
Shield of Faith

A Primitive Baptist Publication

March, 2008

The Church Is...

...The Body of Christ

“And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all” (Ephesians 1:22-23).

The comparison of the church with a person or body, of which the Lord Jesus is the head, is not uncommon in the New Testament. In Romans 12:4-5, I Corinthians 12:27, Ephesians 4:15-16, Ephesians 5:30, and Colossians 1:18, this comparison is made. The very designation “The Body of Christ” means Christ corporately present. The Church is not simply an institution, organization, society, or religious fraternity. It is, in God’s intention, the embodiment of His Son in a continuation of His life and work on this earth.

The Church, as the Body of Christ, is the vessel chosen of God, appointed and revealed by God, to be the embodiment of the glory and greatness of Christ, the vehicle by which all that Christ is will be made known through the ages. The greatness of the work of Christ in His Cross indicates how great the Church must be. If Christ loved the Church and gave Himself for it, if the work of the Cross of the Lord Jesus is so great, is not that a further indication of how great the Church must be, both in character and in works?

“Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God

in your body, and in your spirit, which are God’s” (1 Corinthians 6:15-20). Shall we, who profess to be members of his body, of his flesh, and of his bones, connect ourselves with harlots, and thus dishonor and pollute the bodies which are members of Christ? Paul answers, “God forbid!”

Jesus said, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father” (John 14:12). The works of believers would not necessarily be greater miracles and not greater spiritual works in quality, but greater in quantity; greater in number, extent, and influence.

The works of Jesus were confined to Judea. They were seen by a relatively small number of people. The works of the apostles were witnessed by many nations, and the effect of their miracles and preaching was that thousands from among the Jews and Gentiles were converted to the Christian faith. The word greater here is used, therefore, not to denote the absolute exertion of power, but the effect which the miracles would have on believers.

The pouring out of the Spirit on the day of Pentecost was the power source behind those great works. Christ’s going to the Father led to the sending of the Holy Spirit.

Through his body a man interacts with the world around him and works in and on that world. So through His Church Jesus Christ acts upon society, and upon men in general. The Church is not the only medium through which He works and acts, but it is the principal medium. A Church, then, must express the mind and will of Christ.

“Now ye are the body of Christ, and members in particular” (I Corinthians 12:27). The church at Corinth is not said to be *part* of a wider body of Christ nor as ‘a body of Christ’ among many others. It is *the* body of Christ in that place. This suggests that wherever Christians are in relationship there is the body of Christ in

its entirety, for Christ is truly and wholly present there through his Spirit (I Corinthians 12:13). In Ephesians 1:22-23, Paul speaks of “the church,...Which is his body,” embracing, perhaps, all believers in every age. Every local church, however, is to be the body of Christ in that location, performing His works.

Jesus Christ is the Head of the body; its sole Head, its source of doctrine, of law and of order. He only has authority. “But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ” (Matthew 23:8-10). Christ only has supreme authority. He only has a right to give laws, to declare doctrines, and to punish disobedience. There is no “second in command.” Even the Apostles held no dominion over believers. “Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand” (II Corinthians 1:23-24). Peter admonished pastors with these words, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being ensamples to the flock” (I Peter 5:2-3).

As a human body consists of many members, united to each other, and dependant upon one another, so the church of Christ is but one general assembly, which consists of many persons, of different gifts and duties, and are all united together under one head, Christ. “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one

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The Church Is...

(Continued from page 1)

body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Romans 12:3-8).

All members of the body are intended by Christ to have the same relation to each other; to be mutually submissive to each other; to mourn for and rejoice with each other. He has also made each necessary to the beauty, proportion, strength, and perfection of the whole. Not one is useless; not one unnecessary. "Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (I Corinthians 12:22-27).

Every member of the human body contributes to the health and harmony of the entire body. So it is to be with the body of Christ. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:15-16). Adam Clark in his commentary quotes Dr. Macknight's view of this passage. "The apostle's meaning is, that, as the human body is formed by the union of all the members to each other, under the head, and by the fitness of each

member for its own office and place in the body, so the Church is formed by the union of its members under Christ, the head. Farther, as the human body increases till it arrives at maturity by the energy of every part in performing its proper function, and by the sympathy of every part with the whole, so the body or Church of Christ grows to maturity by the proper exercise of the gifts and graces of individuals for the benefit of the whole."

The joints here do not refer to the joint in the sense in which we commonly use it, but to that which unites or fastens together the different parts of the of the body where the supply passes to the different members, furnishing the body with the materials of its growth. The meaning is, that every connection of one part of the body with another brings nourishment that sustains the body. One part is dependant on another; one part derives nourishment from another; and thus all become mutually useful as contributing to the strength of the whole.

The edification, or building up, of the church, must be produced by every little vessel operating efficiently where nature hath placed it. Any disease, or disorder, or defect of even the smallest member in some way affects the entire body.

In like manner, if any member of the body of Christ is missing, weak, or defective, the entire body will be less than it should be.

It is "the effectual working in the **measure of every part,**" that "...maketh increase of the body." When every part labors to produce the great result, no one member is idle; none is useless. None are overtaxed or overworked. The support demanded and furnished by every part is in exact proportion to its strength.

In the healthy human body nothing is required of the nerve, blood-vessel, muscle, or bone which it is not equipped to perform, and each will work efficiently for many years. So it is with the church. There is no member so small or weak that he cannot contribute something to the welfare of the whole; and no one is required to labor beyond his ability. Each one in his place, and laboring as he should there, will contribute to the general strength and wel-

fare.

When disease enters even the smallest member of the human body, the whole body is weakened. When a member is lost, the body is crippled, unable to function as it should. The human body has a remarkable ability to compensate for loss in faculties. Many who have lost eyesight have developed acute hearing that helps them function. They are, however, still blind. A church may continue to function when members are weak or lost, but other members become overtaxed, and the body, no matter how much it compensates, is not as efficient as it should be.

No body can live when severed from its head. No church can live without its Great Head, Jesus Christ, any more than a branch can live if severed from the vine. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:5-7).

These two things are absolutely necessary to our fruit-bearing and our witness of God's grace. We must continue closely united to Christ by faith and love, and live in and to him. We also must continually receive from him the power to do good; for as the branch, however good in itself, cannot bear fruit from itself.

There must be a mutual union between Christ and his disciples. They abide in him by faith, love, and obedience. He abides in them through the Holy Spirit, as the source of their spiritual life, light, and strength.

We are dead, fruitless branches, without the Christ. The whole history of the world demonstrates that fruitfulness is only found in union with Christ.

We abide in Christ by an abiding in his words, John 15:7, by abiding in his love, John 15:10, an abiding in his Spirit, I John 2:27, a walking as Christ walked, I John 2:6, an abiding in the light, John 15:10, and not sinning, I John 3:6.

Bible Quiz

Dreams can be pleasant or unpleasant experiences, depending on the objects in the dream. Match each person with the object of his dream.

1. Jacob (Gen. 31:10)
2. Joseph (Gen. 37:5-7)
3. Chief butler (Gen. 40:5-10)
4. Chief baker (Gen. 40:16-17)
5. Pharaoh (Gen. 41:25-26)
6. Nebuchadnezzar (Dan. 2:31)
7. Daniel (Dan. 7:1-2)
8. Solomon (1 Kings 3:5)
9. Midianite man (Judges. 7:13)
10. Joseph, Jesus' father (Matt. 1:20)
11. Eliphaz (Job 4:12-17)

- a. Birds and baskets
- b. A bright image
- c. Cake of barley
- d. Rams
- e. Sheaves
- f. Kine
- g. A spirit
- h. The Lord
- i. Birth of God's Son
- j. Vine and branches
- k. Wind and beasts

Answers on page 4.

Spring Meeting

Fairview Primitive Baptist Church of Chattanooga, Tennessee will hold her annual Spring Meeting April 30-May 2, 2008, the Lord willing. Elder Hoyt Simms will be the guest minister. Services will be at 7:00 PM CDT each evening.

We invite you to worship with us during this meeting.

For more information, contact Elder Greg Phillips at (423) 875-3652 or email eldphil@bellsouth.net.

No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourself so. If you find yourself so loaded, at least remember this: it is your own doing, not God's. He begs you to leave the future to him, and mind the present.

GEORGE MACDONALD

Every experience God gives us, every person he puts in our lives, is the perfect preparation for the future that only he can see.

CORRIE TEN BOOM

Ordination of Deacon

Fairview Primitive Baptist Church of Jesus Christ of Chattanooga, Tennessee gathered on March 21, 2008 for the ordination of Brother Zodun to the office of deacon. After the singing of hymn #214, "Purer in Heart," Elder Eugene Turner led in prayer.

Elder Greg Phillips, Pastor, welcomed the congregation and stated the purpose of the meeting. He called the church into conference. He called for the Church clerk, Sister Valeria Black to read the portion of the minutes concerning the setting aside of Brother Zodun to the office of Deacon.

He appointed Elder Howard Pippin spokesman for the Church.

The moderator then asked the spokesman if the church was still of the same mind to proceed with the ordination of this brother.

The spokesman answered yes.

He then asked Brother Zodun if he was still willing to serve as Deacon. He answered yes.

The church moderator then asked the ordained ministers and deacons to come forward and form themselves into a presbytery. The following brethren were elected by the presbytery to serve in the ordination:

Elder Greg Phillips was elected as moderator of the presbytery.

Elder Bill Taylor was elected as clerk.

Elder Doyle Kilgore was chosen to give the Ordination Prayer.

Elder Greg Phillips was chosen to deliver the charge to the candidate and the church.

Elder Howard Pippin was selected to question the subject as to his belief concerning the doctrine and practice of the

Primitive Baptist Church as set forth in the Holy Scriptures.

After returning to the Sanctuary, the moderator asked Deacon Charles Chapman to escort Brother Zodun to the presbytery for ordination.

Elder Pippin questioned the candidate as to his belief concerning the doctrine and practice of the Church.

Brother Zodun answered all the questions satisfactorily according to the Scriptures. The presbytery, being satisfied with the qualifications of the candidate, proceeded with the ordination of Brother Zodun.

The moderator asked Brother Zodun to kneel in front of the pulpit. The presbytery knelt around him and while laying their hands upon him, Elder Kilgore prayed the ordination prayer.

The moderator then asked Sister Iona Jones to escort the candidate's wife, Sister Debbie forward to sit next to her husband.

Elder Greg Phillips delivered the charge to Brother Zodun and the Church. Elder Phillips used the following Scriptures in his charge: Acts 6:1-7, I Corinthians 4:1-2; I Timothy 3:8-13

Following the charge, the moderator asked if the church was satisfied with the work of the presbytery. The spokesman answered yes.

The moderator then called for a motion and second from the presbytery to deliver Brother Zodun back to the church as duly ordained Deacon.

The work of the presbytery being finish, the moderator then

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A German's point of view on Islam

Dr. Emanuel Tanay

A man whose family was German aristocracy prior to World War II owned a number of large industries and estates. When asked how many German people were true Nazis, the answer he gave can guide our attitude toward fanaticism.

'Very few people were true Nazis' he said, 'but many enjoyed the return of German pride, and many more were too busy to care. I was one of those who just thought the Nazis were a bunch of fools. So, the majority just sat back and let it all happen. Then, before we knew it, they owned us, and we had lost control, and the end of the world had come. My family lost everything. I ended up in a concentration camp and the Allies destroyed my factories.'

We are told again and again by 'experts' and 'talking heads' that Islam is the religion of peace, and that the vast majority of Muslims just want to live in peace. Although this unqualified assertion may be true, it is entirely irrelevant. It is meaningless fluff, meant to make us feel better, and meant to somehow diminish the spectra of fanatics rampaging across the globe in the name of Islam. The fact is that the fanatics rule Islam at this moment in history. It is the fanatics who march. It is the fanatics who wage any one of 50 shooting wars worldwide. It is the fanatics who systematically slaughter Christian or tribal groups throughout Africa and are gradually taking over the entire continent in an Islamic wave. It is the fanatics who bomb, behead, murder, or honor kill. It is the fanatics who take over mosque after mosque. It is the fanatics who zealously spread the stoning and hanging of rape victims and homosexuals. The hard quantifiable fact is that the 'peaceful majority', the 'silent majority', is cowed and extraneous.

Communist Russia was comprised of Russians who just wanted to live in peace, yet the Russian Communists were responsible for the murder of about 20 million people. The peaceful majority were irrelevant. China's huge population was peaceful as well, but Chinese Communists managed to kill a staggering 70 million people. The average Japanese individual prior to World War II was not a warmongering sadist. Yet, Japan murdered and slaughtered its way across

South East Asia in an orgy of killing that included the systematic murder of 12 million Chinese civilians; most killed by sword, shovel, and bayonet.

And, who can forget Rwanda, which collapsed into butchery. Could it not be said that the majority of Rwandans were 'peace loving'? History lessons are often incredibly simple and blunt, yet for all our powers of reason we often miss the most basic and uncomplicated of points: Peace-loving Muslims have been made irrelevant by their silence. Peace-loving Muslims will become our enemy if they don't speak up, because like my friend from Germany, they will awaken one day and find that the fanatics own them, and the end of their world will have begun. Peace-loving Germans, Japanese, Chinese, Russians, Rwandans, Serbs, Afghans, Iraqis, Palestinians, Somalis, Nigerians, Algerians, and many others have died because the peaceful majority did not speak up until it was too late. As for us who watch it all unfold; we must pay attention to the only group that counts; the fanatics who threaten our way of life.

Dr. Emanuel Tanay

Bible Reading Plans

We have several different Bible reading plans that will guide you in reading through the Bible, most over a period of one year. We will send you, at your request, all these plans and you can choose the one that suits you.

Editor

"The older I grow in years, the more the wonder and the joy increase when I see the power of these words of Jesus-"I have called you friends"-to move the human heart. That one word "friend" breaks down each barrier of reserve, and we have boldness in his presence. Our hearts go out in love to meet his love.

Charles F. Andrews

Answers to Bible Quiz

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

ISAIAH 45: 7

July 28, 1914—Brother J. J. Driskell, of Mortimer, Ala., requests our views of Isaiah xlv. 7. which reads, "I form the light, and create darkness: I make peace, and create evil; I the Lord do all these things."

This is a text which is relied upon very much to prove that the Lord brings to pass all sin and wickedness, or that He predestinated all sin and wickedness. The evil mentioned in this text is not the wicked acts of men—it is not the sins which they commit, but it is the punishment the Lord sends upon them for their sins. Another passage on the same line is in Amos iii. 6, which says, "Shall a trumpet be blown in the city, and the people not afraid? Shall there be evil in a city, and the Lord hath not done it?"

This teaches that the Lord brings evil in the city (the church). But it is not sin that He brings, but punishment for sins. Beginning with verse 1 of Amos iii. we have this language: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore will I punish you for all your iniquities." This shows very clearly that the evil which the Lord creates, or brings upon His children, is punishment for their sins or iniquities.

Elder C. H. Casey in
*Editorial Writings from
The Primitive Baptist*

Ordination

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called for motion and second to dissolved the presbytery.

The moderator requested that a song be sung as the right hand of fellowship be given to the newly ordained Deacon and his wife. The right hand of fellowship was given by the presbytery, then by the congregation.

The Church conference was adjourned. Elder Charles Taylor led the closing prayer.

The following elders were in attendance:

Elders Charles Taylor, Doyle Kilgore, Bill Taylor, Jim McGill, Howard Pippin, Greg Phillips.

The following deacons were in attendance:

Brothers Charles Chapman, Steve Roberts, Jackie Phillips, Ron Duncan, Ron Ott, Darren Carter.

Devotions:

Daily Devotion

By Elder Bill Taylor

Workday Grace - March 25, 2008

The Old Landmarks

"Remove not the old landmark; and enter not into the fields of the fatherless: For their redeemer is mighty; he shall plead their cause with thee." Proverbs 23:10-11

Property rights are valued in our country, but not as much as one might believe. Recently in the little town where I live, there was an economic development plan established by civic leaders to "improve" a certain area. This area had provided small privately-owned dwellings for families for many, many decades. These homes were by no means fancy, nor could their owners be considered any higher than lower middle-class on an economic scale; but they had raised families, held down jobs, paid their taxes, and lived as responsible citizens for the most part. The "economic development" leaders offered them modest sums for their homes, and condemned the property of those who did not want to move. Eventually, all either reluctantly agreed or were forced to evacuate the community. What replaced their homes? A department store, a grocery store, other small shops, and restaurants. The drive for additional revenues - and for wealth - by the developers and city leaders overcame the long-held belief in the rights of land owners; and, in a sense, they removed the old landmarks. They entered into the fields of the fatherless, in a manner. The people in this area had no choice. It was either move, or else suffer the added expense of fighting their relocation through the legal system. In Israel of old, God established a system whereby natural property rights were firmly established. When followed religiously, His system ensured the land was not unfairly taken from one owner to give to another, because it was established on the foundation that all the land was the Lord's to give as He pleased.

The first foundation stone was that certain parts of the Promised land would be occupied by certain tribes of Israel. Within that, families were allocated their rightful part (their rights to the land were based on God's determination), and within the family allocation, individuals occupied land clearly marked out as to the shape and extent of that land. Those markings were called landmarks and they showed any and all who came across them that this land belonged to someone else. If tasked to show the extent of his land, the landowner could go to the first landmark and follow the outline of his land by passing by each successive landmark. Even if they had financial or other troubles and had to sell the land to someone else, these landowners were assured of their perpetual right to redeem the land; and if they were unable to do so, a near kinsman could redeem it for them. Now, the warning in today's verse is to be careful not to remove the old landmark. Don't change the shape of the land, trying to make it hard to trace the rights of redemption. Modern religion has somewhat violated this law, trying to modernize many things about the church and also about the means of our salvation - our redemption. They should heed God's warning, for "their redeemer is mighty!" God has marked out the spiritual Promised Land, and He has allocated its rights and privileges. Men who try to remove those old landmarks, who enter into the field of the fatherless, so to speak, are on dangerous ground. Those who set limitations on God's redemptive power, who establish conditions on God's children by convincing them that they must accomplish some work of salvation before they can enter into the land God has promised them are trying to remove the old landmarks that God established. He sets the pattern and extent (the qualifications and privileges) of His good land. He brings His children to it, and shows them their place - their landmarks. He pleads their cause successfully because He is a mighty Redeemer!

Today is a good day to see the old landmarks and enjoy the rights of occupying a place in the spiritual Promised Land of God, which is

Hymns and Hymn Writers

I WOULD BE TRUE

Howard Arnold Walter was twenty-three years old when he wrote "I would Be True" in an effort to put on paper his creed for life. He was teaching English in Waseda University in Tokyo, Japan, and had been trying to explain to his Japanese student how the Apostles' Creed came into existence. The subject of creeds remained in his mind after the class session ended. That evening he tried to express his own personal belief in a short poem. The next day he sent the eight-line poem in a letter to his mother, who submitted it, without his knowledge, to the editors of Harper's Bazaar. It appeared in that magazine in 1907.

Walter returned to the United States in 1908, and was ordained to the ministry of the Congregational Church. In 1913, John R. Mott invited him to join the staff of the YMCA with India as his field of service. Against the advice of his physician and friends, Walter went to India and set up headquarters at Hahore. After five years of selfless service among the young Mohammedan students there, he died suddenly on November 1, 1918, at the age of thirty-five.

When "My Creed" appeared in Harper's *Bazaar* it attracted immediate attention, but its real ministry began when Joseph Yates Peek composed a tune for it, and young people the world around began singing "I Would Be True." Some years later, Walter added the third stanza. During the summer of 1909, Howard Walter met Joseph Yates Peek, and despite the great difference in their ages, the two became fast friends. One day Walter placed in the hands of Peek a card on which was printed the words of his poem. Peek was greatly impressed by "My Creed." Being an amateur musician and a great friend of young people, he immediately saw in it a fine hymn for youth.

During the next few days he worked at fitting a tune to the words. Finally he went to a friend who was an organist and composer, Dr. Tullar, who wrote down and harmonized the tune Peek hummed and whistled to him. Just as Peek had predicted, the moment the words were set to music they spread far and wide.

For many years nothing was known of the composer of this tune. Then Reginald McAll, executive secretary of the Hymn Society of America, enlisted the help of Edgar M. Doughty of Brooklyn, New York, who, at the age of eighty, did the research which brought to light the following facts about Joseph Peek.

He was born in Schenectady, New York, in 1843; served in the Federal Army during the Civil War and was honorably discharged for a physical disability when he was twenty-one. He then became, first a grocery clerk, and then a florist and horticulturist of note. In 1904, having felt a call to the ministry, he left the florist business, although several years passed before he was ordained. He loved young people and frequently invited a group to his home for an evening of singing.

made manifest in His true Church.

E-mail: wa_taylor@yahoo.com

Past Devotions: www.workdaygrace.us/wordpress

Web Site: www.primitive-baptist.org/

Live in Peace

Elder John R. Daily
Zion's Advocate, July 1898,

It is the privilege as well as the duty of God's people to live in peace. As a privilege it ought to be so highly prized by us all -- so much appreciated -- that no sacrifice would be considered too great for us to make to secure it. When peace abounds between us and our fellow mortals, we can rest in the enjoyment of tranquility such as the waters of the great deep display when all is calm and smooth. From the mere standpoint of policy and personal interest, then, we ought to strive to "live peaceably with all men, and especially with the household of faith." Life has cares enough, take it as we may. Our sorrows will be hard enough to bear if we do the very best we can. Besides, this life is altogether too short to be spent in quarrelling, and wrangling, and ill-tempered feeling. If we would really enjoy ourselves in our needful intercourse with our fellow men, we must live in peace with them. It is a great mistake for us to conclude that we do not care what the feeling of others is toward us. There may be some who so live that we cannot afford to associate with them, but it is better for us to have their good will than their ill will. No one disputes this. If we would have the good will of others we must live to that end. Kindness is worth so much to us and yet costs us nothing. We need not go from home to find opportunities to let the light and warmth of kind words and deeds shine and glow about us. If we have been surly and cross, let us show our penitence, and good sense, by cultivating a kind, cheerful disposition toward all, and shunning the errors of the past. Home, how sweet it is, when the holy light of love and kindness pervades the hearts of its inmates! When parents live toward one another as they ought and treat their children as they should, and children are kind toward each other and their parents, what a lovely household it makes! We wish we had never spoken an unkind word to the dear parents that reared us, whose patient, tender care for us still lingers in our memory. We wish we had never allowed any other words but words of love and kindness to escape our lips toward our dear companion and precious children. How many of our readers feel that way? Stop, and think, and if necessary, reform.

We cannot be angels here, but we can be kind if we will.

J. R. D.

The Church on the Rock Built

On a Rock the Church doth stand,
Even when steeples are falling;
Crumbled have spires in every land,
Bells still are chiming and calling;
Calling the young and old to rest,
Calling the souls of men distressed,
Longing for life everlasting.
Not in our temples made with hands
God, the almighty, is dwelling;
High in the heavens His temple stands,
All earthly temples excelling;
Yet He who dwells in heaven above
Deigns to abide with us in love,
Making our bodies His temple.
We are God's house of living stones,
Built for His own habitation;
He fills our hearts,
His humble thrones,
Granting us life and salvation;
Were two or three to seek His face,
He in their midst would show
His grace,
Blessings upon them bestowing.
Yet in this house, an earthly frame,
Jesus the children is blessing;
Hither we come to praise His Name,
Faith in our Saviour confessing;
Jesus to us His Spirit sent,
Making with us His covenant,
Granting His children the Kingdom.
Through all the passing years,
O Lord, Grant that, when church
bells are ringing,
Many may come to hear God's Word
Where He this promise is bringing:
I know Mine own, Mine own know
me,
Ye, not the world, My face shall see;
My peace I leave with you, amen.

NIKOLAI F. S. GRUNDTVIG, 1783-1872
Translated by CARL DOVING, 1867-1937
Revised, FRED C. M. HANSEN, 1888-

All Hail

I feel there will be some snickering when the above caption is read, but after a good laugh, please read on, for this writer believes there is a wonderful lesson for the Lord's people in these simple words. Jesus Christ spoke this greeting to women on a mission the angel of God had sent them on, and that mission was in simple terms. "Go tell His disciples that Jesus is risen." On their way Jesus appeared and further made himself known to them. If there be any doubt in our minds where Jesus makes Himself known, the answer is given in this account. (Please read Matthew 28:1-10). He makes Himself known on the pathway of obedience unto Him, "All hail." The hymn writer who wrote, "All Hail the Power of Jesus' Name," must have been impressed to compose that hymn from these words, yes, this expression of our Lord, Jesus Christ. Jesus knew to whom to speak these words of encouragement. He hasn't changed in His method and way; no, not in our day. "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

Jesus didn't waste words. "All hail" is a greeting. *All* more than at that what He has spoken is all inclusive.

There can be no greater salutation than this one. It contains all that is needed to send these women on their assigned mission, and the certainty of being successful. These words said to women, "I know who you are," but the wonder of it all was when Jesus spoke, "All hail," they immediately knew Him, and "they came and held Him by the feet and worshipped Him."

"All hail," then, is a joyful (full of joy) salutation of identification of both the greeted and the Greeter.

In Love,
Elder Wallace Johnson
Ashland, Missouri

The big end of the branch is always toward the vine. The fruit comes on the little end. When we daily direct the big end of our lives toward Christ and his Word, an amazing thing takes place. The fruit comes on the little end. It will come in a way that will let us know that it was because of him and in spite of us.

LANE ADAMS

History of English Baptists

About the year 448, the Saxons began to settle in Britain; and for more than a century were perpetually harassing the natives, till they forced them to retire from their country, and settle in Wales.

Their cruelties are described in a very affecting manner by Bede and Gildas, the latter of whom says, "From the east to the west nothing was to be seen but churches burnt and destroyed to their very foundations. The inhabitants were extirpated by the sword, and buried under the ruins of their own houses. The altars were daily profaned by the blood of those slain thereon." [Rapin, p. 44] It is very unaccountable, that after this statement, he should blame the Britons for suffering their neighbours to live so long in paganism. How was it possible that they could, with any prospect of success, attempt to convert them, by whom they were so cruelly treated, and who were endeavouring to exterminate them?

After they were driven into Wales, whither their invaders could not follow them, religion began again to flourish. **Two large societies were formed; one at Bangor in the north, the other at Caerleon in the south.** From the following account, it should seem that these institutions resembled that now formed by the Baptist missionaries at Serampore, where one fund is established, from which the wants of all, however differently engaged, are supplied.

Danvers informs us, that "In Bangor was a college containing 2100 Christians, who dedicated themselves to the Lord to serve him in the ministry as they became capable, to whom was attributed the name of the monks of Bangor. Yet did they no ways accord with the popish monks of that or the following age, for they were not reduced to any ecclesiastical order, but were for the most part laymen, who laboured with their hands, married and followed their callings: only some of them, whose spirits the Lord fitted and inclined to his more immediate service, devoted themselves to the study of the scriptures, and other holy exercises, in order, to the work of the ministry, who sent out many useful instruments." [Danvers, *History of Baptism*, p. 336]

In this state was religion in Wales, when Austin the monk was sent into England by Gregory the seventh, bishop of Rome, with the design of converting

the Saxons, or English and bringing them into conformity to the church of Rome. To accomplish this, "Gregory ordered him not to pull down the idol temples, but convert them into Christian churches. The reason of this injunction was this; that the natives, by frequenting the same temples they had been always accustomed to, might be the less shocked at their entrance into Christianity: and therefore his Holiness directed that the idols should be destroyed, and those places of worship sprinkled with holy water." [Biog. Brit. Art. Augustin]

This was in the year 596, when Ethelbert was king of Kent. At his court, Augustin opened his mission, which was attended with such success, that the king, and his queen Bertha, and a great number of his subjects, very soon made a public profession of Christianity. The king was so zealous a convert, that he bequeathed his own palace to the church, and retired to Reculver, that Austin might be more at his ease at Canterbury. Notwithstanding all these favours, and the princely style in which he lived, this pious apostle could enjoy no content while the British clergy lived independent of his authority, and were not in a state of subjection to the bishop of Rome. Independently, therefore, of the desire which Austin had to diffuse the knowledge of the gospel in general, we find **he was particularly zealous for his own authority, and extremely desirous to subject the British Christians in the remote parts of the island to his metropolitan jurisdiction, and to the doctrine and discipline of the church of Rome.** This circumstance is the more remarkable, as the British bishops of that age had more enlarged views of things; accordingly they disclaimed all submission to the church of Rome, and nobly asserted their independence.

The account of a conference which Austin held with some of the Christians of the college of Bangor, is thus related by Robert Fabian:

"By the helpe of Ethelberte he assembled and gathered the byshoppes, and doctours of Britayne that were before disparkled. The place of Assemble was called long after, Austin's Oke; which is expounded to be Austeyn's strength, and is in the march of Wikeres and of the west Saxons. In this place he charged the sayd bishop-

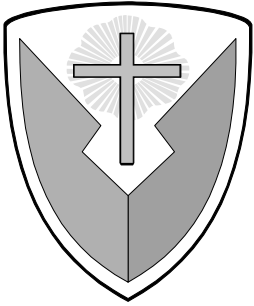
pes, that they should with him preach the worde of God to the Anglis; and also that they should amonge themselves amend certain errours, then used in the churche: and specially for kepeing of their Easter tide, wher against the byshoppes of Britayne held opinion til Austanye shewed them a myracle by a blind Anglis or Saxon. After the which myracle shewed, the sayd byshoppes replied to the will of Austanye in that cause. But for all this, there was of them that said, that they might not leave the custome which they so longe had continued, without assente of all such as had used the same. Then he gathered a synode, to the which came seven byshoppes of Brytons with the wysest men of that famous abbey of Bangor. But first, they took counsel of an holy man, wher they should be obediente to Austanye or not. And he said, if ye find him humble, or meke, as to Christes disciple belongeth; that then they should asent to him, which mekenes they shoude perceave in him, if he at their coming into the synode, or councill, arose agayne them. When the sayde bishops entered the sayd synode, Austain sat styl in the chaire, and removed not: whereupon they were wroth and disdayned him and would not obey his requestes.

"He then sayd, Sins ye wol not asent to my hestes generally assent ye to me specially in iii things.

"The first is, that ye kepe Ester in due fourme and time as it is ordayned. The second, **THAT YE GIVE CHRISTEN-DOME TO CHILDREN.** And the thyrd is, that ye preache unto the Anglis the worde of God as aforesaid I have exhorted you. And all the other deale, I shall suffer you to amend and reform within yourselves: *but they would not thereof.*

"Then Austayne sayd unto them, and warned them by manner of inspyration, That since they wold not receive peace of theyr brethren, they shoulde of other receive warre and wretche: the which was after put in experience by Ethelfridus King of Northumberland." [Fabian's *Chron.* part v. p. 115,116]

Joseph Ivimey (1773-1830)



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

THE NATURE OF REGENERATION

Argument One: We argue that the work of regeneration in its very nature is such that it cannot be accomplished through the instrumentality of the gospel--the written or spoken word.

Much depends upon a proper understanding of what regeneration means. Light, heat and moisture are sufficient means to develop and unfold the life in a grain of corn; they are NOT a sufficient means to impart life to a grain of corn in which there is no living germ. An efficient teacher with the proper text book is sufficient means to educate a rational, willing mind; they are not sufficient to give a mind to an abnormal child. The light of instruction is a sufficient means to dispel the darkness of ignorance; it is NOT a sufficient means to dispel the darkness of death. The human finger would be a sufficient means to write God's laws in the sand; it is not a sufficient means to write them upon the fleshly tables of the Heart. Human hands would be a sufficient means to remove the napkin and grave clothes from a living body; they are NOT sufficient to impart life to the dead. Adam and his posterity can till the ground, plant, cultivate and dress; but they had no part in the creation. And let me state very clearly that there will be no controversy between us as to what may be accomplished through the instrumentality of the ministry and the preached word once eternal life has been imparted; but that eternal life is imparted through such a medium we do most emphatically deny.

To practically the entire above paragraph our "means"

brethren will profess to most readily assent. With the exception of the last statement they will say they accept it without the least reservation. But they then give to a long string of scriptures an interpretation which denies it in every part. We think we are able to show you this most clearly if you will with open mind follow us closely in our reasoning.

And now to the nature of regeneration.

Generate: to beget; to produce (a being similar to the parent;); to cause to be; to bring into life.

Regenerate: to be born anew; to renovate in heart; to change from a natural to a spiritual state; to give new life.

Regeneration: the act of regenerating, or the state of being regenerated. - Webster's International Dictionary.

Regeneration: a new birth; that work of the Holy Spirit by which we experience a change of heart-Buck's Theological Dictionary. Regeneration: the change and renovation of the soul by the Spirit and grace of God (John 3:5-6). It is called the new birth, and consists in the infusion of spiritual life into the soul (John 5: 25), whereby he is enabled to perform spiritual actions, and live to God. (Rom. 14: 8.)-Alexander Gruden, M. A.

Elder William H. Crouse
 In *Regeneration or The New Birth*

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