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PRIMITIVE BAPTIST MESSENGER

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HEAR THE PRIMITIVE BAPTIST HOUR SUNDAY MORNING
at 9:00 a.m. on WPUV radio (1580 AM and 1.7 FM) Pulaski, Va.
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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 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.

AN EXPERIENCE

My father taught his children little of the Old School doctrine, believing that God would, in His own time, place, and purpose, reveal Himself in some way or manner to us. He believed as there was "a time to be born" in nature that there was "a time to be born" in grace. Religion was not something that my father could teach us; so he never tried, leaving the matter to God Himself. He did strive to teach us the moral principles of life and to know and to do right.

Thus, I have never been taught to believe because my parents believed that "salvation is of the Lord." Neither has it been handed down to me just because I was reared in an old faith home known as Primitive Baptist, nor have I followed the same faith as my parents. Nothing could be further from the truth.

I could not understand my parents' faith in a God who was so different from that of other people where we lived. I could not understand how anyone who believed and proclaimed the gospel could be so strange and not practice religion naturally as other people were doing. After all, was not the Bible a natural book? Were not its teachings moral, based on nature? I thought so. And so time went on, and I could not grasp how my parents or anyone else could believe or preach salvation by grace alone. I just could not get used to going to church where people had nothing to do except to say that it was settled before the world began.

My world began when I was born naturally into this world. How could something affect me when I had nothing to do with it and it happened

many, many years before I was born? Are they not "created now, and not from the beginning"? [Isaiah 48:7]. It was the hardest doctrine I ever heard and just couldn't be right in the sight of an all-loving Savior. I could not see a just God handing out a soul-saving religion before the world was made.

Neither could I understand why my parents and Primitive Baptists didn't go to Sunday school like most people. I would try to understand but would hear a remark made which hurt my feelings such as, "That boy's daddy is one of them old hard-shells--they believe that you are saved or lost no matter what you do or don't do." I became an out-cast, a person who was not to be trusted, not to be around lest some of "that devil's notion" be had. It was hard to face other people because I had become so ashamed of my own parents' religion that I just didn't try any more.

In later years, I got so that I attended other churches and learned about many types of religion. I always found them a great social outlet, but then I would get hungry and thirsty for some knowledge or crumb of explanation of the scripture. Many would talk to me and tell me to give myself to Jesus and then He would save me. Others would tell me that I must repent and receive forgiveness in order to let Jesus heal me. One even said that all I had to do was to accept the gospel, believe "on Him," and I would be saved.

I often would try a different church, particularly the preacher, to see if he would say something to help my understanding. There ought to be some "short work" to do without all that "believing," "studying," "praying," and "church going," some simple task that would cause God

to save me. I felt that I possessed all "the good works" by believing in myself and "letting the world know" how good I was!

But the more I tried the more I became confused, less informed, and not satisfied. They preached all right; but most of it was from written pages, or they repeated some activities that they had had. They preached that Christ's work was not finished, that He would come back some day and complete it, that He failed to save unless you did this or that. To me all this work was a burden, not a rest; and I was fast becoming a slave. I began to get sick for I could not stand to see myself "not working" yet could not picture Christ as a poor weak Savior in need of my help to save me.

I became so lost in darkness that I felt I was lost forever. By now I was so low in heart and divided that I gave up going to all churches because I could not find one single thing that would bring me out of all this confusion. I knew I was a sinner for the natural guilt was upon me; and, strange to say, it seemed my spiritual guilt was there also.

I was in a condition that even I can't describe to my satisfaction. I could not understand the scriptures, nor could I find anyone who could explain them to me in such a way that I would have some comfort.

Then one day while reading my Bible, "out of the blue" a passage of scripture flashed like lightning across my mind and made me forget everything, even what I was reading. It was: "HEAVEN AND EARTH WILL PASS AWAY." What could this mean? Did not Solomon say that the "earth abideth forever" and that there was "no end to the people"?

Thus, "my heaven" and "my earth" began to crumble. My belief and ideas of what heaven and earth were began to pass away! A "new heaven and earth" began to take shape. I could see myself dead like a corpse lying in a casket. Nothing could be done of myself, for myself, by myself. Like a dead corpse, if anything is done for it, it must be done by Another. That "Another" is none other than the REDEEMER!

Yes, my old beliefs were turned backward. My whole being it seemed was ripped wide open; and I could see myself AS I REALLY was, a sinner not even fit to call upon the Lord in prayer. I was a helpless thing like a "newborn babe." I could do nothing but acknowledge that I was less than nothing. I only realized that those words had a different meaning, a meaning that was penetrating, a new kind of light that I had never seen before.

After this experience, I sought to read my Bible more often with the hope that once again I would get some earthquaking insight into other passages of scripture. Instead of the "earthquaking," I discovered the "peaceful comfort" of looking at passages of scripture as ocean waves of calm. As one who awakens early in the morning just before the full light of dawn looking vaguely and blindly, I was not in the light all at once like Paul but gradually, slowly, slowly into that marvelous LIGHT OF PEACE and understanding.

From this experience onward I have been led to understand things (spiritual) in the Bible that I could not decipher before. I am thankful to God for supplying to me a spiritual need. I give Him the praise for His wonderful mercy and goodness toward me which, if I am not deceived, is in His Son Jesus Christ.

DEATHS

Brother F. Wade Williard, clerk of Saints' Delight Primitive Baptist Church, passed from this vale of tears during the week before the second Sunday in January.

Though I do not have the details of his time as a member of the church, I personally knew him and his dear companion.

Knowing his faithfulness to his church, he

THE PASTOR

If the pastor wears old clothes, he should buy new ones.

If he wears good clothes, he is stuck-up.

If he preaches a long sermon, he is too tedious.

If he preaches a short sermon, he wants to get away.

If he reads in the pulpit, he is boresome.

If he quotes the scriptures, he should read more.

If he drives an old car, he should get a new one.

If he has a new car, he probably owes for it.

If he sets a good table, we pay him too much.

If he sets a lean table, he should go to work.

If he preaches loud, he is noisy.

If he preaches from notes, he knows nothing.

If he visits the poor, he is a glory seeker.

If he doesn't visit, he is selfish.

How do you look upon your pastor? Have you asked or inquired about his welfare lately--or have you been to church lately?

Submitted by -

Elder T. E. Majors

I wonder how you got my address here at the nursing home at Butner. I would send for the booklet, but my income is too limited. The Lord has been good to me in supplying all my needs and giving me things to enjoy that perhaps I didn't need. But the greatest gift of all gifts, if I am not deceived, is the gift of His dear Son.

May God bless you in all your efforts and labor in publishing the Primitive Messenger. I know this is badly done, but I am so blind and the room is dark. When you feel the burden and weight of prayer pressing in your breast, remember me in your prayer to Him that answers our feeble efforts.

Sincerely yours in a precious hope of that beautiful tomorrow,

Mrs. Frances Moore
Ward 117, Durham Nursing Home
Butner, North Carolina

NOTE: It may interest our readers to know that when you send in extra donations along with your regular subscription price your gifts help in distributing the Messenger to those in such circumstances as this dear sister.

DEATHS

Brother F. Wade Williard, clerk of Saints' Delight Primitive Baptist Church, passed from this vale of tears during the week before the second Sunday in January.

Though I do not have the details of his time as a member of the church, I personally knew him and his dear companion.

Knowing his faithfulness to his church, both as clerk and a member who never failed to fill his place in service, and his faithfulness to his family caused me to desire to enter these few words in this issue.

He was 51 years of age and a victim of flu and pneumonia.

He was faithful to send us the good news from his church for publication.

I was blessed to be with this church the second Sunday in January; and truly the faith of his wife and two young sons, one I believe in college and the other in service, was expressed by their presence in service on the Lord's Day.

Our prayer goes to God through our Lord Jesus Christ in their behalf in this time of sorrow.

Due to a lack of information and a deadline to meet, I trust that any information lacking will be given us by the next issue.

One who loved him for Christ's sake,

Editor

NOTE OF CORRECTION

In the November issue of this publication there was an account of the annual meeting of independent churches held with Love's Grove Church in Mt. Airy, North Carolina.

In the closing paragraph of the article, there was a statement made concerning the discussion of funds for next year's meeting in which it was proposed that attending churches send their bounty beforehand to the host church entertaining the meeting the following year.

There was some misunderstanding of the statement, for which we take full responsibility for printing and apologize to the host church, Harmony Grove, as they desire to take care of the meeting at the time of the services. Harmony Grove Church expresses a desire to clarify that they do not approve of funds being taken up before the meeting. It is their feeling that only those persons who are present at any general meeting have any obligation to support that meeting. Therefore, they request that you not make up contributions among your members but let those who are blessed to attend the meeting contribute as they feel impressed to do.

I trust this clears up the matter; and to those whom misunderstood, may we beg your forgiveness.

Editor

There will be a special fifth Sunday service at North View Church in March. Elder Coy Mabe, pastor, invites all peace loving Baptists to worship with them.

WHERE THE TREE FALLETH

"And if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." [Ecclesiastes 11:3].

This scripture may have a two-fold meaning, but if we study it closely, I believe it will repudiate the idea of a reign of time after death in which people will yet have a time to repent as taught by some. Also, it will repudiate the Catholic doctrine of praying one out of purgatory, so called.

When a man is cut off by death he falls as a tree, and is no more fruitful; he goes back to the dust. The spirit goes back to God who gave it, there to await the resurrection and final judgment. I firmly believe in a general judgment, and that saint and sinner shall be there, to be separated or divided as a shepherd divideth his sheep. Matthew 25:31-46 makes this very plain.

A good treatise by Elder Walter Evans entitled The General Judgment can be obtained from Elder Roy W. Bowles, Route 2, Box 130, Pulaski, Virginia 24301.

Psalms 146:4 reads, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." To perish is to die; to be destroyed. It is foolish then to think there will be a reign of time in which man will be able to repent after his thoughts perish or are destroyed. Ecclesiastes 12:7 reads, "Then shall the dust return to the dust as it was; and the spirit shall return unto God who gave it." This scripture is plain and gives no hint of purgatory; therefore, again it would be foolish to believe that at death one goes to purgatory and could be bought or prayed out.

Job 38:17 reads thus, the Lord speaking unto him: "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" Gill in his Commentary on this scripture says, "Men know not experimentally what death is, nor in what way they shall go out of the world, nor at what time, nor in what place: they know not what the state of the dead is, there is no correspondence between them and the living: they do not know either what they enjoy or endure, or who precisely and with certainty are in the separate abodes of bliss or misery; the gates of these dark and invisible regions to us have never been thrown open, for mortals to look into them."

Whether one agrees or disagrees with Gill, if the above comments are read carefully, there is much wisdom and truth contained therein. We would love to bring one more scripture from Ecclesiastes 8:8. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it." David in speaking about men said, "For when he dieth he shall carry nothing away; his glory shall not descend after him." [Psalms 49:17]. All those who believe in their own strength, good works, and self-glory to gain a home in heaven eternal should take a good look at these scriptures. Regardless of a man's wealth, strength, or any other natural means, he cannot hold on to life in the day of death. All man's efforts cease before the grave. Is it any wonder then that we do not believe in good works or any of man's efforts to gain a home in heaven eternal? David said again in Psalms 49:15, "But God will redeem my soul from the power of the grave; for he shall receive me." Hosea 13:14 reads, "I will ransom them from the power of the

grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

How wonderful to believe and trust in a supreme God who is able and will do all He says He will do. There is no doubt in my mind that, in the place where the tree (man) falleth, there it shall be, so far as human efforts are concerned.

Regardless of what some scientists say, I firmly believe God first made man from the dust and will finally raise him from the dust. Only the fool has said in his heart there is no God.

A few days ago I heard a religious educator being questioned on television; and, in the questioning, he said that God was too small for today's generation. I fear we do not realize the seriousness of our condition today.

I realize the subject I have written on, mainly death, is not a popular and pleasant one; but many of us have passed the crest of the hill and are headed downward towards the setting sun. Unless Jesus comes quickly, we shall soon come to realities of the matter. I am glad to be able to believe that all whose names are written in the Lamb's Book of Life shall be raised triumphal over death. We are also happy to believe our lives are not in the hands of men and devils, but that they are in the hand of God. Job said, "In whose hand is the soul of every living thing, and the breath of all mankind." [Job 12:10]. David in speaking of God said, "Which holdeth our soul in life, and suffereth not our feet to be moved." [Psalms 66:9]. In Revelations 1:18 we hear Jesus saying, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and death."

Now in conclusion, we see that all men shall see death, and none is able to deliver his soul from the hand of the grave, neither shall the dead arise on his own to praise God. So, "Where the tree falleth there it shall be."

In hope,
Kemp Walker

Question submitted: "Can a deacon be a part of a presbytery?"

Scripturally, I find a presbytery made up of ordained elders or bishops who feed the flock upon the gospel of Christ. They must be apt to teach.

If anyone can find in the Bible where a deacon is qualified for responsibilities other than to wait upon tables and the financial needs of the church, then a deacon could be a part of the presbytery formed for constituting churches or ordaining ministers or deacons.

Scripturally, I say no, though traditionally it is practiced in some places. I do not set standards for Primitive Baptists nor feel to be an authority on any subject.

Let the Bible be our guide, let the preachers preach and the deacons fill their office, and all will be well with Zion in these offices.

In love for the truth's sake,
Editor

There are many subscriptions now due. Look at your month and renew on time.

Our Father in heaven,
Help me this year
To be closer to Thee,
To grow in grace,
To feel Thy presence. . .

Then will I feel
Closer to Thee—
In heart,
In mind,
In faith,
Until I see Thee. . .

O, my Father in heaven,
Closer, closer
Until I am with Thee. Amen.

Elder Roy W. Bowles

The fifth Sunday services were well attended at White Oak Springs Primitive Baptist Church near Star, North Carolina. Elder J. A. Langham is pastor.

The Lord was good to all, and the following ministers attended: Elder Langham, Elder F. R. Moore, Elder Benny Leonard, his son who is now exercising publicly, Elder Coy Mabe, Elder Eugene Bennett, Elder J. M. Draper, Elder R. F. Kidd, Jr., Brother J. D. Nelson, Brother Barnhart, Brother Bowles from No Creek Church whose first name I forget, Elder Homer Poplin, Brother Turpin, and myself. Please forgive me if I left out anyone. It was good to see all these brethren able to be together on this occasion.

May the Lord bless us this year with just such peaceful gatherings is my fervent prayer. "Behold how good and how pleasant it is for brethren to dwell together in unity." [Psalms 133:1].

GENUINE DISCIPLESHIP

"If ye continue in my word, then are ye my disciples indeed." Now wherever the word is thus lodged in and grows out of a man's conscience, he will "continue in it." He will never relinquish his profession. He may sink into the greatest depths of soul trouble, he may mount into the highest heaven of soul enjoyment, he may for a time be buried in the world, he may backslide after idols, he may be numbed with torpidity, and carried in his feelings to the very north pole of darkness and ice, so that all vital godliness may seem frozen up in his heart; and yet the life of God's Spirit in his soul never can leave him. Being once quickened into spiritual life, he is quickened into eternal life; for the Lord has said, "He that believeth on me hath everlasting life." [John 6:47]. And therefore he will "continue in God's word." Whatever be the temptations his soul is beset with, whatever snares the world and the flesh spread for his feet, whatever blasts from hell Satan may breathe upon him to fill him, if possible, with a measure of his own infernal blasphemy and malice, still he holds on. "The righteous shall hold on his way." [Job 17:9]. "My sheep shall never perish, neither shall anyone pluck them out of my hand." [John 10:28]. They "continue in Christ's word" because "He which hath begun the good work" carries it on and finishes it "until the day of Jesus Christ."

He only "continues in the word" who keeps wholly and solely to God's teaching in his soul. The moment that a man gets out of the track in which the Lord is spiritually leading him, the moment he takes up with an experience which God has not wrought in him or lays hold of doctrines that God does not bring into his heart with power, he is not continuing in the word.

One grand mark then and test of genuine discipleship is to keep in the path which God points out: to advance no farther than God leads on, and to fall no farther backward than he draws forward. And to know, to feel, and to act upon this is to be in the spot so sweetly described in Matthew 13:3, where the Lord declares that, "Except we be converted and become as little children, we shall not enter into the kingdom of heaven." The little child does not chalk out a path for itself; it does not profess to feed itself, to clothe itself, to teach itself, to guide itself, to carve out its future prospects in life. The very mark of childhood is dependence upon its parent. And so a professor of religion, the moment he sets up for himself and turns away from the guidance of the blessed Spirit in his heart and conscience, loses the character of a disciple because he departs from the simplicity of spiritual childhood.

The above is from a sermon by J. C. Philpot, August 1, 1843. It is reprinted from The Baptist Companion, May-June 1967.

NOTES

Brother Frank King writes us he is improving after having the flu and a 2-week stay in the hospital with pneumonia. He asks the prayers of our readers.

Sister Byron McPeak, a young sister in the church whom I baptized some 3 years ago and also married her and her husband in Bethel Church, is now recuperating at home after a serious spinal operation. She has been in a cast and bedfast about 3 months. She still has close to 100 days in this cast and has to learn to walk after all is over. She and her husband, both in their early 20's, read

the Bible and sing songs of God's grace. Would you like to put a little sunshine in her life by sending her a note or a get-well card? If so, address your card to Mrs. Byron McPeak, P.O. Box 834, Dublin, Virginia 24084. This will help her days in bed to seem shorter and brighten a young couple's life until, by God's grace, she can be up again.

Many have inquired about Brother Ben Hurst who has been unconscious now for 10 months. He remains the same, and I can only ask you to continue to pray for him and, above all, for his companion who requests your prayers for strength to go on and for their 6 children.

I rejoice the Lord opened the door before me that I could return to WPUV radio AM (1580) and FM (1.6) starting January 19th. The program is from 9:00 a.m. to 9:30. Again I ask those in our listening area to help us if you desire the message of grace to be broadcast. Mail for this purpose should be addressed to the Primitive Baptist Hour, Route 2, Box 130, Pulaski, Virginia 24301.

I shall never use the 30 minutes I have for preaching the glorious gospel to tell of our financial standing; so to those in the Pulaski area who desire to help, may I say I will look forward to hearing from you, requesting your favorite song.

The additional books and Bibles advertised in this paper are all for the benefit of this work, and your purchase will in this way help to pay our bills.

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Editor

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renewal. The date is at the right of your name and
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. 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