments we can in some measure rejoice in the hope of eternal life. We have a slogan: "As long as there is life, there is hope."

In conclusion we wish to say that since man is as prone to folly as the sparks are to fly upward, we need not expect other than folly from the unregenerate; but if the children of God crucify the old man, or flesh, as commanded, then all folly will cease, and there will be no stinking savour. I pray God to forgive me my past folly, and help me to do better in the future.

For the cause's sake
Kemp H. Walker



If you wish this publication to continue, it will be most helpful if you renew on time or pass a copy on to someone else, that we might increase our number of paid subscribers. As the date nears for your church directory renewal, please send those in so we can hold the back cover as it is and add more to the list of churches in our area, or elsewhere.

DEACONS

It occurs to me the apostles came to realize their need of assistants, which later, we believe, the same are called deacons. It became evident to them when their work became too great for them, as we read in Acts, chapter 6, "And in those days, when the number of disciples was multiplied, there arose a murmuring among the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

As to the ministration, that we may see what this ministration is, let us look at Acts 4:34, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas... Having land, sold it, and brought the money, and laid it at the apostles' feet."

It is easy to see how such a daily ministration could become a real task and consume much of the apostles' valuable time, hindering them greatly in preaching the Word, more especially since the disciples are now spoken of as a multitude. It is no wonder that some might be neglected. I observe, though in these days we are considered only a few, it is so easy to neglect some one or ones, not to mention the "ministration;" some even neglect to speak to you, in such a hurry to get to a ball game or some other worldly attraction, they don't have time to see if possibly some one of the needy widows, or others of the poor, or unfortunate in the church would appreciate your presence or

your cheerful words. It appears the ministration in the apostles' days was according to their need. It could be money, food or other supplies uniformly; and it seemed they had a sufficient amount so that not any of the multitude of followers had lack. Only the fact that it consumed too much of the apostles time from the preaching of the gospel. The apostles, though overworked and persecuted, were not those that did the complaining; it was the Grecians, their widows being neglected. I am sure no one questions the statement regarding the widows being neglected. So, I wonder if the Grecians were in any way bearing their part in placing in the hands of those making the ministration the necessary things. The complaint, evidently, was justifiable, as the apostles took the matter up and immediately "the seven" were set apart as ordained deacons, after the apostles "had prayed and laid their hands upon them;" and these same were placed in charge of this "business." Thus, they became helpers of the apostles "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith."

I find nowhere that the deacons took over, or directed the activities of the church. They were not chosen for that purpose. Any matter concerning the welfare and fellowship of the church should be presented in an orderly manner for the consideration of the entire body.

There is a matter that has no doubt often been neglected among our people, and that is to have a needed supply of the necessary things to serve the needs of the widows and needy poor of the congregation and others worthy of assistance. It is my opinion the better way is to have money always available for the deacons to use; for with money

they obtain such things as may be needed.

It perhaps would be good if we refreshed our minds often by reading 1st Timothy, chapter 3, verses 8 through 10, "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre: (The above are the "must" and the "nots") Holding the mystery of faith in a pure conscience. And let these also first be proved: then let them use the office of deacon, being found blameless."

From the Baptist Trumpet
By H. G. Ball

ANNUAL MEETING

On Friday night before the fifth weekend in September 1968 at Love's Grove Church near Mt. Airy, N. C., the seventh Annual Meeting of several churches in N. C. and Virginia began with prayer by Elder Frank McCarty and preaching by Elder C. E. Darity. This was a wonderful service in which there were 14 Elders present.

On Saturday the Service began with prayer by Elder Coy Mabe from North View Church near Danbury, N. C., followed in preaching by Elder W. L. Gardner from Harmony Grove Church in Hillsville, Virginia, and Elder Frank McCarty from Tidewater Church, Norfolk, Virginia. In the afternoon Elder F. R. Moore, Walnut Cove Church, N. C., and Elder Rupert Turner from Virginia preached. A large congregation and 15 Elders attended this meeting.

Elder William Clifton from Mt. Olive Church in Roanoke, Virginia, opened the Sunday morning services with prayer; he was followed in preaching by Elder Roy Bowles, Pulaski, Virginia, Elder Compton, Washington, D.C., and Elder Moran from Virginia. In the afternoon the speakers were: Elder Bruce Thomas, Virginia, Elder W. F. Worrell, Winston Salem, N.C., and Elder Walter Evans, Sparta, N.C. Again this was a wonderful meeting in which the congregation and the 18 Elders present were made to rejoice.

Space will not permit us to give the names of all the 25 Elders and Licentiates attending the 3 day meeting. The Moderator was the pastor of Love's Grove Church, Elder Robert Rodgers.

The next meeting will be held on the fifth Saturday and Sunday in August 1969 at Harmony Grove Church, Hillsville, Virginia. It was agreed that all churches would send in their financial contributions before the next Annual Meeting. These should be sent to Harmony Grove Church. Members and friends of all peace loving churches are invited to attend.

Frank King

EDITOR'S NOTES

During the first weekend in September, I was with the Shiloh Primitive Baptist Church near Oxford, Mississippi. I rejoiced greatly in the very spiritual three-day meeting. This association was carried out very orderly; and the singing

and preaching were greatly blessed by the grace of God.

I met about twenty Elders I had not known before, along with Elder Moak whom I had previously met at Oxford Church.

I also enjoyed being with White Haven Primitive Baptist Church on the first Sunday night where Elder Hassell Wallace is pastor.

On Monday night there was a general gathering of brethren from several churches at Brother Russell Waldrip's homewhere singing and fellowship were most enjoyable; and a spiritual conversation dominated the atmosphere of the evening.

I was with New Salem Church two nights where Elder Charles Walker is pastor. Thursday and Friday nights I concluded my visit in this area with the Laodicea Primitive Baptist Church at Lafayette Springs, Mississippi, where Elder E. D. McCutchin is pastor. I wish to express my gratitude to these brethren for their kindness while among them and above all to our blessed Lord for His blessings.

Walnut Cove Church in Walnut Cove, N.C., had their annual communion service the third weekend; and I felt this to be a glorious meeting. Elder R. F. Kidd, Jr., Elder Tuttle, Brother Marshall Reed, and Brother Nelson were present. Elder Kidd came to the Sunday service from the hospital where he was being treated for an ulcer.

Regretfully, Elder F. R. Moore, the pastor of Walnut Cove Church. was unable to be at any of these services due to a heart condition. May I take this opportunity to implore your prayers in

Elder Moore's behalf, as he possibly faces heart surgery in the near future. This is a dear servant of God whom I remember hearing at a very early age and for whom I have a deep love.

Pulaski Church has been blessed with the presence of the following preaching brethren during the past six weeks: Elders J. M. Draper, Ray Rotenizer, Frank McCarty, Walter Evans, and young Brother Joe McGrady. Truly it is good to be visited by those who contend for and preach salvation by grace.

I am getting this issue of the Messenger together early due to the fact I am having some tumors removed from my right arm. I will not be able to write for a while, so I beg the patience of all to whom I owe a letter.

God be praised, as I can tell our readers my companion was able to come home in mid-October. We praise God for His mercy and again thank our friends for their continued prayers. Editor

Editor's note concerning the following articles:

The following two articles are taken from the Primitive Baptist, dated February 24, 1920.

J. C. Bowles wrote the original article, and the response from Miss Ina Jaynes of Neoga, Illinois, resulted in a 3-year correspondence between the two. After this period of time, J. C. Bowles went to visit Miss Ina Janes in Illinois. He arrived on Wednesday; they were married on Friday and returned to Stella, Virginia, where they lived on a farm and reared 3 of 4 children, the oldest

boy dying in infancy.

This editor is one of those 3 children, and I thank God for having been reared in a Primitive Baptist home. However, I assure you I am not a Primitive Baptist because they were, but I was influenced by their lives; and when I came to see my own condition, I had been exposed to the gospel of grace, by being carried to church each Lord's Day. As a result, I found a home without being tossed about from one denomination to another. I had attended local services in other denominations, but the truth as set forth by the Primitive Baptists was only made clearer to me.

I also have one brother, a deacon in Spoon-creek Primitive Baptist Church, which was my home church also.

I will also mention at this point that my mother was blind for 4 years and regained her eyesight in a miraculous way which she attributed only to the grace of God. She united with the Concord Primitive Baptist Church, Neoga, Illinois, at age 13; and as her article discloses, she had a great concern for the church at that time regarding the interest and care of the young people.

Her feelings were correct, for though she married and came to Virginia and lived in the church all her life, the church she joined in Illinois died and the doors closed around 1930.

I point out some of these things, for do we not take for granted our church home and sometimes selfishly forget the future of the church?

My mother passed away 10 years ago, a faithful wife and loving mother. My father resides

now with an only sister in California. I had searched for several years for the old paper that contained this experience and feared it lost. I found the yellowed pages, now frayed and worn; and I desired to share with you some precious words which manifest the mercies of a covenant God.

The articles follow.

Editor

(Taken from The Primitive Baptist, February 24, 1920)

A RESPONSIVE CHORD

Elder C. H. Cayce:

Dear Brother,

I am sending you a letter recently received from a young sister in the dear old Primitive Baptist faith. This letter has afforded me so much comfort that I hope you will print it in your good paper that others may read it. May God's richest blessings rest upon you and the household of faith.

Your unworthy brother,
J. C. Bowles

J. C. Bowles:

Dear Brother,

After reading your experience in the dear old Primitive Baptist, I felt a great desire in my heart to try to tell you how I am made to rejoice to know the dear Lord is not going to be left without a witness. I get very much discouraged many times, for it seems that the Old Baptists are getting so careless and unconcerned. I know I fall far short of doing my duty as I should, and many times I get so low down in the valley of dark despair and almost decide it's all a mistake. Then when I come to the end of my own strength, I am made to realize that God is strength in weakness and I am made to exclaim with David, "I know that my Redeemer liveth."

Your experience was sweet to me. While reading it my mind went back to that night six years ago in March, when I went to bed the most miserable creature in the world, and after shedding many bitter tears I finally fell asleep. And, oh, how beautiful everything was; the next morning everything seemed to be praising God, and I felt as though I would be perfectly happy if I could only be baptized; and as it was meeting time at old Concord, I went on Saturday, which was unusual. I did not think anyone thought of such as I being interested in the meeting and great was my surprise when our pastor began to talk to me and encourage me to what he thought my duty. I didn't feel worthy of a sweet home with them, and I never have felt worthy, but I hope I feel thankful to God for such a sweet home. Although I am the only young member in our church, I enjoy the meetings just the same. I would love to see the young folks interested, if it could be God's will,

for the dear old fathers and mothers in Israel will soon be gone and none to fill their seats.

We are strangers in the flesh though I hope not in the spirit.

I love to hear from Old Baptists, and if you have a mind to write, will be glad.

Your sister,
Miss Ina Jaynes

NEW MEMBERS AT SAINTS DELIGHT

At the close of the regular second Sunday service in September 1968, Brother and Sister Oscar L. Robbins came forward and were received into membership of Saints Delight Church.

On Wednesday night, September 11, 1968, Sister Sylvia Hester joined the church after Elder Dewey Roton's appointment at Pine Ridge.

After Elder Cecil Darity's appointment on Wednesday night, September 25, 1968, Sister Nancy Langham came forward and was received into membership.

We are indeed thankful for these new members and hope the Lord will continue to bless us.

F. Wade Williard
Clerk

FROM THE ORIGIN AND DIRECTORY OF RADNOR
PRIMITIVE BAPTIST CHURCH
Pages 1-9

PREFACE

The following is an account of the details leading up to the first services and constitution of Radnor Primitive Baptist Church. This account was printed in folder form titled "Concept of a Church in Faith" and was given out at the first services held in this building on February 18-19 and 20th, 1966. The following is an exact copy (only slightly condensed).

CONCEPT OF A CHURCH IN FAITH

On the first Sunday night in December 1965, the writer resigned as pastor of Blakemore Primitive Baptist Church at 2411 Blakemore Avenue. This was perhaps the most difficult decision that I had ever faced in the work of the ministry. This climaxed almost two years of laboring among and with this wonderful group of the Lord's people. They had been so kind to my youthful efforts and so charitable in my many mistakes and shortcomings. To bring my personal feelings for each of them into subjection to what we felt to be the leading of the Spirit of God was a most difficult task. After several weeks of prayerful deliberation over this matter the burden became so great that we bid them farewell as pastor, wishing them every Godspeed which we also continue to do.

During the eight weeks of waiting upon the Lord that were to follow, little did I know of how dark and gloomy they would become. My doubts and

fears seemed to build more and more with each passing week. At times our burden became so great that often we pondered, could we go on, or has the Lord surely cast us off? During this time we felt to be without any leading of mind in any direction, and to be as one wandering helplessly lost in a wilderness. We had no choice, but to do just as the children of Israel, when confronted with the Red Sea in front and Pharaoh's host behind them, "Just to stand still and wait upon the salvation of the Lord."

On the night of February 3, I came home very tired, and was in bed asleep by 8:00. After having slept only two hours I awoke and got out of bed, being disturbed greatly in mind, as I had so often been the last few weeks. My good wife had put all the children to bed and was sitting by the fireplace. I drew up a chair and we began to talk.

The possibility of other churches of the Primitive Baptist faith being established in sections of metropolitan Nashville had loomed in the minds of our people as a coming reality. Some very zealous people among us have, during the past year, expressed keen interest and much faith in the establishment of a church in the Radnor-Woodbine area. Some expressions had been made that possibly by summer of this year, that some steps might be taken to exert effort to that end. The writer, while being exposed to conversation about this issue on several occasions, could see the possible reality in due time, yet at those occasions I remained void of any leading of the mind or strong inward persuasion, such as one must feel to exert such a step of faith.

Ellen and I had not talked long until I began to pose some questions to her. What would you

think about this? Or that? And in just a few minutes I had a clear and concise picture in my mind of a church building in Woodbine and just the way and manner to go about it. This heavy burden that I had carried for so long, just seemed to roll away, and I was truly happy for the first time in several months. I felt as one that had found a highway in the wilderness, wide, smooth, and straight as an arrow.

Ellen went to bed shortly, but I was too happy to sleep. I just sat there by the fire, meditating and feasting until almost five hours had slipped by. There had to be an empty church building somewhere on Nolensville Road within a ten block area. I already knew of one vacant church building, but it did not fit at all into the picture that I had seen. I was floating on air, and knew that I would not sleep anyway, so I dressed and left Ellen a note and went looking for this church building at 3:00 in the morning. In about an hour I had found it. There was no doubt in my mind that this building was the one. Everything seemed to fall into place so well that I was suddenly caught up in fright.

I went to a truck stop cafe nearby, and had some coffee, and began to inquire as to the owner of the property. At 5:15 I was at brother Joe Tripp's house, who lives four blocks from the church. In a few minutes sister Frances had some coffee made and the whole family was up around the table, bright eyed, listening to me relate the happenings of the last several hours. At 8:45 I was able to contact Mr. Dickens, the Real Estate Broker who had sold the property. In a few minutes brother Joe and I were in his office. After telling Mr. Dickens what I had in mind, he told me that the owners had already refused a business offer for far more money per month than any small

group of people could possibly offset. We had surely hit a snag and the outlook was now very dark. Mr. Dickens said, however, that he would contact the owners and see if they were interested in lowering the rent to a token amount. By all rules of good business, we just did not have a chance.

The next day being Saturday, Brother Norbert Ward and I rode most of the afternoon looking for another suitable place of worship. I had felt so strongly about it that I just knew there had to be a place out there. We visited several possible locations, but I failed to have any feelings about any of them other than the first place that I had found. The writer, being very short on patience, went home very low in the valley of despair. Yes, I have just been misled and mistaken about the whole thing. I was in a worse condition now than I was before. My spiritual and mental poverty continued until Tuesday morning. I received a call from the Real Estate Broker that the owners had greatly reduced the rent (not quite as low as I had hoped, but it was now feasible). I think I now know a little about how doubting Thomas must have felt when he stroked the nailprints in the palm of our Lord.

I requested the council of a few brethren to examine with me the business transaction and to determine the maximum weekly overhead that the church would have to offset. The sum of about \$40.00 per week for rent and utilities was tabulated. The brethren agreed that this sum was reasonable, even to a small group of members. The property was leased for 12 months with a 30 day cancellation clause. The Lord surely opened all doors, and everything has fallen into place so well.

As this strong persuasion began to become a reality, I have earnestly begged the Lord to let me press forward with full assurance of faith. Although this church has not yet been constituted, we have named it "Radnor Primitive Baptist Church." By His grace we have come believing, doubting nothing.

We are thankful to our brethren and sisters who have given of their time and labor to prepare this building for the sacred worship of the most high God.

The only form of making known these services has been the news media. There have been no church announcements, no personal contacts, no questions asked, no commitments required. It has been our strong conviction from the beginning that the only way a church could be constituted and receive sanction from God is from a principle of love, and a strong inward desire of faith to hold up a beacon light by the doctrine of God's Sovereign Grace, that His exalted name might be worshipped in spirit and truth in regions where "Amazing Grace" has not been sung. If peradventure it please the Lord to plant a vine at this place, these things we greatly desire of Bethel Church, Blakemore Church, Richland Church, and the Lord's people everywhere, to have your prayers—your fellowship—your every wish of God speed. We surely feel at this time, just as the children of Israel, as they stood yearly at the tabernacle, while the High Priest entered into the Holiest of Holies to make an offering for himself and for the people. They surely stood in great fear until they could hear the tinkling of the bells on the High Priest's garment signifying that their offering was acceptable in the sight of God.

This endeavor by men is just an offering before God, only He can bless it We therefore commend this offering to the grace of God, prayerfully waiting to hear the tinkling of the bells.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city the watchman waketh but in vain " [Psalms 127:1].

Elder Earl Bates

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B L E S S I N G S

"The service was so wonderful!"
They tell me with much zeal.
And some are now rejoicing in
The things they yet can feel.

"God blessed with manna from on high -
His servants preached the Word. "
I'm told that there were tears of joy
As many hearts were stirred!

Some things arose that kept me home
Though I was loath to stay -
And as the hours passed I felt
A sense of loss that day...

Though there were showers plentiful
Within God's House of prayer,
I missed a blessing others gained
Because I was not there...

June Hawks Goins
(I regret I missed two days of the annual meeting held at Love's Grove Church. I attended and enjoyed services Friday night, but the blessings of the next two days are forever lost to me. This thought moved me to write the above. JHG)

MY CHURCH

My Church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the altar of my devotion, the birth of my gospel faith, the center of my affection, and the foretaste of Heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I owe it my zeal, my benevolence, and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised in the sight of God and man to advance its interest by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, by joining with them in prayer and praise and service, and that promise I this day renew before God, my Father, Christ my Redeemer, and the Holy Spirit, my Guide.

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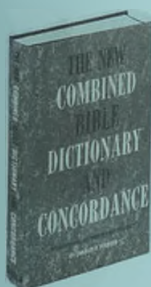
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Worrell Memorial Primitive Baptist Church .Laurel Fork, Va.
4th Sunday morning at 10:30 and Saturday night before.
Elder Wilbur Worrell & Elder Bill Gardner, Pastors

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

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 5
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