

PRIMITIVE BAPTIST MESSENGER

Volume 3

No. 7 & 8

PULASKI, VA.

November & December

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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Published every 6 Weeks, Subscription Rate \$3.00 per year.

Church Directory Rate: \$2.00 per year

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Nashville, Tennessee 37203-3630

FOUNDATION PRINCIPLES

WE BELIEVE:

1. In the one true and living God,- Father, Son, and Holy Ghost. I John 5:7.
2. The Bible is the inspired word of God and the New Testament the only rule of faith and practice to the gospel church. We hold to the King James version as being the most accurate translation of the original tongue, believing God has divinely preserved the scriptures in their original meaning. II Peter 1:21, II Timothy 3:16-17, II Corinthians 3:5-6.
3. Man in nature is totally depraved by his relation to the first man Adam who brought himself and all his posterity unto condemnation by the willful transgression of God's law; and by no works of his own can man recover himself from this fallen state. Romans 3:10-18.
4. God sent His Son to die for a definite number of the Adam family who were chosen in Christ to eternal life before the foundation of the world, predestinating them to be conformed to the image of His Son. God's elect shall be called, regenerated, and sanctified by the Holy Spirit, and all who are thus regenerated and born again by the Spirit of God shall never fall finally away. Ephesians 1: 4-5, 11, Hebrews 3:1, Romans 1:6-7 and 8:30.
5. There shall be a resurrection of the dead both of the just and unjust and a general judgement in which the wicked shall go away into everlasting punishment but the righteous, into life eternal. The bodies of the saints, changed and fashioned like unto the body of Christ, shall be caught up to meet Him in the air and so shall they ever be with the Lord. Acts 24:15, Rev. 20:14-15, Philippians 3:21, I Cor. 15:42-58, Matthew 25:32, 41, 46, I Thessalonians 4:13-17.
6. We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. We believe it to be a duty incumbent on all God's people to walk religiously in good works: not in the Old Covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love. Ephesians 2:10. [Hassells History, (page 699, Art. 11.)]
7. Water baptism and the Lord's supper are gospel ordinances to be continued until His second coming. They were given to the church of Jesus Christ, and only true baptized (immersed) believers have a right to participate in these sacred ordinances. The example of feet washing as given by our Lord ought to be attended to by His believing followers and these things are confined to all such as are agreed in faith and practice. Acts 2:37-42 and 8:36-39, John 13:1-17, Romans 6:4.
8. Therefore, believing all scripture is given by inspiration of God, these pages shall, under the blessing of our heavenly Father, endeavor to print only material which upholds sound doctrine and is in harmony with the practice of the church of God as given to her in the New Testament, from Matthew to Revelation, with all prophecy in perfect harmony with the gospel day. Romans 16:25-26:22.

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THERE IS

There is a friendship deeper far
Than social, earthly ties...
There is a look two friends exchange
Which goes beyond the eyes.

There is a love which kindred souls
In spirit share on earth. . .
They have a closer bond than ties
Two brothers have by birth.

There is a sight which God alone
Can give--the eyes of grace--
To understand the purpose of
Christ's death in that dark place.

There is a greater reverence for
A God whose power is known
Among those who have felt His touch,
To whom His grace He's shown.

There is a joy in serving God
For those alone who learn
To serve in love and not for gain . . .
Salvation one can't earn!

There is an inner peace possessed
By those who find at last
The price was paid, the work is done,
The time for toil is past!

There is a church that I hold dear,
A people God has blessed--
Some day there'll be a home above
For them, a place of rest.

Ellen Covey Moore

PREDESTINATE

The Lord willing, I shall conclude for now my remarks on the subject of predestination.

I trust these thoughts have been compared to scripture by those who desired to understand more on this great subject. I will be the first to admit I would like to know even more on this most outstanding act of God.

I have desired to show scripturally what predestination is not, as well as what it is.

In the book of Genesis we find in Chapter 2:16, "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat." 17, "But of the tree of the Knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Now some assert that God who cannot lie, would have commanded man not to eat of the tree, and in the same breath have predestinated that he had to do just that. Some have so stated, while others say, do away with this word. Our Heavenly Father foreknew this from all eternity. God pronounced the judgment and consequence of man's transgression when in verse 17, "thou shalt not eat of it: (a commandment) for in the day that thou eatest thereof thou shalt surely die." This shows God's knowledge and His displeasure of Adams transgression and the penalty for it.

I quote from page 51 of Hassells History. "In Genesis 2:16, 17, We discover the love of God to Adam in this enlarged liberty bestowed on him, and the small restraint imposed. Yet he could not willingly bear the restraint, however small. He was made able to stand, but liable to fall; and in the hour of temptation he fell, and great was that fall."

There goes the will of man, the works system, and innocence in which God made man in the beginning. Not one word to imply God predestinated or made Adam do what God himself had assuredly told man not to do.

The penalty imposed, as God said thou shalt surely die, I feel as I hold pen in hand to sing aloud Amazing Grace, how sweet the sound. Our articles of faith read that Adam did of his own

volition transgress the law of God. The Bible is plain on the subject of God's children reaping what they sow.

The straight gate and narrow way leads to unspeakable joys in the Church of God our Saviour. Canaans land was enjoyed only when the Israelites went forward to occupy what God promised was there for them.

A land, (typical of the Church) flowing with milk and honey, wells of water, grape vineyards and olive yards they had nothing to do with being there was theirs for an inheritance by the love and mercy of God. Not by the act of predestination.

I will again call your attention to Elder Walter Cash on this subject. Acts 2:28:

But it is asserted that God does predestinate sin, and the following passages are referred to as proof. One is in Acts II:23-“Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.” Take notice that Jesus was “delivered” according to the determinate counsel of God. Jesus came into the world to be offered up as a sacrifice. That was a part of the eternal covenant between the Father and the Son, the very hour being set for it. These “wicked” hands and hearts had attempted to take and kill Jesus before, but his time had not yet come, and he escaped out of their hands, and was not delivered to them. But now his time had come and so he was “delivered.” God in his perfect foreknowledge knew what the “Wicked” hands would do, but he did not cause them to be wicked, and therefore he did not predestinate them to that end, and act, any more than he makes the devil do his wicked deeds. Nowhere is it intimated that God predestinated to send evil into the world by Adam. He was not treated as a servant of God, but was held to blame for his act.

The fact is not changed in the responsibility resting upon the wicked hands because God had predestinated Jesus to be offered as a sacrifice. Wicked men and devils cannot defeat the purpose of God, but they are not in harmony with him. They meant it evil; even as Joseph's brethren meant murder when they disposed of Joseph. But God's purpose can and does set a limitation to wickedness when it would thwart his purpose. The wrath of man shall praise him and the remainder he will restrain.

Another passage is quoted to try to make it appear that God's predestination caused men to do wickedness. It is in Acts IV:27 "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Now in this passage, as in the previous one considered, the foreknowledge and predestination of God had to do with the things that were to befall Jesus as suffering for the sins of his people. It was determined in the covenant of Grace that Jesus should suffer all these things. Of course the perfect foreknowledge of God was not at fault, and when Jesus' hour was come, would any one in the world have wickedness in the heart to do it? Sure enough, here was Herod and Pontius Pilate, led on by the devil to do the things to Jesus that he and the Father knew would be done, that he might finish the work that the Father gave him to do. Did God predestine, and so cause the hearts of these wicked persecutors to thus hate the Son of man? These two passages are referred to as the most notable instances of God predestinating evil deeds and they are as far from it as darkness is from light. God determines to prevent the wickedness of devils and men from overthrowing his designs. He is the sovereign ruler. As a sovereign he decides the proper punishment for the transgressors of his laws. Many of the passages that are quoted to prove that God predestinates sin are but prophecies which show the foreknowledge of God." end of Quote.

Many have misunderstood what has been said about predestination in the past, so I as many others have been asked, you are the people who believe what is to be will be. Indeed I do. In God's decrees, and the salvation of His people, in the Sovereignty of God, I believe that the Bible teaches and Primitive Baptists believe that God did decree in himself from all eternity, by His wisdom and counsel, and of His own free will, all things necessary for the salvation of His people, who were chosen in Christ Jesus, loved and drawn to Him in time and that no second cause or power shall overthrow the determinate counsel of God. In God's plan, what is to be will be, but no true Primitive Baptist believes God predestinated man to do, what He commanded him not to do.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, Romans 8:29. In love for the truth. Editor

“ . . . And Behold the Land of Canaan . . . ”

Deuteronomy 32:49

To the enormous wealth and materials Solomon inherited from King David, for the building of the Temple and the enlarging of his kingdom, he added further personal riches and resources for his kingdom, by the extensive program of trading and merchandising with the adjoining nations, for his was a reign of peace and wisdom. When we translate such fabulous holdings, for a king as far back as 962 B. C., into our present currency it almost staggers the imagination. In order to contain his large commodities he built cities as stores (storehouses) on the North-South, and East-West caravan routes, Hazar, Megiddo, Gezer, Bethhoron, Baalath, and Tamar, I Kings 9:15-22. In I Kings 10:26 and II Chronicles 9:24 we learn about the huge numbers of chariots, stalls, and horsemen that were “bestowed” (lodged) among these various cities “and with the king at Jerusalem.”

The remains of Solomon's stables in Jerusalem can be seen in a large underground cavern in the southeast portion of the city, just above the Kidron Valley. The substructure remains to this day and shows three entrance and exit gates. Megiddo was one of Solomon's chariot cities, and recent excavations have unearthed his stables there, large enough to contain at least 500 horses, with individual stone tie posts and stone water troughs plainly visible. Beside the area was uncovered a stonelined water channel. In the adjoining region was carefully excavated a portion of the ancient canaanite city, Megiddo (meaning a place of troops), which dates back to 3500 B.C., before the conquest by Joshua and the Israelites. The valley of Megiddo, called also the Valley of Jezreel, and the Plain of Esdraelon lies between the northern hills of Samaria and southern Galilee, and extends from the west of the Jordan River to the Mediterranean. It was watered by many springs and fountains as the source of the Kishon River, which flows by Mt. Carmel and empties into the Mediterranean. In Old Testament days this enormous valley was very fertile, and witnessed many wars and much bloodshed for its possession. During the latter era of B. C., and following the final dispersion of Judah after 70 A. D., the entire Holy Land fell into abandonment and disuse, except for the very poor classes of many nationalities, who settled there to eke out an existence among the barren wastes. In 1920 the Zionism movement was started by Theodore Herzl, and Jews from all parts of the world started their trek back to Palestine. Israeli became a nation in 1948 by virtue of the U. N.

At that time the Valley of Jezreel was a mosquito and malaria infested swamp. Through drainage and irrigation it is now one of the productive "food baskets" of the nation, where vegetables, grain, and fruit are grown in abundance. In fact, throughout Israeli the once waste, desert lands are covered with fields of growing food, and the barren hills and mountains are green and lush with living trees and evergreens. (I planted a 3 foot Cypress on a steep, terraced hillside, as a small contribution to their noteworthy reforestation, in a project called the Balfour Forest). Mt. Megiddo, bordering the north of the valley of megiddo, is quite long, with a flat, sawed-off effect along the top. From this point we viewed the entire valley, from a strategic mountain pass west of Jordan, along Mt. Carmel and the River Kishon to its close by the blue Mediterranean. To me it looked like an agricultural checker board, with fields neatly laid out, and the vari-colored greens of the vegetation pronouncing a vivid effect. I was glad to see the results of the hard-working Israelis, and pray my LORD JESUS CHRIST will bless and prosper their efforts in taking "nothing" and converting it into "something" of consequence. The nation is now self-sustaining, and in recent years has begun to export some of their food commodities. Again, let me stress the value of knowing and loving the word of God, as it has been unfolded for almost seven thousand years throughout the land of Canaan. Biblical history abounds wherever the heart has the understanding to discern. Someone has remarked that Palestine could not be more holy than any other land. We have many accounts of GOD'S appearing to the patriarchs and Old Testament saints--Abraham, Genesis 17:1-22; Genesis 18:1-8; Isaac, Exodus 6:3; Jacob, Genesis 32:24-31; Moses, Exodus 3:1-6; Job, 42:1-6; the prophets' inspiration by the Holy Ghost, II Peter 1:20-21; also the detail record of the walk of GOD our Saviour, who came into this world in the flesh in CHRIST JESUS, and trod the length and breadth of Canaan. The word holy in Hebrew is "quodesh," meaning dedicated, consecrated, set apart, hallowed, sanctified. So that we may conclude that whomever or whatever GOD has elected (set apart) for working out "the predeterminate counsel of His own will," is to be called holy. The hills of Zion and Jerusalem have also been called holy by David and the other prophets through the quickening of the Holy Spirit.

From the top of Mt. Megiddo a veritable parade of ancient conflicts and Biblical incidents march through the valley: expulsion of the Canaanites, Joshua 17:16-18; the encounter of David and Saul with the Philistines--Saul's seance with the witch at Endor--death of Saul and his sons, recorded in Chapters 28-31 of I Samuel; wickedness of Ahab and Jezebel, I Kings 16:30-33;

Naboth killed for his vineyard, I Kings 21:1-16; Jezebel a sorceress, II Kings 9:22 and Revelation 2:20-29; house of Ahab destroyed and Jezebel's death, II Kings, Chapter 9; death of Josiah, II Kings 23:29-30; Deborah and Barak routed the Canaanites, Judges 4th Chapter, at Mt. Tabor on the north of the valley; Tabor is also the traditional mount of the transfiguration of our LORD JESUS CHRIST, Matthew 17:1-9; Gideon's 300 slew the Midianites on the hill Moreh on the southern boundary of the valley, Judges 7. Being grimly reminded of the terrible conflicts and bloodshed through the centuries for possession of this valley, it seemed plausible to accept John's figure of it in Revelation 16:13-16 as a scene of the climactic battle between the forces of good and evil to be fought in "that great day of God Almighty." Following the view on Mt. Megiddo, we descended into the valley to view the excavation. In the southeast portion of the valley by Mt. Gilboa a number of ancient Canaanite temples were unearthed, which authenticates our Bible record of I Samuel 31:8-10.

When King David moved his capitol site from Hebron to Jerusalem, the small hill Ophel, close to Mt. Zion, lay in the end of the Kidron Valley, south of the present city. On it was a Jebusite fortification or citadel. Between Ophel and Mt. Moriah was a narrow valley called Millo. David filled in the gap between Zion and Ophel, and it became one hill, the city of David, II Samuel 5:1-10. When Solomon became king the millo was closed with earthworks and joined to the southern city walls, making Ophel a strong fortress, I Kings 9:15, 24; I Kings 11:27. The huge foundational stonework can still be seen by the tourist.

In Isaiah 5:4-9; 52:13-15; 53:1-12 the prophet looked into the future corridor of time and profoundly described the propitiatory work of our Blessed Redeemer, in the humiliation (crucifixion) and exaltation (resurrection and seated in glory) of our LORD JESUS CHRIST; Romans 3:21-28; I John 2:1-2; 4:9-10. To the truly repentant sinner, Luke 7:36-48; Matthew 26:6-13, our merciful GOD ascribes His imputational grace, through faith in the innocent Blood, of the Lamb of GOD, Who made a full atonement for sins on Calvary's tree, by one sacrifice and one offering once for all, Hebrews 9:25-28; Psalm 32; Philemon 17-18; Ephesians 2:4-13; Revelation 1:5-6; 12:10-11. I John 3:1-3. To the Beloved Son of God, Matthew 3:16-17, who steadfastly "set His face like a flint" to keep my appointment with death (my punishment for sins) on the Roman cross at Jerusalem, be Everlasting praise and thanks, Revelation 5:9-10, 12-13!

By a strange conjunction of calendars the Eastern-Western Christian Easter of April, 1966; the Jewish Passover; and the world-wide Moslem pilgrimage occurred on the same date. (A Mohammedan becomes perfect in his religion when he completes the circuit journey from his home to Mecca--to Medina--to Jerusalem--and home again). Thousands upon thousands of people had assembled from all parts of the world, making striking street scenes with vivid colored garments. Standing room at the sacred shrines was almost impossible on that day. Although it was a novel experience to witness those sights, I have hoped that I may return to Jerusalem some day in quietness--with my LORD. The crucifixion and resurrection of our LORD JESUS CHRIST is the commanding theme. There is no boisterousness, but silence, reverence, tears, weeping and many wet handkerchiefs in fond memory of Him. Every Good Friday (and each Friday throughout the year) Christians gather at the site of the Upper Room, the place of the LORD'S supper, to retrace the *via Dolorosa* (the way of sorrows) of our LORD to the cross. Scriptures are read and prayers are made at each place. The home of the Upper Room is on the slope of Mt. Zion and is considered an authentic site. In the 12th century A. D. the Crusaders built a huge church over the entire house, called the Cenaculum, and both church and home are in good repair. From the church floor a flight of stairs in the house leads to the Upper Room, rectangular, unfurnished, and very plain, which could have belonged to one of middle circumstances. It was the custom in those days to reserve a guest room for the use of worshipers who came great distances to Jerusalem to observe the Temple ceremonies, hence the Scriptures, Luke 22:7-23; Acts 1:12-14. We joined the congregation and proceeded to the beautiful Garden of Gethsemane and into the Church of All Nations built over the rock where JESUS prayed. I have already described Gethsemane in a former transcript. Here the Almighty I AM yielded voluntarily to the multitude, to whom the Jews had portrayed JESUS as a dangerous seditionist, John 18:1-12. The betrayal of Judas Iscariot accomplished, and deserted by His disciples, JESUS is led, bound, to the house of the high priest, Caiaphas, where followed the notorious mock trial of the ages. In accusing HIM of blasphemy, the Jewish Sanhedrin broke their own laws to pronounce the sentence of guilt. Throughout the centuries religious persecutors have taken the most violent means to satiate their hate. I have also described the house of Caiaphan in a previous article. Here Peter thrice denied the LORD and then went out and wept bitterly. Humiliated, mocked, blindfolded, and smitten during that early morning council trial of infamy, Luke 22:47-71, JESUS was taken before Pontius Pilate by the multitude who now

accused HIM of treason. Pilate's judgment hall was in a lower compartment of the high fortress of Antonio, a Roman military post, where contingents of soldiers were kept. The narrow street, called *via Dolorosa*, leads under the arch of the Antonio tower. Excavations have uncovered the flagstone "pavement" where JESUS stood in judgment before Pilate, Luke 23:1-26. The stones on the floors and walls show "scribblings" of games and pastimes in which the soldiers amused themselves, while waiting during court proceedings of their charges. A convent called the Flagellation is built over the site. A pavement of flagstones is called a flagging. The word flagellation means flogging, whipping, scourging, lashing, taking vengeance, etc. These two words alone describe the meaning of our Blessed LORD's appearance "on the pavement" for us.

Pilate found no fault in JESUS and hoped to be relieved of further implication by sending HIM to Herod across the city. Here was more scorn, mockery, and contemptuousness heaped upon HIM, after which HE was returned to Pilate, who wished to chastise and release HIM. But the crowd cried Crucify HIM. Crucify HIM, and the vacillating Pilate gave sentence as they required. Then the fury of the Roman soldiers was released, who spat upon JESUS, and mocked HIM as a "pseudo" king with purple robe, crown of thorns, and reed (scepter,) John 19:1-16. The scourge in Roman days consisted of many sharp whips or lashes attached to one handle. At the end of each whip was fastened a cutting-edged piece of metal. Forty stripes was the usual punishment by the law. How many our LORD JESUS CHRIST received at the hands of the frenzied, free-for-all mob we are not told, but the unbelievable and horrible torture of Isaiah 52:14 leaves no doubt in our minds as to HIS intense sufferings for us, whom HE loved. HIS appearance was so completely disfigured, pommeled, wounded, bruised, crushed, smitten, stricken, afflicted—as to make HIM unrecognizable as a bodily form. We pray the Holy Spirit may interpret to our hearts the depths of our Saviour's love for us, II Corinthians 5:21; I Peter 2:21-25.

The procession was at this point headed by Franciscan monks bearing a huge cross on their shoulders. With the crowd we zig-zagged through the narrow streets of the old city to a place called the Church of the Holy Sepulchre. The Roman Catholic Church believes that Calvary and the tomb of JESUS are the location over which that church is built. The crowd separates, the Franciscans with their cross and followers entering their church. We silently move on with our believers to Golgotha outside the old city walls, Hebrews 13:10-13, and climb Mt. Calvary. We have Scripture read-

ing and prayers and time for silent meditation, making it a sacred moment in our lives, John 19:16-42. There is an excellent view of the old city from Calvary. About an acre of ground adjoining Calvary has been preserved and maintained as a lovely garden. To the north and west of the spot are plateau formations of rocks and caves. One huge rock, across a small ravine, bears cave formations resembling the face of a skull, which is the meaning of Golgotha. It seemed to us to verify the Biblical description.

to be continued

by Sister (Mrs. John) Weber

ADOPTION

My mind is on adoption this morning. It seems as I grow older I think more and more of this body of flesh and how it will be raised from the grave. The doctrine of adoption as taught in God's word is in my opinion the foundation of the hope of the Children of God. Not only do they stand on this doctrine for support of this hope, but it moves up from beneath as a foundation and reaches forward in expectation. The Children of God not only look backward to the suffering of Christ for their sins in redemption of their souls, but because of this doctrine of adoption, they look forward to the redemption of their bodies from the grave. The doctrine of adoption is as much a covenant doctrine as those of Election, choice calling and sanctification. You will find in the Bible that they that are born of God sin not, for His seed remaineth in them. Therefore, the spiritual soul that is born of God never sins and does not need redemption. It is this natural man that sins, and will sin as long as he lives, for that sin is what brings forth death. God, through His everlasting mercy, has arranged for their adoption into His family. Their relationship to Him had to be by adoption, because He had only one begotten Son. How do we receive this adoption? It was ordered of God the Father in the covenant with His Son before the world was. All arrangements were made and agreed upon by the Father and His Son at one time, and it was perfect; and His work of adoption is perfect. The Son of God agreed to come into the world and pay all indebtedness of the one to be adopted. If those to be adopted had been spirits, then the Son of God would not have come in the likeness of sinful flesh. He would have come in the nature of angels. But He passed by the nature of angels, and became a little lower than the angels, made of a woman, made under the law, that He might redeem them that were under the law, the ones to be adopted, not of his own decision but of His Father we hear Him

say, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God," and the Father's will is that He give eternal life to as many as the Father gave Him. The spiritual life that God imparts to His people is sinless because it is of God. The person that receives it is of the earth earthly, and is a sinner by nature. Therefore, he cannot inherit the things of God, neither can he know them, because God is a spirit and seeketh such to worship him as do worship in spirit and in truth. And they that worship must worship in spirit. The Child of God cannot inherit the things of God by any law but by the law of adoption. The spirit that the son imparts to the one to be adopted is of God and therefore, needs not adoption because it is of God. But the person receiving the Spirit of God is of the earth and must be adopted because he is begotten of man. We read in Eph. 1:5, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." When the fullness of time was come, God sent forth His Son made of a woman made under the law, to redeem them that were under the law that we might receive the adoption of sons. How by His life, death and resurrection, He at once and for all time made sure the adoption of the children of God, of those chosen of God to the adoption, that they may be sons and daughters unto God. No wonder the children of God who have received the spirit of adoption rejoice in Jesus the Saviour, for He is the only one who has the power of the resurrection of our bodies. Thank God, He promised that, "I will

come again and I will receive you to myself that where I am there you may be also." He has never failed to keep His promise. I have a hope I have received the spirit of adoption and therefore, hope in His promise that He will come again, and because of this hope-sweet hope it is- I am at peace in the Lords Adoption! Oh, what a wonderful provision for poor unworthy sinners! If in this life only I had hope, I would of all men be most miserable. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Thank God, I am looking for Him at that last day when He comes to gather His jewels home. Praise ye the Lord from whom all blessings flow! Praise ye the name of the Lord! Praise Him, O ye servants of the Lord! I am awaiting the adoption in truth, one of the very least, if one at all.

Brother Joe Harrison

WONDERFUL VISIT AND GOOD MEETINGS

We have just had a very sweet meeting and a nice visit in Ohio, Indiana, and Illinois. We visited some of the churches and also visited my wife's sister who is very ill and we would like for everyone of our friends to pray for her and ask God to heal her body if it is His will.

On Sunday night, September 21, we had Elder Smith, and Sister Smith, from Oklahoma City, Oklahoma with us; also Sister Hardy and Sister Clark from Texas, whom we did enjoy very much. We had a wonderful meeting, on Sunday night, at Bethel Church and Sister Helen Hardy came to the Church asking for a home and for her membership to be at Grace Church in Arlington, Virginia. It was a wonderful to see this sister come to the Church. I feel like she will be a blessing to the Church, and I hope the Church will show her that they are thankful for her.

I feel more should do as this sister did. It does a church more good for one of God's little children to come and ask for a home in the Church, than all of the preaching that could be done in a year. I have said that the Church needs all of the children of God in it, that is if they are ready and have lived in a way that they can join the Church. We have some of the little children of God who cannot join the Church which is a very sad condition to be in and I pray that each of us will live in a way that we will be able to join the Church when impressed to do so.

My wife and I would like to say to all we met on our trip that we did enjoy our visit so much and would like very much to have any of you come and visit us when you can.

Elder T. E. Majors

NOTE

Elder R. F. Kidd Jr. suffered a heart attack November 14th. He is recovering nicely in a Danville Hospital. He is not allowed any visitors, but those desiring to write Brother Kidd may do so by addressing Mail to Elder R. F. Kidd Jr. 4 Park Avenue Ext. Danville Virginia 24541. Let us join together in prayer to God for his recovery and return to his family and Churches.

As Editor of the Primitive Baptist Messenger may I ask our readers who would desire to help financially in this time of need to please send your love gifts to the above address. Elder Kidd had suffered a stroke a few weeks ago and had to give up his work. He has no Hospital Insurance whatsoever and I am sure He would deeply appreciate any gift you might see fit to send. As Editor may I ask you to share with Elder Kidd and his family in this trial.

The Pulaski church was pleased to have a good number of visitors from sister churches and the surrounding area during our communion meeting the first weekend in October.

Regular preaching services were held Friday and Saturday nights and Sunday morning. At these services the church was blessed to hear Elders Earl Singleton, Wilbur Worrell, Reuben Hawks, Jr., W. G. Gardner, and Walter Evans.

On Sunday night our communion service took place. Before the passing of the bread and of the wine, Elders Singleton and J.M. Draper brought to our attention the meaning and sacredness of these ordinances after which they beseeched the Lord's blessing. Elder Jesse Higgins then spoke concerning the example of foot-washing our Lord Himself left for us to follow. Throughout this service a very quiet and solemn atmosphere prevailed; and it was a memorable occasion.

We extend a warm welcome to our visiting ministers and others to come and worship with us again! JHG

MINUTES OF ORDINATION

In answer to the call made by Goshen Primitive Baptist Church, to ordain Brother Tulton Ray DePriest to the Office of Deacon. The following Deacons and Elders assembled and organized a Presbytery: Elder Avery Land, Elder Ed Harder, and Elder Melvin Qualls, Deacons, Hollis Hinson, C. J. Chandler, J. C. Qualls, W. C. McDonald, J. W. Stephens, and John Smith.

Elder Land was chosen as Moderator. Deacon Hollis Duncan as Clerk, Brother Arnold Gay as Spokesman, Elder Avery Land to question the Church, Elder Melvin Qualls to question Brother Ray DePriest on his individual beliefs on the Sacred Principles and Jesus Christ Our Lord. Elder Land was chosen to deliver the Charge and Elder Ed Harder to pray the Ordination Prayer.

Each Brother in the Presbytery did his duty well. After the Ordination Prayer and the laying on the hands by the Presbytery, Brother Ray DePriest was turned over to the Church as a fully ordained Deacon. The Presbytery was dissolved in order and the right hand of Christian Fellowship was given to Deacon Tulton Ray DePriest and his wife.

Elder Avery Land, Moderator
Hollis Duncan, Clerk

Notice

To the subscribers of the Messenger:

ALL NAME LABELS WILL BEAR ONLY THE MONTH OF SUBSCRIPTION AND EACH SUBSCRIBER WILL RECEIVE A PAID RECEIPT IN THE FOLLOWING ISSUE OF THE MESSENGER.

This is a non-profit organization with the paper being mailed to many servicemen, and nursing homes.

I never intend to stop the paper to God's people who have heavy burdens in their old age, and the nursing homes benefit by many receiving the paper to read and pass onto others.

Those who receive their receipt will know how long they are paid for. Anyone desiring to help financially to send the paper to others may do so, and feel free to send names of those who cannot subscribe, nursing homes, and boys in service. This will get the paper to more who need a special word of comfort.

We need the support of those who are concerned not only with the truth but for those who would welcome the messenger. You send their names.

Recently I received among several letters, one from a dear saint who sent a one dollar bill and said I regret I am behind and hope this will pay for the back issues. My income is so limited I must ask you to drop my name from your paper. I went to the books and marked paid for life. Can anyone feel differently?

Will you help us to continue this? Each subscriber will receive a notice of subscription due separately in the month of expiration, I trust this will be more satisfactory.

Editor

A LAUGH CHANGED TO ADMIRATION

A traveler saw an old man sitting in a chair in his garden hoeing. The traveler laughed. He thought it was a case of monumental laziness. But he happened to look back as he laughed and he saw a pair of crutches lying on the ground by the old man's chair. At once what made him seem ridiculous before made him seem heroic now.

When disposed to criticise, remember human infirmities. "Judge not according to the appearance, but judge righteous judgement." (John 7:24)

Meditatively,

H. E. Walker

OBEDIENCE

By Elder Gus Harter

Reprinted From The Pathway of Truth

We, as Primitive Baptists, believe and cherish the fundamental doctrines of sovereign grace, That man by nature is totally depraved, unable and without the desire to meet any conditions for righteousness. But God, out of tender mercy, unconditionally elected and predestined a particular people to eternal salvation. In redemption Christ died for this same people and paid their sin debt. In time the Holy Spirit effectually calls them and keeps the elect from finally falling away.

Coupled with these comforting truths, we affirm the Scriptures to teach that many of the temporal blessings from God are conditional upon man's obedience to God's commands. "For whatsoever a man soweth, that shall he also reap;" (Galatians 6:7) God gives His children both the desire and the ability to be obedient as described in the second chapter of Philippians, the thirteenth verse. "For it is God which worketh in you both to will and to do his good pleasure." Having supplied His People the strength and the needed motivation, they are commanded to work out their own salvation with fear and trembling." (Philippians 2:12) They are to exercise the desire and ability by working out that which God placed within them.

Upon being disobedient, the child of God can never blame God for his sin because, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (Corinthians 10:15). Regarding temporal obedience, the child of God can both receive the grace of God in vain and grieve the Holy Spirit. If this were not possible, then the commands against such ungodliness in II Corinthians 6:1 and Ephesians 4:30 would be meaningless.

These principles are clearly illustrated by the example of Eli and Saul. Both of these men were called to serve God in an important capacity, but were removed from their positions because of their disobedience. The experience of Eli is described in I Samuel 2:30: "Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father, should walk before me forever; but now the Lord saith. Be it far from me for them that

honour me I will honour. They that despise me shall be lightly esteemed. The following two chapters recorded the judgment against Eli and his sons and their replacement by Samuel. Samuel proclaimed to Saul a similar indictment in I Samuel 13:13 and 14-- "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart." We do not believe that this disobedience affected their eternal destiny; but it did cause chastisement upon both of them and the loss of the joys of their salvation.

We believe that we should follow the apostolic example in encouraging God's people who have been "pricked in their heart" by the gospel to "repent, and to be baptized everyone of you in the name of Jesus Christ." (Acts 2:37, 38) We affirm that those who have been blessed with spiritual understanding should labor to enter into the rest found in being obedient to the gospel. Chapter four of the book of Hebrews clearly states this lesson and parallels gospel obedience to the Israelites entering into the land of Canaan. The Israelites who did not trust in the promises of God died in the wilderness and never received the blessing of the promised land. Therefore, God's people today who are disobedient in coming to the Gospel Kingdom, lose the joys reserved for those in the visible church. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Hebrews 4:11.)

In order to clarify our position, we will state that which we do not believe is Biblical regarding the obedience of God's people. First, we reject the view that God's people are not responsible for their actions because they can not help themselves. We do not believe that God predestined the acts of man, either good or bad. Second, we do not accept that all the members of the visible church are unconditionally elected and irresistibly drawn to be obedient to the gospel. For there are some of God's children that did not come because of their unbelief (Hebrews 4) and others that were hindered by ungodly men (Matthew 23:13). Third, we do not believe that a child of God will receive all the blessings that God has for him regardless of the way he conducts himself. We receive in this world much more than we deserve, but many of the blessings of God are conditional upon man's obedience (Galatians 6:7). We affirm that these three stated positions are false and have no Biblical foundation. these positions will lead to the acceptance of absolute predestination.

The disobedience of God's people may cause the vanishing of the true church from different geographical areas of the world because of the judgment of God. But God will by His providence and power reserve to Himself a people proclaiming the truth, for He will not be without a witness.

Editor's Notes

The next issue of the Messenger will be Jan. 1970. I desire to thank our readers for their continued support and thank our Lord for his many mercies upon us all in this dark year in history.

Prayer is the sincere desire of the heart and may I implore you whether you are politically satisfied or not, to pray for those who have rule over us; that God who is WISDOM may direct and bless our president in the coming year.

I ask your prayers in our endeavor to continue to publish this reading, I trust of comfort to all and a reminder where necessary to all God's people how High and Sovereign He is and how little we are. As I have stated before, this is a non-profit organization, and much time goes into each issue.

Those who write for publication I feel never get due credit for their efforts, they desire no praise, only the truth set forth to His glory.

Thank you for all your indulgence with my mistakes and may God favor you and our nation with mercy in 1970.

Editor

CHRISTMAS

This day is supposed to be the birthday of Christ. Chronologists now count that day the 25th of December. At other times, in centuries past, other days were claimed to be Christ's birth-day. And as a matter of fact, not only is it impossible to establish, without doubt, the day Christ was born, but even the year is in dispute by men of learning. And maybe God has purposely hid this day. His creatures are prone to worship days, months, and seasons. They should not worship the creature, but the Creator. And we need not know what day the blessed Lord made his advent into this world. We know He came—that He was born of the Virgin Mary,—that wise men were led by a star to His resting place,—that the Angelic host sang “Glory to God in the highest, and on earth peace, good will toward men.” And we know He came to save His people from their sins, and that He did it, and veery one given to Him and for whom He died, shall have His meritorious and atoning blood applied to them which shall cleanse them from all sin. And so we should not be so much concerned about the day He was born. But our concern should be,—Was He born for me? “Was it for crimes that I have done, He groaned upon the tree? Amazing pity, grace unknown, and love beyond degree.”

By Elder R. H. Pittman
Advocate and Messenger
Dec. 1932

CALLED ACCORDING TO GOD'S PURPOSE

Reprinted From Gospel Witness -

“And we know that all things work together for the good to them that love God, to them who are called according to his purpose.” - Rom. VIII. 28.

All Bible students will agree that the God of the Bible is a God of purpose. To have a will, means to have a purpose, as it is one of the characteristics of a will to form a purpose. No one could believe in God as the God of our salvation if they did not believe God is a God of intelligence who knows His own will. There may be a difference of opinion as to what God's will is, or what His purpose is in the matter of salvation, but it must be His will in some sense to save sinners, or there would be no salvation. We study the Bible to learn about God's purpose—what is His pleasure, as He has declared it.

It is generally conceded that those who love God are children of God, for the Bible plainly teaches that “Everyone that loveth is born of God, and knoweth God.” - I John IV. 7. Our text

teaches that those who love God are "the called according to God's purpose." The conclusion is: The purpose of God precedes the call. The word "call" is a familiar word in the Scriptures when reference is made to the change that is necessary for a sinner to be made a saint, which change is called regeneration. Paul, in referring to his own case, said "called me by His grace." Peter said "Who hath called you out of darkness into His marvelous light." Many people will accept what I have said about the call of God, but ye do not think the relation between the purpose of God and the call of God is such as to make sure the salvation of all who are embraced in God's purpose.

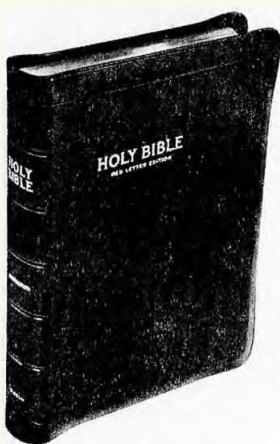
First, let us notice that God's purpose must be as old as Himself, for God does not change. If God has any purpose now which He did not have "in the beginning" when He created the heaven and the earth, He must have changed somewhere between that time and now. But we cannot accept the idea of God changing. "I am the Lord, I change not." (Mal. III. 63 I read recently from the pen of a scholarly man that God's predestination never applies to salvation, but to the adoption of sonship; that God predestinates His children (quoting Eph. I. 5) "Having predestinated us unto of children," etc.

Many arguments are made to evade the doctrine of predestination as taught in the Scriptures. Many efforts are made to prove that the salvation of a sinner in some measure depends upon a decision made by the sinner before the work of regeneration takes place. The truth is, the calling of God precedes any effort or desire upon the part of the sinner in reference to salvation. The connection in which our text is found, presents the matter very clearly: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate them he also called; and whom he called them he also justified; and whom he justified, them he also glorified."

Does the word "foreknow" embrace all the human family? If so, all the human family are predestinated to be conformed to the image of Jesus, and the calling and justification and glorification are as inevitable as the foreknowledge. Then the question is asked, "How many of the human family have been predestinated to be conformed to the image of Jesus? We do not know, and it is not necessary for us to know. (We do know that all He knew in the covenant will be glorified.--Ed.) But the Lord knows. "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his." --2 Tim. II. 19. But we do know that those who love God are the called according to His purpose.

We do not love God as our voluntary act, but "We love him because he first loved us." -- I John IV. 19. We love Him because "His love is shed abroad in our hearts by the Holy Ghost which is given unto us."

The only question for us to settle in this matter is, "Do we love God? If we do, the text says "we are the called according to his purpose," and the connection teaches that justification and glorification are links in the same chain with calling. One way by which we know we love the Lord is because we love the children of God. That which causes us to love God's children is the manifestation of God's grace and love in them, or by their service or conduct, which has an attraction for those who are born of God.

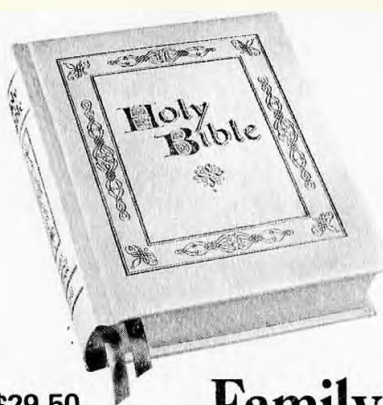


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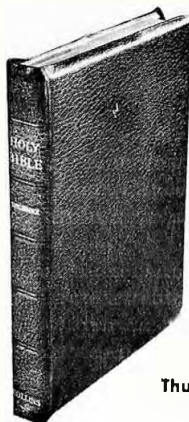
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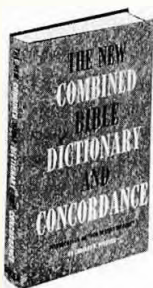


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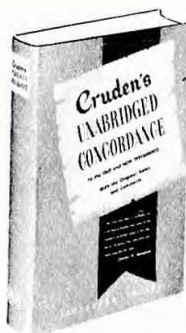
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Little River Primitive Baptist Church Located on Memorial Drive in
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(Norfolk) or Bro. C. E. Rakes, 826-4585 (Hampton). Elder Frank McCarty
3226 Hyde Circle, Norfolk, Va. 23513 Telephone 853-4266

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. No night 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.
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Lewis, Speaker. Vernon H. Barrow, Sutherlin, Va. clerk.

Claiborne Street Primitive Baptist Church Danville, Virginia 4th Sunday
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Old Spoon Creek Primitive Baptist Church Critz, Virginia. 2nd Sunday
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7 p.m. Elder L. J. Corns, Pastor, P.O. Box 63, Patrick Springs, Va. 694-5085