

# PRIMITIVE BAPTIST MESSENGER

Volume 2

No. 10

PULASKI, VA.

DECEMBER, 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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THE CHRISTIAN BAPTIST  
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## FOUNDATION PRINCIPLES

### WE BELIEVE:

1. In the one true and living God - Father, Son, and Holy Ghost. I John 5:7.
2. The Bible is the inspired word of God and the New Testament the only rule of faith and practice to the gospel church. We hold to the King James version as being the most accurate translation of the original tongue, believing God has divinely preserved the scriptures in their original meaning. II Peter 1:21, II Timothy 3:16-17, II Corinthians 3:5-6.
3. Man in nature is totally depraved by his relation to the first man Adam who brought himself and all his posterity unto condemnation by the willful transgression of God's law; and by no works of his own can man recover himself from this fallen state. Romans 3:10-18.
4. God sent His Son to die for a definite number of the Adam family who were chosen in Christ to eternal life before the foundation of the world, predestinating them to be conformed to the image of His Son. God's elect shall be called, regenerated, and sanctified by the Holy Spirit, and all who are thus regenerated and born again by the Spirit of God shall never fall finally away. Ephesians 1:4-5, 11, Hebrews 3:1, Romans 1:6-7 and 8:30.
5. There shall be a resurrection of the dead both of the just and unjust and a general judgement in which the wicked shall go away into everlasting punishment but the righteous, into life eternal. The bodies of the saints changed and fashioned like unto the body of Christ, shall be caught up to meet Him in the air and so shall they ever be with the Lord. Acts 24:15, Rev. 20:14-15, Philippians 3:21, I Cor. 15:42-58, Matthew 25:32, 41, 46, I Thessalonians 4:13-17.
6. We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. We believe it to be a duty incumbent on all God's people to walk religiously in good works: not in the Old Covenant way of seeking life and the favor of the Lord by it, but only as a duty from a 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.

## SPECIAL NOTICE

Beginning the first Sunday in January 1969, the Pulaski Primitive Baptist Church will have regular services as follows.

First and third Sunday morning services, beginning at 10:30 a.m., with no night services.

On the second, fourth, and fifth Sunday nights, beginning at 7:00 p.m., with no morning services.

This is a change from our regular pattern of having all Sunday night services with first Sunday morning services. We hope that our friends from our sister churches will continue to visit us often.

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### WHAT SHALL WE DO?

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." [Acts 2:37-39].

In the above scripture the Apostle Peter had just completed a very able sermon on the day of Pentecost. The Apostle began his discourse in defense of the truth when the Holy Ghost had come upon the Apostles that were at Jerusalem. I want

us to notice that the eleven were at Jerusalem and remained there according to the instructions of the Saviour after his crucifixion. Jesus commanded that the eleven Apostles "...should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." [Acts 1:4-5]. This is in harmony with the promise of Jesus that He would "...pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." [John 14:16-17].

Now when the Holy Ghost came down, it came to the eleven to whom it was promised. It had its effect on them to the extent that they began to speak with other tongue as the Spirit gave them utterance. There were also dwelling at Jerusalem Jews who were devout men out of every nation under heaven. When news of the Holy Ghost and its effect on the Apostles spread, a multitude of people gathered. This last gathering of people were completely ignorant of what was taking place. I'm sure all Bible readers know of their conversation and how some accused the Apostles of being drunk, etc. At this point, Peter, standing with the eleven, began his discourse by stating they were not drunken, "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:" [Acts 2:16-17].

Peter spoke also of how David prophesied concerning the resurrection of Christ; and how

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." [Acts 2:33]. The scriptures teach, "Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, men and brethren, what shall we do?" [Acts 2:37].

Now what was it they heard? Was it the Holy Ghost, or was it the preached gospel? I believe it was the gospel they heard. Of course, the Holy Ghost had quickened or made them alive spiritually. Otherwise, they would not have been concerned with what they should do. I believe any time a person realizes he is a lost and ruined sinner, he will begin to inquire and seek relief for his condemned feelings. This is evidence that a good work has been started by the Spirit in the heart. The Apostle Paul said he was "... confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:" [Philippians 1:6].

Now the gospel is "... the power of God unto salvation to everyone that believeth." [Romans 1:16]. James teaches us who are hearers and believers of the gospel by reason of being born again by the Holy Spirit: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of person he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." [James 1:22-25].



In answer to the question asked in the text, "...Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." [Acts 2:38]. He said to repent, which is to turn from one's wicked ways, and to be baptized. This is not in order to become a child of God but rather, because one is His child, he should be obedient and thereby receive the blessing of the Holy Ghost. We are taught also that the Holy Ghost is given to them that obey Him as a witness which is a blessed assurance indeed.

My most sincere desire is to be able to preach and teach the Lord's dear children in a plain and simple way that they can understand. Paul said, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [Ephesians 2:10]. Remember that the eunuch Philip baptized afterward went on his way rejoicing. I believe many of God's children could find the peace of mind they so much desire in being obedient.

Paul asked a question in Romans 6:12: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Dear friends, there is just no living worth while in following the things of the world. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30]. This, dear friends, is the yoke of service, and in His service is sweet rest and peace.

Yours to serve by His grace,  
Elder J. A. Langham

## CONTENTMENT

As we look about us in this day of unrest, we see so much discontentment. Seemingly, there are very few who are content or satisfied with present day environments. While we are dismayed over this condition as it exists in the world, we are greatly disturbed to see it in the lives of God's children and in the Church of Christ. Certainly there is a state or area in which we are to find contentment or satisfaction within the meaning of the Scriptures.

The Apostle Paul said - "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11. Contentment is not measured by attaining what one wants but rather by accepting what one has or is. In the final analysis it is a matter of adjusting to and accepting one's circumstances. Contentment with one's circumstances is not fatalism. It implies having expended every effort to improve one's self and one's circumstances and being willing to accept the outcome and make the most of it. Perhaps my thoughts in this particular are best expressed in the following quoted prayer attributed to Admiral Nimitz: "God grant me the serenity to accept the things I can not change, the courage to change the things I can, and the wisdom to know the difference."

No doubt many of us fail to find contentment because we do not have the wisdom to know what we can and what we can not change. Many have become discontent with the House of the Lord - the Church, and have undertaken to change her, forgetting that she is builded upon that sure foundation, Jesus Christ, our Lord in whom there is no change, and what he does stands forever. When

we attempt to change the Church, we only depart from her and begin to wear the garments of other organizations. "Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beast; she hath mingled her wine; she hath also furnished her table." Proverbs 9:1 & 2. Yes, the house of God is complete, and we should be contented with her just as she was builded and furnished.

As stated above, contentment with one's circumstances is not fatalism. We are not to be contented or satisfied with just any thing or any way of doing. We are to strive for that state of perfection in Christ Jesus. In other words, we should not be contented with a life filled with sinful acts, nor short of the goal or the mark for the prize of the high calling of God in Christ Jesus. In Philipians 3:14, the Apostle said "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Much of our discontentment comes about by a spirit of covetousness. Thus, the Apostle Paul said, "Let your conversation be without covetousness, and be content with such things as ye have." Hebrews 13:5. Contentment is not achieved by getting all that one wants; it is that willingness and resignation to "do the best you can with what you have." I think it befitting here to quote from the writings of Maltbie Babcock - "Contentment is not satisfaction. It is the grateful, faithful, fruitful use of what we have, little or much. It is to take the cup of Providence, and call upon the name of the Lord. What the cup contains is its contents. To get all there is in the cup is the act and art of contentment. Not to drink because one has but half a cup, or because one does not like its flavor, or because some one else has silver



to one's own glass, is to lose the contents, and that is the penalty, if not the meaning of discontentment. No one is discontented who employs and enjoys to the utmost what he has. It is high philosophy to say, we can have just what we like, if we like what we have; but this much at least can be done, and this is contentment, - to have the most and best in life, by making the most and best of what we have."

Yes, there is much to be gained in contentment - "Godliness with contentment is great gain." 1st Timothy 6:6. In Godliness we can even find contentment in afflictions. Paul did not complain because of his lot in life - "In prison, beaten, stoned, shipwrecked, perils, weariness, pain, hunger and thirst." 2nd Cor. 11:23-28. Through these he had learned "in whatsoever state I am, therewith to be content." God grant us such an attitude toward afflictions and misfortunes of life.

In blessed hope,  
Paul R. Mann

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## DISAPPOINTMENT

God takes the best laid schemes of men  
And turns them all about;  
And whatsoever pleases Him,  
He's able to work out!

God, take my little earthly plans  
And thwart them, if Thou must!  
And when I cannot understand,  
Oh, teach me, Lord, to trust!

June Hawks Goins

## TOP TREE ANTINOMIAN?

Dear Reader,

"You have doubtless heard of me as a top tree Antinomian. I trust you know enough of me to disbelieve it. It is an object of my life to disprove the slander. I groan daily under a body of sin and corruption. Oh, for the time when I shall drop this flesh and be free from sin! I become more and more CONVINCED THAT TO ATTEMPT TO BE SAVED BY A MIXED COVENANT OF WORKS AND FAITH IS, in the words of Berridge, 'to yoke a snail with an elephant.' I desire to press forward for direction to my Master in all things; but as to trusting in my own obedience and righteousness, I should be worse than a fool and ten times worse than a madman."--Charles H. Spurgeon.

The above is from the book, Spurgeon, His Faith and Works, by H. L. Wayland, published 1892, page 119 (emphasis mine), and expresses exactly the truth of Paul's words: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Philippians 3:13-14].

Meditatively,  
Horace E. Walker

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"As compared with the bulk of English Baptists, I AM A STRICT COMMUNIONIST, as my church fellowship is strictly of the baptized." - March 26, 1884. (Charles H. Spurgeon on closed communion)

## JUNE HAWKS GOINS OFFERS BOOK OF POEMS TO READERS

[From "The Southwest Times," October 23, 1968]

Author's Autograph ---  
Mrs. June Hawks Goins autographs a copy of her newly published book, "Children of Comfort," for Mrs. Frank Moore and Mrs. Jay Steve Harris of Pulaski. Mrs. Moore and Mrs. Harris honored Mrs. Goins with a reception Sunday.



"These are my children--  
Oh, may they prove true!  
I open my heart  
And give them to you."

With this concluding verse from her poem, "My Children," June Hawks Goins offers her first book to readers of religious poetry. The poem is used to introduce the book.

A collection of the Newbern resident's poetry was recently published by the Baptist Bible Hour of Cincinnati, Ohio.

The little volume is entitled "Children of Comfort," a name suggested by the author's husband, Charles.

Sunday afternoon, Mrs. Jay Steve Harris and Mrs. Frank B. Moore honored Mrs. Goins with a reception in the Harris home, 713 Randolph

Avenue. A color scheme of silver and gold was used throughout. The hostesses presented the author with a corsage of yellow roses.

"Children of Comfort" is a collection of religious poems. The book is divided into four sections dealing with the church, death and the resurrection, praise and thanksgiving, and experience.

Throughout the little volume the author expresses her faith in God.

The Galax native has been writing poetry since she was 16. She has had her poetry published in the "Baptist Witness" and other Primitive Baptist Church publications. She writes articles and poetry for the local church publication, "The Primitive Baptist Messenger."

Mrs. Goins united with the Primitive Baptist Church in 1959 after hearing a sermon preached at a local church by Elder Lasserre Bradley, Jr. Her brother, Reuben Hawks, Jr., who joined at the same service, is now an elder, or minister, in the church. Both Mrs. Goins and her family are charter members of the Pulaski Primitive Baptist Church.

The author is the daughter of Mr. and Mrs. Reuben Hawks, Sr., of Galax. Mr. and Mrs. Goins are the parents of a 2-year-old son, Christopher Charles.

The book is available here from Elder Roy Bowles, Newbern.

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

## EDITOR'S NOTES

The fourth Sunday in October I was with the Claiborne Street Primitive Baptist Church in Danville, Virginia. Elder R. F. Kidd, Jr., is pastor; and truly it is good to see the Lord smiling so wonderfully upon this band of people. The building was nearly full; and I felt the Spirit of the Lord was very present in this meeting.

I must ask the Mill Church and Good Home Church to forgive me for not being present in their services on the second and third Sundays in October. I had been hospitalized for minor surgery and was detained 11 days instead of the predicted 3 or 4 days. I had promised both churches, upon their gracious invitations, to be with them in these communion services but was unable to attend either. However, I was able to be with the Good Home Church in Axton where Elder Turner is pastor on the third Sunday in November. The building was filled, and the Lord was so good to us. Brother Rakes from Norfolk Church introduced the service with an humble and able prayer. Elder J. D. Hopkins preached, after which I endeavored to follow. I feel this was a glorious meeting I shall not forget.

I returned home for the third Sunday night service and closed the day with our home church at Pulaski, tired in body but again renewed in spirit.

I visited churches in the area west of us beginning on Wednesday night before the second Sunday in November.

The first appointment was at Runsford, West Virginia, with Mount Zion Church. Elder H. W.



Morgan is pastor. I rejoiced in the spirit of the meeting and the liberty of the Spirit to preach to these people.

On Thursday night I visited Greenbrier Church where Elder A. L. Neely is pastor. It was my first visit to this church, and the Lord was again very gracious as I endeavored to preach on an experimental phase of the gospel.

Friday night I was with a church in this previously mentioned area, the name of which I forget, but Elder Morgan and Elder Sutphin are pastors. This meeting was well attended; and I felt truly grateful for the liberty in expounding upon the doctrinal and practical teachings of God's word.

Saturday night I was with Montcalm Church in Montcalm, West Virginia. Although it was snowing hard and the crowd was small, the service was warm and blessed of the Lord. Elder Bradley of Kentucky and Elder Don Lilly took part in the service.

The pastor of Montcalm Church, Elder Cadle, was badly hurt in an automobile accident and has been unable to attend for some time. His companion was spared being critically hurt, although the car was demolished. Elder Sutphin, recently ordained in this church, is serving the brethren well in the absence of their pastor. May the Lord soon restore Elder Cadle to his health and churches is my prayer.

As the year ends and a new year begins, I feel a great desire to say a special "thank you" to those responsible for helping to get the "Messenger" out.

Yes, the editor spends a good deal of time on the paper; but, without the faithful efforts of Sisters June Goins, Ellen Moore, Reba Harris, and Linda Jennings who help proofread and type, the paper could never be printed. All of these efforts are free as no compensation is received by them for their hours of labor. Also, my brother, who prints the paper, spends extra time completing it. I thank God for these who faithfully help get the paper out. Sister Goins and Sister Moore have also contributed poetry.

While some may say, "Is it worth it all?" surely the message of grace is worth every effort.

It is most gratifying to have those who are more than willing to give their every effort to help in this endeavor.

I desire to thank each corresponding editor and contributor for their wonderful articles, and I should say above all, thank God for their gifts and their sharing them with us.

The Lord willing I look forward to working with all concerned to continue to publish through these pages the things which become sound doctrine.

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FIFTH SUNDAY SERVICE

White Oak Springs Primitive Baptist Church, near Star, North Carolina, on Route 220, will have services on the fifth weekend in December, beginning at 7:00 p.m. on Saturday night. The church and their pastor, Elder J. A. Langham, extend a special invitation to all ministers and brethren everywhere to worship with them in this service.

## SPECIAL NOTICE

The Lord willing, we are thankful to be able to announce to our readers in the Pulaski listening area that the Primitive Baptist Hour will return to WPUV AM and FM (1580 and 106 on the dial) beginning around mid-January. The date is not definite as of this writing; but if all goes as planned, we will be on the air before next issue of the paper.

Due to the sudden illness of my wife, we had to cancel the broadcast a few months ago. However, the Lord has blessed us with the opportunity to bring the broadcast back. The rates have increased, and the purchasing of equipment will put a greater burden financially upon us. I ask your prayers in our efforts, and donations for this purpose will be greatly appreciated.

Requests for hymns will be filled, but names will not be called. All who are concerned for the cause of truth and feel a desire to help in this effort will always be appreciated. All mail may be addressed to Roy Bowles, Route 2, Box 130, Pulaski, Virginia 24301. I anticipate being on the air by the second or third Sunday morning in January. I deeply appreciate the cooperation of the radio management in making this possible.

Editor

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

## OUR WORKS HAD FAILED

Elder J. C. Hurst  
Roanoke, Virginia

Dear Brother:

I have thought many times since I received the first "Counsel," about twelve months ago, that I would write a few lines for publication, but have failed to do so till now; and even now I feel so imperfect I can't see what I could write that would be of any comfort to the dear children of God. But if the Lord be willing to guide me this morning, I will give you a short sketch of what I hope the Lord has done for me.

I am now living near where I was reared. When I was a boy I often thought about dying, and would try to pray to God to save me. I was brought up in Sunday school and was persuaded to join the Christian Church at the age of 18 years. I tried to live a Christian as they told me to do for about two years, but I loved the ballroom better than I did the church; so I went to the church and told them to take my name off, that I knew I was not fit to belong to the church. I went on in this way, taking my fill of sin, till I was 27 years old. At this time I got married to a lady that belonged to the Moravian Church. A short time after I got married, a great condemnation came over me on account of sin and misspent time. I have not words to express the trouble that I had for almost twelve months. I thought a lot of the time that I was losing my mind. I would go with my wife to her church and the preacher would exhort me to come to the mourner's bench, and I would go and they would sing and pray over me and try to get me to say that

I felt all right; but in all this, there was no relief for me. I was of all men most miserable. I went on in this way till one day I had been to my father's home, which was about one mile from my home, and was returning to my home again. A sense of great condemnation came over me, and something seemed to impress on me that the hour had come with me and that I would not see my dear companion's face again. I could see nothing but death and hell ready to receive me; and it was just for I had nothing to commend myself to God anymore, my works had all failed me. But I believe if ever I did pray, I prayed then and my prayer was, "Lord, have mercy; Lord save me or I perish." It was then and there that I hoped the Lord spoke peace to my soul for my heart was filled with praises, even praises unto God, and it seemed to me if I had ten thousand tongues, I could have employed them all in praising the Lord for what I hope He had done for me. And I verily thought then that I never should grieve again, for I was so happy; but it was not long before I began to doubt, and longed for my burden again.

Well, Brother, this is getting lengthy, but I must tell you I went and joined the Moravian Church where my wife was a member; and I thought she was the best woman I ever saw in my life. She joined the church when she was 12 years old. But it was not long after I joined the church before my wife was burdened on account of sin, and she told me she was a lost sinner. She went on in this way for weeks and months, and the members of the church would talk to her and try to make her believe she was all right, but there was no comfort in their words. One day she left the house and the dinner she was preparing and came out to the field where I was at work, rejoicing and praising God for what she hoped the Lord had done for her.



So it was no more by works with us, for works had failed in each case; but if saved at all, it is through the mercy and grace of God. But this didn't suit the church, so it was not long before they turned us out on account of our belief; and oh, how we did hate to give up our church! But we could give up our church better than we could give up the hope we had. While it seems mighty small at times, yet I wouldn't take the world for it.

So I went on out of the church, not knowing where to go. I did not know anything about the Primitive Baptist people, only to hate them above all people on earth and to shun them because all the preachers that I had ever heard said they preached a dangerous doctrine. I didn't know any better until about three years ago when I commenced going to hear them preach and found them sound in the faith as I understand it.

On July 26, 1910, I was plowing in the field when all at once my team and I were stopped still by some unknown power, and it seemed that I could not move. A voice spoke to me and said, "Go on and preach my everlasting gospel;" and oh, how it did trouble me. I felt to be so vile, so unworthy. I said, "Lord, not me! I am unlearned and ignorant." This troubled me night and day. A lot of the time I could not eat nor sleep; and this grew worse until I was made willing to say, "Lord, if you will show me what church to go to, I will do the best I can." I had in mind the church I wanted to go to.

This brings me to March 11, 1911, at night. Whether I was awake or asleep, I cannot tell; but this is my mind. I was taken in this vision to the church of my choice, and I went in before the church and asked them to give me liberty to exer-

cise in a public way. They turned and looked at me with frowns upon their faces and said, "We could not allow a man as ignorant and unlearned as you are to attempt to speak in our church." Oh, how it did trouble me! It seemed like my heart would break. I started to go back home, the tears streaming from my eyes to the ground, when I met a woman near the church, dressed in modest apparel; and there was the brightest countenance on her face I ever saw. She asked me why I was weeping. I told her; and she told me to go and join the Primitive Baptist Church where such men as David Hill waited to baptize and ordain me, and there was nothing in this world that could hinder me from preaching the gospel. I later learned that this man, David Hill, of whom I had never heard, was a deceased Primitive Baptist minister.

But I went on in rebellion until June 8, 1912, when I was drawn to the Primitive Baptist Church at Clear Springs with a power that I could not resist; and on the fourth Sunday following, June 23rd, I was buried in baptism by Elder J. A. Fagg of Walnut Cove, North Carolina. My wife joined the church at the water and was baptized with me.

October 12, 1912, I was compelled to ask the church to grant me the liberty to speak in a public way. They granted me liberty, and I have tried to speak several times since then; but I am so imperfect I have said that I would never make the attempt again, but when the time comes I am bound to go. I sometimes think necessity is laid upon me, and woe be unto me if I preach not the gospel.

Now, Brother, do with this as you think best; and all will be right with me. God bless you and yours and all the household of faith.

Your unworthy brother, if one at all.

S. H. Reid  
Fulp, North Carolina

Being the son of the writer, I think it's fitting to add these remarks. He was a devoted husband to his companion, a loving father, and was faithful in the ministry until death which came May 2, 1951.

James F. Reid  
Walnut Cove, North Carolina

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### FULL GOSPEL

For some time I have had a mind to write to tell you and all of the writers how much I enjoy the good articles in the Primitive Baptist Messenger. I would like you and Brother Kemp Walker to know how much I enjoyed the good article on the support of the ministry. I have been contending for the support of the ministry, and I'm so happy to know we have some who study the word of God and are not ashamed to teach the church members their duty along this line. This has been left off so many years, and our churches are suffering from not having a full gospel preached.

Mrs. Majors, Sister Lelia Stone from Mt. Airy, N. C., and I have just arrived home from a 9,000 mile trip in the West. There we met many of God's children who believe in a full gospel and think it should be taught so that the members will know what their duties are in the church. So many seem to think when they join the church that that is all they should do. I'm reminded of what I read one time in one of Elder Casey's papers. Elder Casey was talking to a church member who said to him, "You know, I have been a member for 20

years; and it has just cost me 25 cents!" And Elder Casey said, "God bless your stingy soul!" So if we come to the church with such feelings, the church will not do us any good, and we will not be worth anything to the church. I have said and will say now, if it is right to join the church, it is wrong not to join. If it is right to go to church, it is wrong not to go. And if it is right to give to the church, it is wrong not to give. What God tells us to do, He will not do for us; but He will give us the grace with which to do it.

I once heard of a man who bought a farm. It was run-down and needed cleaning up, and the house needed repairing; but the old man went to work and soon had everything looking much better. His pastor went to see him; and when he saw how much better it looked, he said to him, "You and the Lord have done a good work over here!" The man looked at him and said, "Yes, preacher, you should have seen it when the Lord had it Himself!"

So we can see when God calls us and gives us something to do in His service, we should do it. And in doing what He said for us to do, we will enjoy the service much better; and our friends will know that we are living the best we can. Some will say, "I don't believe just like he does, but I believe he's a good man (or woman)." Let us live so that our friends will know we are Christians, for there is a great difference in being a child of God and being a Christian or a disciple. We can be a child of God and not be a Christian or disciple; but we can't be a Christian or disciple without being a child of God. But after we are born of the Spirit of God, then we can be Christians or disciples.

Elder T. E. Majors

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## REGULAR SERVICES

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

Pulaski Primitive Baptist Church Pulaski, Va. 4th Street,  
in the auditorium of the Woman's Club. 1st and 3rd Sunday morn-  
ings at 10:30 a.m. Nonight services. 2nd, 4th, and 5th Sunday  
nights at 7:00 p.m. Elder Roy W. Bowles, pastor.

Indian Creek Primitive Baptist Church Indian Valley, Va. Each  
Sunday morning at 10:30 a.m. Elder J. S. Harris and Elder E. G.  
Singleton, pastors

Pine Grove Primitive Baptist Church 6 miles north of Hillsville on  
Route #52. 1st and 3rd Sunday mornings at 10:30 a.m. 2nd, 4th,  
and 5th Sunday nights at 7:00 p.m. Elder Ray Rotenizer, pastor

Laurel Fork Primitive Baptist Church Laurel Fork, Va. 2nd  
Saturday night at 7:00 p.m. and 4th Sunday mornings at 10:30 a.m.  
and Saturday before at 10:30 a.m. Elder Monroe McGrady and  
Elder Melvin McGrady, pastors.

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