

PRIMITIVE BAPTIST MESSENGER

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HEAR THE PRIMITIVE BAPTIST HOUR SUNDAY MORNING
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.

"AND BEHOLD THE LAND OF CANAAN"

Introductory

I would like for our readers to know Sister Weber through a few words about her, though this is quite inadequate in telling of her experiences in life and of her wonderful spiritual personality. The following is a sketch of her life as I know it.

Sister John Weber was born in Lebanon County, Pennsylvania. She devoted twenty years of her life to teaching and fifteen years as a private secretary in industry. Sister Weber resides with her husband in Vero Beach, Florida, having retired from public service seven and one-half years ago, and has resided there since.

Sister Weber united with the Antioch Primitive Baptist Church in Vero Beach March 1, 1964.

Sister Weber left April 1, 1966, for a trip to the land where our Lord was born and adorned this earth with His divine presence, which had been a great desire of hers for many years. Her trip lasted for six weeks, and I feel our readers will feel greatly indebted to this dear sister for sharing her experiences with us, after you have read of her travels.

It was the privilege of the editor to talk at length to her, and it was indeed a rich and lasting remembrance to meet one so faithful and concerned with the word of God, who rejoices every moment in the promises of the Lord.

May God bless her and God be glorified in her efforts to let us behold the land of Canaan.

"... And Behold the Land of Canaan..."

Deuteronomy 32:49

The fulfillment of my soul's ardent yearning to partake of the LORD's blessing "...in the land, whither ye go over Jordan to possess it," Deuteronomy 32:47, was a marvelous privilege to me during a comprehensive tour of the Holy Land. In my heart, joyfully cognizant of the final consummation of "all things" of the WORD of GOD in our LORD JESUS CHRIST, Job 22:22; Psalms 119:11; Revelation 19:13, the actuality of HIS identity with names and places of both Old and New Testaments was vividly manifested. History and archaeology have corroborated the Bible. It gives me great delight to relate, most humbly and reverently, the absolute affinity between the written word and the land of its occurrence. The abiding presence of the Everlasting GOD, our Saviour, is keenly realized in this blessed land. How dear to HIS heart must be this region from "Dan to Beersheba, from the River Egypt to the Euphrates!" The believer is made to feel a part of the great handiwork of GOD.

Jerusalem is one of the focal points. We first saw it at night, after checking in at our hotel on the Mount of Olives, as thousands of twinkling lights in the surrounding darkness sketched its outline. Rising before daybreak, we waited in the hotel garden for the morning light, and the long anticipated view of the golden city, so called because of the natural colored limestone in its buildings. Words are inadequate to describe the realm of our LORD JESUS CHRIST, Psalms 139:6, for HE, HIMSELF, wept over Jerusalem. The city stands defiantly against its enemies and their cruel hatred of the LORD GOD of Israel throughout the

generations. It was a Jebusite threshing floor, II Samuel 24:18-25; I Chronicles 21:20, when David bought it and erected an altar to the LORD, which became the site of King Solomon's temple. The West wall of their temple still exists, and is the Wailing Wall of the Jewish people. Over the temple site the Moslem Mosque of Omar has been built, with a huge golden dome. The spot was Mount Moriah, the place of Abraham's great trial, Genesis 22:1-19, II Chronicles 3:1. It is possible to descend into the deep recesses of the caves and see the blood-stained rocks from the animal sacrifices during the Temple days.

What a contemplative panorama of chosen people and events occurred in this proximity, according to the "predeterminate counsel of GOD's own will!" - the hill of Jerusalem, Mount Moriah, the Mount of Olives, Mount Zion, Mount Calvary. Between the Mount of Olives and the hill of Jerusalem flows the brook Kidron, over which the Bible records the passing of both David and JESUS, II Samuel 15:23; John 18:1. In the Kidron valley, also, those who "did right in the eyes of the LORD" burned their idols, I Kings 14:13; II Kings 23:4, 6, 12; II Chronicles 29:16, 30:14; Jeremiah 31:40.

A shrine on the Mount of Olives records the ascension of our LORD JESUS CHRIST, and the Christian believer longingly awaits HIS second coming, Acts 1:10-11. At the foot of Olivet is the garden of Gethsemane, scene of CHRIST's agony and betrayal. It was an olive garden which contained an oil press, for the word, gethsemane, means "place of the oil press". The gnarled, knotty, and rugged old olive trees have stood there for thousands of years. New shoots continually grow from the old trunks and roots, making the trees somewhat ageless. Olive oil was one of the

ingredients in GOD's specifications to Moses for the early Tabernacle in the wilderness, and for the high priest's anointment. It is precious to realize that our Saviour, our Everlasting High Priest Melchizedek, has completely manifested and fulfilled GOD the FATHER's, requirements for our sins, Psalms 110:4; Hebrews chapter 7-10 inclusive; and that we now "have an unction from the HOLY ONE, " the HOLY SPIRIT, through Whom flow all the gifts and graces to the Christian church, I John 2:20; Exodus 29:7. Meditations upon JESUS in the olive press, bruised, beaten, and crushed, that unadulterated Truth can "make us free indeed" bring gratitude and devotion to the heart and tears to the eyes. "A stone's cast away" is the place where JESUS prayed, and in agony and conflict sweat "as it were great drops of blood," Luke 22: 39-45. Over the location, the Church of All Nations is built. It is a rare privilege to kneel on this spot and pray where JESUS prayed. Apropos at this time, we would remark that all the sacred Biblical sites in Palestine are maintained and preserved by various religious organizations. Churches, chapels, shrines, or Mohammedan mosques are constructed over them.

One of the tall peaks on the mile-long Olivet range is the Mount of Corruption, where Solomon built altars to the heathen gods, II Kings 23:13; I Kings 11:1-14; Nehemiah 13:26. Bethany and Bethphage are on the lower slopes of Olivet, and remain small villages to this day. The home of Mary and Martha is shown as a typical mid-Eastern village house, where Mary sat at JESUS' feet and heard the word, but Martha was cumbered with serving, Luke 10:38-42. The tomb of Lazarus is solemnly impressive, where JESUS conclusively proved. "I AM the resurrection and the life," John, chapter 11. The old Roman road between

Bethany and Jerusalem still exists. It is wide enough for foot passage of humans and beasts of burden. My Arab guide graciously consented to lead me over this road where JESUS walked. We returned by way of Bethphage, scene of CHRIST's triumphal entry into Jerusalem, Matthew 21:1-11. It was with mingled humility and unspeakable joy that I comprehended the nearness of my LORD JESUS CHRIST in all the sacred places of the Holy Land.

The hill of Zion lies in the southwesterly view from Olivet. It is the tallest of the surrounding peaks, almost cone-shaped, and must be ascended by foot; therefore, the journey is considered a pilgrimage. On its summit is the Tower of David, which shelters his tomb, I Kings 2:10-11; Acts 2:29-36; Psalms 125:1-3; Psalms 126:1; Psalms 48:1-3. Here the devout Jews come to pray and study their Pentateuch. At the Wailing Wall are heard their cries for deliverance by the Messiah, having for nearly two thousand years rejected our LORD JESUS CHRIST, Who "came unto HIS own, and HIS own received HIM not," John 1:11-13. But let us be admonished by the Apostle Paul, Romans, chapter 11, to deal with them in tender compassion, and to pray for their enlightenment. On the slope of Zion is an elevation called "evil counsel". Recent excavations have identified the structure as the palace of Caiaphas, where JESUS was led after HE was taken in the garden of Gethsemane. Here HE received the pronouncement of death by the evil counsel of chief priests, scribes, elders, and false witnesses. In this place Peter denied the LORD, and went out and "wept bitterly" at the crowing of the cock. We climbed the newly - excavated steps into the palace, poignantly aware of our own sins, for which our Blessed LORD assumed the accusations and guilt. How marvelous

is the propitiation of the SON of GOD for us! The southern end of the Kidron Valley meets with the Valley of Hinnom. At the junction, at the foot of the "evil counsel" hill is Aceldama, where Judas Iscariot hanged himself. Please read Matthew 26:57-75; Matthew 27:1-10. From Olivet, Saint Stephen's gate in Jerusalem is visible, outside of which Stephen was martyred, Acts 7:57-60.

The Valley of Hinnom was anciently called the valley of the giants, Joshua 18:16. Here idolatrous practices of human sacrifices were made, Jeremiah 7:31-34. The horrible character of the inhuman deeds performed for the idol, Molech, and the incessant raging of fires caused the valley and its name to be detested, and for centuries it was used as a figure for a place of torment. The Greek word "gehema", derived from the Hebrew, gi Hinnom, has been translated "the fires of hell" in our English New Testament, Luke 16:19-31. Entrance to the Valley of Hinnom from Jerusalem is via the Jaffa gate. (to be continued)

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EDITOR'S NOTES

In these days of moral corruption in our schools, and family life becoming less important in every part of our nation, I stop now to think back over the past six weeks and thank God for His wonderful blessings to us in many ways.

I can only in a small way and in few words tell of the good things my eyes have seen and my ears heard.

On the second weekend in April, I was with

Saint's Delight Primitive Baptist Church. On Friday night I heard Elder Samuel Bryant for the first time. Truly the Lord was good; and to hear a nineteen year old preach with such power and zeal is evidence of God's mercy to Zion.

Saturday evening and Sunday morning we again rejoiced in the felt presence of the Lord among this band of people. After service on Sunday, a young man came asking for a home with the church. I will not begin to call names as I do not remember them all. Elder J. A. Langham was to take part in the baptismal service the fourth Sunday and had Elder Draper fill in for him at Pleasant Hill. Two united there.

I was with Walnut Cove Church on the third Sunday in April; and, truly, the Lord was good. Following the service when Elder Moore gave the invitation for members, a boy about ten years of age came first, followed by two teenage girls, and three others followed. This was a great time of rejoicing as one by one the six came.

We left to go by Brother Kemp Walker's home to rest a little while before going on to Pine Church for Sunday night. This was again a good service, though I felt so low after such outpouring of the Spirit that morning, I grasped for God to open the way as I was to endeavor to speak. As the service was opened with prayer, I thought of Psalms 22: 28 "For the Kingdom is the LORD's: and he is the governor among the nations," and on through the 31st verse.

Following the service, a young man who had been only a very few times to a Primitive Baptist Church asked for a home, saying he had gotten out of bed against doctor's orders to come and

could not go home satisfied. He so humbly related how sinful he felt to be and how he felt the Lord was chastening him for his disobedience. (Of course, the Lord came to save sinners, to bind up the broken hearted, and be the Physician to the sick.) The brother was gladly received.

Elder F. R. Moore had gone to Mayodan Saturday night before and five united with the church there. One united at Salisbury services on the fourth Sunday. I have heard of others but do not have details to print at this time.

As for me, I have seen the arm of the Lord revealed so greatly, I feel we as Primitive Baptists should rejoice together. The church is not dying, but flourishing where God's people are serving Him and living in spiritual peace.

Also, Elder Avery Land came by my home on his way to North Carolina for appointments in several churches.

I was with Abbott's Creek Primitive Baptist Church the first weekend in May. On Saturday Elder Land introduced the service, and Elder Phipps from Iowa preached sweetly. I enjoyed conversation with Elder Phipps and his wife that evening. We all went to Pine Ridge Saturday night to hear Elder Land preach a very able and inspiring discourse.

On Sunday I was again with Abbott's Creek for their communion service and felt a great degree of liberty in the Lord.

I have related this season of joy, for it is good news, and may God be honored for it all. On the second weekend in May, I was with Saint's

Delight on Saturday afternoon in their regular conference service. Saturday night there were many Elders present at Montview Church in Winston Salem where Elder Wilbur Worrell is pastor. Elder Walter Evans preached first, followed by Elder Land. Truly, the Lord was present; and a twelve year old girl came in tears at the close of service asking for a home. She was gladly received.

Sunday morning Elder Land preached very ably in the Spirit, and there was much rejoicing. I followed and feel I can close this article by thanking God for His blessings. There were also three others who united at Walnut Cove at Elder Land's appointment earlier in the week.

I regret the local broadcast on WPUV had to be cancelled due to a lack of support. I would greatly appreciate the help of those who would desire to help pay the last two months. I ask your prayers in our labors with the Messenger. Editor

Special Offer

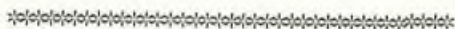
During the month of June, one year's free subscription will be given with the order of the 4690XRL large print Bible at \$12.95, and your choice of Cruden's Unabridged Concordance at \$5.95 or The New Combination Dictionary and Concordance at \$4.50. Your choice of the last two or both would be an excellent addition to your library.

The Bible is leather and an excellent family

Bible. The price on this Bible has been reduced with the new edition.

The editor regrets to say the subscription rate will have to be increased to \$3 by next issue, as our costs have greatly increased, and it will be impossible to print the Messenger another year at \$2.

Editor



GOD FORBID

"But where sin abounded, grace did much more abound: . . . 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?" These scriptures are taken from the latter part and first verses of Romans 5 and 6.

Ever since Adam and Eve transgressed in the garden of Eden, every man, woman, and child has been born in sin, except for the man Jesus. Since all are sinners by nature, sin has abounded in us all. Where sin has abounded in many, grace has much more abounded in the inner man and has overcome, because the stronger man has come in.

To us that have been made to know our own depravity, the doctrine of grace is sweet and comforting; yet I wonder if sometimes we are not too soon lulled to sleep and become at ease. It was not the Apostle's intention to lull any to sleep or to set them at ease, because he was quick to say, "Shall we continue in sin, that grace may abound? God forbid." Regardless of how we continue in

sin, it is sin. Just because we have been given a hope in the mercy and grace of God does not give us the right to sit down and commit the sins of omission, failing to do those many things commanded to be done. Faith without works is dead. I have singled out sins of omission, because of the fatalistic attitude taken by some embracing the doctrine of grace. Inbetween the doctrines of works and fatalism, lies the truth; and, if I had to choose between the two, I would choose works. It is the responsibility of every man to use the means which God has placed to his hand, and to neither give place to the devil.

The following quote is from A. W. Pink's book on "The Sovereignty of God". "To argue that because God has irrevocably (meaning unchangeably) determined the eternal destiny of every man relieves us of all responsibility for any concern about our souls, or any diligent use of the means to salvation, would be on a par with refusing to perform my temporal duties because God has fixed my earthly lot. In Acts 27:22 God made known that he had ordained the temporal preservation of all who accompanied Paul in the ship; yet the apostle did not hesitate to say, "Except these abide in the ship, ye cannot be saved." From II Kings 20, we learn that God was absolutely resolved to add fifteen years to Hezekiah's life, yet he must take a lump of figs and lay it on his boil."

We are commanded to be doers of the word, and not hearers only. James tells us that, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." Some take

the fatalistic attitude towards their pastor, and say, "Oh yes, God will take care of him," yet they contribute little if any towards his support. Abraham was justified by works when he offered Isaac his son upon the altar. Rahab the harlot was also justified by works, when she had received the messengers and had sent them out another way. "For as the body without the spirit is dead, so faith without works is dead." [James 2:26].

It is foolish to claim to love God and profess to be His children, unless we have a desire in our hearts to perform those good works which were afore ordained that we should walk in. The Lord will not do our walking for us either. One sin of omission very prevalent today is the failing of many to assemble themselves together in worship as they should. God forbid that we continue in these sins; but, if we do, we need not expect the blessings of God.

The apostle went farther by saying, "How shall we, that are dead to sin, live any longer therein?" Now we know that the apostle complained about the thorn in the flesh; also, he had a terrible warfare between the flesh and the spirit. Just read the seventh chapter of Romans, and see if it doesn't fit also our experience. He even expressed feeling to be the chiefest of sinners. This does not mean that he loved sin, but rather, he hated sin. We cannot offer any excuse to God for our bodily indulgence in sin, for we are told to abstain from all appearance of evil. Isaiah in the first Chapter says, "Put away the evil of your doings from before mine eyes: cease to do evil." Paul in Romans 12:9 says, "Abhor that which is evil; cleave to that which is good." Even though we know that if we ever reach heaven it will be because grace has abounded to us, yet we should live as if we received

it by works. The Bible plainly teaches a salvation by grace, and a salvation in time by works. "How shall we escape, if we neglect so great salvation?" [Hebrews 2:3].

We that are dead to sin cannot live any longer therein. Oh yes, we can survive, but we cannot live in it and enjoy the blessings of God. If one does not hate sin and desire to be free from it, then we would wonder as to that one being a child of God. To argue that we continue in sin that grace may abound is the same as to argue that, if we do evil, good will appear. Since we all are sinners by nature, we will commit far too many sins at the best we can do; yet we should not yield to sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" [Romans 6:16].

Knowing and feeling ourselves to be sinners as we are, it brings much comfort to our hearts to feel that where sin has abounded in us, that grace has much more abounded. God forbid though, that we ever entertain the thought of committing sin that grace might abound.

In Hope,
Kemp Walker

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HUMBLE YOURSELVES

"... Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the

mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

"To him be glory and dominion for ever and ever. A-men." [I Peter 5:5-11].

"Humility" means "modesty, mildness, freedom from pride; unpretentiousness" and is the opposite of "pride, conceit, vanity". The scriptures tell us God resists the proud and gives grace to the humble. To be humble is to have humility, to be "lowly and unassuming". It is the humbled sinner who has been stripped of pride, selftrust, and delight in the things of the world to whom the Lord gives grace. The more given to worldly mindedness we are, the more will God resist us by withholding His grace while we are in such a condition. And if our sins turn away the grace of God, then we are more susceptible to our adversary the devil, who walks about as a roaring lion, seeking whom he may devour. The "prince of the power of the air" feeds on the very things which God resists: pride, conceit, vanity. And to the

extent which these are present in our earthly tabernacles, our adversary works within our members and would consume us had he the power. Because of this danger, we are instructed to be sober and to be vigilant. Sobriety is "the state of being calm and serious". Vigilance is "wakeful attention; guard against danger". Surely we should often stop and take a serious view of ourselves.

Perhaps there was a time when we felt the grace of God more manifest in our lives, when it flowed as it were in streams from an open fountain, when it always seemed to be there when we needed it, and when our hearts were open to the reception of this all abounding grace! While in that state our adversary did not bother us; and we were unaware that he stood nearby, walking about as a roaring lion, waiting for an opportunity to divert our attention from the things of God, delighting in the prospect of our temptations and trials. He takes pleasure in us when we give way to the flesh and fail to keep ourselves under subjection to the New Man within! When we are weak in one point, he works through that weakness and walks about within our carnal natures stirring up all the trouble he can, earnestly seeking to devour us. This one we are told to "resist steadfast in the faith".

We are exhorted to humble ourselves under the mighty hand of God, that He may exalt us in due time. How may we do this? Surely by taking a serious view of what we are by nature and what we must be by grace! By admitting to ourselves and to the Lord that we are in need of that which only He can give! Only by His grace can we fail to be devoured. Only by His power can the roaring of the lion within our carnal natures be stilled! As with Daniel of old, only the Lord can deliver

us from the lion's mouth! "...Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." [Daniel 6:23]. Do we believe in our God? Do we believe that He will exalt or raise us up in due time? He has promised this if we humble ourselves under His mighty hand, "Casting all your care upon him; for he careth for you." In James 4:7-8, we read, "...Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." When we draw near to the Lord, casting all our cares upon Him, the devil steps aside, because he knows God cares for His own. We may be tempted, tried and tossed about in the snares of Satan; but, as with Job, God will never let him take the Life which He has given.

Surely this is the experience of us all! And we can "be subject one to another," sympathizing, exhorting in love, "knowing that the same afflictions are accomplished in your brethren that are in the world". This very experience teaches us the importance of being sober and vigilant in regards to our individual and common spiritual welfare. In Romans 13:14, Paul tells us, "...Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Our victory lies in the putting off of the old man, the old ways, the old walks, and the putting on of the New Man "which after God is created in righteousness and true holiness". [Ephesians 4:24].

Let us humble ourselves, let us be sober and vigilant, let us "resist stedfast in the faith" and claim the promise: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. A-men."

June Hawks Goins

PEACE

For some time I have had a mind to write on the subject of peace. We know our Lord came and brought peace, as we hear him saying in Hebrews 13:20, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Let us first think of how our Lord brought peace. He did not come to cause confusion but peace, for He is not the author of confusion. Our Lord came and died on the cross that we might have a home in heaven, and left the Church for us to enjoy while we live in this world of sin.

I have said and will say now, if we have peace in our churches, we must have a unified ministry. I know we can't have everything in our churches; but, if we would all do more praying and ask God to guide us in the way He would have us go, I am sure we would have peace. When one comes among us and is in good standing with his home church, I think it is wrong to think they should not preach him unless they can give scriptural reason for not doing so. When we are in fellowship with a church who has some unsettled trouble in it, I feel like we should try to help them, not crucify them. Surely we are not to preach those who cause strife and division. We all know we have to have some way to say who is to preach or not; and the word of God is clear on these guidelines.

If a minister does not hear from his lips some of the following, it is evident it is not in his heart. I would like to call our attention to what the Bible says about peace and how we should live in order to enjoy it. Colossians 3:15-16, "And let the peace

of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom...." If we can let it dwell in us, we can hinder it in the sense of the text. "For God is not the author of confusion, but of peace, as in all churches of the saints." [I Corinthians 14:33]. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." [II Corinthians 13:11]. "Endeavouring to keep the unity of the Spirit in the bond of peace." [Ephesians 4:3]. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." [Galatians 5:22-23]. Now these are some of the causes of peace in our churches and associations; and, if not heeded, we cannot expect peace. May what I have said be of comfort to some little child of God who loves peace more than anything on earth is my humble prayer.

Elder T. E. Majors

SUBSCRIPTION RATE WILL INCREASE to \$3.00 per year or \$5.00 for two years beginning July 1, 1969. This is necessary due to increase in postage and printing cost. This is your publication. We do not receive any benefit from it other than the joy of printing the truth to God's children.

THOSE FOR WHOM CHRIST PRAYS
Taken From THE GOSPEL STANDARD
Text: "I pray for them" (John xvii. 9)

In the vestry just now these words came with

much sweetness that the chapter begins with: "These words spake Jesus". If this same Jesus who spoke these words which we have read this evening has prayed for us, His prayer is necessary. We receive not because we ask amiss, but that prayer was heard and answered, and it will be so in the case of everyone who is brought to believe in His dear name. I feel there is nothing wrong in just connecting these two things together this evening: These words spake Jesus", and, "I pray for them". May the Lord help us then, dear friends, to see if we can find some evidence that we are one of those spoken of here as "them". We can rest assured, as every word of God is true, that there is no prayer whatever by Jesus for the world: "I pray not for the world".

We are not left in any uncertainty as to who these people are for whom He prays. The previous verse says: "For I have given unto them the words which Thou gavest Me" - unto "them" again you see, them for whom I pray. As sure as they have the words given them by Christ they shall receive them. I have no doubt whatever about this, because it is spoken by Him who was with the Father from before the foundation of the world and who is Truth itself; for it says of Him that He is "the Way, the Truth, and the Life", and "No man can come unto the Father but by Him".

"I pray for them" - them that have received My words. He came for that very purpose. I feel there is something wonderful in this. He took upon Himself the form of a servant. He came to do His Father's will, to speak only the words which His Father gave Him to speak. He was obedient to His Father in all things. Our poor minds cannot comprehend this. We may perhaps have just a passing glance at it. Jesus Christ came and

took upon Himself the form of a servant. He says, "I am among you as one that serveth". He came to do His Father's will, to speak to the people the words which the Father has given to Him. We see here His oneness with the Father; He was one with the Father from all eternity.

He also declared God, for "in Him dwelleth all the fulness of the Godhead bodily". He was from God, made Man, given a body like our own, sin excepted, that He might come and do His Father's will: "Lo, I come, in the volume of the book it is written of Me, I delight to do Thy will, O my God". He was willing to suffer, to die, to take upon Himself a body like our own, sin excepted, that He might do His Father's pleasure; and we read: "His delights were with the sons of men" (Prov. viii. 31). He delighted to do everything His Father had ordained to be done. All those whom the Father gave Him should come unto Him and should be with Him for ever and ever, and they should be made like Him.

THE FUTURE

The seasons of time are not in my hand
Nor have I the power to well understand!
The hours move on - I cannot delay
Nor hasten the course of a given day!
Those things that are coming are quite beyond me -
I cannot foretell just what it shall be!
But hark! In the distance I hear a faint toll
That echos within in the depth of my soul!
Hear the great bells as they plaintively ring!
List to the sound of the news that they bring!
Above and beyond the darkness of time
The Light of eternity beckons sublime -
God shall emerge when the books are all closed -
Infinitely greater than man had supposed!

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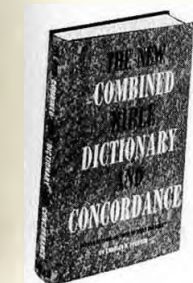
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REGULAR SERVICES

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 mornings 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