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PRIMITIVE BAPTIST MESSENGER

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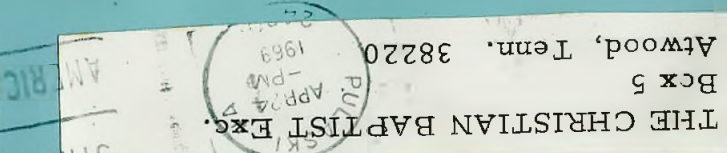
HEAR THE PRIMITIVE BAPTIST HOUR SUNDAY MORNING
at 9:00 a.m. on WPUV radio (1580 AM and 1.7 FM) Pulaski, Va.
at 8:30 a.m. on WHHV radio 1400, Hillsville, Virginia
and at 9 a. m. on WHEO Stuart, Virginia

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.



Brother and Sister Colonel G. Fender celebrate 70th wedding anniversary.

Seventy-six years in the church is a remarkable record! It isn't often we hear of one who has been an "Old Baptist" for this length of time! But Sister Ellen Richardson (Fender) united with Antioch Primitive Baptist Church near Stratford, North Carolina, in May 1893. Six years later she married Colonel G. Fender who united with the same church in August 1900, making his membership a period of more than sixty-eight years!

Brother and Sister Fender are the oldest couple in Alleghany County, he being 91 and she 93. It is wonderful to know that so much of their long and fruitful lives has been spent within the church. Brother Fender was appointed clerk in 1906, serving in that capacity 56 years 8 months, his last church letter being dated March 23, 1963. He was ordained as deacon in August 1907 and faithfully served in that office until failing health prevented, a period of more than 40 years, according to family memories. Beginning in 1896, Brother Fender spent some years as a teacher. After that he took up surveying and finally returned to farming.

During these years Sister Fender was a faithful companion--truly a "keeper at home" and a

"teacher of good things"! To this union eight children were born, five of whom are now living, three sons and two daughters. Sister Troy K. (Eula) Irwin is their daughter, and it is a privilege to know her and her husband who often attend Pulaski Church. They are both members of Antioch Church. The Fenders have thirteen grandchildren and twenty-five great-grandchildren.

This remarkable couple observed their 70th wedding anniversary on January 11, 1969. A little celebration took place in the Alleghany Memorial Hospital, Sparta, North Carolina, where Sister Fender was a patient. A flock of friends and relatives were on hand for the happy occasion. We who weren't there certainly wish them well on their 70th wedding anniversary and, indeed, on an amazing number of years well spent in which devotion to family and church has been the dominant theme of their lives!

Sister Fender is presently in Waddell Nursing Home, Galax.

May God bless these beloved pilgrims of Zion!

OUR IMPURITY

Lord, we are vile, and full of sin--
We're born unholy and unclean--
So as we draw our infant breath,
The seeds of sin grow up for death.
Thy law demands a perfect heart
But we're defiled in every part.
Oh Jesus Christ, Thy blood alone
Hath power sufficient to atone.
Thy blood can make us white as snow
And none but Thee can cleanse us so.

Jeff Dillard

MORE MEETINGS IN OUR CHURCHES

For some time I have had a mind to write on the subject of more meetings in our churches. I know some who seem to think we should not have but one service a month and never go anywhere else and complain if others want to have meeting every Sunday.

I feel if churches can have services every Sunday they should, especially where they have the ministers. Of course, there are churches in localities that do not have enough ministers close enough to have services each Sunday. There are small churches which cannot financially support every Sunday but could more than one.

There are some who do not believe in the minister giving his full time in the service but feel they should have a job as other members do. If this be so, a minister will not have time to pastor a church. Oh, how I would like to see the time come when our ministers could give themselves fully in the Lord's service and not be bound by the things of this world. I, personally, have always believed the minister should give his full time in the Lord's service.

The churches who do meet every Sunday certainly should not be criticized by those who do not meet each Sunday.

I know some will say they like to visit other churches; but this should not prevent the local church from meeting, nor keep some visitation from other churches. I serve churches that are small; and if we did not have visitors, the congregation would not be as large. That is good; and we

certainly enjoy having them, but visitors will not build a church. If a church is in a healthy condition, there will be visitors; but more important, those interested in the church will feel this is a good home and a good place to be.

Certainly we should consider the widows who cannot go elsewhere and have no way to go except to their home church.

I know of many churches in Birmingham, Alabama; Macon, Georgia; Atlanta, Georgia; and many other cities which have services every Sunday.

I would like to know how our people feel about a few days meeting when we have a visiting minister. I feel this would be most helpful and healthy for our churches. Some object to extended services, but we have no Bible for it. Only the separation of Baptists in 1832 at the Black Rock convention could be called to wit for limiting our meetings to three days.

May what I've said help us to consider these matters and not say hard things about those who do have more services.

For the truth's sake,
Elder T. E. Majors

EDITORIAL

I feel most impressed to say Amen to Elder Major's article.

There is no one who enjoys a 5th Sunday meeting where we can hear several of our brethren

preach and have good fellowship together more than myself. However, on 5th Sundays some have said we can't meet because a certain church 100 miles away is meeting. Even in this case, would it not be better to have 2 or 3 services on 5th Sundays at various churches and use the gifts? I have seen 12 to 20 preachers present and no possible way to use them all, and there were people at home who could not go so far but would have been present in a close service.

Many say we don't have enough preachers. Some churches do not have ministers; but do we remember the words of Christ, "Pray ye the Lord of the harvest that he send laborers into the vineyard"? How many consider that the church building in which they now meet can become desolate because of our indifference?

"Forsake not the assembling of yourselves together as the manner of some is...."

Consider the church first, ourselves second, and the will of God concerning the present; and tomorrow our children will thank God for yesterday's faithfulness.

Editor

SPECIAL MEETING

There will be a 5th Sunday service in June at No Creek Primitive Baptist Church near Salisbury, North Carolina.

All peace loving Baptists are invited to come and worship with these brethren.

Sent in by
Elder Eugene Bennett

A WONDERFUL VISIT

I would like to say to all the friends I had the pleasure of meeting and all whose good homes and churches I visited that I just can't find words to express how much I enjoyed being with you. I pray God will continue to bless your churches and ministers.

On January 13th I had the pleasure of being in the home of Brother Gaylen at Fredericksburg, Virginia, where we had a good meeting. On Wednesday night I had an appointment at the Tidewater Church, Norfolk, Virginia. Thursday night I filled an appointment at Little Flock Church, Amelia, Virginia.

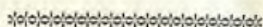
On January 31st I began a short visit with the churches around Roanoke and Martinsville, Virginia.

On Monday I visited in the home of Sister Ben Hurst and children. Many know Brother Hurst has been confined to a nursing home for a long time following an automobile accident. Let us all pray for him and his family in this time of sorrow. I also visited with Elder Bowles, and we visited Brother Hurst in the hospital that afternoon. That night I filled an appointment at Bethel Church and visited several of the members.

Tuesday night, February 14th, I was with Indian Creek Church where Elders Singleton and Harris are pastors. I went on to Community Church where Elder Turner is pastor and enjoyed a good meeting there. Thursday night I was with Martinsville Church where Elder Corns is pastor and enjoyed a sweet meeting.

I returned home on Friday. It was a sweet trip, seeing our friends and visiting in their churches again. May God be with each of you is my prayer.

Elder T. E. Majors



DEATHS

Sister Bessie Martin Reed passed away on February 8, 1969, in Radford Community Hospital.

She was the daughter of Elder Charles Asa Martin and Sister Martha Jane Utt Martin (Webb).

Survivors are four sisters, Miss Claudia Martin and Mrs. Guila Thornton, Radford; Mrs. Ethel Hawks, Galax; and Mrs. Mary Finney, Hillsville; one brother, Walter Martin, Hillsville.

She also left many friends to mourn her passing; for, in truth "to know her was to love her." But there is reconciliation in believing she is now with One who, "knew her and loved her" and made eternal provision for her in His Son long before her earthly pilgrimage. She was not a member of the church but a strong believer and bore this fruit by attending often until failing health prevented.

Funeral services were conducted by Elders Earl Singleton and Roy W. Bowles. Burial was in West View Cemetery, Radford.

Written by her niece,
June H. Goins

LIFE'S APPOINTED PATHS

Dear Readers,

We are told that on one occasion Napoleon was shut up in an island, hemmed in by Archduke Charles. He was able to maintain himself there, but he sent word to his marshals and ordered such minuteness that every day's march was perfect. All of them were advancing, day by day, coming nearer and nearer to Napoleon.

Not one of them on the march had any idea what was the final purpose and why they were being ordered to a central point. But on the day the master appointed, the Captains of the column appeared in every direction, then it was that Napoleon was able to break forth his bondage and roll back the tide of war.

How like our life as it moves on to the command of our HEAVENLY MASTER. Its forces seem confused to us, without cohesion, oftentimes antagonistic. Joy and sorrow, health and sickness, prosperity and adversity - all march in their appointed paths and to their appointed ends. But at last, we shall see behind it all the "DAY OF REDEMPTION" and final victory, as Joseph of old, "God meant it unto good, to bring it to pass." (Gen. 50:20)

Meditatively,
Horace E. Walker

I enclose our catalogue with this issue of the paper. I trust you will find this beneficial and order your books through this publication. Ed.

PASTOR

Have you ever seriously thought about this word: "Pastor?" And the great responsibility that goes with this office? It is the practice of our people to enter into conference at one time of the year to call a man to serve them as pastor for the ensuing year. Yet, how many times have you prayed for God to send you a pastor? Or do you just enter into the service just as a matter of rule or practice at call-time?

I have felt we have treated this great subject too lightly. The man called to service generally is obligated to two, three, and some cases four or more churches to preach for them and the man is called "our pastor". I know we would not want to admit it, in most cases, but this man is just a roving ambassador for Christ's people.

A PASTOR is an undershepherd, an overseer of the flock. He is to take oversight of the flock--not by constraint--that is by compulsion or coercion, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being an ensample to the flock. 1 Peter 5:2, 3.

For a man to be a good pastor, he must be willing and able to visit the sick, the widow, the orphans and the rest of the constituents of the church and community in which he lives. He must be able to give his time in service. Now tell me: How can he do this without the church supplying his needs? Have we been afraid to follow Scriptural

teachings along this line for fear of looking like someone else? I have said this, "If any one is practicing what the Bible teaches and we are leaving it off for fear we would be like them, we are in error to the extent we are omitting it." Now, I have not, neither do I desire to see a salaried ministry, for this is unscriptural, but if we would practice sowing carnal things unto those who administer unto the church spiritual things, then his needs would be met and he would have time to do pastoral work. The people I labor with have been very good to me; however, I have tried to help supply our needs. The pastor should not have to labor all the time to support his family, but should be willing to labor, if need arises, to help the church.

There are two kinds of pastors or undershepherds. One, the good pastor, or shepherd; the other kind: the one, who desires to feed his own belly, divides the flock, scatters the flock, or maybe destroys the sheep. The good pastor is one who lives humbly in walk and conversation, and is an example to the believers, in word, in conversation, in charity, in spirit, in purity. 1 Tim. 4:12.

The pastor that God gives His people are after His heart, and they feed the church with knowledge and understanding. "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jeremiah 3:15. God promised Israel shepherds who would feed them and they shall fear no more, nor be dismayed, neither shall they be lacking. He also promised woe to the pastors that would destroy and scatter the sheep of His pasture; and He promised to visit

upon them the evil of their doings.

Now, which type do we fit-in as shepherds? Are we scattering the flock? Are we driving them away? Have we visited them? Or are we feeding them so they shall fear no more, nor be dismayed, so they will not be lacking in knowledge and understanding? Read Jeremiah 23rd chapter, verses 1-4.

By L. C. Swanner, taken from The Primitive Baptist.

PROVING DISCIPLESHIP AND FRIENDSHIP

Jesus said, "By this shall all men know ye are My disciples, if ye have love one to another." (John 13:35) Here we have a rule laid down by which we prove our discipleship. It is not given as a rule by which one becomes the Lord's disciple, but it is given as a test by which all men may know we are His disciples. If by having love one to another proves that we are the Lord's disciples, just what does it take to prove that we are not His disciples? Is it not the lack of love one to another? Just here, it is well to note that it is not a question of love one for another but rather love one to another. Also, it is not a question as to whether one may be a child of God without having and manifesting love, but rather a question as to whether one can be His disciple in the absence of it. At least, it would be hard for all men to know it in the absence of that by which it is proven. To

be a disciple of the Lord is to be a follower of the Lord. All men will never know we are followers of the Lord (if, indeed, we are) if we do not have love to another. I don't think we have the kind of love under consideration when we are found seeking the destruction of one another. Certainly we are not proving our discipleship--that is of the Lord.

If ever there was a time when we should manifest love one to another, it is now. Oh! my God, help me to not act in such a way as to indicate I have no love toward my brethren, and especially, deliver me from ever wanting to destroy or devour one of the Lord's little ones, but rather may I be found at their feet in love. "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6) If we have love one to another as we should, this condemnation will never be pronounced against us.

Jesus has commanded that we love one another, and by so doing we prove that we are His friends, for He said, "Ye are My friends, if ye do whatsoever I command you." He did not say to do what He commanded and become His friends by so doing. Neither did He say you will be My friends if ye are My friends--now. In short, if we love one another we prove we are His friends. If we do not love one another, we prove we are not His friends. We know that He is our Friend. Are we His friends?

Elder Paul R. Mann
Yatesville, Georgia

THE CHURCH IS A BUILDING

A building is not a church, but the church is a building. I found this thought very heavily impressed upon my mind as a result of our local body's consideration of building in the near future. At present we are meeting in a building used for many purposes. Each Sunday it becomes to us a house of worship because in it our members come together in service to God. When our meeting is over, it becomes again just an empty building. The same can be said of the building we hope to erect.

However, though a building is not a church, the church is a building. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." [I Peter 2:5-6]. As Christ the Head is called the corner stone, so also His members, true believers, who are built upon and derive spiritual life from the foundation, Christ, are called stones. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: for whom also ye are builded together for an habitation of God through the Spirit." [Ephesians 2:19-22]. Paul addressed these remarks to "the saints which are at Ephesus, and to the faithful in Christ Jesus." This is no ordinary building. These

stones are not picked up at random by man and carelessly placed into the structure but are chosen of God and molded and shaped by His hand until they can be "fitly framed together." And since they are thus united, these stones become one building with "Jesus Christ himself being the chief corner stone."

This over all building is for "an habitation of God through the Spirit." And where does God dwell? Surely in the hearts of His people. Thus, each person is spoken of as a temple. Paul says, "...Ye are the temple of the living God; God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." [II Corinthians 6:16]. In another place he states, "...know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [I Corinthians 6:19-20]. We are not our own! A great price was paid to purchase these lively stones which make up the building of God. We hear it stressed that each local body of the church is independent of the rule and authority of any other church or organization in the world--that Jesus Himself is our Head and the Bible, our rule of faith and practice. This is certainly true; but in so stating, do we not sometimes think and act as if we are our own? We will do as we please; we will have our way; no one else is going to tell us what to do or how to do it. We must not forget that we are not our own; we cannot always do as we please; we cannot always have our own way; and we must depend on Another to tell us what to do and how to do it! Else the results will be disastrous!

This building is of God and if we are what we profess to be, we belong first to God and, then, to one another. We must look unto Him for our purpose and direction and then to each other. If we look to each other without first looking unto God, we will see too many of the imperfections of the flesh present in all of us. None can stand in his own righteousness, we must see one another in Christ for peace and harmony to exist. If we lose sight of the great Love wherewith we are bound, how great is that loss! Earthly love is fleeting and unstable if it is not supported by the strength of spiritual love.

Jesus once spoke the words, "...every... house divided against itself shall not stand." How important that we strive for those things that keep peace in Zion! How much precious time we squander in things that have no place among the household of God! In Hebrews 10:24-25 we read, "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." How can we provoke one another unto love and to good works? Surely the answer does not lie within ourselves apart from the direction of the Spirit. We can assemble ourselves together often, not only in church but in our homes. But in these assemblies outside the church, are we not all guilty of sometimes acting as if we belong to ourselves, speaking only of ourselves, indulging in immeasurable foolishness and vain conversation of the things of the world? Do we not forget that there is One among us whose building we are? We are made a building for "an habitation of God through the Spirit." That Spirit dwells in the heart of each child. Surely the most profitable time spent together is when our thoughts, acts, and conversation are favorable for the manifestation of that

Spirit among us. If we find ourselves habitually void of any awareness of the Spirit in our gatherings, then, surely, it is a sign of the Lord's chastisement! If the face of God be hidden from us, we shall have no Light but only darkness; and nothing we do will be right. "...If...the light that is in thee be darkness, how great is that darkness." [Matthew 6:23]. We cannot walk upright in our own light or that of others. Though it may seem that the stones are "fitly framed together," if they only lean upon one another and have not the firm foundation, they will collapse.

We are to "provoke one another unto love and to good works." It is possible to provoke one another unto anger, strife, contentions, foolishness, and those things of the flesh which are detrimental to the Spirit. Even the least of us has some influence as we meet with others. What a blessing it would be if we could conduct ourselves in such a way as to bring out only the best in those we meet. Oftentimes our effect is the very opposite. If we have bitterness or strife or other negative emotions of our own, we only succeed in "provoking" or arousing the same emotions in those with whom we associate.

In the 4th chapter of Ephesians, Paul exhorts us to walk worthy of the vocation wherewith we are called. "With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bound of peace." [Verses 2-3]. To "forbear" is "to be patient, withhold anger or reproach." [Webster's]. We are thus exhorted to deal with one another in patience; we should not jump to conclusions, nor judge a matter prematurely. Paul goes on to describe the "unity of the Spirit" in that there is "one body...one Spirit...one Lord,

one faith, one baptism, one God and Father of all, and in you all." He describes the gifts given unto men for the edifying of the body of Christ that we be not tossed to and fro by the doctrines of men, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Verses 15-16]. What a beautiful picture of the building of God! With Christ as the chief cornerstone, and all the "lively stones" working together, each exercising his own gifts, for the edification of all. We ought to strive to do the best we can those things which the Lord has required of us. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." (Colossians 3:23-25) When we do good unto one another, we are in reality serving Christ for did He not say, "...Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me"? (Matthew 25:40) If we "provoke one another unto good works and love", surely the joy and satisfaction we receive is a reward of our inheritance. But the scriptures are equally clear that none shall do wrong without receiving for that wrong. It isn't at the hands of men that we shall receive these things; it is the Lord Himself who will curse or bless, and "...there is no respect of persons".

We are instructed to put off the things of the old man, "And be renewed in the spirit of your

minds; and that ye put on the new man, which after God is created in righteousness and true holiness." (Ephesians 4:23-24) "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Surely, when we give way to the "old man" and backslide, as it were, into the things of the flesh, is there not a "new Creature" within us that grieves because of our sin? Do we not feel a just condemnation within the courts of our conscience? Because God's children are judged in Christ, they stand justified before Him in an eternal sense. But a "lively stone" cannot live after the flesh without suffering the judgement of God in his conscience. A "temple of the living God" cannot be filled with the things of the world and retain the felt presence of the Spirit. Paul says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4:31-32) "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord." (Ephesians 5:8-10) "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)

Oh, that we might find ways to "provoke one another unto love and to good works"! That we might find fresh beginnings with a purged heart and conscience! That we as His church might be found in such a state that God would be pleased to abundantly manifest His presence among us! That we might more perfectly be "builded together for an habitation of God through the Spirit"! That we might in practice and principle belong less to our-

selves and more fully to the Lord! To be not an empty building void of the Spirit, but to be in truth "the temple of the living GOD"!

June Hawks Goins

EDITOR'S NOTES

Recently my companion and I left for Florida on a series of appointments by way of Hampton, South Carolina.

In Hampton we had two night services in the beautiful new building of the newly constituted church, and truly, the Lord was good to us! My wife and I enjoyed the kind hospitality of all, especially being in the home of Brother and Sister W. C. Jarrell, a deacon in the Hampton Church.

We were in Vero Beach, Florida, for three services on the third weekend. These were all made joyous seasons as it seemed the Lord was truly present.

While in Vero Beach we spent our nights in the home of a precious brother, F. G. Fletcher, a deacon for many years, and his daughter-in-law and grandchildren who live with and care for him so lovingly. Brother Fletcher can hardly hear even with two hearing aids; but in services, he sits close to the front in order to hear every word of the gospel he can.

We enjoyed a wonderful song and prayer service in his home one night. On this occasion we had the pleasure of meeting Sister Weber, a member of the local church. During the course of the

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