

# PRIMITIVE BAPTIST MESSENGER

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PULASKI, VA.

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HEAR THE PRIMITIVE BAPTIST HOUR SUNDAY MORNING  
at 8:30 a. m. on WHHV radio 1400, Hillsville, Virginia  
and at 9:00 a. m. on WHEO Stuart, Virginia

How beautiful upon the mountains are  
the feet of him that bringeth good tid-  
ings, that publisheth peace; that bring-  
eth good tidings of good, that publish-  
eth salvation; that saith unto Zion, Thy  
God Reigneth!

Isaiah 52:7

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Clemmons, N. C.  
November 18, 1969

The Word Of Truth  
7903 Hendricks Place  
Merrillville, Ind.

Dear Sirs:

I have been receiving your paper free for some time now, and must say I have read a lot of truth in it. No one would have to read long to know you are intelligent men; yet I realized soon after I started receiving your paper that you believe that one has to hear and believe the gospel, before one can be saved.

In your October issue you attacked six denominations, including the Primitive Baptist, of which I am a member. I now quote you "Now speak to a member of the Primitive Baptist sect on this wise; Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31); or "God hath ordained through the foolishness of preaching to save them that believe" (1 Cor.1:17-18). You go ahead to say your declaration of these scriptures will be met by some sort of modification, and that these scriptures or texts will not be simply received for what they say, and it will be sensed that if they are taken at face value, the system to which they belong will suffer reproach. To this attack on Primitive Baptist I deny your charges.

First we cannot harmonize Rom. 10:1 and Rom. 11:26 Isaiah 45:17 if we do not understand there is more than one salvation. We cannot harmonize John 3:16 and John 17:9 unless we realize more than one world is under consideration. These are only a few. Before one sets laws for becoming a child of God they should remember "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. You mentioned Acts 16:31, but if we go back to the 29th verse we find this man trembling and falling down before Paul and Silas, and in verse 30 inquiring what must I do to be saved. When you find one trembling and inquiring the way to be saved, then God has already quickened this one from a dead state of sin, and has already began a work of grace in his heart. This type of person believes from the heart, and their names are already written in the Lambs book of life, and that from the foundation of the world, so their eternal Salvation is sure. You are wise men and know that the dead alien sinner has no spiritual life, is not trembling and inquiring what they must do to be saved. Paul and Silas prayed, and sang praises unto God, but the keeper of the prison was asleep and did not hear them, therefore we have no record of him having the gospel preached to him, before he became a trembling and an inquiring man.

You said "God hath ordained through the foolishness of preaching to save them that believe" and gave (1 Cor. 1:17-18) text proof. I fail to find this in the text. If preaching the gospel saves one to heaven eternal, then God would have more than one way to save his elect, because infants have never heard the gospel, and the feeble minded would not be responsible if they heard. You believe salvation to be by grace, according to your testimony, then how do you harmonize having to hear and believe the gospel before being saved? Ananias called Saul Brother as soon as he came into the house where he was, also spake to him of Jesus that appeared unto him in the way. So Jesus had already dealt with Saul or Paul, before the preacher got to him or ever baptized him. The Ethiopian eunuch was returning from worshiping at Jerusalem, and was reading the scriptures before the preacher got to him, and baptized him. No one could rightly deny the eunuch being a child of God, before Philip got to him. John was a child of God, before coming from his mothers womb, and did not have to hear the preacher or be baptized. Cornelius was a praying man, and without doubt a child of God, before Peter preached to him. I have not given scriptures because I know you are acquainted with the ones relating to the things I have been speaking of.

Those that claim one has to hear and believe the gospel before being saved, say the heathens are saved by ignorance before the preacher ever preaches to him. If this be true, then it would be better to leave them in ignorance, because more would be saved by ignorance, than would believe after they heard the gospel or a gospel. I believe you would admit that very little of The Gospel is being preached, compared to a gospel. Not many people today is hearing The Gospel preached, therefore if they had to hear, and believe The Gospel not many would be saved. "The Gospel of Christ is the power of God Unto salvation to everyone that believeth." Not to one if he will believe, but to everyone that believeth, one who now believes. The Primitive Baptist believe there is salvation in the gospel, also in baptism to the believer, but it is a time or temporal salvation. Christ is the cause and author of salvation. The blood of Jesus Christ His son cleanseth us from all sin.

Now let us turn to Romans 11:28 "As concerning the gospel they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." This shows that some of the Jews that were enemies to Christ and the gospel, were saved by election and loved by the Father. Isaiah 63:5 teaches that God looked and there was none to help, but that His own arm brought salvation. It says none to help, and this left out the preacher. Titus 3:5 says "not by works of righteousness which we have done, but according to his mercy he saved us". To preach the gospel, believe the gospel and be baptized is righteous works. I shall conclude with Romans 11:5-6 "Even so then at this present time also

there is a remnant according to the election of grace. And if by grace, then is it no more of works. Otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." We as Primitive Baptist do not claim perfection, and our ministers differ on minor matters, but all Primitive Baptist are agreed on salvation alone by the Grace of God, with all mans works excluded.

I realize many of our able Ministers could have done a much better job than I have in answering your attack on Primitive Baptist, yet I believe that I have repulsed your attack to an understanding mind. I love the simplicity of our sect as you called us, and if I was not completely satisfied that we have the truth as it is in Christ Jesus I would be looking for something else.

Sincerely,

Kemp H. Walker

### GREAT HIGH PRIEST

"Seeing then that we have a GREAT HIGH PRIEST, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:14-15).

Though He is "The Son of God" and has "passed into the heavens" yet He can and does feel for His people while they are in this world. He said unto His disciples: "I am the vine, ye are the branches". Now what effects the branches must also be felt by the Vine. Not only this, He feels their sorrows as one who has felt what they feel and is intensely interested in them as objects of His great love and favor.

"He is touched with the feeling of our infirmities" has reference not only to the weaknesses themselves, but to all the ills and trials and afflictions to which human weakness makes us subject. The mental and physical sufferings, the allurements and disappointments of the world, the temptations of the adversary, all are included and are felt by the GREAT HIGH PRIEST when His people feel them.

How can He do this? How can Christ sympathize with His people? How can He enter into our feelings and know our grief? He knows all our circumstances even to the most minute particulars. He knows every thought of our minds, every emotion of our hearts.



He sees every tear we shed, hears every sigh we heave. Our trials and sorrows are among the "all things" which are described in Hebrews 4:14 and 15 to be "naked and open unto the eye of Him with whom we have to do, for there is no creature that is not manifest in His sight".

So then, Christ says to us, His people, "All power is given unto me in heaven and on earth". Power to know all things is included. The apostle assures us that "in Him dwelleth the fullness of the Godhead". No attribute is wanting to Him, nor is any one attribute lacking in His possession. All are in Him in UNLIMITED FULLNESS. "He knows what is in man". As Peter exclaims, "Lord, Thou knowest all things". We have not therefore a Great High Priest who cannot be touched with the feelings of our infirmities, because we have not one who does not know our conditions, our needs, trials and temptations; nor one who does not know all the events, great and small in our lives as individuals and as a people.

He was in all points tempted like as we are, yet without sin. He Himself was a man of sorrows and acquainted with grief. He was a child and suffered as such through the experiences and trials of childhood. He also was a youth and as such passed through the experiences peculiar to that period of life. Did He not in the few years of His manhood have experience which does not belong to the lot of ordinary men in this world and which places Him far beyond all others in the death and extent of suffering?

If we will remember the temptation to which He was subjected in the wilderness, His agony and bloody sweat in prayer, the indignities and insults of a mock trial. His crucifixion with all its horrors and that He drank far more deeply into the cup of sorrow than any of us, now add all these ingredients of His suffering with the bearing of our sins for which He made atonement for us and the picture of a "man of sorrows" will be complete.

Yes, He stood in the place of each of us and bore what our sins had brought down and that they have brought down upon His people. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed". "Surely He hath borne our grief and carried our sorrows. He who knew no sin was made to be sin for us that we might be made the righteousness of God IN HIM."

He tasted both the penalty and the fruit of our sins and knows thus what our sufferings and sorrows are. "Wherefore in all things

it behooved Him to be made like unto His brethren that He might be a MERCIFUL AND FAITHFUL HIGH PRIEST in things pertaining to God, to make reconciliation for the sins of His people. For in that He Himself hath suffered being tempted, HE IS ABLE to succor them that are tempted". (Heb. 2:17,18)

Oh, let us break forth into singing for the Lord hath comforted His people and will have mercy upon the afflicted. For thus saith the Lord: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel. THY SAVIOUR". (Isa.43:1-3)

Meditatively,  
Horace E. Walker

#### Exposition of Romans 15:30-31

Paul is writing to the Church at Rome. He was here begging the Saints (those set apart to life by the Lord) to strive in their prayers to God for him that he may be delivered from them that do not believe in Judaea; and that his service which he had for Jerusalem be accepted of the Saints for the Lord Jesus Christ sake and the love of the spirit.

I desire this today. I want to see His Saints accept the full gospel and be refreshed. The gospel is for His sake and by the love of the Spirit. If we try to preach for any other purpose, money or praise of men will not be able to refresh the saints. I trust I preach for His praise. I know the dead sinner does not love to hear all the praise given to Jesus for life and salvation but the saints can rejoice in such.

We should strive to enter in at the strait gate by obeying what He has commanded us to do. The Saints should pray for the ministry that the Lord bless him to feed and lead them in peace and joy.

We should study the bible that when the gospel is preached it will be more interesting to us and more easy to understand.  
In bonds of love, Elder H. L. Poplin

Exposition of Deuteronomy 30:19  
by Elder Paul Law  
Vero Beach, Fla.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: Deut. 30:19. Some say there is no such thing taught in the Bible as conditional salvation. If this were true then the armenian theory would be correct, that it is up to the individual to accept eternal life or reject it. We can be thankful that neither of these positions are correct. For we know the bible abundantly and very positively teaches that eternal life is not a chance system by any means. Neither is it available to all men, but is sure and certain to everyone that God loved and is impossible for any that God did not love to have eternal life. God just as definitely said I hate Esau as He loved Jacob and just as specifically states that I love Jacob as that he hates Esau. Romans 9:13. This scripture in Deuteronomy choose life and live is surely to the Lords people whom He loved from all eternity and has clearly stated so that here are great mercies of God promised to the repentant people of God that He has declared He would gather them from wherever they are and what ever their condition may be. God has declared they shall be my people and I will be their God in the preceding verses of this chapter we find this to be declared. We find there was a saving to the Jailer and all that were in His house in believing and being baptized in that good name, the Father, Son and Holy Ghost. If this is not a conditional salvation then baptism is essential to eternal life. Cornelius and his house all those that were pricked in their hearts on the day of Penecost found a salvation in being baptized in this name. I am sure all of the Lord's people can find a salvation in being baptized in this name. I am sure the fatalist would not agree that this salvation is to eternal life. While if his position were right it would have to be so that we would have to be baptized in water to be saved eternally.

Peter said very plainly that baptism is not for the puting away of the filth of the flesh but is the answer of a good conscience toward God. 1st. Peter 3:21. First part of verse 21 "The like figure whereunto even baptism doth also now save us. Making a comparison to the destruction of all flesh by water wherein few were saved. So we find a gospel salvation taught as well and it is my first admonition to any of the Lords children young or old, that have a feeling or an urge to do something would be to arise and be baptized in the name of the only one we know that is good. Come unto me all ye that labour and are heavy laden and I will give you rest" Mat. 11:28. So we see there is a rest that is given when we come. In the

next verse we see there is a rest that is found by walking in newness of this abundant life by taking the yoke of the Lord. We find that His yoke is easy and His burden light and also that the Lord is meek and lowly in heart. Choose life and live.

Dear Brother Bowles,

The Little Flock Primitive Baptist Church in Amelia, Virginia had a wonderful 5th weekend service in November. Surely the Lord did pour out His blessings upon us, which we are unworthy of, but thankful for His mercy upon us on these sweet occasions in this world.

The service started Friday night with Elder Tuttle, our pastor welcoming a goodly congregation. Elder Roy Bowles introduced the service followed by Elder Walter Evans and Elder Sonny Pyles preaching. (This was a glorious season indeed, the Lord blessed these brethren so ably to begin the service. Ed.)

Thru the Friday night, Saturday and Sunday services there were 14 churches represented. We are thankful for our sister churches coming to worship with us and the good fellowship.

The following preachers were present and all taken part during the weekend.

Elders: W. C. Tuttle pastor, Richard Martin Tenn., Walter Evans, N. C., Roy Bowles, Va., Sonny Pyles, Texas, Frank McCarty, Va., J. D. Hopkins, Va., also Brother Charlie Rakes, Norfolk and Brother H. S. Terrell, N. C.

We thank God for this meeting and invite everyone to visit us again.

In His love,  
Brother R. L. Anderson

Elder Walter Evans returned with me to Pulaski for Sunday night services. Again the Lord was exceedingly good. There was much rejoicing in this service. Editor



Thanks to all our friends

Dear Ones:

We have come to the close of another year. We desire to send to each of you our love and thanks. We know we are not worthy of the love which you have shown us. We hope we do appreciate all you have done for us, and we pray the LORD will be with each of you in the New Year.  
In hope. Elder and Sister T. E. Majors

### COUNSEL THY SERVANT

O lead me Lord that I may lead  
The wandering and the wavering feet  
O feed me Lord that I may feed  
Thy hungering ones with manna sweet

O strengthen me while I stand  
Firm on the Rock, and strong in Thee  
I may stretch out a loving hand  
To mourners in this troubled land

O teach me Lord that I may teach  
The precious things Thou dost impart  
And wing my words that they may reach  
The hidden depths of many a heart

O give Thine own sweet rest to me  
That I may speak with soothing power  
A word in season as from Thee  
To weary ones in needful hours

O fill me with Thy fulness Lord  
Until my weary heart overflows  
In kindling thoughts and glowing words  
Thy love to tell, Thy praise to show

O use me Lord, yes even me  
Just as Thou wilt, yes when, and where  
Until Thy blessed face I see  
And rest in joy, Thy glory share.

J. Dillard

A dialogue between a pastor and one of his deacons, who wished him to resign his post:

Deacon--I am sorry to say it, Elder A., but I have come with rather a disagreeable message.

Minister--Well, what is it, Deacon B?

Deacon--I have been talking with some of our folks, and we think it is about time for us to be looking out for another minister. You have been with us nearly three years, if I remember right.

Minister--This is news to me, Deacon. Has there been any meeting on the subject? What are the reasons you give, Brother B.?

Deacon--There hasn't been any church meeting; only I have spoken to two or three members, and they pretty much agree with me. The most I have to say about it, I am not edified with your preaching.

Minister--That does not surprise me at all. I do not think much of my preaching myself, and I sincerely wish it was a good deal better.

Deacon--No doubt you can easily find another good place.

Minister--Often do better by changing, and the people too. I am a little particular about preaching.

Minister--Perhaps, Deacon B., you had better join some other church. You can no doubt have a letter by asking. You may then hear such preaching as you want.

Deacon--O, no--I have no idea of that. This is my home.

Minister--This is my home, too, and why should I leave it?

Deacon--But my property is here.

Minister--And I can say the same, Deacon B.

Deacon--But your property is small compared with mine.

Minister--That is true, but still it is my all.

Deacon--But you know, Elder A., that deacons don't move about like ministers. It would make a public talk if I was to take your advice; besides, ministers are bound to go where they can do the most good.

Minister--I admit that; but are not deacons bound to do the same? There ought not to be one law for ministers and another for deacons. There are many churches that need more members like you, who are able to help. It is no uncommon thing for deacons and other church members to remove their relation for that purpose. You could do a feeble church more good by going to it, than I could. You would be a help. I should be a burden. Besides, you are able to make sacrifices.

Deacon--You don't view the matter right, Elder A. I didn't come to talk about my leaving the church. You don't understand me, Elder.

Minister--Your meaning is very plain, Deacon B. A man with half an eye can see it.

Deacon--But how is your salary coming out, if you stay? You know I have a good deal to do about it. I myself shall not-

Minister—I fully understand this hint, Deacon B. This is an old argument in such cases. As to that matter, I shall trust to God and my friends.

Deacon—As for friends, Elder A., you have not a better one in the place than I am. Friendship is not the question in this case. We have changed pastors a number of times since I have been a deacon; but I have always been friendly to them all, and so I am to you, Elder A. It is the good of the church that I look at; that is always uppermost in my mind, in all I do.

Minister—I think we may as well draw this conversation to a close, and permit me, Deacon B., to say, that as I view the matter, the main question before us is, which of us shall ask for a dismission from the church.

Deacon—I must say, Elder A., this is a new way for a minister to talk to a deacon, especially one who has done so much for the minister, the church, the poor and all around, and who is able still to keep on doing and giving, if I can have such preaching as I like.

Minister—I mean to treat you with due respect, Deacon B., but you must consider that ministers have the right of judgment and of speech as well as deacons. Thus far, no one of my people has given me any hint about my leaving them, but you alone. I hope you will not press matters on your own account. When you show me an official document from the church, respecting my vacating my pastorship, I will take it under consideration, and, in the meantime, I will keep on performing my pastoral duties.

At this point, the deacon, in a thoughtful mood and with a disappointed look, began to make preparations to take his leave; and by the last account from the place the minister was still at his post

If more ministers, in similar situations, would meet their deacons of this class on their own ground, and if more churches would take a stand independent of such men, well formed pastoral relations would not so often be broken up. But in most cases heretofore, if one, or at least a majority of deacons, turn against a pastor, the whole body gives up in despair, and these officious managers have the regulation of pastorships all their own way.

Selected by Elder T. E. Majors

As we begin a new year and the 4th year of publication, I desire as editor to again emphasize the Messenger is yours. It has been the sole desire of your editor to print material beneficial to God's people.

I am delighted to announce by next issue we will have brethren joining us from different parts of the country. I will not mention their names, but I feel very thankful for those now writing and those with whom we shall have the privilege of working with in the near future.

Editor

Giulia Martin Thornton, 58, died in a Radford hospital Sunday, November 16, 1969. Sister Thornton suffered a stroke some weeks before her death, and it was felt that the Lord called her home in His infinite mercy to spare her from the suffering and impairment she would have borne had she lived on. A sister recalls that a number of years ago, Sister Thornton was heard to say that she didn't dread death - that sometimes she felt anxious to go.

She leaves to mourn her passing a husband, George W. Thornton, Radford; three sisters, Miss Claudia Martin, Radford; Mrs. Ethel M. Hawks, Galax; and Mrs. Mary M. Finney, Hillsville; and a brother, C. Walter Martin, Hillsville.

Funeral services were conducted at Seaver-Sanders Funeral Chapel, Radford, by Elders Earl G. Singleton and Roy W. Bowles. Interment was in Sunrise Burial Park.

## HOW TO KILL YOUR CHURCH

Don't come.

If you do come, come late.

When you do come, come with a grouch.

At every service ask yourself, "What did I get out of this?"

Never accept responsibility. It is better to stay outside and criticize.

Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence. Let the pastor earn his money; let him do all the work. Sit pretty well back and never sing. If you have to sing, sing loud, out of tune and behind everybody else.

Never give in advance, especially for religion. Wait until you get your money's worth.

Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.

It is good to tell your pastor's failings to any strangers who may happen in; they might be a long time finding them out.

Of course, you can't be expected to get new members for the church with such a pastor as he is.

If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything else under the sun, except what it really is. Selected

Taken from the Primitive Monitor, Dec. 1969



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

“And when they were come to the place which is called Calvary, they crucified HIM. . . . Then said JESUS, FATHER, forgive them; for they know not what they do. . .” Luke 23:33-34. On that Good Friday in 1966, on that hill no longer “far away,” but very near and vital, the realization of our purchased redemption by the shed blood of the Lamb was sweet and refreshing to our hearts. What a merciful foreknowledge in the good providence of our everlasting GOD to set forth HIS SON, a propitiation for the sins of HIS people, according to HIS everlasting covenant! Romans 3:21-28; I Peter 1:2; Hebrews 12:22-24; 13:20-21; Eph. 1:3-12. “Now in the place where HE was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.” Joseph of Arimathaea had besought from Pilate permission to take down the body of JESUS; Nicodemus came and brought spices. Together they wrapped the body of our dear LORD with linen clothes and spices. “There laid they JESUS. . .” John 19:38-42.

Several hundred yards southwest of Calvary's hill, in this beautiful garden, is the traditional Garden Tomb. There is a low entrance aperture, necessitating a bent body to go or look within, Luke 24:12; John 20:3-10. The archeologists had not located the large rolling stone when they authenticated this spot. But we saw many of these heavy, circular stones among the Valley of the Kings tombs. We also “stooped” and went into the sepulchre, originally a large, rocky cave, with floor area approximately 10 x 14 feet. The floor, walls, and ceiling remain rough and uncut to this day. However, there is a smooth hewn place sufficient for the repose of one body. Historians have joined archeologists in believing that the garden belonged to Joseph of Arimathaea at that time, and the sepulchre was in process of preparation for the ultimate family burial. This he surrendered to our CREATOR-REDEEMER, when HE made HIS grave. . . with the rich in HIS death, Isaiah 53:9; WHOM GOD raised from the dead on the third day (And we in HIM, Ephesians 2:4-10). Matthew 28:2-7; I Peter 1:18-21.

Early on Easter morning we also went to the tomb, and reviewed the events in Roman history, which culminated in the supreme sacrifice of the love of GOD our SAVIOUR in CHRIST JESUS, “manifest in these last times for us.” I Peter 1:20; Heb. 1:1-3. With heart searching and reflection, we pray the quickening work of the HOLY SPIRIT, to the extent that we may know HIM, as in Philippians 3:7-14; Hebrews 13:10-16. What a miraculous re-

velation that HE lives in the hearts of HIS believers! After our return to Jerusalem, a visit was scheduled to the Church of the Holy Sepulchre, where Roman Catholicism (the Franciscans) claims the sites of the crucifixion and the tomb of our SAVIOUR, together with about 70 other "sacred stations" dedicated to angels, saints, etc. The edifice is a vast collection of smaller buildings approximately 350 feet x 280 feet. The Franciscans, Greek Orthodox, and the Armenians have to this day retained jurisdiction over the building. The interior is elaborately decorated with richly colored draperies of silk and velvet, carved art work, and marble sculpturing of forms and images. The worshipers carry the outward, tangible articles of beads, crosses, pictures and images of saints, etc. The chapel has three huge altars where each of the three sects hold their services at different appointed times. A location in the center of the building is explained to us to be "the center of the world," based on the prophesy in Ezekiel 5:5. Near the entrance is a location called the stone of unction. Here the congregation seek a blessing by tearful prostration. The stone has deep hollows worn into the surface by the rubbing of the hands through many centuries. Realizing the inclination of man to worship exterior objects and images, we praise GOD for HIS word of truth, as JESUS HIMSELF taught in Luke 17:20-21.

Throughout our sojourn in Jerusalem, Psalm 122 repeatedly came to my mind, especially verse 2. It gave me the hope that I, like David, might desire only the things well pleasing to my LORD. Encircling the old city are numerous fountains and wells, mostly subterranean, which furnished adequate water supplies throughout Biblical history. The Pool of Siloam, with water "sweet and abundant," lies by a large cliff 200 feet from the Kidron Valley, supplied by underground passages. This is one of the few uncontested location spots in the entire Holy Land, and remains intact from the time of JESUS. Isaiah alluded to these waters in Chapter 8:6-7. In John, Chapter 9, the blind man was healed through the miracle of JESUS. In olden times the reservoir of the pool was laid up with rectangular stones and measures 52 x 18 feet, and 19 feet deep. King Hezekiah, about 713 B. C., had an "S" shaped tunnel engineered, 1,700 feet in length, from the waters of Gibon (outside the city), under the hill Ophel, thus diverting its waters into the pool of Siloam, in preparation for the imminent siege of Jerusalem by Assyria. II Chronicles 32:2-5, 30; II Kings 20:20. In 1880 A.D. an archeologist and a young Arab lad undertook to investigate the watercourse. Lying flat on their backs, and with lamps attached to their heads, they groped through the dark, narrow, watery tunnel from end to end. At mid-distance they discovered a tablet, inscribing the feat of Hezekiah's workmen, who

started at opposite ends of the tunnel, and met "pick to pick." Again we rejoice to see Bible history verified. Solomon was anointed King at Gilson, I Kings 1:32-35. On the eastern slopes of Jerusalem, near St. Stephen's Gate, which was formerly called the Sheep Gate, a massive, cavernous inundation in the earth is identified as the Pool of Bethesda, John, Chapter 5, where another miracle of healing was performed by JESUS. It is now in ruins, the quantity and nature of which indicate former buildings, as the area is sufficient to uphold this theory of the historians. A portion of the ancient wall masonry of the pool can be detected, huge square-cut stone still in place. There is no water, except for the surface drainage during the rainy season.

In this place of sacred memories we go back 4,000 years into remote antiquity to Genesis 14:17-21, and realize with gratification that surely Abraham must have walked in the proximity of Jerusalem when he returned "from the slaughter of the kings." Here Melchizedek, King of Salem, brought forth bread and wine, the resurrection memorials of our LORD's sacrifice. In ancient times the locality was known as Salem. Shortly before the founding of Rome, the Jebusites conquered it and named it Jebus. In 1048 B.C. David acquired the stronghold, named it Jerusalem, and it became the capital city of his kingdom. About five miles south of Jerusalem in Bethlehem, the birth place of our LORD JESUS CHRIST. It is one of the ancient cities of Palestine, called Ephrath in Genesis 35:16-20; 48:7. Beside the highway, just outside of Bethlehem, is Rachel's tomb. A small rectangular chapel with dome-like roof is built over the site. Within is reverential simplicity, with only a stone slab over the burial place. The garden surrounding it is beautifully landscaped and maintained, containing vineyards, orchards of almonds, figs, and olives, also plantings of the Sinai desert Acacia trees. On the top and slope of a hill, 2,550 feet above the Mediterranean sea level is "the little town of Bethlehem," endearingly remembered by Christians for the lowly birth of our SAVIOUR, Luke 2:1-20; also of David, I Samuel 17:12. The village remains walled, like a triangular fortress, with a population of about 3,000, who make their livelihood making and selling souvenirs to pilgrims and tourists. The highway entrance to the town is up a steep incline and leads to the center or market place, where the inn of Biblical reference was located. Over it is built the Church of the Nativity, maintained by the Franciscans. The bells on the high tower appear yearly on Christmas card scenes. The entrance door is very low and narrow, making it somewhat difficult to get within, purposely built to prevent the malicious, roving hordes of camel and horseback riders from desecrating this sacred Christian site in the earlier days.

Many inns in those days retained the first or ground floor for feeding and bedding the camels and horses, or mules, while the guests were housed on the floors above. However, the inn in Bethlehem was constructed over huge underground caves, where the animals were cared for and slept. Therefore, 1,969 years ago, when this inn displayed the "No Vacancy" sign, Joseph and Mary, in their profoundest emergency, had no other alternative but to retire underground among the beasts. Here CHRIST JESUS, the SON of the living GOD was born, when HE came into this world "in the flesh," I John 4:2. Correlating the Biblical account with the natural environment of the place, with all historians and Bible students, we accept this spot as authentic.

From the main floor of the church, a descent by two stairs leads into the caverns beneath, large enough to contain many hundreds of animals. One cavity, now marked by a silver star is believed to be the place of the birth of our LORD and SAVIOUR. Directly to the right is the manger where HE was laid. The area of these two locations is covered with beautiful drapes, silver vessels, ornaments, carvings, inscriptions, etc., of the Roman Catholic order, by whom most of the sacred Holy Land shrines are kept in order and repair. To satisfy my longing for Truth, I lifted and stepped behind the heavy curtains covering the manger, and there I found, to my great joy, natural rock formations resembling the "mow" or "cradle" in an American barn, where hay for feed is placed for the animals. It seemed plausible to me that the poor, humble, HOLY CHILD was placed for rest and warmth among the fodder in that manger. On the eastern slope of the hill are the shepherds' fields, which to this day pasture many flocks of sheep, Luke 2:8. These are also the fields of Boaz, where Ruth gleaned, Ruth 2:1-4. But let us not put too much emphasis upon the outward objects, for true veneration and worship is from the faithful heart.

To be continued

By Sister (Mrs. John) Weber

Criticism may not be agreeable, but it is necessary. It fulfills the same function as pain in the human body: it calls attention to an unhealthy state of things.

Winston Churchill - Selected



## MEDITATION

This morning I arose quite early meditating and reading my Bible. I looked out the window and viewed the snow covered ground, the temperature 1 degree below. I sat down in my chair thinking of 1969 for a moment. I felt warm in my heart, for God has surely been good to me. In fact, I desired to just write how I feel now, to share a moment of tranquil silence with our readers.

Men are crying peace, peace, when there is no peace. But I felt a peace in the morning silence. It couldn't be the unstable voice of men. Was my Lord so near? I thought of Psalms 63:4, "Thus will I bless thee while I live; I will lift up my hands in thy name." "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:" "When I remember thee upon my bed, and meditate on thee in the night watches." "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." "My soul followeth hard after thee: thy right hand upholdeth me." The total silence continued: I looked across the room - a T. V. set and radio. They could never bring such a feeling to my heart.

I thought for a moment. Suppose every church member were to spend equal time reading the word of God, as watching so many hours of folly. Suppose the gods that have robbed us of so many moments of fellowship with our Lord were turned off occasionally and the God of heaven were our meditation. Wonderful thought, and possible.

Dear reader, save yourself from this untoward generation. Sounds old fashioned, but scriptural.

Pray without ceasing; bring thy children up in the nurture and admonition of the Lord. Flee youthful lusts. Careful preacher-you'll widen the generation gap. That wasn't the voice I just heard. Satan flee.

May God bless us to study the word of God, and seek Him more often in 1970. I ask the prayers of our many readers for this publication and most unworthy writer.

Editor

## BACA'S VALE

By J. C. Philpott

"Hold up my goings in thy paths, that my footsteps slip not".  
-Psalms xvii. 5

Without scrupulously or superstitiously observing "days and months, and times, and years," few of us altogether pass by so marked an epoch as the dawning of another year upon our path without some acknowledgement of it both to God and man. When we open our eyes on the first morning of the year, we almost instinctively say, "This is New-year's day." Nor is this, at least this should not be, all the notice we take, all the acknowledgement for the mercies of the past year, both in providence and in grace, earnest petitions for similar mercies to be experienced and enjoyed through the present. Last evening witnessed our confessions of the many, many grievous sins, wanderings, backslidings, and departings from the living God during the year now gone: this morning witnesses our supplications for grace to hold up our goings in his paths, that our footsteps slip not through the year just come. Tears are most suitable at the burial of the dead; hopes and desires at birth of the living. The past year was the departed sire, worn out with age and infirmity; the present year the new-born babe in the arms of the smiling nurse. It is still, however, midwinter. To-day, the first of the present year, differs little in outward appearance from yesterday, the last of the past. But the thoughtful, prayerful mind takes little notice of wintry skys. It feels that the old, worn-out year has sunk into its grave, with all its trials and afflictions, and that a new year has come in its place, with its new hopes and new mercies; and if it brings new trials, yet that the promise still stands, that new strength will be given to meet and overcome them. Refreshed and strengthened at the throne by such or similar communings with the God of all our mercies, we go down to meet our families, and are at once greeted on all sides with, "I wish you a happy new year," a greeting which we as warmly and affectionately return. Almost every friend, well-nigh every acquaintance that we meet with in the course of the day, greets us with the same kind of wish.

Now in all this there may be a great deal of formality, lip-service, and traditional usage; but there may also be a good deal of sincerity, kindness, and affection. We are not, surely, so shut up in miserable self as to have no desire for the health and happiness, the temporal and spiritual welfare of our families, our friends, or even our

acquaintances. And if we desire their good, we need not be backward or unwilling to express it in a few words of friendly greeting. "Be ye kind one to another, tender-hearted;" "Be pitiful, be courteous;" If it be possible, as much as lieth in you, live peaceably with all men," are precepts imbued with all the spirit of the gospel, and may be, indeed, should be, attended to without the least sacrifice of that faithfulness which becomes those who would daily walk in the fear of the Lord. There may be a form of kind words as well as "a form of sound words;" and as we may use the latter in perfect harmony with the doctrines of the gospel, so we may use the former in perfect harmony with the spirit of the gospel.

### 5th Sunday Services

The Sain's Delight Primitive Baptist Church will hold a 5th Saturday and Sunday service in March. Service-Saturday afternoon Saturday night and Sunday. The church extends an invitation to their brethren and friends to worship with them.

The Mill Primitive Baptist church will hold their 5th Saturday and Sunday service in May. This will be their two hundredth anniversary. We will have more about this service in next issue.

Elder R. F. Kidd is the pastor and I am thankful to report he is recovering nicely at his home in Danville, Va. from a heart attack suffered several weeks ago.

### Editor

"The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms - this knowledge, this feeling is at the center of true religiousness."

Dr. Albert Einstein



J. CLINTON WORRELL

Brother J. Clinton Worrell 72 years of age, passed from this life November 21, 1969. He united with Clear Springs Primitive Baptist Church, November 1938. He moved his letter to Worrell Memorial Primitive Church near his home at Laurel Fork, Va. in 1951. Brother Worrell has been an inspiration to all who knew him. He was an active deacon at his home church since 1951. His zeal and love for singing the old hymns of praise has left

an emptiness not only in his home church but in all the churches on the Blue Ridge Mountains and North Carolina. I can almost hear the echo of his voice as I write, singing, I Love Thy Kingdom Lord.

At his funeral service an (estimated) 2000 people gathered to pay there last respect to the family and view the body of this fallen soldier, who had served both God, and country.

Surviving are his wife, Sister Edith Worrell, three daughters, one son, three sisters, three brothers, and thirteen grandchildren.

The funeral service was conducted by Elder W.F. Worrell, his pastor and brother in the flesh, and Elder W. L. Gardner.

There is much that could be said about Brother Worrell, but the greatest of all he loved his church, and served God with all the energy and zeal in his very being. It was manifest in his life. To the family we express our love and prayers, and to quote his brother in the funeral, "We would be selfish to wish him back." Rev. 14:13—"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Editor



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Write for information concerning Collins and World Bibles, Cruden's Unabridged Concordance, Combined Dictionary and Concordance and any book you may need to build your religious Library. We have Tompson's Chain Reference Bible, excellent for study.

Little River Primitive Baptist Church Located on Memorial Drive in Sparta, N.C. Meetings 3rd Saturday, 2 p.m. and following Sunday at 10:30 a.m. Elders Walter Evans and C. B. Kilby Pastors. Elder Evans Phone 372-5559

Tidewater - Norfolk, Va. meets Sat. night 7:30 p.m. & Sunday 11:00 a.m. on the 1st, 3rd & 4th weekends of each month. Church located at 5848 Bartee St., Norfolk. For information call Bro. Hassell Barnard, 497-4612 (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.  
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