
Shield of Faith

A Primitive Baptist Publication

February, 2008

The Church Is...

...Apostolic

Continued from last month

The seventh mark of the apostolic church was that, although there were a few exceptions, the members were generally poor, obscure, unlearned, afflicted, despised, and persecuted. John the Baptist, although greatest among those that are born of women, and filled with The Spirit from his birth, dwelt in the wilderness of Judea, was clothed with camel's hair and a leathern girdle, like the ancient prophets, and ate locusts and wild honey; and he was finally imprisoned and beheaded. The Lord Jesus Christ, though the Creator, upholder, and possessor of all things, yet, as The Son of man, was poorer than the foxes and birds, and had not where to lay His head; He lived nearly all His earthly life obscurely in an obscure province of the Roman Empire; He was unlearned in the wisdom of the schools; He was a man of sorrows and acquainted with grief, despised and rejected of men, smitten of God, forsaken by nearly all His followers, and put to shameful and agonizing death on a Roman cross by the malice of His own Jewish country men. He told His apostles that He sent them forth as sheep among wolves; that, as the world had hated and persecuted Him, so it would hate and persecute them; that the time was coming that whosoever should kill them would think that he was doing God service. And it is generally believed that all the apostles, except John, were put to death. The most of them were illiterate fishermen, and no one except Paul was furnished with much human learning. To the poor cripple at the gate of the temple Peter said, "Silver and gold have I none." Paul worked with his own hands for his necessities. James says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He has promised to them that love Him?" Paul says to the church in the wealthy city of Corinth: "ye see your calling, brethren, how that not many wise man after the

flesh, not many mighty, not many noble (are called); but God has chosen the foolish things of the world confound the wise; and God has chosen the weak things of the world to confound the things that are mighty, and the base things of the world, and things which are despised, has God chosen, and things which are not, to bring to naught things that are, that no flesh should glory in His presence."

The eighth mark of the apostolic church was the fraternal equality, the essential priesthood, of all the members, in accordance with which fact they chose to office among them those of their number whom they perceived to be already qualified thereunto by the Spirit of God—there being but two classes of officers, Bishops, or Elders, or Pastors, and Deacons; the fraternal equality of all the members involving the fraternal equality of the ministry. All the members were received upon credible profession of their being children of God, heirs of God and joint heirs with Christ, born of the same divine Spirit, branches of the same heavenly vine, members of the same mystical body, made by Christ kings and priest unto God, a royal priesthood, a chosen generation, a holy nation, a peculiar nation, living stones built up a spiritual house, a holy priesthood to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. Their right to choose their own officers has been shown under the fifth mark. The only classes of distinct and permanent officers in the church were Bishops and Deacons (Phil. 1:1; 1 Tim. 3:1-3). The apostles were extraordinary foundation officers (Matthew 16:18; 1 Cor. 3:10-11; Eph. 2:20; Rev. 21:14), princes sitting upon twelve thrones, judging the twelve tribes of Israel (Isa. 32:1; Matthew 19:28). The qualifications of an apostle were a special commission from Christ in person (Matthew 10:5; Gal. 1:1) an actual sight of Him in the body after the resurrection (Acts 1:22-23; 1 Cor. 9:1); the power to work miracles, and confer the ability upon others to work miracles (Matthew 10:8;

Acts 8:14-17; 19:6); and the authority to teach with inspired infallibility (Matthew 16:19; 19:28; John 16:13; 20:23). In their carefully preserved writings they are their own successors; and both scripture and reason inform us that others, "who say they are apostles, are liars" (Rev. 2:2). Modern scholarship has thoroughly demonstrated to every candid mind the utter baselessness of all claims, whether papal or episcopal, scriptural or historical, to authoritative succession from the apostles. These claims are founded upon deplorable perversions of scripture and forgeries of history. Every spiritual, nay, every intelligent and unprejudiced mind, will be entirely convinced of the unscripturalness of such claims by a simple reference to the scriptures adduced to sustain them (Matthew 16:18-19; Luke 22:32; John 21:15-17; 20:21; Matthew 28:18-20; Rom. 10:15; 2 Cor. 5:20; 2 Tim 1:13-14; 2:2; Titus 1:5; 2 John 9-10; Jude 3; Rev. 1:20), especially after learning that nothing in this world is more certain, as admitted by all scholars of today, that the terms "Bishop" and "Presbyter" or "Elder" and "Pastor" are in the new testament perfectly interchangeable or synonymous, designating but one class of church officers, the ministry of the word, without the slightest difference of order or rank; and that even the apostles called themselves "Elders" (Acts 20:17,28; Phil. 1:1; 1 Tim.3:1-13; 5:17-19; Titus 1:5-7; 1 Peter 5:1-3; 2 John 1; 3 John 1; 2 Tim 1:6 compared with 1 Tim.4:14).

The ninth mark of the Apostolic church was the possession of a humble, God-called and God-qualified ministry. The qualifications laid down in the new Testament for a gospel minister are that he must be a regenerated, Christ-loving, God called and God qualified man—kind, gentle, humble, quiet, firm, virtuous, upright, just, sober, temperate, unselfish, not covetous, well-proved, exemplary, of good repute, sound in doctrine, able and apt to teach, and divinely impressed with the work of the ministry, not for ambitions or

(Continued on page 2)

The Church Is...

(Continued from page 1)

sordid ends, but for the good of men and the glory of God (Gal. 1; Eph. 3; 4:8-16; John 21:15-17; 16:13-15; Matthew 10:1-6; Rom.5:5; 2 Cor. 3:5-6; 1 Tim.3:1-7; 4:12-16; Titus 1:6-9; Acts 20:28; 1 Peter 5:1-4; 1 Cor. 9:16).

“The human heart,” says Mr. Schaff, “craves not a learned, letter writing, literary Christ, but a wonder working, cross bearing, atoning Redeemer, risen, enthroned in Heaven, and ruling the world; furnishing at the same time, to men and angels an unending theme for meditation, discourse and praise. So too, the Lord chose none of His Apostles, with the single exception of Paul, from the ranks of the learned; He did not train them to literary authorship, nor give them, throughout His earthly life, a single express command to labor in that way. Plain fishermen of Galilee, unskilled in the wisdom of this world, but filled with the Holy Spirit of truth and the powers of the world to come, were commissioned to preach the glad tidings of salvation to all nations in the strength and in the name of their glorified Master, who sits on the right hand of God the Father Almighty, and has promised to be with them to the end of time.” “Christ Himself grew up quietly and unnoticed in a retired Galilean mountain village of proverbial insignificance, and in a lowly carpenter shop, far away from the city of Jerusalem, from schools and libraries. He was independent of human learning and literature, of schools and parties (John 7:15). He taught the world as one who owed nothing to the world. He came down from Heaven and spoke out of the fullness of His personal intercourse with the great Jehovah. He was no scholar, no artist, no orator; yet He was wiser than all sages, He spake as never man spake, and made an impression on His age and all ages after Him such as no man ever made or can make.” His leading or representative Apostles were Peter, John, and Paul. Peter and John were “unlearned and ignorant men” (Acts 4:13); the first adjective here, *agrammatos*, means “without learning, unlettered, illiterate;” the second adjective, *idiotes*, means, “a private or common person, an unprofessional man or layman, an unskilled, ignorant, ill-informed man.”

The tenth mark of the Apostolic church was the fact that, while the ministry received voluntary help from the churches, they were not salaried, but labored them-

selves, more or less, for their own support. As already shown, the members were mostly from the middle and lower classes of society, such as fishermen, peasants, mechanics, freedmen and slaves; and as they were few and poor themselves, and each church had several Elders, it was hardly possible for them to furnish entire support to their Elders. Even “the Jewish Rabbis taught gratuitously, and derived their support from an honorable trade and from the free gifts of their pupils. The prevailing sentiment at the time of Christ favored a combination of intellectual and physical labor as beneficial to health and character.” Each Jewish child was taught some trade. Jesus was not only a carpenter’s son, but, until He entered upon His ministry at thirty years of age, a carpenter Himself (Matthew 13:55; Mark 6:3; Luke 3:23); then He gave all His time and strength to the cause of God, and for three years “His humble wants were more than supplied by a few grateful disciples from Galilee, so that something was left for the benefit of the poor” (Luke 8:3; Matthew 27:55; Mark 15:41; John 13:29). His charge to His Apostles, when He first sends them out, is, “Freely ye have received, freely give; provide neither gold nor silver nor brass in your purses, for the workman is worthy of his meat” (Matthew 10:8-10). Those whose hearts were opened of the Lord would gladly receive and entertain them in their houses (Matthew. 10:12, 13; Acts 16:14, 15).

“Disinterestedness is one of the most needful and beautiful ornaments of him who proclaims the free, unmerited grace of God, and exhorts men to seek first of all the everlasting blessings of the kingdom of Heaven.” The ministry were not to turn the work of preaching into a common trade, stipulating beforehand for a regular and fixed salary, and, like a worldly hireling, preaching for filthy lucre’s sake, and, like such a one, when the price is not paid, fleeing because he is a hireling (1 Peter 5:2; 1 Tim. 3:3; Titus 1:7; John 10:13). But nothing is plainer in the Scriptures than the Lord’s ordination that they who preach the gospel (not some other gospel, which is not another, but they who preach the gospel) should live of the gospel that they who sow unto the church spiritual things should reap of the carnal things of the church that, as those called of God to the ministry of the word supply the spiritual wants of the flock, so their own tem-

poral wants should be supplied by the flock according as God has prospered them (1 Cor. 9:7-14; Gal. 6:6; 1 Tim. 5:17, 18; 2 Cor. 16:2).

The eleventh mark of the Apostolic church was the sending out of the divinely called and qualified ministry by the Holy Spirit in themselves and in the churches, their going forth, whither soever the Lord directed, in simple dependence upon Him, and their preaching the gospel to every creature, whether Jew or Gentile, and especially shepherding the lambs and sheep of Christ. During the early part of His ministry Jesus called His twelve Apostles and sent them forth to preach, forbidding them to go to the Gentiles or Samaritans, and directing them to the lost sheep of the house of Israel (Matthew 10:1, 5-7); and He furthermore directed them to charge nothing for their services, and to provide nothing beforehand for their support; and He told them that, while a few would receive them, they would, like Himself, be hated and persecuted by the great majority of men; and He instructed them when persecuted in one place to flee to another, and fear not those who could kill only the body, but rather fear Him who is able to destroy both soul and body in hell; and He intimated to them that they were very precious in His sight, for the very hairs of their head were all numbered, and the all seeing God would be with them; nay, He even identified Himself with them, saying, “He that receiveth you receiveth Me, and He that receiveth Me receiveth Him that sent Me” (Matthew 11:9-42).

The Twelfth Mark of the Apostolic church was that it was absolutely the only divinely recognized religious organization in the world. There was no forbidden, unhallowed and corrupting alliance between the church and worldly societies and human institutions, combining believers and unbelievers, for carrying on God’s work of evangelizing the nations; although, as it would seem, such confederacies, if ever necessary, were most essential in the first establishment of the feeble church on earth. When Israel came out of Egypt God forbade them ever to return to the carnal delights and idolatrous corruptions of Egypt any more (Deut. 17:16; Jer. 42:13-22). [Condensed form *Hassell’s History.*]

To be continued

Bible Quiz

Some people in the Bible were closely associated. Match the companions

1. Barnabas (Acts 11:30)
2. Jonathan (1 Sam. 19:7)
3. Samuel (1 Sam. 2:11)
4. Job (Job 8:1)
5. Moses (Ex. 3:1)
6. Elijah (1 Kings 19:19-21)
7. Shadrach (Dan. 3:14)
8. Ruth (Ruth 1:16-19)
9. Marv (John 11:1-2)
10. Peter (Acts 4:13)
11. Gaius (Acts 19:29)

- a. Aristarchus
- b. Bildad
- c. David
- d. Eli
- e. Elisha
- f. John
- g. Jethro
- h. Martha
- i. Meshach
- J. Paul
- k. Naomi

Answers on page 4.

Gathering of Saints

Twice each year the Primitive Baptist Ministers and Deacons Association sponsors a *Gathering of Saints*. These meetings are intended to promote unity and fellowship among the people of God. The meetings are not for ministers and deacons only, but for all who desire to worship the Lord.

The next meeting is planned for February 29-March 1, 2008, at the Ozark Primitive Baptist Church of Ozark, Alabama.

Ozark Church plans to incorporate their annual meeting into the GATHERING. Services will start at 7:00 PM on Wednesday Feb. 27th. If you would like to come early and join us, we would love to have you. Elder Clayton Nowell from Piney Grove Primitive Church will be our guest minister.

Some area motels are:

JAMESON INN: 1360 S. Hwy 231 (334) 774-0233
ALL-AMERICAN OZARK INN: 2064 S. HWY 231 (334) 774-5166

QUALITY INN: 858 S WY 231 (334) 774-7300

For more information, contact Ozark pastor, Elder Dennis Holt at (334) 445-1187, or Ministers and Deacons Association chairman, Elder Greg Phillips at (423) 8975-3652.

He Shall Not Fail

"He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law."-- Isaiah xlii. 4

There is so much failure connected with every thing on the earth that many seem to think that from one cause or another there is likely to be more or less failure in the scheme of salvation of sinful men. And looking at the matter from the ideas entertained by so many, that man is such an important factor in the accomplishment of God's purposes, it would look like the conclusion would be inevitable that there is likely to be a very great failure. It is on this point that Primitive Baptists are so very much different from other religionists. But there is little success in getting the Arminian world to see differently, because of the fact that they are so loth to turn away from a preconceived idea that men must be left to decide the matter, not only for themselves, but for others also. This notion is taught them from childhood, and is so firmly fixed in their minds that they will not look carefully into the scriptures to see if it is really taught in God's word. If one admits this proposition as a truth, that the cooperation of man is really a part of the plan of God in the salvation of the sinner, then the conclusion is certainly a consistent one.

Man has proven to be a failure from the very creation, not because God failed in His creation, but because of the rebellion and transgression of man. God created him an accountable being. A creature could not be an accountable being if the will could not be exercised, either because he was not made with will, or because he was so hedged in by environment that his acts were determined by the environment. God made man with a will of such character that he could be held to account. This is not a matter for dispute. The fact that God gave man a law, and required obedience, and fixed a penalty for disobedience, determines that the man could act of himself in a moral way. Did God let him act in this way? or did God put such environment about the man that the environment determines the act of the man, and not the man's will? The fact that the blame is put upon the man, decides that the man's will determined the act of the man, and not the environment. And further, the blame is put upon the man, and not upon his Creator, therefore there was not a created tendency that the man could not control.

The record puts the blame for the fall upon the man. Here is the first failure--it is man's failure. God did not fail. He created an accountable being with knowledge and will, and it was a perfect work, and pronounced "good." From this first failure to live upright starts a wretched line of failures to which sacred and profane history bear witness. Those who follow after Adam, fail as signally as did he. Of course his failure affected all his progeny, but they failed to correct the failure of Adam in their own lives. Not only have they failed to lift the character of man, but the race grew continually worse--they continued to fail, and the flood is evidence of that fact. Men in later days tried to remedy the failures that had been made, not by correcting them, but by bridging them over as it were, in the erection of the tower of Babel. They would force a connection with God by physical means as they had lost it by moral degeneracy. This could only prove a failure for God is a spirit. They could not come in nearer approach to Him by removing distance, for He is everywhere present. And so their foolish failure was cut short. Their great failure was in not discerning God and His character.

Elder Walter Cash (July 1925)

HINDRANCES TO AVOID

Horatius Bonar (1808-1889) from
FOLLOW THE LAMB

Many things can hinder growth and fruit-bearing. Mark the following:

Unbelief

'So we see they could not enter in because of unbelief' (Heb 3:19). This poisons the tree at its very root. Christ can do no mighty works in us, or for us, because of unbelief (Matt 13:58). 'Only believe' (Mark 5:36). 'Have faith in God' (Mark 11:22). 'He that believeth' (Mark 9:23). 'He that believeth on me, out of his belly shall flow rivers of living water' (John 7:38).

Want of love

No love, no fruit; much love, much fruit (Heb 10:24). 'Labour of love' means the labour which love produces, to which love stimulates (1 Thess 1:3). Love is by its very nature *fruit-bearing*. When 'love waxes cold' (Matt 24:12), when we 'leave our first love' (Rev 2:4), then everything that deserves the name of fruit dies away. If there be fruit at all, it is poor and unripe. Our zeal is the zeal of Jehu (2 Kings 10:16); our warmth is false fire; our energy is the vigour of the flesh; our work is the work of men urged on by a false stimulus; our words, however earnest, are the words of *excited self*. If any one ask, How am I to get love? I answer, Look to Jesus, deal with Him about it, learn anew to love by learning anew His love to you. I do not say, 'Work, and that will stimulate you to love.' No. It is not first work, and then love; but first love, and then work. Get more love by dealing more with Jesus personally, and then love will set you all on fire. You will work unbidden; you will work in the liberty of fellowship and in the joy of love (1 Thess 3:12; Gal 5:6; 2 Cor 5:14).

Selfishness (Mark 8:34)

Self in all its forms is a hindrance to our growth (Rom 14:7). Self-will, self-sufficiency, self-indulgence, self-importance, self-glory, self-seeking, self-brooding,—all these mar fruitfulness. Denying self is the beginning, the middle, and the end of our course here, as followers of Christ. Selfishness takes the form of covetousness, or love of money; of luxury, or love of meats and drinks, and the good things of this life; of

religious dissipation, or love of excitement; of spiritual restlessness, or running from meeting to meeting, or book to book, or opinion to opinion, or minister to minister; of craving for religious stimulants and spices, with loathing of what is tame or common, however good and true. These are some of the forms of selfishness which destroy both growth and fruitfulness. How can a man grow when he is pampering self instead of crucifying the flesh; when he is indulging and fondling the old man instead of nailing him to the cross; when he is enjoying all softness and ease and worldly comfort, instead of enduring hardness, and taking up his cross and mortifying his members which are upon the earth (Rom 8:13; Gal 5:24; Col 3:5)?

Covetousness

'The love of money is the root of all evil' (1 Tim 6:10). Few things are more hateful in a Christian man than this; few things more completely destroy his influence; and few things more sadly or more justly make him the scorn of the world than eagerness for money, or niggardliness in parting with it. The covetous man cannot grow. He must ever remain a stunted Christian. 'Filthy lucre' is poison to the soul. If we do not 'make friends of the mammon of unrighteousness' by laying out our substance for God, it will become the blight of spirituality, the destruction of our religious life (Prov 30:8; 1 Tim 6:6-10). Be generous, be large-hearted, be open-handed, be loving, be free in giving, if you would grow.

Pride

Self-satisfaction in any shape, or self-admiration of any kind, in regard to person, or property, or accomplishments, or position; these are immensely hurtful to spiritual life. True godliness prospers only in the lowly heart; the heart which, in proportion as it becomes more and more satisfied with Christ, becomes more and more dissatisfied with itself. If the Master was meek and lowly, shall the disciple be anything else?

Easy-mindedness

To take things easy is by some reckoned a great virtue; and not to get warm or excited or zealous, is regarded as proof of a noble and well-balanced mind. We might admit this to be the case, were it confined to worldly matters. To lose a fortune, and yet be calm, is well. To endure provocation and be unruffled is also well. But to take religion easy is not so to be commended. Easy-going religionists are strangers to the fervour of John or Paul. To be contented while uncertain of our salvation is something very awful. To be contented while making no progress, or perhaps going back, is nearly as awful. Easy-minded religion is just the same as lifeless coldness, though perhaps not so repulsive to others. The good-natured formality of thousands is just the hateful lukewarmness of Laodicea.

But let these hints suffice. They will help a little, and guide a little, and teach a little, and warn a little. In reading them, let there be much self-questioning and self-applying. 'Is it I, Lord, is it I?'

The Man and the Pit

There was a man who fell into a pit and couldn't get himself out.

So, an empathetic person came along and said, "I feel for you down there."

An intelligent person walked by and said, "It's logical that someone would fall down into that pit."

A religious person said, "Only bad people fall into pits."

A mathematician calculated the depth of the pit.

A news reporter wanted the exclusive story on the pit.

An IRS agent asked if he was paying taxes on the pit.

A self-pitying person said, "You haven't seen anything until you've seen my pit."

A fire-and-brimstone preacher said, "You deserve your pit."

A TV evangelist asked, "Did you bring your wallet into the pit?"

A psychologist noted, "Your mother and father are to blame for your being in that pit."

A therapist said, "Believe in yourself and you can get out of that pit."

But, Jesus seeing the man, took him by the hand and lifted him out of the pit.

Answers to Bible Quiz

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

Devotions:

Daily Devotion

By Elder Bill Taylor

Workday Grace - February 6, 2008

Are You Satisfied?

"The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." Proverbs 19:23

Recently I heard a person speak of a medical condition that caused them to never feel full, even after having eaten a huge meal. Besides the obvious physical problems this malady could cause, it is sad that this person can never experience the satisfaction that eating a good meal can give. When we are either very hungry, or craving a particular item of food, having all the food we want normally brings about a satisfied feeling.

One dictionary definition of the word 'satisfy' is: 'give full contentment to.' Many people go through life unsatisfied. Nothing satisfies them. There are probably many reasons for this: some may find their personal life unsatisfying; others may feel a great discontent with their job situation; some are not satisfied with their church life; and some may even be unsatisfied with their relationship with the Lord. What is lacking in all these cases? If we tried to name all the possible answers to this question, the list would be endless; especially if we restricted our answers to the realm of natural things: possessions, relationships, circumstances. The only way to refine the list to get real answers to which there is a solution will be to get to the bottom of the source of dissatisfaction. Usually, the source lies internally rather than externally. If we set the goal of what it will take to satisfy us on external things - possessions, relationships, circumstances - we may find that even the richest achievement of what we wanted in these areas does not satisfy us. Have you ever had that happen? Frustrating, isn't it? You work and strive to accomplish a certain thing, believing that its achievement will give you a great deal of satisfaction, only to find that it often does not. That is why people are going through life looking for the perfect mate, perfect job, perfect children, even perfect church - and never seeming to find them.

How can we overcome this tendency? What is it that will give us satisfaction, no matter what the circumstances of life may present to us? In speaking of His "sheep" in John 10:10, Jesus said, "I am come that they might have life, and that they might have it more abundantly." What satisfies God's people? the only thing that will satisfy us is the "life" that Jesus talked about. That life is not dependent on external things, but rather on internal; that life is not found in the satisfaction of natural hopes and desires, but rather in the contentment that serving Him in spirit and in truth brings. There is a key phrase in today's verse that is very important to understand: "...he that hath it shall abide satisfied; he shall not be visited with evil." To be *visited* here does not mean that one will never experience the external consequences that evil brings about; it means that these things can never affect the spiritual contentment that having *abundant life* yields to God's children. The Apostle Paul said it as well as it can be said, "...I have learned, in

Hymns and Hymn Writers

INTO THE WOODS MY MASTER WENT

In his brief life of thirty-nine years, Georgia-born Sidney Lanier wrote fourteen volumes of prose and at least ten books of poetry, a remarkable record in view of his weak physical body and his lifelong struggle against poverty, disease and disappointment. The sixteen lines entitled "The Ballad of the Trees and the Master," were written the year before his untimely death.

A self-taught scholar who entered college at fourteen, his education was interrupted by the Civil War, where he was at various times a scout, a signal officer, a blockade runner and a prisoner. His physical breakdown dated from his prison hardships and privations. Following the war he traveled widely and tried to earn a living at such varied jobs at a hotel clerk, school teacher, lawyer and writer. But even then happiness and contentment were denied him. So he began the serious study of music which had been one of his first loves. He perfected this talent to such a degree that, despite the threat of tuberculosis that hung over him for many years, he became the outstanding flutist in the country, and an accomplished violinist as well. From Texas he went to Baltimore where he played in the Peabody Orchestra and lectured on English Literature at Johns Hopkins.

But the ravages of disease wore him down, until he had to leave the city to seek solace in the mountains of western North Carolina. There, as his own life slowly ebbed away, he thought of the death of Jesus centuries before. Like the Master, who spent many lonely hours on Mount Olivet prior to his betrayal and crucifixion, Lanier often went into the woods to regain composure and find inner peace. When he could no longer play his prized flute, one of his most valued possessions, and when no more did the applause of the multitudes ring in his ears as it had at the close of many a successful concert, and when almost nothing could be done for him that had not already been done, he penned his sixteen lines that began:

Into the woods my Master went, Clean forspent, forspent.

whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Philippians 4:11-13). The testimony of Paul's abundant life was that he knew how to "abide satisfied," in every condition of life. He was not numb to the circumstances of life that came from evil, and he did not ignore the emotional turmoil that comes from these things; but Paul said he had learned to be content (satisfied) that he could do (endure) all things through Christ. Oh, to be satisfied with Him!

Today is a good day to apply ourselves to the lessons of life that are given to us, and learn to be satisfied.

Bible Signs

It is to be feared, as many suppose, that Scriptural rules amount to nothing more than more morality; and that they are not essentially necessary, intimating thereby that human plans are as good as divine ones. There must be a spiritual adaptation of the minister's heart to the Lord's way of preaching or it will not be adopted; but on the contrary, some other, which is more congenial to 'flesh and blood.' The Lord's method signifies a great deal and is infinitely superior to all others. By His plan all false preachers, hirelings, archbishops, priests, and popes would be excluded from the Christian ministry. The hireling's wages, the archbishop's legal rates, the priest's gains, and the pope's revenue, could not be raised, in accordance with the Lord's method of preaching.

Even modern missionary operations suggest the great question: Shall we take Christ, his apostles, and disciples as models and practical expositors of the divine mode, or modern Missionaries? Let us see.

One of the worst 'signs of the times' is the little respect which is paid to the Holy Scriptures, and the things which are therein revealed. He who contends for a strict construction of the word of God in regard to all things which accompany salvation is wantonly ridiculed, or openly laughed at. He is said to be behind the times, which saying involves many absurdities. All plans for preaching, devised on human authority, require the aid of adventitious institutions for their fulfillment. The Church organization according to Gospel rules will not admit such plans, hence the forthcoming of Missionary institutions among the baptists. No one can show from the history of the Church that it has ever, in any age, or in any country, been benefited by incorporating any human institution with itself; but many instances can be adduced of the Church having been seriously injured by the like; and of its being greatly improved by casting off such things. I am aware that many think there is no danger or harm in Missionary societies, supposing they are doing just such things as the word of God commands. Take the least exceptionable of all of them, a Baptist Missionary society, for example, and we shall see there is no author-

ity in the Bible for its establishment. The divine method of preaching does not embrace such an institution, with its adjuncts, theological schools, officers, funds and general rules. Any institution added to, or incorporated with, the Church of God implies a belief, on the part of those concerned, that the divine organization of the Church is defective, and that such defects must be provided for by instituting human measures, such as Missionary societies, theological schools, levies on public charity, and the enactment of constitutions and by laws for their government, and the creation of a host of officers—all of which was unknown to the apostles and primitive Christians. For instance, the Scriptural organization, in the estimation of such, is defective in its requisitions for learning, funds, titles and fame. These, then, must, in their judgment, be secured to the Church by means of human institutions; and in that way the doctrine of the Cross is compromised for the world's good opinion, honors, and titles. No one, whose heart is set upon these things, will think of preaching the unpopular and often offensive truths of the Bible, lest peradventure he should lose the world's good opinion, and bring down upon himself that persecution which always attends faithful preaching. Through these institutions, they necessarily learn to shun 'to declare all the counsel of God.' Passing down the street; this morning I accidentally overheard one man say to another, "Don't tell all the truth about that matter if you can get around it," and the other said, "I did not intend to do so." This reminds me of Satan's tempting the popular preacher not to tell all the truth "if he can get around it," which he generally manages to do, by cunning craftiness. But the Lord's preacher is bound by the word of God, and if he were to shun to tell all the truth, or were to attempt to get around it, Would not his conscience accuse him of spiritual wickedness? For, in accordance with this plan, men's pockets as well as hearts must be reached; and if their religious views be opposed too honestly they will be offended; and if their vanity, as natural men be wounded, they will not contribute so largely; to say the least, these

institutions require many modifications of the Gospel mode of preaching. It has become unfashionable to insist on a call to the ministry; to pray to the Lord to send forth laborers into His vineyard to trust in a special Providence, or expect success beyond the limits of worldly means!

The Church should certainly give her fellowship, her oversight and assistance to all and every one who may profess a call to preach for heathen or others. But, says one, none would be willing to go in that way; and in reply, I must remark, if none are willing to go in that way, it is a bad sign, or omen for the Heathen. It was truly a bad omen when none were willing to go on the Lord's plan, to those countries where the Roman Catholics propagated their Gospel, on their Missionary plans. The results proved it; and may not the final results of all preaching on other plans beside those of the New Testament be very different from what many now suppose?

Let none infer, for a moment, that we are opposed to teaching Heathen the word of God, or that we would hinder any one from preaching among them. Like Paul we rejoice that Christ is preached among them by Missionaries or any others, even if such preaching should add to our reproach, though we ourselves would not, for any consideration preach in accordance with humanly devised plans. Phil. i, 16.

Elder John M. Watson
in *The Old Baptist test;*
or, *Bible Signs of the Lord's People*

Moving Time

When John Quincy Adams was eighty years of age a friend said to him, "Well, how is John Quincy Adams?" "Thank you," he said; "John Quincy Adams is quite well. But the house where he lives is becoming dilapidated. It is tottering. Time and the seasons have nearly destroyed it, and it is becoming quite uninhabitable. I shall have to move out soon. But John Quincy Adams is quite well, thank you."

--The Gospel Herald.

History of English Baptists

Joseph Ivimey (1773-1830)

A.D. 45 - 1180

It is generally supposed, that the gospel was introduced at a very early period into this country, which, at the commencement of the Christian era, was, like other heathen nations, full of the habitations of cruelty. Our forefathers were, if their own historians may be credited, gross idolaters and were accustomed to offer up their prisoners taken in war, as sacrifices to their gods. It is said, they made a statue, or image of a man of a prodigious size, whose limbs consisted of twigs woven together after the manner of basketwork; this they filled with living men, and setting it on fire, burned them to death!

There are different opinions respecting the time when the gospel was first preached in Britain, and also by whom the message of salvation was at first proclaimed. Bishop Newton says, "There is some probability that the gospel was preached here by Simon the apostle; there is much greater probability that it was preached here by St. Paul; and there is absolute certainty that Christianity was planted here in the times of the apostles, before the destruction of Jerusalem."

Tacitus says, that "Pomponia Graecina, wife of Pautius, and Claudia Ruffina, a British lady, are supposed to be of the saints that were in Caesar's household, mentioned by Paul, Phil. 3:22." Pautius was in Britain, A.D. 45: it is probable, Claudia may have returned with him; and it has been thought, from this statement of Tacitus, that this lady was the first British Christian. Claudia is celebrated by Martial for her admirable beauty and learning, in the following epigram;

"From painted Britons how was Claudia [2 Tim. 4:21] born!

The fair barbarian! how do arts adorn! When Roman charms a Grecian soul commend,

Athens and Rome may for the dame contend" [Rapun, vol. i, p. 14]

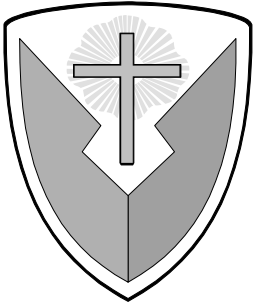
Speed, a very ancient British author, says that 'Claudia sent Paul's writings, which he calls spiritual manna, unto her friends in Britain; to feed their souls with the bread of life: and also, the writings of Martial, to instruct their minds with those lessons best fitting to produce moral virtues:" which Speed thinks was the occasion of this line in Martial's works--"And

Britain now (they say) our verses learn to sing." [p. 73] Gildas, the most ancient and authentic British historian, who wrote about A.D. 564, in his book called *De Vict. Aurelli Ambrossii*, affirms, that the Britons received the gospel under Tiberius, the emperor under whom Christ suffered; and that many evangelists were sent from the apostles into this nation, who were the first planters of the gospel, and which, he elsewhere says, continued with them until the cruel persecution of Dioclesian the emperor, about A.D. 290. Fuller, in his Ecclesiastical History, says, "it is generally agreed, that about the year 167, many pagan temples in Britain had their property altered, and that they were converted into Christian churches; particularly that dedicated to Diana in London, and another near it formerly consecrated to Apollo, in the city now called Westminster." [Ecclesiastical History, This account is corroborated by Fox, the English martyrologist, who says, "Out of an ancient book of the antiquities of England, we find the epistle of Britany, the law and faith of Christ; you have with you both the parts of the scripture; out of them, by God's grace, with the council of your realm, take ye a law, and by that law, by God's sufferance, rule your kingdom of Britain." [Fuller, v. i. 117]

Hollingsworth mentions this epistle of Eleutherius, in such language as proves him to have understood the genuine principles of the gospel [Fuller, v. i. p. 25]; and speaks highly respecting king Lucius; of whom there is a curious piece of information on a brass plate in the church of St. Peter's, Cornehill. This plate is included in an antique frame of oak, and relates as follows:

"Bee it knowne to all men that in the yeare of our Lorde God 179, Lucius the first Christian king of this Land, then called Britaine, Founded the first church in London: that is to say, the church of St. Peter upon Cornehill: and hee founded there an Archbishop's See, and made that Church the Metropolitane and chiefe Church of this Kingdome, and so it endured the space of 400 yeares and more unto the coming of St. Austin the apostle of England. The which was sent into this land by St. Gregorie the Doctor of the Church in the time of King Ethelbert: And then was the Archbishop's See and Pall removed from the foresai

Church of St. Peter upon Cornehill unto Dorobernia that now is called Canterburie, and there it remaineth to this day, and Millet a Monke which came into this land with St. Austin, Hee was made first Bishop of London, and his See was made in Paul's Church, and this Lucius King was the first founder of St. Peter's Church upon Cornehill, and hee reigned King in this Land after Brute 124 Yeares. And in the yeare of our Lorde God 124, Lucius was crowned King, and the yeares of his reigne were 77 yeares and hee was buried (after some Chronicles) at London: and after some Chronicles hee was buried at Glocester, in that place where the Order of St. Francis standeth now." From the conversion of Lucius till the time of the persecution under Dioclesian, the ecclesiastical history of Britain is entirely unknown. That the Christian religion, however, made great progress during that interval of eight years, seems probable from Tertullian, Origen, Bede, and Gildas. After Christianity was established by Constantine the great, it appears that Christians multiplied exceedingly, and that the island abounded with churches. This celebrated emperor being a native of Britain, as was also, according to Bishop Stillingfleet and some others, Helene, his mother, it is highly probable that he showed particular favour to his countrymen, by affording them his protection. Speed says, "Constantine the great was born and brought up here in Britain by queen Helene, a most virtuous and religious lady; unto whose days the succession of Christianity did here continue as by the martyrdom of many saints in the reign of Dioclesian, is apparent." [p. 77] Some affirm there were British bishops at the council of Nice, A.D. 325. But though this cannot be fully proved, it is not at all unlikely, since twenty-two years after, there were certainly three British bishops at the council of Arles, who are supposed to have been those of London, York, and Caerleon in Wales. There were also some at the council of Arminum in 359; but so poor, that their charges were borne by their brethren. Du Pin says, "The bishops of France and Britain chose rather to bear their own expences than accept of the emperor's allowance, which they thought it beneath them to do." [Rapun's History of England, p. 29]



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

Selecting a Pastor

The Primitive Baptist--May 1945

1. It is necessary that the church have definite knowledge about her ability in the gospel kingdom.
2. It is of vast importance that the churches understand how much time, energy, and the extent of said work that they plan on doing during the period of said service.
3. How much shall be done beyond the present church borderline.
4. How much she is willing to assist to extend public church service regularly.
5. A full complete co-operation by the entire church body, leaving all personal, selfish plans, fancies, or preconceived opinions entirely out of every church work.
6. It is of vast importance that we completely eradicate the idea of getting men to preach before the people, and select men to preach to the people.
7. This entire well considered, now the church may look for the preacher adapted to all these conditions.

Preacher to be called:

1. He must be sound in the faith of the Primitive Baptists if he is to serve them as pastor, otherwise he will make shipwreck of the church body.
2. He must be a sober man. No man that is addicted to the alcohol habit should be allowed credentials as an Old Baptist preacher. Moreover he should be a sober thinking, sober acting man in everything; temporally, financially, sexually, morally and religiously.

3. He must be apt to teach; prompt, accurate, and alert in teaching good, wholesome, religious lessons properly adapted to this special congregation.
4. He should be well known to this flock. It goes without saying that he must know his flock, and if he is to have any degree of success he must get acquainted with God's children that do not have membership with the church.
5. He must administer gospel nourishment in a manner so as to gather God's family together in the organic body.
6. Teaching the all important lesson of gospel service; doing things, visiting and administering to the needy and the sick caring for the old and infirm, a house to house daily working. Doubtless our doing so little as pastors and churches is one cause of drifting, wandering, and scattering influences among so many churches.
7. A good display before the church congregation is not always a good sign that the said speaker would be a good pastor. However the pastor must of necessity be an intelligent speaker and so teach as to get the lesson intelligently to his hearers, that, too, in a manner so as to command the respect of his congregation. Each of these items would require an article written on every one separately but you have not space in THE PRIMITIVE BAPTIST for them all in that form. So I give these as some thoughts that I have had as I observed along the journey of forty odd years.

In bonds,
 H. L. GOLSTON
 Brush Creek, Tenn.

This document was created with Win2PDF available at <http://www.daneprairie.com>.
The unregistered version of Win2PDF is for evaluation or non-commercial use only.