
Shield of Faith

A Primitive Baptist Publication

February 2007

The Lamb of God

“And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?” (Genesis 22:7).

Isaac had doubtless worshipped with his father Abraham and recognized the importance of the lamb for sacrifice. He had likely observed many times his father’s going to the flock to pick the lamb for sacrifice, carefully selecting the very best. Abraham would have cautiously examined the lamb to be sure there were no blemishes. His father had prepared the fire and the wood, but Isaac saw no lamb. The absence of the sacrificial lamb would have been out of the ordinary, to say the least.

In effect, every sacrifice offered by the patriarchs and under the law asked, “Where is the lamb?” They offered a lamb, while looking for *The Lamb*. “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” (Hebrews 10:1). Those sacrifices looked forward to the true Lamb that *could* “make the comers thereunto perfect.”

“And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together” (Genesis 22:8). Abraham’s words, inspired by the Holy Spirit, have a wealth of meaning. His answer tells us that God was the One who would *provide* the lamb, and it also made known the fact that the lamb was *by Himself*. God alone could supply that which would satisfy Himself. And, the “lamb” was not only provided *by* God but it was also *for* God. Before blessing could flow forth to men the claims of Divine holiness and justice must be met. Finally, the passage is not “God Himself will provide a lamb,” but “God will *provide Himself* a lamb.” God

would not only *provide* the lamb, He would *be* the lamb.

Through the ages, millions of lambs were sacrificed to God, in which was “a remembrance again made of sins every year” (Hebrews 10:3). Those lambs served to remind Israel of their sins, and caused them to look for the Lamb of God, Who could take away their sins. “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins” (Hebrews 10:1-4).

God’s provision for Abraham that day was a *ram*, for the Lamb was yet to come. By faith’s eye, Abraham was blessed to see the Lamb of God and greatly rejoiced. “Your father Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56).

John the Baptist would have the blessed privilege to declare, “...Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

John, pointing to Christ, calls him emphatically, *the* Lamb of God. This word “the” has great force in it, not only to set forth the worthiness of Christ, and so to distinguish him from *lambs* which were a symbol of him, those offered daily in the tabernacle and temple, and especially the paschal lamb, which were only the types and representatives. He is called *the* Lamb also to remind us of the prophecies of Isaiah and others. All the lambs which had been hitherto offered had been furnished by men: this was provided by GOD, as the only sufficient and available sacrifice for the sin of God’s elect.

“Forasmuch as ye know that ye were not

redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot” (I Peter 1:18-19). The animal that was offered in the Jewish sacrifices was to be without blemish. It could not be lame, or blind, or diseased. There must be no defect. It indicated that those who offered to God must give the best he had. It also pointed to the perfection of Jesus Christ, the great atoning sacrifice. God’s requirement for a lamb without blemish was to impress upon them the evil of sin, the necessity of an atonement, and a perfect sacrifice.

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself” (Hebrews 7:26-27). The Levitical high priests offered first for their own sins, and then for the people’s sins, and the offering was repeated often, a token of their insufficiency and imperfection. Jesus Christ, our great High Priest, had no sin of his own to expiate. He offered *Himself* in sacrifice for our sins. Once upon the cross, He offered a sacrifice abundantly sufficient to take away sin. He offered “a lamb without blemish and without spot” - *Himself*.

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Revelation 13:8) Worshippers of the beast were those whose names are not written in the book of life of the Lamb. That is, of the Lord Jesus--the Lamb of God. The Lamb is said to be “slain from the foundation of the world.” The intention to give him for a sacrifice was formed then, and that it was so certain that it might be spoken of

(Continued on page 2)

The Lamb of God

(Continued from page 1)

as actually then occurring. The Lamb was foreordained, before the foundation of the world, to redeem his people by his blood.

Man's rebellion and fall did not take God by surprise. God, foreseeing the fall and ruin of man, appointed the remedy that was to cure the disease. His remedy for sin was not an after thought. It was not commenced in time. The purpose was far back in eternity. Christ was ordained and appointed to redeem and deliver His chosen, before mankind was. Thus, redemption is by God's grace. Before the first man walked on the earth, indeed before the earth was, God's grace abounded to His chosen people. He provided "*Himself* a lamb."

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Jesus is the true Lamb or Sacrifice required and appointed by God, of which those offered daily in the tabernacle and temple, and especially the Passover lamb, were only the types and representatives. In three essential respects, the Lamb of God differed from those by which He was represented. First, He was the Lamb of God; the others were of man's provision. Second, He made atonement for sin: He carried sin away in reality, the others only representatively and ceremonially. Third, He carried away the sin of the world of His elect "out of every kindred, and tongue, and people, and nation" (Revelation 5:9), while the other was offered only on behalf of the Jewish people alone.

The word *taketh*, in "which taketh away the sin of the world," is in the present tense, and signifies a continuous act, for the Lamb rightfully has this power both now and forever to take away the sins of the elect. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:24-26).

"These shall make war with the Lamb,

and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Revelation 17:14). Satan and the forces of evil have always fought against Jesus and his kingdom, and shall continue to do so as long as the world stands. Ultimately the Lamb shall overcome them. They shall never be able to overcome the saints nor extinguish the true religion. "The gates of hell shall not prevail against" the Lamb or His church, for he is "Lord of lords, and King of kings" (Matthew 16:18, Revelation 17:14). He has supreme power over all the earth, and all kings and princes are subject to his control. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:15-17).

Revelation 17:14 speaks of the victory of the Lamb over all His enemies. Also mentioned are those who are with Him, "...and they that are with him are called, and chosen, and faithful." The implication is that those with Him shall share His victory. Those that are with the Lamb-the called, the chosen, and the faithful- shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and Deliverer. A believer's strength lies in Christ, and not in himself; all his power for victory over sin, all his power for victory over suffering, is from Christ, and is to be attributed to Christ. The strength of every saint, indeed, the whole host of saints, lies in the Lord of hosts.

"Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37). In "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" (Romans 8:35) believers are more than conquerors. They are not only victorious over all enemies, but also stronger in faith and knowledge because of the struggle. Far from being separated from the love of Jesus, the saints are in times of persecution driven closer to their Lord, so that they enjoy yet sweeter communion with him. "But thanks be to

God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:57).

In Revelation 5:8-14 John records the song of redeeming love, made possible through the atonement and righteousness of Christ. He Who has died is worthy of all honor, glory, praise, blessing, and obedience, which people can give Him. He has accomplished what no other being in the universe could.

He redeemed His church, scattered over the entire world, from sin, death, and hell, unto God, to serve Him, and to live forever with Him, and that with no less price than His own blood. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name"

(Philippians 2:8-9). God "hath highly exalted him" with a particular end in view:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Philippians 2:10). Ultimately, every creature will bow before the Lamb, either willingly, or by constraint. What a blessed privilege it is for the redeemed to say with a loud voice, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever (Revelation 5:13).

In Revelation 14:6-7, John wrote, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Is it not a strange thing that one who had seen the Lamb of God so clearly would need an admonition to "Fear God, and give glory to him," and to "worship him that made heaven, and earth, and the sea, and the fountains of waters"? It is inconceivable that a child of God could see the Lamb and not fear, give glory, and worship Him. Yet, sin often dims our view of Him and we are prone to forget all that He is to us. May God ever allow us new opportunities to "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Bible Quiz

Kings are influential in shaping the history of their nations. Match each king with the proper statement about him.

1. Built an altar, asking that a plague end
2. Carried Judah and Jerusalem into Exile
3. Built the Temple
4. Reigned three months
5. Had Fifteen years added to his life
6. His hand "dried up"
7. Made a covenant before the Lord
8. Had youngest children of Bethlehem slain
9. Fell through his upper chamber
10. Gave decree to rebuild Temple
11. Threw a javelin at David

- a. Jeroboam, 1 Kings 13:4
- b. Ahaziah, 2 Kings 1:2
- c. Solomon, 2 Chronicles 7:11
- d. Darius, Ezra 6:1,8
- e. David, 2 Samuel 24:25
- f. Hezekiah, 2 Kings 20:5-6
- g. Josiah, 2 Chronicles 34:31
- h. Saul, 1 Samuel 18:10-11
- i. Nebuchadnezzar, 1 Chronicles 6:15
- j. Jehoiachin, 2 Kings 24:8
- k. Herod, Matthew 2:16

Answers on page 4.

Gathering of Saints

The spring *Gathering of Saints* will be held on March 2-3, 2007 at the Providence Primitive Baptist Church of Tallassee, Alabama, the Lord willing.

Services will begin at 1:00 PM Central time on Friday and continue through the afternoon. Dinner will be served at the church at about 5:30, followed by the evening worship service.

Saturday services will begin at 9:00 AM and continue through noon. The meeting will conclude with lunch and a time of fellowship following.

Speakers for this meeting are selected at the meeting, so all ministers should come expecting to preach.

We encourage you to attend this meeting and pray that the Lord will bless. For more information or directions to the church, you may contact the pastor, Elder Marvin Paulk, at (334) 541-2371 or Elder Greg Phillips at (423) 875-3652.

THE DEVIL SINNED from the beginning; was the first sinner, and therefore sin is called his work. The Devil is a liar, a deceiver, and a sinner. But Jesus destroyed his lying, by speaking the truth; his deceit, by sincerity; the sin which he introduced, by holiness of life, and by suffering for sin; bearing sin in his own body on the tree, and thereby making an end of sin in one day.

-Elder John Leland (1814)

HE SHALL FEED HIS FLOCK

"HE SHALL FEED HIS FLOCK like a shepherd; he shall gather the lambs with his arms and carry them in his bosom, and shall gently lead them that are with young." Why all this care? Because he, as a "good shepherd, giveth his life for the sheep." Therefore, "they shall not be tempted above that they are able to bear." "Neither shall any weapon formed against them prosper." "Nor shall any ravenous or destructive beast be in their way." "He will give power to the faint among them, and to them that have no might he will increase strength." Every class is considered. The weak and fainting, the little lambs and those that are with young-all are named. He is a fit person to guide his flock through this desert: 1. Because "he gave his life for the sheep." 2. He knows all their foes, both within and without, "for in him are hid all the treasures of wisdom." 3. "He has all Power in Heaven and the earth in his hands." 4. He himself has passed all the way before them, and it is written of him, "he shall save his people from their sins." Mark the words: "He shall save his people;" and who dare say, "he may fail in any instance?" In view of this, David could say, "The Lord is my shepherd. I shall not want. He restoreth my soul; yea, though I walk through the valley of the shadow of death, I will fear no evil. Thou annointest my head with oil; my cup runneth over; surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." Psalms, 23rd.

The very grounds on which this was said was, "He is my shepherd." As such he died for me, therefore I will fear no evil. He died for me; poor, unworthy me. "Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever." All this, because he is my shepherd. Blessed shepherd is this who has the care of saints. "He will not suffer thy foot to be moved." "He that keepeth thee will not slumber. Behold! he that keepeth Israel will not slumber nor sleep." Oh, Christian! thou for whom Jesus gave his very life; thou, also, who art passing through tribulation, tempted, tried, fainting, weak, often exclaiming: "When I would do good, evil is present with me;" oft crying: "Oh! Wretched man that I am, who shall deliver me from this body of death?" Don't forget it; God, your keeper, never sleeps nor slumbers.

- from James H. Oliphant, "Nature and Object of Christ's Death," *Final Perseverance of the Saints* ch. II (1878).

THE DARKNESS AT CHRIST'S DEATH was nature's sympathy with her suffering Lord. As the glory of the Lord shone around the scene of His birth (Luke ii. 9), so a pall of darkness was fitly spread over His dying scene. Amos (viii. 9) predicted that the sun would go down at noon, and the earth be darkened in the clear day. The darkness might precede and accompany the earthquake that took place on the same occasion; for darkness almost nocturnal, arising from sulphureous vapors, often precedes an earthquake. Both the darkness and the earthquake at Christ's crucifixion were no doubt supernatural.

- from C. B. & Sylvester Hassell, *History of the Church of God* (1886)

THE GREAT REVIVAL

FROM A SERMON DELIVERED ON
MARCH 28TH, 1858
BY C. H. SPURGEON

My soul has been made exceedingly full of happiness, by the tidings of a great revival of religion throughout the United States.

Some hundred years, or more, ago, it pleased the Lord to send one of the most marvellous religious awakenings that was ever known; the whole of the United States seemed shaken from end to end with enthusiasm for hearing the Word of God; and now after the lapse of a century, the like has occurred again. The monetary pressure has at length departed, but it has left behind it the wreck of many mighty fortunes. Many men, who were once princes, have now become beggars, and in America, more than in England, men have learned the instability of all human things. The minds of men, thus weaned from the earth by terrible and unexpected panic, seem prepared to receive tidings from a better land, and to turn their exertions in a heavenly direction. You will be told by any one who is conversant with the present state of America, that wherever you go there are the most remarkable signs that religion is progressing with majestic abides. The great revival, as it is now called, has become the common market talk of merchants; it is the theme of every newspaper. even the secular press remark it, for it has become so astonishing that all ranks and classes of men seem to have been affected by it. Apparently without any cause whatever, fear has taken hold of the hearts of men, a thrill seems to be shot through every breast at once, and it is affirmed by men of good repute, that there are, at this time, towns in New England where you could not, even if you searched, find one solitary unconverted person. So marvellous — I had almost said, so miraculous — has been the sudden and instantaneous spread of religion throughout the great empire, that it is scarcely possible for us to believe the half of it, even though it should be told us.

Now, as you are aware, I have at all times been peculiarly jealous and suspicious of revivals. Whenever I see a man who is called a revivalist, I always set him down for a cipher. I would scorn the

taking of such a title as that to myself. If God pleases to make use of a man for the promoting of a revival, well and good; but for any man to assume the title and office of a revivalist, and go about the country, believing that wherever he goes he is the vessel of mercy appointed to convey a revival of religion, is, I think, an assumption far too arrogant for any man who has the slightest degree of modesty.

And again, there are a large number of revivals, which occur every now and then in our towns, and sometimes in our city, which I believe to be spurious and worthless. I have heard of the people crowding in the morning, the afternoon, and the evening, to hear some noted revivalist, and under his preaching some have screamed, have shrieked, have fallen down on the floor, have rolled themselves in convulsions, and afterwards, when he has set a form for penitents, employing one or two decoy ducks to run out from the rest and make a confession of sin, hundreds have come forward, impressed by that one sermon, and declared that they were, there and then, turned from the error of their ways; and it was only last week I saw a record of a certain place, in our own country, giving an account, that on such a day, under the preaching of the Reverend Mr. So-and-so, seventeen persons were thoroughly sanctified, twenty-eight were convinced of sin, and twenty-nine received the blessing of justification. Then comes the next day, so many more; the following day, so many more; and afterwards they are all cast up together, making a grand total of some hundreds, who have been blessed during three services, under the ministry of Mr. So-and-so. All that I call farce! There may be something very good in it; but the outside looks to me to be so rotten, that I should scarcely trust myself to think that the good within comes to any very great amount.

When people go to work to calculate so exactly by arithmetic, it always strikes me

they have mistaken what they are at. We may easily say that so many were added to the church on a certain occasion, but to take a separate census of the convinced, the justified, and the sanctified, is absurd. You will, therefore, be surprised at finding me speaking of revival; but you will, perhaps, not be quite so surprised when I endeavor to explain what I mean by an earnest and intense desire, which I feel in my heart, that God would be pleased to send throughout this country a revival like that which has just commenced in America, and which, we trust, will long continue there.

THE SPOTLESS LAMB SACRIFICED pointed to the immaculate Lamb of God. In the purity of his life and character he stands as the antitype of the unblemished lamb offered in the Passover. No guile was found in his mouth, no blemish stained his life. He was holy, harmless, and separate from sinners. The thorough roasting of the lamb was figurative of the extreme suffering endured by our blessed Saviour when he was sacrificed for us. The lamb was roasted whole. It was not cut into parts. It is stated that not a bone of it was to be broken. The same is said of the body of our Lord. The application of the blood to the doorposts of the houses points to the application of the "blood of sprinkling" to the hearts and consciences of those who are born again. As this secured all the Israelites from the destroying angel that passed over that night, and, entering the houses of the Egyptians, brought death to the first born of each family, so the blood of Christ, shed for many for the remission of sins, secures just that many from everlasting death and punishment.

The lamb was to be eaten, showing that Christ is the food of his people, who eat his flesh and drink his blood in a spiritual sense. It was to be eaten with bitter herbs, signifying the repentance, and contrition and deep sorrow of the Lord's people who are made partakers of his benefits. It was also to be eaten with unleavened bread; "in like

Answers to Bible Quiz

1-e; 2-i; 3-c; 4-j; 5-f; 6-a; 7-g; 8-k; 9-b; 10-d; 11-h

(Continued on page 7)

Devotions:

Daily Devotion

By Elder Bill Taylor

Ask-Seek-Knock

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7:7-8

There are few things in life worth having that come without some degree of persistence, or continuance in pursuing those things. The things that come too easily for us are sometimes looked upon as being less valuable than those things that our hearts desire and that we hope and plan for. Jesus spoke of things that the heart desires in the spiritual realm when He said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." While it is true that men have twisted these words to try to make them apply to natural things in life, Jesus did not deliver some formula for attaining health and wealth for His disciples; instead, He was showing them the greatest avenue that God's people have for attaining spiritual blessings and strength to sustain us as we walk in this life.

Ask. Most of us understand this concept. It is a method used by one who desires something to let the one who has that thing know that the first one would like to have it. In growing up, we were encouraged to ask permission from our parents to go outside the bounds of their established rules. If we desired a cool drink of water while in someone else's home, we were taught to ask. When we ask, we are recognizing that the thing we seek belongs to someone else; we are petitioning the owner for the use of whatever we are asking for. In spiritual matters, we understand that the blessings we seek belong to God; but He encourages us to ask for the things we need. We are also to seek. This implies a more diligent effort to find what we need. It may be hidden, as a treasure, and we need to dig through the layers that hide its use from us. Understanding God's word falls in this category. Do you desire to understand more of God's word? Seek it. Dig down deep and pursue the veins of gold that run throughout God's word. Lastly, we are to knock. There are sometimes doors that separate us from the blessings we desire. Jesus said to knock, implying that someone waits to open the door. We tried to train our children that they were never to simply walk in someone else's house without knocking and should wait for permission to come in. The house was not theirs and they should consider it a privilege to be in someone else's home. Asking, seeking, and knocking implies first a recognition that what is being pursued belongs to someone else. Second, it shows a diligence in pursuing what we have need of. The prayer of faith is the way we ask, seek, and knock. God treasures of grace and His door of mercy await each one who diligently desire the spiritual blessings that await each child of God.

I pray that we will ask, seek, and knock today as Jesus taught us to do.

Elder Bill Taylor Email: wa_taylor@yahoo.com

Web Site: www.primitive-baptist.org/

Hymns and Hymn Writers

Great Is Thy Faithfulness

Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds. Psalm 36:5

The author of this hymn, Thomas Obediah Chisholm, was born in a log cabin in Kentucky. At age 16, he began teaching school, despite the lack of his own education. He came to Christ at age 27 under the ministry of evangelist H. C. Morrison. But Chisholm's health was unstable, and he alternated between bouts of illness and gainful employment in which he did everything from journalism to insurance to evangelistic work. Through all the ups and downs he discovered new blessings from God every morning. The third chapter of Lamentations 3 became precious to him: "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Lamentations 3:22-23).

Thomas later admitted there was no dramatic story behind the writing of "Great is Thy Faithfulness." While serving the Lord in Vineland, New Jersey, Thomas sent several poems to his friend, musician William Runyan, who was so moved by this one that he prayed earnestly for special guidance in composing the music. Runyan was in Baldwin, Kansas, at the time, and the hymn was published in 1923 in Runyan's private song pamphlets.

"It went rather slowly for several years," Thomas recalled. Then Dr. Will Houghton of the Moody Bible Institute of Chicago discovered it, and would say in chapel, "Well, I think we shall have to sing "Great is Thy Faithfulness." It became an unofficial theme song for the Institute, and when Houghton died, it was sung at his funeral.

Still, it remained relatively unknown until popularized around the world by George Beverly Shea and the choirs at the Billy Graham Crusades.

Thomas spent his retirement years in a Methodist Home for the Aged in Ocean Park, New Jersey where he was frequently seen walking by the ocean and along town streets. Tom Rich, a resident of Ocean Park, recalls his pleasant demeanor as he dropped by the diner, sat on park benches, and fellowshiped with friends at Ocean Park's summer Bible conferences.

Thomas died in Ocean Park in 1960. During his lifetime he wrote 1,200 poems and hymns. In addition to "Great is Thy faithfulness," he is the author of the well-known "O To Be Like Thee," and the hymn, "Living for Jesus."

*Great is Thy faithfulness, O God my Father
There is no shadow of turning with Thee
Thou changest not, Thy compassions they fail not
As Thou hast been Thou forever wilt be.*

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

To show some of the difficulties under which the Baptist people so rapidly grew in the early settlement of America, I will give a sketch of Lewis and Joseph Craig and Aaron Bledsoe. These three had been indicted for preaching the gospel of the Son of God in the colony of Virginia. The clerk was reading the indictment in a slow and formal manner; when he pronounced the crime with emphasis: "*For preaching the Gospel of the Son of God in the colony of Virginia*" a plainly dressed man, who had just ridden up to the courthouse, entered and took his seat within the bar. He was known to the court and lawyers, but a stranger to the mass of spectators who had gathered on the occasion. This was Patrick Henry, who, on hearing of this prosecution, had ridden some fifty or sixty miles from his residence in Hanover county, to volunteer his service in their defense. He listened to the further reading of the indictment with marked attention. The first sentence which caught his ear was, "For preaching the Gospel of the Son of God." When it was finished, and the prosecuting attorney had submitted a few remarks, Henry arose, reached out his hand and received the paper and addressed the Court:

"May it please your worships, I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the King's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment three inoffensive persons before the bar of this Court, for a crime of great magnitude - as disturbers of the peace. May it please the Court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear a statement as if a crime, that these men whom your worships are about to try for a misdemeanor, are charged with - what?" - and continuing in a low, solemn, heavy tone, "For preaching the Gospel of the Son of God!"

Pausing, amid the most profound silence and breathless astonishment, he slowly waved the paper three times round his head, when, lifting his hands and eyes to heaven, with peculiar and impressive energy, he exclaimed, "*Great God!*" The exclamation - the action - the burst of feeling from the audience, were all overpower-

ing. Mr. Henry resumed:

"May it please your worships: There are periods in the history of man when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor's hand, and becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period, when our fathers left the land of their nativity for settlement in these American wilds- for *liberty* - for civil and religious liberty - for liberty of conscience - to worship their Creator according to their conception of Heaven's revealed will; from the moment they placed foot on the American continent, and in the deep embedded forests sought an asylum from persecution and tyranny - from that moment - from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free - free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subject this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to enquire once more, for what are these men about to be tried? This paper says, 'For preaching the Gospel of the Son of God.' *Great God!* For preaching the Gospel of the Savior to Adam's fallen race!" And in tones of thunder he exclaimed. "*What law have they violated?*" while the third time, in a slow, dignified manner, he lifted his eyes to heaven and waved the indictment around his head.

The Court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he appeared unconscious that his whole frame was agitated with alarm, while the judge, in tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration, "*Sheriff, discharge those men!*"

CHAPTER VII

CAMPBELLITES

The origin and a short sketch of the church sometimes called Christians or Disciples

Thomas Campbell, an ordained minister of the "Seceder Church of Scotland," left Ireland in 1807. He came to western Pennsylvania. His son, Alexander Campbell, a licentiate minister in the same "church," followed his father in 1809. He theological views of the Campbell's became "altered and liberalized, and regarded by many as both novel and objectionable; hence they and the few who at first sided with them formed an isolated congregation, called The Christian Association, at Brush Run, Washington County, Pa., in 1811."

Their special plea was to restore the apostolic Christianity, and, becoming satisfied that immersion was the only scriptural baptism, both father and son and the majority of their members were immersed, in 1812, by Elder Loos, a Baptist minister. They soon began to advocate that immersion was the essential part of regeneration or the new birth, without which ordinance there was no pardon or salvation.

On account of this doctrine the Baptist people withdrew fellowship from the followers of the Campbell's, and the latter then constituted themselves into a separate body, that have called themselves "Disciples of Christ," and afterwards some who were more aggressive called themselves "Christians," but have been generally known by writers as "Campbellites."

DEAR BRETHREN, AS WE LOVE JESUS, let us love the church and one another, and walk worthy, O turn your hearts from the world and let us look upon the cross and be filled with sympathy for our bleeding Saviour; and then with emotions of love, let us be crucified to the world and seek to imitate our loving obedient Lord. Thus we shall suffer and sup with Jesus, and encourage or edify one another in love.

- from Moses D. Denman,
Religious Writings of Moses D. Denman (1907).

The Prosperity of Zion

Written by John R. Daily

ZION'S ADVOCATE - October 1899

In the history of the Old Baptist church in America, we think her prospects for growth were never brighter than they are now. It is true that coldness and declension prevail in places, but in a good sense the grand old church is being favored with reviving showers. While there are some sectional disturbances and petty controversies, yet the churches are generally a unit, and an effort is being put forth to "keep the unity of the spirit in the bonds of peace." The ministry seems to be united in laboring together for the upbuilding of the cause. From different parts of the country come the heart cheering tidings of the Lord's little ones coming into the fold of Christ. The Lord is to be praised for all this, for all our blessings come from him. The object of this article is to address the ministry and the laity in an exhortational way.

We appeal to the ministry first. Do you not know, dear brethren, that the divisions that arise in Zion, and disturb the peace of her children, are generally caused by leading preachers? Instead of peacefully and faithfully preaching Jesus to his people, and feeding the lambs on the sincere milk of the word, some are found striving about words to no profit, and thus they disturb and separate the inhabitants of Zion. Some seem not to be satisfied with what God has revealed in his word, and so they undertake to dive into matters unrevealed, and rant and snort as they hear some calling them smart, while the children that should be fed are left without a morsel of the word of truth. Jealousy rankles in the bosoms of some as they think others receive more attention than they do, and this soon manifests itself in outward signs to the wounding of many whose hearts are in the cause. Brethren, we all know that such things ought not to be. Put away such propensities and let us study more earnestly and zealously the good word of the Lord, equipping ourselves for the labor that is before us. Let us make no compromise with error, but let us strive for peace on the simple truth of the gospel. Instead of tearing each other down, let us labor to build each other up. Behold, the fields are white, ready to har-

vest! How few the laborers are! While we should pray for more laborers, we ought not to idle our own time away. Around all our churches there are children to be gathered in. At our meetings are dear ones to be fed who are hungering for the pure word of truth. Upon beds of affliction, many are lying who need to be visited, who are longing for words of comfort. Not for the sake of filthy lucre or greedy gain, but for the Lord's sake let us do with our might what our hands find to do. We should not exalt ourselves over the flock as tyrannical rulers for the Lord has called us to be servants of the flock. We should strive to cultivate a meek and patient disposition. We may suffer hardships and privations, but such has ever been the lot of the Lord's faithful ministers, and surely we are no better than others who have suffered the same trials before us. In the labors of nearly a quarter of a century we have learned that there are tribulations along the way. Being poor financially, we know what it is to spend sleepless nights and toilsome days in planning and striving to support a large family, at the same time bowing under the weight of that duty which calls us from a dear home to serve in the Master's vineyard. Tears come uncalled to our eyes as we fail to fully express what we are sure many of our dear readers can understand though it be not expressed. How we ought to love one another as ministers of a gospel that the world frowns upon!

Now to the brethren and sisters in the churches we beg leave to write. Are you in real earnest when you say you are anxious about the prosperity of the church? When your meeting day comes are you always there? Or do you stay away because your business interferes? If your business is in the way of your religious duty, you had better seek some other business. Let us tell you how your pastor feels for we know. When he arrives at the church and sees you are not there, if you are a faithful member he thinks you must be sick, or in some other way unavoidably detained. But if you have been known to neglect your church meetings he feels so sad to think that you care no more for your church privileges, and no more for him and his preaching, than to allow frivolous things to keep

you from the house of God. His heart is sad as he opens the dear old book to select a text or read a lesson. He thinks that he may be in the way and may be the real cause of your slothfulness. On Sunday perhaps you are there, but he thinks if you had something else to do you would not be there, and so your presence is but little real comfort to him after all, and it is a great miracle if you take any comfort from it yourself. Awake from your lethargy and don't make the excuse that you cannot devote just one work day in a whole month to the Lord's service. Such an excuse is a flat contradiction to the profession you have made and the faith you claim to possess.

If any in the church are gifted with exhortation, encourage and cultivate the gift. Speak often one to another, pray with and for each other, singing and making melody in your hearts to the Lord. Then don't forget your faithful pastor. Pray for him, speak encouragingly to him, arid look after his temporal needs. As he sows to you spiritual things let him reap of your carnal things. This is your duty as taught. May the Lord bless you all.

J. R. D.

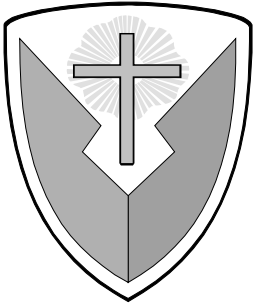
Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching (Hebrews 10:25).

THE SPOTLESS LAMB SACRIFICED (Continued from page 4)

manner are Christ's disciples cautioned against the leaven of malice, and of the Pharisees, which is hypocrisy." As they ate the lamb they were to be dressed for traveling; we are likewise to be on a journey, thus declaring ourselves to be "strangers and pilgrims on the earth."

Christ is not ashamed to call them brethren whom he is engaged to bring to glory, for he has atoned for all their sins by the shedding of his own blood, and he takes away their stony hearts and gives them hearts of flesh. in his sweet fellowship.

- from John R. Daily,
"Fellowship With Christ"



Shield of Faith
Elder Greg Phillips, Editor
807 Ashwood Lane
Chattanooga, TN 37415

The *Shield of Faith* is available without charge to any who request it. Request for subscriptions or donations should be directed to the editor at the above address.

«Title» «First Name» «Last Name»
«Address»
«Address 2»
«City,», «State» «zip»

And let us consider one another to provoke unto love and to good works, Hebrews 10:24

The Assault on Fellowship

by T. Austin-Sparks

There are few matters which go to the heart of the Lord's testimony more than the matter of fellowship between the Lord's people... and especially where there is particular responsibility for His testimony. The drive of the enemy and all his subtle and diabolical wit, as well as his pressure and his misrepresentations, will be directed toward destroying that relationship of fellowship. He will seek somehow to divide believers and to get in between.

And if you are not careful, you will resolve all such matters into merely natural problems and say: "Well, it is incompatibility of temper! So-and-so is made this way, and the other person is made that way; you can never blend people who are so different in temperament and outlook!"

If you allow a conclusion of that kind, your testimony is gone; you may as well abandon your position in the Lord and go and scour the world for people who in everything see eye to eye. Does it mean that the Lord's work, as entrusted to two or three or more together in one place, can only continue in so far as these children of His are able at all times to get on with one another on a natural basis? The Lord help His work if that is what is required.

We have to look deeper than that. This drive on fellowships and relationships is Satanic. There may be ground - there may be human elements - but those concerned should take this attitude toward one another: The Lord's testimony is bound up with our oneness; the devil will do everything he can to destroy that... and to strike a blow, therefore, at the testimony! You and I are going

to be one in the Name of the Lord and stand our ground against the enemy!

There we have something altogether different from the attempt to get on with one another on a natural basis; we have a dynamic for fellowship. We have to get on with one another in the Name of the Lord, or else the Lord's testimony is not established. There is something much bigger than a natural or human situation to be dealt with. When we realize that back of what may truly be natural difficulties there is always something else at work... and that therefore we must keep these natural things in the place of the Cross and stand together against the enemy, we will get through. But we will never do so by spending a lot of time trying to adjust ourselves to one another... and seeing how far we can work together.

Standing shoulder to shoulder against the enemy who is assailing fellowship, we will find the way of triumphant fellowship. Come down on the natural level, and the enemy will soon make terrible havoc of the whole relationship.

Remember then that all these things which sometimes seem to be so natural are in principle deeper down, and the activity of the enemy is behind them in his seeking to circumvent that gain, that advance, that increase, that attaining unto dominion... and he must be withstood in these matters.

*First published in "A Witness and A Testimony" magazine,
Jan-Feb 1937,*