

Advocate and Messenger

134th Year OCTOBER 1995 No. 10

Advocate and Messenger

“SPEAKING THE TRUTH IN LOVE” — Eph. 4:15

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GOD'S GLORY ACKNOWLEDGED

The heavens show God's handiwork,
The earth bespeaks His skill:
His glory beams from ev'ry star,
From ev'ry rock and rill.

The quickened eye can see God's hand
In all created things;
In all His works of providence,
And in the grace it brings.

O, may we then acknowledge Him
In ev'ry thought and deed,
With childlike faith beseeching Him
To grant our ev'ry need.

3-3-93 R.E.H.

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Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced by the Old School or Primitive Baptists in all ages.

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ONLY TWO SYSTEMS

It has been correctly stated that there are only two basic systems of eternal salvation taught in the world—salvation by *grace*, and salvation by *works*. The only problem is that almost, if not all, of those who teach salvation by works deny that they do. In other words, they claim to believe in salvation by grace, but in reality they are teaching salvation by works.

The apostle Paul agreed that salvation is either by grace or else it is by works. He showed very clearly that it cannot be by a combination of the two. It either has to be totally by grace, or else it is totally by works (See Rom. 11:5, 6). It either depends altogether upon what Christ did, or else it depends altogether on what *we* do.

We Primitive Baptists believe, as did Paul, that it depends entirely upon what *Christ* did, "not of works, lest any man should boast" (Eph. 2:9). The angel who appeared to Joseph told him that *Christ* would do the saving (Matt. 1:21). We believe what he said.

When the disciples asked Christ, "Who then can be saved?" He replied that "with men this is impossible; but with God all things are possible" (Matt. 19:25, 26). But carnal religion teaches just the opposite—that with men it *is* possible—in fact, not just *possible* but *required*. And they have much to say about all the things men must *do* in order to accomplish their salvation, such as repenting, accepting Christ, praying "the sinners prayer", joining some particular church, being baptized, living a good enough life that they won't *lose* their salvation, holding out faithful to the end, etc., etc.

They obviously think that even though all these *works* are required, salvation is still by *grace*. But they cannot have it both ways, for Paul said, "If it is by *works*, then it is no more of *grace*."

The truth is that eternal salvation is entirely by the grace of God (See Jonah 2:9, Acts 15:11, Eph. 2:5, 8). His people are saved and called *not according to their works*, but *according to His own purpose and grace* which was given them in Christ Jesus *before the world began* (See 2nd Tim. 1:9).

All those scriptures which speak of salvation being a result of what men do have reference to *this present life* and not to *eternity*. (See for instance Acts 2:40, 1st Cor. 1:21-10:33 & 15:2, Phil. 1:19, 1st Tim. 4:16 and 1st Peter 3:21).

If eternal salvation had depended upon the works of men, heaven would never have been inhabited by a single human being. In Adam the whole human family together (all at one time) became filthy (Psalm 14:2, 3). The only thing that ever gets any of them out of that filthiness is the grace and mercy of God.

Let all those who are (already) risen with Christ (in regeneration) seek those things which are above (Col. 3:1), not in order to be saved in an eternal sense, but because they already *are* saved. This is *Bible* doctrine.—*Editor*.

SLAYING GIANTS BY FAITH

I have heard ministers take David's five smooth stones for a text and then go on some rather wild expeditions into the realms of the unknown. What they found there may have had some merit in that there was truth in much of what they *said*, but at the same time there was probably little of it that had any actual bearing on, or connection with, the text itself.

Some have made the five stones to represent five points of doctrine, any one of which, say they, will slay the religious giants of the world. But I rather think that it is not any point of doctrine that slays the giants of earth, but the power of God itself. Doctrine alone, unaccompanied by the Spirit and power of the Almighty God will tend rather to harden men in their unbelief and heresy than to convince them of their error, slay their human pride and lay them low in the dust of self-aborrence.

It is very doubtful whether any man knows for sure why David chose *five* smooth stones rather than one, but I am sure there was a reason. However, if he had been doubtful of the success of his confrontation with Goliath I feel sure he would have armed himself with as many stones as he could have carried. As it turned out God so guided that first stone that no other was needed. I am confident that David was assured that however the matter turned out no more than five stones would be required. He was neither depending upon the stones nor upon his ability to sling them, but upon the God who made both the stones and the slingsman.

David was the *real* giant in this situation —a *spiritual* giant — and Goliath was the weakling, for David was depending upon the Lord and Goliath was depending upon the sword. This heathen monstrosity represented an insurmountable obstacle to Saul and his army, and to David's brethren, for their trembling eyes were looking on the outward appearance and they were thinking in terms of how they would fare against him in their own strength, but David saw him through the eyes of faith, and through *those* eyes he saw a blasphemous Philistine who was as good as dead.

There are many giants who cross our path from time to time in

this life—giants of doubt, fear, temptation, difficulty, opposition, etc., etc., but by faith they may fall before us as easily as Goliath fell before David. God gets great glory when we little Davids, through faith, slay the giants of the world, for then it is evident that we didn't do it in our own strength. —*Editor*.

THE SEASONS OF LIFE

I've seen the beauty of the Spring,
The birds, the buds, the flowers:
I've felt the Summer's torrid heat
And loved its gentle showers.

I've seen the colors of the Fall
And mountains draped with gold
As daylight drew its tendrils in
And night grew crisp and cold.

I've felt the Winter's frigid breath
And longed again for Spring,
To see the flowers bloom again
And hear the sparrows sing.

Life, like the seasons, takes its turns
From Spring to Winter's cold,
It is not long from Springtime's youth
'Til we are grey and old.

Just as the seasons swiftly change
The young should realize
How short their journey here will be,
How Spring and Summer flies.

Their Autumn years will soon arrive
And youth will then have flown,
The opportunities of youth
Will be forever gone.

O be not slothful, vile or vain,
While Spring is in full glow
For thou wilt find thy Wintertime
Is here before you know.

4-5-95

R.E.H.



PROVERBS 22:6

The wisdom of Solomon is a kind of wisdom that enables people to live in peace, to enjoy prosperity with a minimum of problems. Solomon considered himself responsible for teaching his people practical lessons, as a father would his children, even as his own father had taught him. As for his success, we note that he reigned forty years without a war with any of his neighbors.

The wisdom he taught through his proverbs is practical, useful for ordinary people in the problems of daily living. "Train up a child in the way he should go," Solomon said in our text, "and when he is old he will not depart from it." Perhaps if more people heeded what he had to say, there might be less problems confronting our children today.

Parents are responsible for training up their children. There is no honest excuse for failing to do so. Do we not believe they are God's gift to parents? How could we dare neglect caring for what belongs to God? Yet many do so, and seem to justify it with excuses about the rights of children to make hard decisions for themselves, as though children had that kind of judgment. I recall, as a child, one parent who took her children to a Sunday School as well as to her own church, so they could decide for themselves which church to attend. I suppose she thought because the constitution assures religious freedom to all, that made it right. Naturally, as they grew up they chose fun and games, and so they were lost to the church which the parent herself claimed to be the true church of God. No truly Christian parent would want a finer heritage for children than the true church.

Children are young for such a brief time, and there are so many important things they need to learn before they can go safely into this dark world. Even a newborn infant can learn who best loves him, and who it is who rules the home. Waiting until a child is five or six is that many years too late, for telling a child about the Lord, about being truthful and honest, and to realize there are consequences for whatever they say or do. If they do wrong, children should know there will be embarrassment, chastisement, apologies, perhaps pain or expense to set things right again. The rules and laws of our home, our schools, and our country are to be obeyed, debts are to be paid, promises kept. If they wish to spend time at a lake, or at some party, or playing games, or if they wish to stay up late at night, being weary is no excuse for missing church services the next day.

Common courtesy is so rare, when we see it we are almost startled. Why should it be so? Should not *thank you*, or *please*, or some expression of appreciation, be a normal response to those who do something nice? How nice it is to see thoughtful people doing kind things for others, rather than always thinking of themselves first; and it is equally nice to see those who receive help show sincere appreciation. If adults do not pay attention to their little ones, they will go away. Respect and esteem for others is so important, for they cannot think well of themselves if others do not. Nor, if they do not think well of themselves, will they treat others well.

How important it is also to look for companions who are moral and decent. Any other kind may be more popular, but they cannot be trusted. I remember, across sixty years, words of encouragement I received from my father when I was left out of the popular circle. He said, Son, it is an honor to be disliked by some people. Parents should make it their business to observe who their children play with, and what they are doing, and should know the word "no", together with an explanation, is one of the most important in their vocabulary. Not enough children know the meaning of the word *no* today.

It is nice to have children at church. They aren't likely to come if their parents do not. And when they come, it is nice to see them

help with the work, speak to people young and old, treat the church with respect because it is a place for the worship of God, not a place to play. It is nice to see children joining in the singing, listening to the preaching, being respectful during the prayers. It is nice to see them in their places when services are scheduled to begin rather than being late, and to stay inside instead of running to bathrooms or outside the building. These are things which require instruction and training, and they also require adult example. Children won't do them if parents won't.

David once said he was glad when they said to him let us go into the house of the Lord. Are we glad, or do we go because it is expected of us? I think if we all could realize what blessings could be ours in a truly spiritual church, we would be willing to do anything in our power to have it. If we could only know what lies hidden in the future for our children, we would surely want them to have it too.

ELDER RAYMOND WEBB

LIVING BY FAITH

In Romans 1:17 the apostle Paul says, "As it is written, The just shall live *by faith*." Paul is quoting directly from the Old Testament book of Habakkuk, ch. 2, v. 4, "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." And it is here in this Old Testament verse that light begins to dawn on what it means to live by faith.

Notice that at the beginning of the verse the Lord says this first man's soul is not upright. *Why?* Because it is *lifted up* within him. In other words, unlike the man who lives by faith, this man is filled with pride and thinks he does not need faith to make it through life. He looks to himself and not to the Lord for the direction he takes in life. His life is centered around himself rather than God. In Gal. 3:11 Paul says, "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Yet this man

whose soul is lifted up in him seeks to justify himself for he is filled with the vain pride of man.

To the contrary, the humble soul sees his own sinful nature and his own inability to justify himself and therefore is driven to put his trust or faith in God to deliver him. Paul says in Phil. 3:8-9, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, *the righteousness which is of God by faith.*"

Once seeing Christ as his only hope of salvation, one is made to experience what Paul teaches in Romans 5:1-2, "Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ: by whom also we have *access by faith* into this grace wherein we stand, and rejoice in hope of the glory of God." By faith he sees his justification in Christ and in His righteousness alone. Having seen this truth he is called upon by the Scriptures to live his life by faith. Again turning to Paul's writings, we read in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me." No more does Paul desire to walk by earthly sight or live for himself, but rather his desire is to live for Christ by faith.

To live by faith is to trust in the direction of God in His word above anything else. It is to say, "Yea, let God be true, but every man a liar" (Rom. 3:4). It is to walk as David, who said, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

The school child who is confronted by the false teaching of Evolution says, " 'Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever' (Psa. 119:160). *'Through faith we understand* that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear' (Heb. 11:3). Therefore I believe Genesis 1:1. I am not a lost mammal but rather the creation of the Almighty, to

Whom I answer." As Paul told those at Mars Hill, "God that made the world and all things therein..." —Acts 17:24 (Please read on through the 31st verse, **Ed.**)

To live by faith means that a man who is tempted to work on Sunday to pay his bills remembers that Jesus said, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, *O ye of little faith?* Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherefore shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. *But seek ye first the kingdom of God, and his righteousness;* and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:30-34).

To live by faith means that when a man is tempted to sin he remembers Romans 6:13-14; "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace."

In short, living by faith is living by the dictates of God's word. It is bowing to His will. It is the opposite of being lifted up, it is being humble enough to say, "Thy will be done in earth, as it is in heaven." May God bless each of us to trust not in ourselves but rather to live each day by faith.

ELDER LONNIE MOZINGO, JR.

All God's actions toward His people are either *loaded* with mercy or else *tempered* with mercy.—*R.E.H.*

When a point of doctrine has been clearly proven by the Scriptures, that is sufficient. It is not necessary to hammer it to death.

THE FOCUS OF WORSHIP

In this closing decade of the Twentieth Century, lament over the decline of the Christian Church is commonplace. Not only is it heard from pulpits of Christian Churches, it is the subject of secular radio broadcasts, and is treated in many newspaper and periodical articles. Data that includes a heavy emphasis on membership numbers substantiates this general decline in Christianity, and the same trend seems to affect most other organized religions. I'm confident the modern attention on 'self' is largely responsible for producing this trend, and the decline is strong evidence that the object of Christian worship is out of focus.

All people are confronting great difficulties in these modern times, particularly the people of God. Though we are living in the midst of a perverted world, God's people have been made citizens of another world, and as such we have longings and aspirations with which the unregenerate of this world are unacquainted. Those of us who belong to the "Old" or "Primitive" Baptist Church believe that we possess the identity of the true gospel church in this generation. But does this make us immune to the prevalent declension around us? Sadly, but true, it doesn't.

I am particularly bothered by the apathy I'm finding that exists among us concerning this condition. That our status is merely characteristic of the times in which we live, and we are unable to do anything about it, seems to be a prevailing attitude. That, alone, is a distortion of focus. We admit we're offended and discouraged by this plight, but I hear little more than lamenting and fretting about it. Rather than fret over this condition, we are admonished in Scripture to "present" our requests "to God." This amounts to more than a mere formality; it is casting all our anxiety upon Him with total trust, knowing He cares for us.

Also, we would do well to reread and study the book of Malachi to discover that this is not the first time that God's people have faced a similar situation. The prophet Malachi provides us an important lesson that should be heeded. He relates how the Israelites dishonored God, how their priests despised His holy name, and even

offered polluted bread upon His altar. He goes on to tell how the whole nation had “robbed” God, and, therefore, were “cursed with a curse.”

Yet, even during that time of Israel’s cursing, there was a remnant that revered God, thought of Him, and honored Him by meeting together. Malachi goes on to provide us a record of their dedication, and God’s response to it. “Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine saith the Lord of hosts...; and I will spare them, as a man spareth his own son that serveth him,” ...and “unto you that fear my Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.” We should note, especially, that the wickedness of the times did not cause the remnant that feared the Lord to become bitter and indifferent about the conditions around them. Rather, it constrained that godly remnant to meet together often, and to think on His Name. I’m confident they were constrained by their reverential fear of God; that is, their worship was in focus. Notice also, that God took note of their gatherings, and heard their conversations. It mattered not that the masses around them didn’t attend their gatherings, or hear them. All that mattered was that God heard them!

Most of our assemblies bear much resemblance to those of Malachi’s time. They are, indeed, conducted in the midst of difficult times; times, especially, when religion is not noted for its purity. Congregations, generally, are offering to God the residue of their lives instead of the best of them. Many congregations seldom hear anything more than shallow devotions, emotional calls to duty, or the espousal of human need. The trend today is to give attention and respond only to what pleases us. If it is exciting to our fleshly senses, if it entertains, then we want to be a part of it and to incorporate it into our assemblies. In doing so, we are conforming to this world, God is being ignored, and we have become the audience. We no longer go to the assembly to think (muse); instead, we want

amusement.

Amusement breeds informality, and none of us can deny that casualness and informality have infiltrated our assemblies. The growing informality in dress, in speech, in behavior, etc., engenders irreverence and decreased spirituality, which does not adorn or set apart our assemblies for the holy purpose of worship. A degree of spontaneity and informality have their place, but they must be accompanied by an extraordinary amount of spiritual discipline. As someone has said, casualness and godliness are not easily enjoined. Certainly, I am not suggesting that we need a ritualistic, liturgical order of worship, but we do need a reverential, God-honoring one. A stiff, prescribed order of worship, often attended with much pageantry, may appear serious and even pleasant to the eye. If, however, the individual worshipper does not personally draw near to God with the intention of spiritual benefit, all is vain.

The above are some of the same practices that the apostle Paul sharply rebuked in the Corinthian Church. Likewise, we should heed the rebuke of the Scriptures and resolve that the conduct of our assemblies "be done decently and in order" to the very best of our ability.

In refocusing our attention on worship, I firmly believe one of the greatest needs that each of us faces is to fully understand what worship really is. If we did, most, if not all, the ills and depressing conditions that plague the modern Church would not exist, and spiritual revival would be enjoyed. At the very heart of true worship is the realization of **WHO** it is we worship in our public assemblies. Jesus did not leave us without affirming **WHO** this must be. His response to Satan's temptation was "Thou shalt worship the **LORD** thy **GOD**, and **HIM** only shalt thou serve." Most of us will give lip service to going to church to worship God, but our behavior indicates otherwise. Conforming to this world has our minds out of focus. Too many, it seems, don't understand the difference in 'going to church' and 'going to worship.' To regain a sharp focus, Paul's admonition to the Roman brethren of being "transformed by the renewing of your mind" is still necessary.

The Master said to the woman at the well: "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." The spirit (our attitude shaped by the indwelling of the Holy Spirit) of the true worshipper must be concerned for what pleases God when we honor and praise Him; and the truth is that which finds its instructions in the Word of the Lord. Notice that spirit and truth are inextricably joined together. That means one without the other does not constitute true worship, and we have been instructed to not put asunder what God hath joined together. I'm fully aware that this paraphrase is taken from the context of "marriage," but the Scriptures include a number of other things that God has joined together, spirit and truth in worshipping Him being one example, and man should not attempt to separate them. In fact, anything done in worship that cannot be found in the inspired instructions given by the Lord is that which follows the commandments of men. Our Lord labeled this as "vain" worship. Every doctrine and commandment advanced in the name of worship must withstand the probing searchlight of the Scriptures.

Worship is our delight in God—in His Name and in His person!, in what He has done!, and in what He has promised! The all-encompassing subject of our focus is GOD HIMSELF. It is not our duty, for true worship begets duty. It is not our self esteem and how we are viewed and received by our peers. As profitable as they are, it is not the novelty of prophetic Scripture, or the intrigue of Divine direction. In short, we are not truly worshipping if we see only the blessing and not the Blessor. HE, alone, is the proper OBJECT of our sacrifices and joy.

A proper view of God in all His holy attributes will cause the worshipper to fully understand total depravity—that we are "nothing"...yea "less than nothing." Secondly, it will cause the worshipper to feel a deep condemnation for sin, with the convicting realization that God demands perfection. Thirdly, the worshipper will rejoice in the work of God, who manifested His love for us in spite of our imperfections! Adoration, praise, and thanksgiving will then ensue, and obeying His commandments will be the ultimate

manifestation of true worship. Such worship will be in focus, and will permeate all we do, every day of our lives.

Brethren, who "have tasted of the heavenly gift...the good word of God," and "that the Lord is gracious," let us repent of our besetting worldliness by the renewing or focusing of our minds toward true worship. I, personally, want to experience God's fellowship in worship more fully, and to see God's Church shine more brightly in this darkened world.

It's not Scripture, but the hymnwriter had a sharp focus of worship when he wrote;

"Thru Him my sins are all forgiven;
He ever pleads my cause in heav'n,
I'll build an altar to His Name,
And to the world His grace proclaim."

BROTHER WAYNE R. FAIRCLOTH
Valdosta, Ga.

CIRCULAR LETTER

(Editor's note: The following Circular Letter was written by the late Elder T. S. Dalton. It was adopted by the Kettocton Association of Virginia in 1931, and republished in their minutes in 1938. Elder Dalton passed away July 30, 1931 at the age of 85, and after his death this letter was found prepared, typewritten, and ready to be taken with him to the Associational Meeting which he had expected to attend.)

To the churches composing the Kettocton Association of Old School, or Primitive Baptists, and the good brethren and sisters with whom we correspond: Greetings:

We have thought it would be a wise course in the scope of our circular letters to endeavor to set forth as clearly as possible the reason for our claim to the priority of our existence as a church.

As a starting point, we would call your attention to the language of John the Baptist in Matt. 3:2, "The kingdom of heaven is at

hand.” And let us keep in memory that this Kingdom was not a reformatory movement, out of some other sect laying claim to have been the Kingdom or church before it, but was truly the setting up of the first and only church, or kingdom, of which Jesus Christ was the King; all other movements prior to this were only figures or shadows of this. And it is certainly true that a shadow only points to a substance, and cannot be any part of the substance, so when the substance has come, there the shadow ends. This is plainly taught in the Scriptures, where the Saviour said, “The law and the prophets were until John: since that time the kingdom of God is preached...” (Luke 16:16). And let us not overlook the fact that this took place years before Roman Catholicism had any existence, therefore anything that had its origin this side of John the Baptist, bearing the name church, is truly a misnomer.

We frankly admit that good Christian men such as John Calvin, Martin Luther, John and Charles Wesley, Mohammed and others dare not lay claim to an existence until they were reformed out of Catholicism, or some of her daughters. As a church, therefore, they are too young to be the Church or Kingdom referred to in the text, for John said, “The kingdom of heaven is at hand.” Why then should anyone claim that the Church or Kingdom of Heaven started this side of John?

John Calvin and all these reformers we have referred to cannot trace the origin of their sects any further back than their reformation, therefore they fall short of being the one John referred to that was then “at hand.”

And while we do not claim that we can trace the church through the ages by the *name* Baptist, yet we do claim that it is traceable by Baptist *principles*, and that the first church was a Baptist church, because all of its members were baptized by a Baptist minister. Yet we are not contending so much for names. God’s people have been called by many names; yet if you will examine the history of them you will find that under all these names they have adhered strictly to the doctrine of God’s sovereign grace in the choosing, or election and predestination of all the heirs of eternal glory, in the Divine mind and purpose of God in the council chambers of eternity. This

is the peculiar tenet of doctrine that has marked them out in all the ages past, and has been the sufficient cause of their rejection by the world, and has caused the world to frown upon them with disdain, and was truly the cause of the Jews at Rome saying to Paul, "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against" (Acts 28:22).

Take such a man as the King of Holland, who, in his great anxiety to learn where the Dutch Baptists had their origin, appointed men to search it out; and they reported that "these people must have had their origin with Jesus Christ and His apostles." Truth will out, as much as people try to hide it. And Mosheim, a great historian but an inveterate enemy of the Baptists, was forced to admit that their origin was hidden in the depths of antiquity. Dr. Mongster said, "The Waldenses of the Alps must have had their origin with Jesus and His apostles."

These were men of research and of wisdom, and had it been possible for them to have traced the origin of God's Church to Henry the VIII, who reformed out of Romanism, or to John Calvin, who reformed out of the same source, or Martin Luther, who broke loose from the Roman Catholic church, or John and Charles Wesley, who lived and died members of the High Church of England, yet founded what is known as the Methodist church, they certainly would have done so, even though these men, themselves, were never members of the society they formed.

If any of these reformed societies had reached back in history to Jesus Christ and His apostles, they certainly would have said something about it. But they did find out that the Baptist church reached back there. Therefore the Baptist church must be the kingdom referred to in the text which said, "The kingdom of heaven is at hand."

What we have said above is in direct keeping with what is taught us in Jones' History of the Baptists, Orchard's History, Benedict's Old History, and is reaffirmed by our dear Brother Hassell in his late history, and many others we could mention, but space forbids. And while in these reformations there are numbers of God's dear children whose feelings we would spurn the thought of wounding,

yet as a faithful watchman on the walls of Zion, we feel duty bound to tell the whole truth, and to warn them against the thought that Jesus is well pleased with His children when following the paths men have sought out, and say with our dear Saviour, "Come out of her, my people, that ye be not partakers of her sins" (Rev. 18:4). I am sure that the happiness of God's dear people lies in their following the dear Lord in His truth.

There are some of our people who have drawn aside after the doctrine of Mohammed, the doctrine of the "absolute predestination of all things, both good and bad," which has been brought to America. I would admonish them to lay aside that unscriptural doctrine; let the Mohammedans have it; spend your time teaching God's dear children to observe what the Lord has commanded them, for the Lord has said, "Lo, I am with thee, even to the end of the world."

May God's sovereign grace and love reign in the hearts of all His people throughout the entire world is the prayer of your poor old worn-out and battle-scarred servant.—**Elder T. S. Dalton**, *Primitive Monitor*, Sept. 1938.

THE TEMPTATION OF CHRIST—MATT. 4:1

In the beginning of this Gospel, the way the Lord came into the world, and His reasons for coming, are recorded for the ages. I believe the better we understand the purpose of His coming and the urgency that purpose demands, the more clearly we will understand the design of the temptations in the wilderness, rather than viewing them as either accidental or incidental. We are certain that from the manger to the cross Jesus did not do, nor was He ever subjected to, a single unnecessary thing. There was design and purpose in all He did, and the infinite wisdom and justice of God forbids any thought that Jesus was made to suffer unnecessarily.

The scripture which precedes our text tells us of how His birth was announced to the world by angels as the Saviour of His people. At His baptism, God Himself spoke in acknowledgment of the truth of the eternal Sonship of Jesus. This truth was soon to be challenged

by the devil, and in the face of it Jesus was now fully prepared to bear the most incontestable witness, and to carry to its perfect completion His appointed mission. Now let us consider what follows His baptism.

“Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.” We have here a declaration which has occasioned much wonderment in the minds of Bible readers, as well it might. Three things are expressed which we wish to consider, first, the time; secondly, the Son of God led by the Spirit into the wilderness; and thirdly, the purpose for which He was led.

“Then.” Promptly and immediately after His baptism and the testimony from heaven that Jesus was the beloved Son of God in whom the Father was well pleased. It is a time when most persons expect to enjoy a season of undisturbed tranquility and comfort unmixed with severe trials. But we have to remember Jesus came into the world to work and not to play, and that the work He came to do required immediate attention. Christians do well to remember promptness in the performance of Christian duties, for this proves the measure of importance a person attaches to the service of God. With this in mind it is not so strange that immediately upon being baptized and receiving the wondrous testimony from heaven, Jesus went as directed by the Spirit.

As David ran to meet the wicked challenger of the armies of the living God (2 Sam. 17), and as the mighty angel came down from heaven and promptly laid hold on the dragon and bound him (Rev. 20:2), just so Jesus went quickly to engage the enemy of our souls. His work was to confound and finally destroy that enemy. We are not left to suppose His going in this sudden manner resulted from a blind fanatical zeal, such as sometimes moves men who have more carnal zeal than spiritual strength or wisdom, and who rush out to do great things for God, being neither called nor sent. Jesus was both sent and directed by the Father, and His work was clearly before Him, as it is written: “Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold thy salvation cometh: Behold, his reward is with him, and his work before him” (Isa. 62:2).

It is not strange, then, that he was now led up of the Spirit into the wilderness. The Spirit of the Father, which was in Him in all of its fullness, and by which He was led in all He ever did, and through whose mighty power He performed all of His mighty works, this Spirit now led Him, or mightily moved and impressed Him in this action also, so that as Mark relates it (Mark 1:12) "The Spirit driveth him" into the wilderness. Yet not in such a manner that we are left to suppose He went unwillingly, for the word teaches otherwise, and shows that the state and disposition of His will, under the leading of that Spirit, was to go at once, promptly and with purpose. It was always His meat and drink to do His Father's will, and to finish His work, and this He did willingly and not with reluctance. Therefore, being now led of the Spirit He went into the wilderness.

Strange, strange indeed that Jesus should have been led at such a time into the wilderness; and stranger still that He should have been led there for the purpose expressed. Some, who seem not to understand the necessity of His going, have supposed the reason of His going so soon after baptism was that He might spend this time in quiet meditation and prayer before entering more fully into His public ministry. Such an opinion does not agree with the lesson, and furthermore it implies a serious lack of knowledge on the part of the Saviour as to what awaited Him when He entered the wilderness. No true believer would allow this. No, certain things were to be done which required severe trials, trials that only the prince of darkness could bring about through the severest temptations.

"To be tempted of the devil." It would be strange indeed if the human mind did not stagger at this remarkable declaration. I have no doubt the greatest difficulty people have in understanding the lesson centers here. We ask ourselves, how is it possible the Son of God could be tempted with evil? Was He not declared to be the Son of God with power? Was He not the brightness of the Glory of God and the express image of His person? Did not all the fullness of the Godhead dwell bodily in Him? And was not His name called IMMANUEL, or God with us? As the Lamb of God, without spot or blemish, which was manifested to take away our sins, was He

not altogether pure in body, mind, and spirit? Was the unholy spirit of lust, iniquity, or guile to be found in him? Or if He was truly all that He is declared to have been, how then were it possible for Him to have been tempted of the devil? Of ordinary men it is said, "Every man is tempted when he is led away of his own lusts and enticed: and when lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." But of God it is said, "For God cannot be tempted with evil, neither tempteth he any man." Yet it is declared of Jesus the Holy One of God, who was that "Holy Thing" conceived by the Holy Ghost in the womb of the Virgin Mary, and "made better than the angels" that He was tempted of the devil.

Let us remember that Jesus was tempted forty days and nights. To us are revealed only the last three of those, any one of which would be sufficient to destroy us, even as the first one of which would be sufficient to destroy us, even as the first one did Adam. It was necessary that Jesus be tempted in all things like as His people are, yet without sin, so that He might give help to all who are tempted. Oh, the miracle of it all! He was tempted for my sake! And now there is nothing that I cannot safely tell Him, for I know He understands.—**Elder C. E. Webb**, *Deceased 1965*.

THE POWER OF INFLUENCE

"Let no man despise thy youth; but be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1st Tim. 4:12).

It is impossible for us to correctly estimate the power of one's influence for good or evil. This would be true if our influence ceased when we pass from this time state into eternity, but it is not so. Men who lived centuries ago are still exerting a powerful influence upon men; some for good, some for evil. Paul declares that though Abel is dead he yet speaks. He is but one of a multitude of whom the Scriptures speak whose influence has been felt through the ages, gathering force, and multiplying many fold as the years roll by.

The apostle Paul died a martyr to the faith of Christ many centuries ago, but who could measure the power of his influence upon the lives of men today? By his consecrated life and godly example thousands have been influenced to deny self, crucify the flesh, forsake the world and stand as witnesses for Him who called them by His grace from nature's night and gave them power to manifestly become the "sons of God." The good fight he fought has caused numberless thousands to put on the armor of God and fight in the army of the Lord and to live soberly, righteously and godly in this present evil world. His influence today is greater than ever before, for each new convert has wafted on to others that spirit of self-sacrifice and service as sparks are carried from one building to another until an entire city is in flames.

To some degree this must be true of us all. No man liveth unto himself and no man dieth unto himself. His influence will be felt and will continue through the years to come. This is a solemn thought. It should quicken us to greater zeal and carefulness in our lives that the influence we exert be for good and not for evil.

It is said by many that prohibition in Georgia is largely due to the labor of Sam Jones. He was one of rum's greatest enemies. He died October, 1906, but his influence against the liquor traffic did not die, it rolled onward, onward, onward until the cause to which he dedicated his life prevailed.

We pass through life perhaps unconscious of the influence our associates and environment are exerting upon us, not realizing that these are largely shaping our destiny. We speak of self-made men but, strictly speaking, there are none. Our speech, our actions, our ideals are largely determined by our associates and our environment. A cross and scolding mother or father will find the children manifesting the same temperament. An industrious and careful farmer will influence others to give the time and attention needed to their plantations. A minister that is faithful and prompt in attending his meetings will influence others of his flock to be there always and on time. One faithful and zealous member in the church is a living coal which may kindle a flame that will bring to the church a glorious

revival. These are influences for good; if our influence be evil it will be just as great or greater in the opposite direction.

Had you ever stopped to consider that you are some person's ideal? You may be; you doubtless are. I well remember one of my first teachers in school. For years that woman was my ideal. She lifted me to "higher ground" and created in me a thirst for knowledge that finally enabled me to be a teacher. How careful we should be that in influencing others our influence is for good; that in leading we shall lead to higher ideals and nobler attainments in life.

We are told of a little clock in a jeweler's window in a certain western town, that stopped one day for half an hour at fifteen minutes of eight. School children noticed the time and stopped to play; people hurrying to the train looked at the clock and walked leisurely; professional men, due at their offices at eight o'clock, seeing the time indicated by the clock, stopped to talk a few minutes with one another; men and women on their way to their work at the factory and in the stores noted the time and lingered longer in the sunshine, and all of them were late because the little clock in that jeweler's window had stopped. These people had never known before how much they had depended upon that clock until it had led them astray.

Many are just as unconsciously depending upon others as these people were upon that clock. We may not be conscious of our influence; we may think we have none, but every act of our lives is exerting an influence upon those about us. If we go astray in one single act it will have an influence to lead others astray. We are exerting an influence, in some degree, upon all with whom we come in contact. It is not a question of whether or not we desire to do so, whether we will or will not; the only question is, what is that influence? what shall that influence be?

The sweet fragrance of the flowers may be perpetually wafted on the breeze and yet the flowers are unconscious of their sweetness. The light of the lamp is going out in all directions dispelling the darkness, and yet it has no knowledge of what it is doing. A magnet does not act from volition; yet it continually draws objects unto itself. These are but illustrations of how man is continually exerting

an influence upon those about him, even though he may be altogether unconscious of it. —**Elder William H. Crouse**, From "*What is Truth?*" 1918.

NEWS NOTES

APPOINTMENTS AT WAUKEGAN

The Lord willing Elder Sammy Bryant will be with *Mt. Zion* Primitive Baptist Church, Waukegan, Illinois over the 5th weekend, Oct. 28 & 29, 1995. Services are scheduled to begin on Saturday at 10:30 AM and continue through evening services. Lunch and dinner will be served. Sunday service will also begin at 10:30 AM, with lunch served. For directions or other info call—**Sister Leta Dunn**, Ph. (708) 244-0946.

CHANGE OF MEETING PLACE

Washington Primitive Baptist Church, Washington, D.C., is selling its building located at 6804 Braddock Road, and the church now meets the 2nd, 4th and 5th Sundays in the **Bethel** Church building at 9101 Leesburg Pike (Rt. 7) in Vienna, Va.

SUBSCRIPTION OFFER

Until further notice all **NEW** subscribers to the A&M will only have to pay half the regular subscription rate. The other \$5.00 will be paid by one of our generous readers. **This offer applies only to new subscribers, not to renewals.** It provides an excellent opportunity for many of our readers to introduce the paper to some friend or loved one. Please send all subscriptions, donations and changes of address to:—**Mr. Samuel J. Baggarty—1141 Elm St.—Front Royal, Va. 22630.**

OBITUARY

BROTHER WILLIAM M. BELL

Brother William Marion Bell (81) passed suddenly from this world on Aug. 27, 1995. He was born in Waverly, Tennessee to the late James Walter and Julia Ann Rushton Bell. He was married to the late Sister Eugenia Woods Bell. He lived most of his life in Humphreys County. He was a retired farmer.

Survivors include a son, William A. Bell of Lewisburg; two brothers, Leonard E. Bell and Loyd Bell both of Waverly; three sisters, Hazel Few of Dickson, Estelle Davis of Hartsville, SC and Edith Moore of Waverly; one grandchild and one great-grandchild.

He joined the *Buffalo* Primitive Baptist Church in April, 1962 and was a very active member until recently when he began having health problems. He was ordained as a deacon in Sept., 1962 and also filled appointments preaching at our church for several years. Although he will be sorely missed we are satisfied that Brother Bell is now rejoicing in the presence of our Lord Jesus Christ.

Funeral services were held Tuesday, Aug. 29, 1995 in Waverly by Elder T. L. Webb, Jr. He was buried in McKeel Cemetery.

Submitted by *Buffalo* Primitive Baptist Church, **Elder Ray Churchwell**, Pastor, **Brother Joey Chessor**, Assistant Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

John E. Utz, Va., \$5.00; L. E. Farley, Md., \$20.00; Cleora Koch, Ill., \$10.00; Michael Turner, Va., \$25.00; Mary Dale Olinger, Va., \$10.00; Elder Vernon & Sis. Mary Booth, W. Va., \$10.00; Mr. & Mrs. Jerry Hancock, Ga., \$5.00; Alice L. Frey, Pa., \$15.00; Coleman Crocker, Ala., \$10.00; Elder Ray & Sis. Carolyn Churchwell, Tenn., \$15.00; Elder Ralph Culy, Ind., \$20.00; Mary Lee Olinger, Va., \$5.00; Janet Ford, Va., \$5.00; Senora C. Keith, Va., \$10.00; Helen and Johnnie Huffman, Va., \$5.00; Mary Griffin, N.C., \$5.00; Brother Warren Wilson, Va., \$10.00; Marie Pendleton, W.Va., \$5.00; Eric T. Naschold, Jr., Va., \$10.00.

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Sister Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '96

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '96

MARTINSBURG - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '96

MILL CREEK - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '96

NORTH FORK - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (540) 338-5531. May '96

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '96

THIRD SUNDAY

HAWKBILL - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '96

MT. BETHEL - Three Churches, W. Va. Services 1st and 3rd Sundays at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '95

SHILOH - Kimball, Neb., From the stoplight in Kimball go North on Hwy. #71 fourteen miles and two miles West on gravel road; Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt., Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Dorothy Huffman, Clerk, HC 84, Box 54, Potter, Neb. 69156-9404, Tel. (308) 235-2729. Oct. '95

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118. Mrs. Marie Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (540) 635-4718. July '96

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.: Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734. Tel. (540) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968. Tel. (540) 985-7409. July '96

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles. turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road). turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m.. Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April '96

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186. Tel. (540) 347-3538. Mar. '96

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (540) 465-8484. May '96

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June '96

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 743-3211. Dec. '96

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '95

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd, 4th and 5th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '95

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '96

