
Shield of Faith

A Primitive Baptist Publication

March, 2007

By This

By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:35)

As the risen Saviour gave charge to the Apostles, He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19-20). *Teach all nations* means to *make disciples throughout all the world*. Those disciples were to be taught to "observe all things whatsoever I have commanded you." The Jews said that to keep so many laws is an angel's work, beyond the ability of men. They had great debates about which was the great commandment, so that they might keep that one in place of keeping the whole. Disciples of Jesus Christ are to "observe **all things** whatsoever" our Lord has commanded.

We are told that "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). We are exhorted "that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 1:3). Spiritual worship in truth and contending for the faith are just two of many responsibilities of disciples that are not to be left undone.

I can find in Scripture only one responsibility, however, that is an *identifying mark* of a disciple of Jesus Christ, "love one to another" (John 13:35).

Disciples were not to be known by peculiar rites or habits; not by a peculiar form of dress or manner of speech; not by unusual customs, not by orthodoxy, creeds, confessions, rituals, or in any other external characteristic, but by deep, genuine, and tender love. It was this love which clearly distinguished the first Christians. Tertullian, in his Apology, gives us the very words of the heathens concerning the first Christians: "See how they love one

another, and are ready to lay down their lives for each other." Another said, "They love before they know each other." Still another said, "Their Master makes them believe they are brothers."

The Apostle John at Ephesus, as recorded by Jerome, said, "This is the Lord's commandment. If ye love one another it is enough." The love and self-sacrifice of Christians has done more to extend the name of Christ than anything else. The power of Christian love has revolutionized thought, society, and life. So long as this great power prevailed, the Church made astounding progress; when the so-called disciples of Christ began to fight and kill one another the progress was arrested.

Note that Jesus did not say, "By this men shall *guess* that you belong to me, as being my disciples," but they *shall certainly know it*. He did not say: "By this shall *ye know yourselves* to be my disciples, and one another to be so;" but by this shall *all others know* it as well as yourselves. He did not say, "By this shall all men know that you *look like* my disciples, but that *you are indeed* what you profess to be.

Lack of love one for another does not mean simply that there is no manifestation of discipleship. Rather, this lack is evidence that one *is not* a disciple. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10).

In all cases in the New Testament, the word *disciple* implies that the person not only accepts the views of the teacher, but that he is also *in practice* a follower. The word has several applications. In the widest sense it refers to those who accept the teachings of anyone, not only in belief but in manner of life. *Love* is the most prominent feature of the teaching and life of Jesus Christ. By definition, a disciple must believe the teaching of the Master and practice what He taught.

If love is to be the distinguishing mark of Christ's disciples, that love must be unique. Any common sort of man will love those who love him. In loving those who love you, there is no evidence of superior principle; the worst of men will do this: even a publican will go that length. "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matthew 5:46-47). Jesus teaches that our religion is worth little if it begets in us no higher love than that which is shown by natural, worldly men.

Jesus Himself declared that all the law and the prophets hang upon love (Matthew 22:40;). Paul, in I Corinthians 13:1-13, makes it the greatest of the graces of the Christian life--greater than speaking with tongues, or the gift of prophecy, or the possession of great faith.

As love is the highest expression of God and His relation to mankind, so it must be the highest expression of man's relation to his Maker and to his fellow-man.

Christian love is "an earnest and anxious desire for and an active and beneficent interest in the well-being of the one loved." The word *love* which Jesus used in John 13:35 is from the Greek verb *agapas*, denotes the highest, most perfect kind of love, implying a clear determination of will and judgment. Heathen writers did not use this word at all. Their nearest approach to it being *philanthropia* or *philadelphia*--the love between those of the same blood. Love in the heart of man is the offspring of the love of God. Only the regenerated heart can truly love as God loves; to this higher form of love the unregenerate can lay no claim.

This love is a fruit of the Spirit (Galatians 5:22). No natural man is capable of it, only those born of the Spirit (1 Thessalonians 4:9). The man born of the Spirit, on the other hand, is able to see

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By This

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his fellow man as God sees him, value him as God values him, not so much because of what he is by reason of his sin and unloveliness, but because of what, through Christ, he may become; he sees man's intrinsic worth and possibility in Christ.

The Law of Moses demanded that Israelites love their neighbor. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD" (Leviticus 19:18). How does Christian love differ? Our Lord answers this question, "AS I have loved you." "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

The Christian love here commanded is different from that which the Jew was required to feel for the Jew, just as the affection of a loving family differs from the mere broad and kindly spirit of neighborliness. A love which had Christ's heart as the standard would of necessity be new, and would distinguish those who possessed it from all men.

Christ more than fulfilled the Mosaic precept; he not only loved his neighbor AS himself, but he loved him MORE than himself, for he laid down his life for men. He calls for the disciples to imitate him; to be ready on all occasions to lay down their lives for each other. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

The standard for Christian love, Jesus said, is to love "...as I have loved you." Few, if any, would argue that a sinful man can love to the degree that Jesus did. Some will say, "I know I can't, so why try?" While we cannot love to the degree that Jesus did, we can, if born of the Spirit, love in the manner and after the example of Jesus.

He loved us first, before we loved Him. "We love him, because he first loved us" (1 John 4:19). He did not wait for others to make the first move, but loved first. If every believer waited to show love until others love them, no love would be shown. All too often, few are willing to make the first move.

Jesus loved us when we were enemies, and loved us enough to die for us. "But God commendeth his love toward us, in

that, while we were yet sinners, Christ died for us" (Romans 5:8). Our Lord has commanded that we love our enemies as well. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44). Love is here set forth as more than a mere affection or sentiment; it is something that manifests itself in action. It is not only the desire for the well-being of the one loved, but also and an active effort to that end.

Jesus loves, not for His benefit, but ours. The Apostle Paul said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Philippians 2:3-4). Believers are all brothers and sisters, and of one body; therefore every member ought to labor for the welfare of the whole.

Christ loved us in order to make us better. We have the same obligation to each other. "And let us consider one another to provoke unto love and to good works: 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 10:24-25). "Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thessalonians 5:11). To "edify," is literally to "build up," specifically, in faith, hope, and love. Christians are lively stones built up together a spiritual house. They should endeavor to promote the good of the whole church by promoting the work of grace in one another.

God's love is manifested by providing for the physical, mental, moral and spiritual needs of His people. One of the most common ways in which God provides for His people is through other people. He gives to us so that we may share with others. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4:10). Our love is manifested when we help to provide for the needs of others.

I have found the Primitive Baptist people to be the most loving people. I have been shown great love by people I had not met before. I have observed love in others that made me realize my own failures in loving

others. As great as the love is among our people, we do not love as we should. If you doubt that statement, just look around. You do not have to go very far to find strife and division. In the words of James, "... My brethren, these things ought not so to be" (James 3:10). "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:13-16).

Almost every where I go among God's people today, I hear of church members falling away, and of churches being in danger of dying. Indeed, the situation is desperate. But in all honesty, are we not to blame for the situation? When we see one growing cold to the church, do we love them enough to pray for them and labor with them? And if we do these things at all, how soon do we give up?

When disagreements arise, and they will arise, do we react emotionally and in anger or does love prevail? If we truly love one another, disagreements are quickly settled. When anger and emotions prevail, disagreements can last many years, to the detriment of individuals and the church.

The Apostle John said, "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). He also said, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18). Our love should not be by mere profession; by merely saying that we love each other. Rather, we are to love in deed and in truth. Our acts must show that our professed love is sincere and real. Let us do the deed of love, whether anything is said about it or not.

An ancient Jewish writer said, "If love consisted in word only, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But if love consisteth not in word, it cannot be dissolved; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs which were before them."

Let us examine our love for one another. Let us seek to love one another more. "Mercy unto you, and peace, and love, be multiplied" (Jude 1:2).

Bible Quiz

The following people each won a victory over something or some one. Match each person with his victory.

1. Joshua
 2. Paul
 3. David and warriors
 4. Jesus
 5. Christian
 6. Moses
 7. David
 8. Samson
 9. Serpent
 10. Lazarus
 11. Peter
- a. the world (1 John 5:4)
 - b. Eve (2 Cor. 11:3)
 - c. jail (Acts 12:6-9)
 - d. Goliath (1 Sam. 17:4-5)
 - e. the course of life (2 Tim. 4:7)
 - f. rich man (Luke 16:25)
 - g. spoils of battles (1 Chron. 26:27)
 - h. death (1 Cor. 15:55,57)
 - i. Philistines (Judg. 16:29-30)
 - j. Pharaoh (Ex. 15:1)
 - k. Battle of Jericho (Josh. 6:2)

Answers on page 4.

CORNERSTONE OF THE CONSTITUTION

MOST governments in the Christian world have preached, but never practiced, the Ten Commandments. They have enforced against their citizens laws against theft and murder. But they have not themselves abided by these ethical principles. All ancient and modern dictatorships-indeed, all tyrannical and oppressive governments -have been based upon this vicious double standard of ethics: this un-Christian principle that the citizen shall respect the life and license of the governing despots, but that the governing despots shall not be bound to respect the life and liberty of the citizen. For the citizen to cheat the government is everywhere a crime; but where, except under the American Constitution, is it illegal for the government to confiscate the property of the citizen? Where except in America do we find the Commandments "Thou shalt not kill" and "Thou shalt not steal" recognized and revered as a Higher Law, issuing from a Divine Lawgiver, which our human lawmakers may not tamper with or transgress? Even in England, man-made law is supreme--Parliament's power is "absolute, even against common right and reason." But under the American Constitution, man-made law may not cross the Commandments against theft and murder-no act of Congress or a State Legislature may deprive unjustly any man or group of men of life, liberty, or property.

From the first settling of the Colonies, the Founding Fathers asserted this distinctly Christian American principle, later immortalized in the Constitution, that governing legislative bodies must respect and abide by the Divine Moral Law. In discussing the statement of a leading English lawyer that Parliament was bound by no law except that of its own making, James Wilson maintained: "Parliament may, unquestionably, be controlled by natural or revealed law, proceeding from divine authority." The Colonial courts consistently denied the absolute supremacy of Parliament or any legislative body: "The fundamental law which God and nature have given to the people cannot be infringed." In discussing Colonial Common Law, Reinsch says that "the colonies were so impressed with the idea of an overruling law of nature that the laws of God and so-called natural laws were regarded as the true law, and all temporal legislation was considered to be binding only in so far as it was an expression of this natural law. "

...When ... James Otis, John Adams, and Samuel Adams of Massachusetts, James Wilson of Pennsylvania, Richard Bland and Richard Henry Lee of Virginia. and other leading men of the Colonies began talking, in letters and addresses, of the Stamp Tax Law, the Tea Tax Law, the Billeting Law, and other Acts of Parliament as 'unconstitutional,' they were using the word in an entirely new and purely American sense, which profoundly shocked England. For the Americans meant by 'unconstitutional,' Acts absolutely illegal, Acts which Parliament had no power to pass and which were to be disregarded by the courts and by the citizens of the Colonies.

CARRYING A LIGHT

"He's carryin' a light! He's carryin' a light!"
(How the school-boys laughed at the funny sight.)
"See the sun a shinin' out broad and bright,
And old blind Johnny a-carryin' a light!"

"Say, Johnny, say," cried the childish crowd,
With mock and titter, and laugh aloud,
"Think you'll fall over somebody on your way
If you fail to carry a light to-day?"

Then old blind Johnny, the county care,
Drew up his head from its downward stare.
"Nay, 'tis forty years since I last could see,
But I feared some other might fall o'er me."

I asked a man what made his life so radiant and bright. He answered: "Looking, looking toward the Light." - Anonymous

Walk boldly and wisely in the light thou hast; there is a hand above will help thee on. -Bailey

Dan Gilbert,
The Biblical Basis of the Constitution (1936)

The Gospel

In our natural birth we received capacity to know and act in the element into which we were born, so also in the spiritual birth we receive capacity to know and act in the element into which we were born. The apostle explains this when he says: "Now we have received, not the spirit which is of the world (we received that in our natural birth), but the Spirit which is of God; that we might know the things that are freely given us of God." 1 Cor. 2:12. But before we received the Spirit of God we could not know the things of God, for "The natural man (unsaved man) receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned." 1 Cor. 2:14.

The gospel is a thing of the Spirit which is given to us of God, but the natural man can not discern it for the lack of spiritual life and a spiritual mind; he must therefore have the Spirit which is of God (be born of the Spirit) before he can know it. Regeneration can not therefore be suspended upon obedience to the gospel. But much of the time happiness of those who are regenerated depends upon their obedience to the gospel. I hereby bodily affirm that every text in the Bible that has salvation associated with the preached gospel is applied to God's people and not to alien sinners. It is always a salvation of a believer, and a believer is said to be "born of God", "not condemned", "justified", "passed from death unto life", etc.

The child in nature is taught the things in nature and its mind gradually increases in knowledge, in the things of nature; but its knowledge and its observing the laws of nature do not constitute it a child, for it is a child by birth, and that birth is that which enabled it to know. The way a child, in nature, is taught has a great deal to do in moulding its belief. If it is taught wrong it will believe wrong, if taught right it will believe right. Then how careful we should be to teach our children right.

So it is with a child of God, if you teach them wrong they are apt to believe that way. This is the way I account for so many of God's children being swallowed up in error. I never have much trouble in

teaching God's people to believe salvation by grace when I can get at them, but reaching them is the trouble. They have been taught to believe that the doctrine the Old Baptists preach is dangerous and hence pass judgment before they know what it is, and often refuse to avail themselves of an opportunity to hear it. I will here say to any seeker after truth, don't be afraid to hear any man preach, they might have just what your soul is longing for. I have baptized many who had spent a great deal of their life persecuting the Old Baptists, all because they "knew not what they did"; but when they heard it, it was just what their spiritual appetite was craving.

Salvation of sinners is by grace and not of works. See Eph. 2:8; 2 Tim. 1:9; Tit. 3:5; Rom. 11:6. If it is by grace and not of works, it is therefore unconditional, for certainly performing *conditions* would be works.

Salvation of sinners is according to and by the mercy of God. Tit. 3:5; Rom. 9:16; Eph. 2:4. "Eternal life is the gift of God through Jesus Christ our Lord." Rom. 6:23. "Grace reigns through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21.

"As the Father raiseth up the dead and quickeneth them even so the Son quickeneth whom He will." John 5:21. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25. "I give unto them eternal life and they shall never perish." John 10:28. "As thou (God) hast given Him (the Son) power over all flesh, that He (the Son) should give eternal life to as many as thou hast given Him." John 17:2. "All the Father giveth me shall come to me." John 10:37. "No man can come to me except the Father which sent me draw him." John 6:44. What can such as the above mean, if they are not to teach that salvation is unconditional?

God begins the work of salvation and

performs it. Phil. 1:6. "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ. If God begins it and performs it, it is, therefore, unconditional. Notice, He begins it within you. Job says: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job 32:8. Paul says: "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." Rom. 8:10. This shows what is done for the sinner in the first fruits of the Spirit. They are made alive in spirit, but the body is yet dead because of sin. God has begun the good work in preparing the soul for glory, and the promise is that He will perform it until the day of Jesus Christ. The completion of this work will be in the resurrection when our vile bodies will also be made spiritual and conformed to the image of the Savior. Paul, in expressing his confidence in the promise, says: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His Spirit that dwelleth in you." Rom. 8:11.

The little word "also" in the text proves first, that something has already been quickened, which Paul said, in Rom. 8:10, was the "spirit"; and second, that the body has the promise that it shall be quickened. This is the Christian's hope. We are hoping that this vile body "shall be changed". Job says: "My flesh shall rest in hope." Again, "Though after my skin, worms destroy this body, yet in my flesh shall I see God." Again, "If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee." Job 14;14,15. Oh, that glorious day, when the call shall be made and all the Lord's people shall answer Him.

Answers to Bible Quiz

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

S. A Payne,
The Writings of S. A. Payne, 1874-1910

Devotions:

Daily Devotion

By Elder Bill Taylor

What Is the Charge?

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly." Job 1:20-22

When a suspect is brought before the judge, one of the first things done is to read the charges against him. In other words, there is a public declaration of what he is charged with - what he has done - that is unlawful. The charges are proof that a situation of inequity exists. Either a person, or the state (society), has been wronged, and the purpose of a trial is so that the guilty may be assessed a price to pay so that equity may be restored.

After the righteous man Job lost all that he had - children, houses, land, cattle - he grieved in the standard way of that time by tearing his clothing and shaving his head; however, instead of trying to determine why such an awful thing had happened to him, Job fell down upon the ground and worshiped. He bowed himself humbly before God and acknowledged His right to do with His own whatsoever He desires. He did not set forth a state of inequity even though he had suffered tremendous loss. Neither did Job cry out in despair and question God as to why such a thing had happened to him. He worshiped. There is ample proof of what was in Job's heart by the words that he said; but those words were not just some colorful phrase that He was saying to give lip-service to God. Job had lived his life by the principle that God had every right to take back what He had given Job. "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away," Job confessed sincerely. "Blessed be the name of the LORD." There were no charges brought against God, because Job understood that he had nothing except what God had given him. He did not question God as though He had no right to take back what His hand had so graciously given.

Have you ever heard someone question God's motives in a state of their loss? We understand and we even empathize with those who suffer great loss and then ask God, "Why? Why me?" Now, let's look at another aspect of this. Do we believe that God has a perfect right to do as He pleases with everything He has created? Many people would cautiously say, "Yes, I suppose He does." Why can we not openly and joyously confess that He has the perfect right as God to do whatsoever He pleases. Will we accuse Him of being unrighteous or unfair if we think He has done that very thing? Now, with events that cause us great grief in this life, that attitude may seem justified - but it only seems so. When we ask God, "Why?" are we not charging Him with a great inequity, with being unfair toward us? One Psalmist said, "But our God is in the heavens: he hath done whatsoever he hath pleased" (Psalm 115:3).

*(Continued in right column)**Hymns and Hymn Writers**Go, Bury Thy Sorrow*

Mary Bachelor was the daughter of a minister, and living with her brother, to whom she was devotedly attached, and who was himself also a minister. All her joys and sorrows were confided to her brother, the selfishness of thus adding to his own cares never occurring to her, until one day when she had been telling him of some special trouble that had come upon her.

She was standing by the open window, looking out upon the lawn, when her conscience reproached her for her thoughtlessness, and as she saw the tall poplar trees throwing their long shadows across the grass she thought to herself that they represented exactly what she had been doing to her brother, in thrusting upon him the burden of her cares. "Why did I do it?" she thought; "why did I not bury my own sorrows, and try to add brightness to his life?"

Tears of regret were filling her eyes as she left the window and retired to her own little room at the top of the house, and there she wrote the hymn which has borne its message and brought real comfort to many sorrowful and care-laden hearts.

Go bury thy sorrow,
The world hath its share
Go bury it deeply,
Go hide it with care.

Go think of it calmly,
When curtained by night;
Go tell it to Jesus,
And all will be right.

Daily Devotion

John Gill said of this verse, "in creation, in providence, and in grace: he hath made what creatures he pleased, and for his pleasure; and he does according to his will, and after the counsel of it, in heaven and in earth; and is gracious to whom he will be gracious; saves and calls men, not according to their works, but according to his own purpose and will; whose counsel shall stand, and he will do all his pleasure; he is the most high God, and a sovereign Being; all that he wills are possible to him, and easily done by him, and which Heathens themselves own." Our greatest hope is to trust God for the best outcome, as did Job at this stage in his trial of faith, and not charge Him "foolishly."

I pray that we will worship Him today, whether in loss or in gain, realizing that He has the perfect right to give and take - for our ultimate good.

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HISTORY OF THE PRIMITIVE BAPTIST CHURCH

"MISSIONARY BAPTISTS"

A division over "Means" "Missions" and Sunday Schools

About the same time that the Campbells caused so much disturbance in the church another impostor came in view. When the persecution ceased false teachers crept in to deceive and draw away disciples after them. So it ever has been and ever will be. Persecution never tears up a church, but draws it closer together.

Through the influence of some progressive men some missionary societies were formed under the doctrine that the gospel being used as a means in regeneration, and from these views originated the idea that "thousands were going to hell for the want of the gospel."

As Andrew Fuller is admitted to be the "standard" among the Missionary Baptists, I desire to give a brief sketch of his life and work.

He was born in 1754 and died in 1815. His parents were poor and he had only the barest rudiments of an English education. He concluded that we should *offer* salvation freely to all sinners, without distinction, and in 1782 he published an essay entitled "The Gospel Worthy of All Acceptation." This involved him in a bitter controversy of twenty years with those who loved the old Bible principles.

The first missionary society was formed in Kettering, England, by Dr. William Carey, in 1792, and Andrew Fuller was chosen as secretary and remained in this office until death. The latter part of his life was spent in working in this cause.

"When the Fullerite heresies had been introduced among the Baptists, and produced great discord and turmoil, some of the old veterans of the cross met at Black Rock, Maryland, in 1832, and published a solemn protest against all the newly introduced innovations upon our former faith and order, and made the rejection of the new departure a test of fellowship. To distinguish those who retained the apostolic doctrine from those who departed from it, we consented to be known by the name which has been given us by our opponents, viz., Old School Baptists. This appellation we agreed to accept, with the express understanding that it referred only to the school of Christ, and not to any humanly

devised system of scholastic divinity. It was not that we had changed in any wise from what we had always been, either in faith or order, but simply to distinguish us from those who had changed, and still chose to be called by our name to take away their reproach. If the New School or Missionary Baptists claim to have a regular, unbroken succession from the Primitive Baptists of the Apostolic Age, upon the ground that they were largely in the majority when the division took place in 1832, will they please tell us why the claim of succession made by Catholics is not equally clear and valid?

"The Old School or Primitive Baptists never did consent to any of the anti-Christian doctrines and institutions of the new order, even when mixed up with them in denominational connection; they protested against every practice for which there was no 'Thus saith the Lord,' and after laboring to reclaim the disorderly until they found their labors were unavailing, they withdrew fellowship from them. Christ has commanded us to withdraw even from every brother that walks disorderly."

This disturbance continued in different parts of the United States until about the year 1845, and at this time there were about 50,000 of the members who came out and contended for the old principles that had been so much loved by this people all through these ages.

Because of this extreme position on the use of the gospel some of the Baptist people went to an extreme on the other side, and believed that the actions of all men were predetermined and caused to be by the Lord, and reasoning from this standpoint, they said that when God gets ready for his people to join the church they would join. This extreme doctrine weakened the church in many places. It caused churches to lock up their doors and quit having meeting, thinking that as it was God's will it was as much to his glory for them to quit holding meetings. It is likely that that is true - that it is as much honor to God for them to quit holding meetings as for them to publish to the world that God was compelling men to do what he has told them not to do. Those, however, that have advocated that doctrine have lost hold, and those who exhort the people of God to obedience have, in most places, held up their churches and built up the numbers until they have reached something over 200,000; however, a definite

number cannot be gotten, as many are opposed to giving the number.

About the year 1880 there arose a dispute among the ministers of the denomination over the use of means in regeneration, some claiming that the preached word was used as a means in the hands of God in giving spiritual life, others claiming that life must be given before the sinner could hear or believe the gospel, and for that reason it could not be used as a means in giving that life.

This resulted in a division in parts of Virginia, Ohio, Indiana, and some other States. Later another effort was made to lead the church off into Arminianism, in about 1902, which resulted in some of the ministers who were weak in the faith leaving us and going to the missionaries.

We see how that, through the ages, the church has been standing on the same grand principles, trusting in the providence of an all-wise God to support them. As it is written, "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed," so we see that in the fulfillment of it God has wonderfully cared for it, not by giving worldly ease or honor, but heavenly blessings, that encouraged the true followers of the meek and lowly Jesus to press on to the mark of their high calling.

As the saints of old went in the mission of the gospel trusting in the Lord, for a financial as well as spiritual support, so the God-sent servants still are willing to go, with prayerful hearts, enthused with the inspiring thought that God's redeeming love was their support, being impressed with a duty to God; they have ever been willing even to press into death for the welfare of the cause.

Elder J. Harvey Daily, 1909

Someone asked Luther: "Do you feel that you have been forgiven?" He answered: "No, but I'm as sure as there's a God in heaven. For feelings come and feelings go, and feelings are deceiving; my warrant is the Word of God, - naught else is worth believing. Though all my heart should feel condemned for want of some sweet token, there is One greater than my heart whose Word cannot be broken. I'll trust in God's unchanging Word till soul and body sever; for though all things shall pass away, His Word shall stand forever! - W. M. C. ZAMANSKE.

THE GLORY OF A GOSPEL CHURCH

By Benjamin Keach (Published in 1697)

Before there can be any Orderly Discipline among a Christian Assembly, they must be orderly and regularly constituted into a Church-state, according to the Institution of Christ in the Gospel.

1. A Church of Christ, according to the Gospel-Institution, is a Congregation of Godly Christians, who as a Stated-Assembly (being first baptized upon the Profession of Faith) do by mutual agreement and consent give themselves up to the Lord, and one to another, according to the Will of God; and do ordinarily meet together in one Place, for the Public Service and Worship of God; among whom the Word of God and Sacraments are duly administered, according to Christ's Institution.

2. The Beauty and Glory of which Congregation doth consist in their being all Converted Persons, or *Lively Stones*; being by the Holy Spirit, united to Jesus Christ the Precious Corner-Stone, and only foundation of every Christian, as well as of every particular Congregation, and of the whole *Catholick Church*.

3. That every Person before they are admitted Members, in such a Church so constituted, must declare to the Church (or to such with the Pastor, that they shall appoint) what God hath done for their Souls, or their Experiences of a Saving work of Grace upon their Hearts; and also the Church should enquire after, and take full satisfaction concerning their Holy Lives, or Good Conversations.

And when admitted Members, before the Church they must solemnly enter into a Covenant, to walk in the Fellowship of that particular Congregation, and submit themselves to the Care and Discipline thereof, and to walk faithfully with God in all his Holy Ordinances, and there to be fed and have Communion, and worship God there, when the Church meets (if possible) and give themselves up to the watch and charge of the Pastor and Ministry thereof: the Pastor then also signifying in the name of the Church their acceptance of each Person, and endeavor to take the care of them, and to watch over them in the Lord, (the Members being first satisfied to receive them, and to have Communion with them.) And so the Pastor to give them the right Hand of Fellowship of a Church, or *Church Organical*.

A Church thus constituted ought forthwith to choose them a Pastor, Elder or Elders, and Deacons, (we reading of no other Officers, or Offices abiding in the Church) and what kind of Men they ought to be, and how qualified, is laid down by *Paul to Timothy*, and to *Titus*. Moreover, they are to take special care, that both Bishops, Overseers, or Elders, as well as the Deacons, have in some competent manner all those Qualifications; and after in a Day of solemn Prayer and Fasting, that they have elected them, (whether Pastor or Deacons) and they accepting the Office, must be ordained with Prayer, and laying on of Hands of the Eldership; being first proved, and found meet and fit Persons for so Sacred an Office: Therefore such are very disorderly Churches who have no Pastor or Pastors ordained, they acting not according to the Rule of the Gospel, having something wanting.

Of the work of a Pastor, Bishop, or Overseer

1. The work of a Pastor is to preach the Word of Christ, or to feed the Flock, and to administer all the Ordinances of the Gospel which belong to his Sacred Office, and to be faithful and laborious therein, studying to shew himself approved unto God, a *Work-man that needeth not be ashamed, rightly dividing the Word of Truth. He is a Steward of the Mysteries of God*, therefore ought to be a Man of good Understanding and Experience, being sound in the Faith, and one that is acquainted with the Mysteries of the Gospel: *Because he is to feed the People with Knowledge and Understanding*. He must be faithful and skillful to declare the Mind of God, and diligent therein, also to *preach in season and out of season*; God having committed unto him the Ministry of Reconciliation, a most choice and sacred Trust. What Interest hath God greater in the World which he hath committed unto Men than this? Moreover, he must make known the whole Counsel of God to the People.

2. A Pastor is to visit his Flock, to know *their state, and to watch over them, to support the weak, and to strengthen the feeble-minded*, and succour the tempted, and to reprove them that are unruly.

3. To pray for them at all times, and with them also when sent for, and desired, and as Opportunity serves; and to sympathize with them in every State and Condition,

with all Love and Compassion.

4. And to shew them in all respects, as near as he can, a good Example in *Conversation, Charity, Faith and Purity*; that his Ministry may be the more acceptable to all, and the Name of God be glorified, and Religion delivered from Reproach.

5. He must see he carries it to all with all Impartiality, not preferring the Rich above the Poor, nor lord it over God's Heritage, nor assume any greater Power than God hath given him; but to shew a humble and meek Spirit, nay to be *clothed with Humility*.

The Office and Work of Deacons

The Work of Deacons is to serve Tables, viz. to see to provide for the Lord's Table, the Minister's Table, and the Poor's Table. (1.) They should provide Bread and Wine for the Lord's Table. (2.) See that every Member contributes to the Maintenance of the Ministry, according to their Ability, and their own voluntary Subscription or Obligation. (3.) That each Member do give weekly to the Poor, as God has blessed him. (4.) Also visit the Poor, and know their Condition as much as in them lies, that none, especially the aged Widows, be neglected.

Of the Duty of Church-Members to their Pastor

1st. 'Tis the Duty of every Member to pray for their Pastor and Teachers. *Brethren, pray for us*, that the Word of the Lord may run *and be glorified*. Again, saith Paul, *Praying also for us, that God would open unto us a door of utterance, to speak the Mystery of Christ. Prayer was made without ceasing of the Church unto God for him*. They that neglect this Duty seem not to care either for their Minister, or their own Souls, or whether Sinners be converted, and the Church edified or not. They pray for their daily Bread, and will they not pray to have the Bread of Life plentifully broken to them?

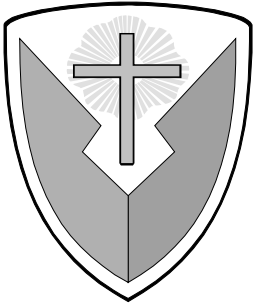
Motives to this.

1. Ministers Work is great: *Who is sufficient for these things?*

2. The Opposition is not small which is made against them.

3. God's loud Call is (as well as Ministers themselves) for the Saint's continual Prayers and Supplication for them.

4. Their Weaknesses and Temptations are many.



Shield of Faith
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 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.

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

Power Belongeth to God

Moses D. Denman (1850-1905)

Dear Beloved :--At this time I do not desire to refer specially to the vain self-sufficiency of the worldly-wise, nor to the cold reasoning of those devoted to philosophy. But there is a dangerous tendency even in the hearts of Christians, to follow reason too much; making explanations too bold, and placing too much stress on human ability.

Man's ability is small. Indeed, he is helpless. But the power or ability of God, and what God does, is immense and glorious. Something of this wonderful power of God appears from this consideration of Bible truth.

It is by the power of God that "all things consist." By the power of God, man exists naturally, and by the power of God's Spirit the same man is regenerated, renewed, created in Christ Jesus unto good works, or born again. Man's first preparation of heart is accomplished not by human works or ability, but "by the washing of regeneration and renewing of the Holy Ghost, through Christ Jesus our Lord." And God does not forsake his people after their regeneration but still prepares their heart and inclines their will to obey him. He "worketh in you both to will and to do." "The preparation of the heart in man, and the answer of the tongue, is from the Lord." God takes away the stony heart" and gives a "heart of flesh," or tender heart. Faith is the gift of God. "For unto you it is given in the behalf of Christ, not only to believe on Him but also in suffer for His sake." Repentance is wrought in the heart or given by the power of God. "Jesus is exalted a Prince and a Saviour, to give repentance and remission of Sins to Israel." Praise the Lord! Jesus gave remission of sins, He gives repentance, He gives faith, and He gives eternal life. God has wrought all our works in us. Let us ever praise Him, and trust in Him. We should not

trust in ourselves, but in God which raiseth the dead · "who delivered us from so great a death and doth deliver in whom we trust that He will yet deliver us"

Dear lovers of Jesus, it is by the power of God that we are sweetly inclined to love and obey Him. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Let us then, dear brethren magnify the Lord and give Him all the praise. O beloved, as Jesus leads us in paths of righteousness, let us "mortify the deeds of the body." Let us "crucify the flesh with the affections and lusts," and love and obey our dear Redeemer evermore. May God enable us to sweetly abide in His love.

O give thanks unto God and obey and glorify Him with fear and trembling, "For it is God that worketh in you both to will and to do of His good pleasure."

The Lord enables me sometimes, I hope, to feel my unworthiness and ignorance, and to trust in His worthiness and wisdom. Sometimes God works in me the power to feel that I am utterly helpless, and that "power belongeth unto God." Thus I am humbled and God is exalted. Then I am constrained to pray unto Him, to humbly obey Him, and sweetly enjoy His love.

Sometimes Jesus looks upon me, I trust, and enables me to weep bitterly because my sins have pierced Him who was bruised for my iniquities and by whose stripes I am healed. Sometimes God causes me to approach unto him; and then gives me rest. Paul could do all things through Christ which strengthened him; yet he tells us that "Ye cannot do the things that ye would." But "thanks be to God who giveth us the victory through our Lord Jesus Christ."