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# Shield of Faith

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A Primitive Baptist Publication

April, 2008

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## The Church Is...

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### ...The Bride of Christ

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Ephesians 5:25-33 KJV)

The union of Christ and believers is here represented by the marriage union. By the Holy Ghost Paul quotes some of the words spoken by Adam when he beheld for the first time the woman the Lord had made for him. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Genesis 2:23). Adam was a figure of the Lord Jesus Christ, Who is called "the last Adam" (I Corinthians 15:45). We can learn much about Christ as He is prefigured in Adam.

When God created Adam and placed him in the garden to "dress and to keep it," He made him lord of that creation. Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help fit for him (Genesis 2:20).

In the midst of a creation that he was to

oversee, Adam was alone. God recognized his need for companionship, and said, "It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:15). In like manner, God determined that a similar help should be provided for His only begotten Son. The Father ordained that His Son should have a bride; and the Church, the born-again ones, are the gift of the Father to the Son.

"The Lord God caused a deep sleep to fall upon Adam" (Genesis 2:21). This is the figure of death. While Adam slept, God "and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man" (Genesis 2:21,22).

At Calvary, God caused a deep sleep, the sleep of death, to fall upon the Last Adam, His beloved Son. The prophet Isaiah foretold it, saying, "it pleased the Lord to bruise him" (Isaiah 53:10). In that first operation in Eden, though performed by the fingers of God, blood must have come from Adam's opened side. Of this we are certain, the blood of the Son of God was shed that God the Father might present Christ with the Church, His bride. It is "the church of God, which he hath purchased with his own blood" (Acts 20:28). It is unlikely that Adam felt any hurt when the hand of God opened his side. But the Last Adam, the Lord Jesus, experienced all the agony of the cross. Isaiah said, "He hath put him to grief," a grief so deep and intense that the smitten Son cried from the cross, "My God, my God, why hast thou forsaken me?" The suffering Savior was graphically portrayed by the Psalmist centuries before when he said, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of

death" (Psalms 22:14-15).

It is well known that in Old Testament times the parents of a young man usually selected a bride for him. This custom goes back to very early times. When Esau married against the wishes of his parents, he caused trouble in the home (Genesis 26:34, 35). One can almost feel the torment in the voice of Rebekah, "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Genesis 27:46).

Herein is the reason for this parental privilege. The new bride was to become a member of the bridegroom's clan, and therefore, the whole family was interested in knowing if she would be suitable. There is evidence that at least sometimes the son or daughter was consulted. Rebekah was asked if she willing to go and become the wife of Isaac (Gem 24:58). The parent, though, felt they had a right to make the choice.

The bride of Christ is of the Father's choosing. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:3-4). While the bride was of the Father's choosing, the Son was in full agreement, having loved His bride with an everlasting love.

Jesus said, "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:6-9). "For this cause," for His bride, Jesus left His heavenly Father and the

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## The Church Is...the Bride of Christ

(Continued from page 1)

glories of heaven to be joined to His bride. She became "one flesh" with Him. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones" (Ephesians 5:28-30).

In the event that the bride was indebted in any way, the bridegroom assumed her debt as his own. In the case of the bride of Christ, the debt was great. It was a debt of sin. The debt was owed to God, for it was His law that had been broken. Thus we read, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:4-6). Furthermore, it is said that, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isaiah 53:7). He "...openeth not his mouth," because He had no objection to this transaction. He had assumed the debt of His bride; it is now His and He will gladly pay the price to assure that He is never separated from His beloved.

The love of Christ for His bride is far beyond human understanding. However, one who has truly and deeply loved a spouse can begin to grasp a hint of that great love. When a marriage is built on love, one can overlook faults and endure the hurts that are sure to come in human relationships.

The love of Christ for His bride is expressed in love song of Solomon. "Thou art all fair, my love; there is no spot in thee. Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my

spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!" (Song of Solomon 4:7-10). When Solomon, under the inspiration of the Holy Spirit said, "...there is no spot in thee," it speaks of one who, through the eyes of love, sees no fault. When Christ sees His bride, however, He is not simply overlooking faults. He sees His bride as she is in the fullness of redemption. She has no spot, for he has sanctified and cleansed her, and made her "...a glorious church, not having spot, or wrinkle, or any such thing." She is "...holy and without blemish" (Ephesians 5:26-27). The glory of the bride will be fully revealed at the coming of Christ.

Perhaps the greatest blessing of human marriage is communion or fellowship. There is an inborn need for humans to communicate with others and to share feelings, ideas, and dreams. This need finds its deepest fulfillment when there is one with whom we can freely share our deepest and most intimate feelings. Our bond with another is strengthened when there are common plans, dreams, and hopes. Even the struggles of life can be a joy when there is a loved one to share them.

The marriage relationship between a Christian man and woman, as wonderful as it can be, is only a dim outline of the love for Christ and His bride. His love toward the bride is perfect, and He is perfecting her love for Him. He knows and fulfills her every need. He feels her pain and sorrow and is "...touched with the feeling of our infirmities" (Hebrews 4:15). Christ is, with infinite love, constantly calling His bride to His side that He might bring to perfection her love for Him. "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Song of Solomon 2:10-13).

Too often the bride, the church, is as it was in Solomon's song, asleep upon her bed. "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is

filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" (Song of Solomon 5:2-3 KJV)

She is asleep, yet her heart waketh. There is still love for Christ in the heart. She is asleep; she is not dead. She had settled down for the night. She has taken off her coat and is at ease. The Bridegroom's "...head is filled with dew," and His "locks with the drops of the night." He has been out in the night so long that He is wet with the dew. He knocks to gain entry, but the bride cannot arouse herself enough to rise and open the door. The picture is a sad one, but it accurately depicts the church today.

The bride finally arose, only to find that her Love had withdrawn Himself. "I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer" (Song of Solomon 5:5-6). He had left behind "sweet smelling myrrh" where He had touched the handles of the lock. He is only found of "them that diligently seek him" (Hebrews 11:6), yet He leaves fragrant tokens of His love to signify that He still desires His bride.

Myrrh was an ingredient in the anointing oil used in the tabernacle service. The anointing with this oil signified the separation and sanctification of the vessels for the service of God. "And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy" (Exodus 30:29). Christ's church is anointed, set aside for communion. He remembers the early love, "... the love of thine espousals, when thou wast after me in the wilderness" (Jeremiah 2:2) and seeks that kind of love again, when "Israel was holiness unto the LORD, and the firstfruits of his increase" (Jeremiah 2:3). He bids His bride to "...come unto the marriage" (Matthew 22:4). We can sit down "...under his shadow with great delight" where his fruit is "sweet to the taste." (Song of Solomon 2:3)

## Bible Quiz

A fool is a person who acts unwisely. Match the "foolish" statement with the foolish person.

1. He died as a fool
  2. spoke as a fool
  3. "I have played the fool, and have erred exceedingly."
  4. "There is no God"
  5. "So he that getteth riches, and not by right ... shall be a fool."
  6. "Whosoever shall say, Thou fool, shall be in danger of hell fire."
  7. "Thou fool, this night thy soul shall be required of thee."
  8. "Let him become a fool, that he may be wise."
  9. "Thou speakest as one of the foolish ... shall we receive good at the hand of God and shall we not receive evil."
  10. Called fools because they were unprepared
  11. Told to avoid foolish questions
- a. Rich farmer (Luke 12:20)
  - b. Jeremiah (Jer. 17:11)
  - c. Anyone who seems to be wise (1 Cor. 3:18)
  - d. Timothy (2 Tim. 2:23)
  - e. the fool (Ps. 14:1)
  - f. Job (Job 2:10)
  - g. Abner (2 Sam. 3:33)
  - h. Jesus (Matt. 5:22)
  - i. Saul (1 Sam. 26:21)
  - j. Five virgins (Matt. 25:1-12)
  - k. Paul (2 Cor. 11:23)

*Answers on page 4.*

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.-ARCHBISHOP RICHARD CHENEVIX TRENCH.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.-ABRAHAM LINCOLN.

If you do not wish for His Kingdom, don't pray for it, but if you do, you must do more than pray for it, you must work for it.-JOHN RUSKIN.

## 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](mailto:eldphil@bellsouth.net).

## Where Are We Drifting?

*Elder Lee Hanks (1861-1947)  
Advocate & Messenger---1924*

WHERE ARE we drifting? The church and the world seem to have a tendency to degeneracy. Where is that beautiful church clothed with humility, love, peace, fellowship, honesty, truthfulness sobriety and with garments clad in white? The church that is the light of the world? that city set on a hill whose light cannot be hid? Once it could be said of her, "Behold, how they love one another." Her ministry was humble and loved unity and fellowship. They preached Jesus the Way, the Truth and the Life. They had no hobbies then. Yes, forty-five years ago I never heard them disputing about Absolute Predestination. They preached predestination like the Bible teaches and there stopped. Preaching the truth has never divided Primitive Baptists. They loved the cause of the Master then better than any vexed question. Preachers loved and appreciated each other then. Preachers belonged to the church in those days and the church would deal with a preacher when he went wrong the same as others. Preachers can preach or practice almost anything they please now and get a following. Iniquity abounds and the love of many has waxed cold. The churches should assert their rights and follow no man in his departures. Members and preachers should be humble and kind to each other and see that they introduce nothing that will produce strife and confusion. We had all better be satisfied to be little preachers and at the feet of our brethren than to be divided. There is nothing lost by kindness and gentleness, but much gained. It is good and safe for each one to tell the Whole truth. Do not misrepresent to carry your point. Be sure your sin will find you out. Do not charge the other man with the cause of trouble when you yourself are the cause. The Old Baptist Church has no Popes in it and they need none. Discipline belongs to the church and not to the preacher. The churches should take their ministry in hand, love them, care for them, advise them, and tell them in love of any hurtful practice they may engage in. Preachers should not spread trouble. If he is under a cloud, he had better stay close to home until that is removed. Let us all love one another with pure hearts fervently. And lay aside all malice, guile, envy, hypocrisy, backbiting, evil speaking, and be kind one to another. If any are wrong, do not justify them in the wrong. Oh, that there could be an awakening in Israel to a faithful discharge of all their duties to God and one another. My poor heart is made sick to see trouble in Israel and then to see the rapid tendency to destruction in people in general. Shameful dressing of women, getting their sparsely clad fashion from degenerate women, with bobbed hair, wearing men's clothes, riding horse-back with a man's saddle, attending bathing resorts with very little clothing on, mid-night auto riding, disrespecting the teaching of parents, extravagance, debt, and numerous other evils flooding the country which cause us to feel that perilous times are upon us. Surely, we are living in the last days! Was Sodom and Gomorrah much worse than the world now? You need not be surprised at the judgments of God being poured out upon us. Lord help us.

L. H.

## Letter from Elder J. H. Fisher

*The Gospel Messenger--1894*

DEAR BROTHER RESPESS: THE GOSPEL MESSENGER is a welcome visitor to my home. Its pages are filled with good matter for comfort and edification to the Lord's humble poor. I have now been taking it two years and have both years put together in book-form. They are so convenient for future reference, and it is the safest way to keep and preserve them. I would greatly regret parting with them; yet if I did not have them bound I would be sure to lose some of the numbers. Every family with children ought to have them bound together.

It seems to me that at this present time the GOSPEL MESSENGER is filling a very important and peculiar need. What awful times we are living in! What strange things we so often hear East, West, North and South. I have been very forcibly impressed by some things said by Bro. Hassell. I was very glad to meet him here in Texas a few days ago, and to hear him preach and talk on the Scriptures.

These evils which are sometimes seen and heard among us, should not go unrebuked. But some one says, "I was impressed by God's Spirit to say and do as I did." Well, well, that is good if what was said is true. But recently a lady preacher said that she was inspired to stand up before mixed assemblies and preach the gospel. Baal's prophets all told Ahab to go up to Ramoth-gilead and that he would prosper. Zedekiah, one of them, made him horns of iron (powerful illustration), and he said, "Thus saith the Lord, with these shalt thou push the Syrians until thou hath consumed them."--I Kings xxii. 11. So then I say, if God's word is most positively and plainly against a doctrine or practice, I cannot believe the Holy Spirit impresses or inspires the teaching of it. Certainly the Spirit does not impel one to contradict the real and literal meaning of Scripture. There never was a lady impressed by the Spirit to "teach or to usurp authority over the man," or to speak in the churches as a preacher. So, you see, the people at large have been made to refrain from objecting because of the witty arguments made by these traveling lady preachers; saying that they were called and impressed to go. All such is of the flesh and sin. So, sometimes the flesh betrays us. We may think a brother minister has special impressions to say certain things, or to write them, and he himself may believe it of the Spirit. But maybe in less than a month or week he has a different view of the matter. Then we know that one or the other views were not given by the blessed Spirit of God.

Again, our criticism may be in the wrong spirit and not of the Lord, though literally correct; yet, nevertheless, literal correctness is pre-eminently important. But now I very freely admit that this is worthless when we come to spiritual profit, edification and growth in grace, unless the glorious and enlightening Spirit of Jesus comes upon us and in us. "Without Him we can do nothing." But when a man contradicts the literal meaning, it certainly cannot be of the Spirit, even though he be one of the Lord's ministers. Lately, I heard two editors preach. The first one took up the commission, as he called it (Matt. xxviii. 19). He thought it ended with the Apostles, etc.

The other, who followed immediately, took a different view, and said that he believed that we were laboring, as ministers, under the same commission; that we are

commanded to go into all the world and preach the gospel to every creature. We ought not to want the people to think for a moment that what we say from the pulpit is to be always taken as from the Spirit. And yet we can't say only what we believe. Some of us believe wrong, and therefore speak wrong. I don't know that any one is right on every point, but surely the church has the mind of the Lord. It is at their feet and in the light of God's revealed word that I am willing for all of my words and actions to be tried. If not thus disposed, I desire to be. If I preach something which is not in full accord with known truth, then I am perfectly willing to be instructed in the right way of the Lord, from the poorest brother or sister in the Lord's house.

Though Apollos spake boldly with great might and ability, I find, he was not above private instruction, nor too haughty to be taught by a man and woman who were tent makers. [This woman was God's appointed teacher, who taught and, spoke as the Spirit gave her utterance, I don't think she squared herself before a great congregation, to teach crowds, because she was accustomed to hear Paul, who says "I suffer not a woman to teach or usurp authority over the man," "but to keep silence in the churches, &c."] It seems sometimes that the members have to submit to the diction of preachers, instead of the preacher being submissive to the Lord's Aquilas and Priscillas. I believe that the Lord's way is to put the "judgment" in the church and not in the ministers as such.

The Old Baptist churches of this country it seems to me have been contented with predestination, election, effectual calling, quickening of dead sinners by omnipotent power without any other means, final preservation and perseverance of all the election, resurrection of the dead, final judgment, etc. These with the idea that it is all done for the poor, lost, depraved dead sinner, as consequence flowing out of the atoning death of Christ, seems to me to involve mainly all the essential tests among them. Of course there are many technicalities and forms of expression, but it certainly ought to be settled and tested by Bible expressions only. Those who desire to adopt sonic peculiar expression of their own, as a test, are surely wrong. What divided the two great wings of the Baptists, for the most part, was the Fuller idea of the Atonements that is, that Christ's death did not save all he suffered and died for. This, for instance, is a heresy that is too plain to need any exposition. It has been often exposed. While most of the churches are settled and stayed on this great doctrine, there seems to be some who would lead off into Fullerism under a little but different phraseology. So far as I have been able to find, there are but few. We must up and speak out when these essential truths are assailed.

But the great desire of my heart is to see what a dear brother (who is editor of an Old Baptist paper in Tennessee) wrote me lately. He says: "Those who hold to the doctrine set forth in our articles of faith, even though there be slight difference in opinion on some points; I don't think such difference should be a bar to fellowship, nor that it should cause brethren to devour each other or be split up into factions, parties, etc. I would be glad to see all sound Primitive Baptists in peace with each other, and a

general line of correspondence extending directly and indirectly all over the United States."

In hope of heaven,  
J. H. Fisher

### Answers to Bible Quiz

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

Devotions:

## Daily Devotion

By Elder Bill Taylor

Work Day Grace - April 10, 2008

### Promoted By Humility

"Put not forth thyself in the presence of the king, and stand not in the place of great men: For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen." Proverbs 25:6-7

We know that the Bible teaches us the concept of humility, and that we are supposed to be a humble people and "...walk humbly" before our God. We know that. Yet the voices of the world tell God's people just the opposite. Those voices agree with the voice of our own fleshly inclinations. That voice has been with us from birth, and is as old as the span of man's existence on the earth. People fear that they will not get all that is coming to them -- or they believe that they need to place themselves where they can be noticed so they can get what they want. Small children know this behavior. Have you ever heard a child say, "Me first," when told to line up for something they think is a reward or some other good thing? Even in those cases, an adult will often take the child who has pushed his way to the front of the line and take him to the back of the line. This is done to teach the child the same lesson that these verses teach. The one is to teach the child patience and a sense of fair play; but God's word ultimately uses practical events to teach spiritual lessons.

God's people are to practice humility in many different ways, and the lessons are both practical and spiritual. When we allow our ego to get the upper hand, we will be seen as vain, proud, and even selfish. To be selfish is not a good thing; we know that, don't we? Many hours of teaching have been spent on the majority of people trying to subdue that innate selfish nature. Why? What is so wrong with our being selfish. "Common sense" tells us that we have to look out for ourselves, right? If we don't look out for ourselves, no one will look out for us. Isn't that the way many people think? What about God's word on the subject? How will He know what we need -- what we want -- what we deserve, unless we find some way to let Him know? We need to get in the front of the line, right? No, that is not what God's word teaches. We are to think of ourselves as better than our neighbor; in fact, we are told that we are not to think of ourselves more highly than we ought. Today's verses tell us not to put ourselves in the forefront, not to exalt ourselves -- especially in the presence of highly placed men. Why not? If we get in the front of the line -- in the place of great men, the "king" may demote us to the back of the line -- to a lower place. Jesus said, "He that exalteth himself shall be abased." There is nothing more pitiful than to see one of God's people, who should be humble, get "humbled" by his own pride. The opposite of this is also true, however. Jesus concluded the statement on humility by saying, "but he that humbleth himself shall be exalted." That's the way to gain promotion -- through humility.

Today is a good day to check our ego and truly humble ourselves before God and men.

Hymns and Hymn Writers

## Cleanse Me

James Edwin Orr was born in 1912. His education includes earned doctorates from universities in Europe, Asia, Africa, and America, including the Doctor of Philosophy from Oxford University and the Ed. D. from U.C.L.A. in 1971. He was a professor in the School of World Mission at Fuller Theological Seminary where he taught courses in the history of missions to career missionaries.

In his many travels, Dr. Orr has visited a hundred and fifty countries, including the Soviet Union, and has been in two-thirds of the world's six hundred major cities.

Despite these numerous life-long accomplishments, J. Edwin Orr will no doubt be best remembered as author of a simple, revival hymn text—"Cleanse Me."

Dr. Orr recalls that he wrote the Cleanse Me text, in 1936, during an intense movement of the Holy Spirit at the Easter, revival convention in Ngaruawahia, New Zealand. For some time prior to this Easter campaign, an attitude of unusual expectancy had been prevalent among these people. Prayer meetings spread throughout the city with much fervency, and intercession led to wide-spread confession and reconciliation among the believers. Great numbers of unconverted students professed faith in Christ. The next night was given over to exultant testimony, with singing such as one expects in heaven.

The revival news soon spread throughout all of New Zealand. Dr. Orr reports that as he was leaving New Zealand, four Aborigine girls approached and sang for him a beautiful Maori Song of Farewell.

Mr. Orr was so impressed with the beauty of this Polynesian melody that soon afterward he wrote new verses to the tune on the back of an envelope. The text was based on the familiar words of Scripture found in Psalm 139:23-24: *Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.*

Further campaigns by Dr. Orr throughout Australia in the 1930s and later in nearly all of the English-speaking world, soon popularized this prayer hymn everywhere.

*(1) Search me, O God, and know my heart today;  
Try me, O Savior, know my thoughts, I pray.*

*See if there be some wicked way in me;  
Cleanse me from every sin, and set me free.*

*(2) I praise Thee, Lord, for cleansing me from sin;  
Fulfill Thy Word and make me pure within.*

*Fill me with fire, where once I burned with shame;  
Grant my desire to magnify Thy name.*

*(3) Lord, take my life, and make it wholly Thine;  
Fill my poor heart with Thy great love divine.*

*Take all my will, my passion, self and pride;  
I now surrender, Lord-in me abide.*

*(4) O Holy Ghost, revival comes from Thee;  
Send a revival, start the work in me.*

*Thy Word declares Thou wilt supply our need;  
For blessing now, O Lord, I humbly plead.*

## Heston on Winning the Culture War

**The following is an excerpt of a speech NRA President Charlton Heston gave to the Harvard Law School Forum on February 16, 1999.**

I remember my son when he was five, explaining to his kindergarten class what his father did for a living. "My Daddy," he said, "pretends to be people." There have been quite a few of them. Prophets from the Old and New Testaments, a couple of Christian saints, generals of various nationalities and different centuries, several kings, three American presidents, a French cardinal and two geniuses, including Michelangelo. If you want the ceiling repainted I'll do my best. There always seems to be a lot of different fellows up here. I'm never sure which one of them gets to talk. Right now, I guess I'm the guy.

As I pondered our visit tonight, it struck me: If my Creator gave me the gift to connect you with the hearts and minds of those great men, then I want to use that same gift now to re-connect you with your own sense of liberty...your own freedom of thought...your own compass for what is right. Dedicating the memorial at a Gettysburg, Abraham Lincoln said of America, "We are now engaged in a great Civil War, testing whether this nation or any nation so conceived and so dedicated can long endure." Those words are true again. I believe that we are again engaged in a great civil war, a cultural war that's about to hijack your birthright to think and say what resides in your heart. I fear you no longer trust the pulsing lifeblood of liberty inside you...the stuff that made this country rise from wilderness into the miracle that it is.

Let me back up. About a year ago I became president of the National Rifle Association, which protects the right to keep and bear arms. I ran for office, I was elected, and now I serve...I serve as a moving target for the media who've called me everything from "ridiculous" and "duped" to a "brain-injured senile, crazy old man." I know...I'm pretty old...but I sure Lord ain't senile.

As I have stood in the crosshairs of those who target Second Amendment freedoms, I've realized that firearms are not the only issue. No, it's much, much bigger than that. I've come to understand that a cultural war is raging across our land, in which, with Orwellian fervor, certain acceptable thoughts and speech are mandated.

For example, I marched for civil rights with Dr. King in 1963 - long before Hollywood found it fashionable. But when I told an audience last year that white pride is just as valid as black pride or red pride or anyone else's pride, they called me a racist. I've worked with brilliantly talented homosexuals all my life. But when I told an audience that gay rights should extend no further than your rights or my rights, I was called a homophobe. I served in World War II against the Axis powers. But during a speech, when I drew an analogy between singling out innocent Jews and singling out innocent gun owners, I was called an anti-Semite.

Everyone I know knows I would never raise a closed fist against my country. But when I asked an audience to oppose this cultural persecution, I was compared to Timothy McVeigh. From Time magazine to friends and colleagues, they're essentially saying, "Chuck, how dare you speak your mind. You are using language not authorized for public consumption!" But I am not afraid. If Americans believed in political correct-

ness, we'd still be King George's boys - subjects bound to the British crown.

In his book, "The End of Sanity," Martin Gross writes that "blatantly irrational behavior is rapidly being established as the norm in almost every area of human endeavor. There seem to be new customs, new rules, new anti-intellectual theories regularly foisted on us from every direction.

Underneath, the nation is roiling. Americans know something without a name is undermining the nation, turning the mind mushy when it comes to separating truth from falsehood and right from wrong. And they don't like it."

Let me read a few examples.

At Antioch College in Ohio, young men seeking intimacy with a coed must get verbal permission at each step of the process from kissing to petting to final copulation...all clearly spelled out in a printed college directive.

In New Jersey, despite the death of several patients nationwide who had been infected by dentists who had concealed their AIDS, the state commissioner announced that health providers who are HIV-positive need not...need not...tell their patients that they are infected.

At William and Mary, students tried to change the name of the school team "The Tribe" because it was supposedly insulting to local Indians, only to learn that authentic Virginia chiefs truly like the name.

In San Francisco, city fathers passed an ordinance protecting the rights of transvestites to cross-dress on the job, and for transsexuals to have separate toilet facilities while undergoing sex change surgery.

In New York City, kids who don't speak a word of Spanish have been placed in bilingual classes to learn their three R's in Spanish solely because their last names sound Hispanic.

At the University of Pennsylvania, in a state where thousands died at Gettysburg opposing slavery, the president of that college officially set up segregated dormitory space for black students.

Yeah, I know...that's out of bounds now. Dr. King said "Negroes." Jimmy Baldwin and most of us on the March said "black." But it's a no-no now. For me, hyphenated identities are awkward...particularly "Native-American." I'm a Native American, for God's sake. I also happen to be a blood-initiated brother of the Miniconjou Sioux. On my wife's side, my grandson is a thirteenth generation native American...with a capital letter on "American."

Finally, just last month...David Howard, head of the Washington, D.C. Office of Public Advocate, used the word "niggardly" while talking to colleagues about budgetary matters. Of course, "niggardly" means stingy or scanty. But within days Howard was forced to publicly apologize and resign.

As columnist Tony Snow wrote: "David Howard got fired because some people in public employ were morons who (a) didn't know the meaning of niggardly, (b) didn't know how to use a dictionary to discover the meaning, and (c) actually demanded that he apologize for their ignorance."

What does all of this mean? It means that telling us what to think has evolved into telling us what to say, so telling us what to do can't be far behind. Before you claim to be a champion of

*(Continued on page 8)*

## History of English Baptists

The account Fabian gives of the destruction of the Britons and of the monastery of Bangor is confirmed by Humphrey Lloyd, the learned Welch antiquary in his *Breviary of Britain*. "In Denbighshire (says he) near the castle of Holt, is seen the rubbish and reliques of the monastery of Bangor, while the glory of the Britons flourished: in the same were 2,000 monks very well ordered and learned, divided into seven parts, daily serving God; amongst whom those that were simple and unlearned, by their handy labour, provided meat and drink and apparel for the learned and such as applied themselves to their studies; and if any thing was remaining, they divided it among the poor. **That place sent forth many hundred of excellent well learned men**; amongst whom it also vomited forth to the world Pelagius. And afterward by the envy and malice of Austin, that arrogant monk, and the most cruel execution of his minister Ethelfrid, those worthy men were destroyed, the whole house from the very foundation, **together with the library more precious than gold, was razed down, and demolished by fire and sword**: and hence it is manifest, that this bloody massacre of those glorious witnesses for Christ did arise from their Christian courage and zeal against those antichristian impositions of the Romish church." [Danvers, p. 336]

It is probable that after this the Romish pontiff obtained the sovereign dominion in ecclesiastical affairs, as we find that Ina, one of the kings of the West Saxons, in the seventh century passed a law--"That every family possessed of goods to the value of twenty pence, should pay one penny a year to blessed St. Peter, and the church of Rome. He also prescribed a penalty for deferring the baptism of infants beyond thirty days, and a much greater when any died unbaptized." [Toulmin's *History of Taunton*, p. 6] This tax continued to be paid for several centuries, and was known by the name of **Peter's pence**. **From these few, but valuable fragments of the ancient Britons, we discover much of the genuine simplicity of Christianity. Making the scriptures the only rule of their faith and practice, they easily discovered the antichristian spirit of Austin, and the folly of those ceremonies which he strove to introduce. It is not at all wonderful, therefore, that they should refuse to give Christendom to**

**children, as they could find nothing in the scriptures to countenance such an opinion.**

It is proved by Dr. Gill, that infant baptism, for the purpose of taking away original sin, had been enforced by anathemas in the Milevitan council about two centuries before; and it is also known that **Gregory the great, who sent Austin into England, had decreed as follows: "Let all young children be baptized as they ought to be, according to the tradition of the fathers."** [Fox, vol. i. p. 130]

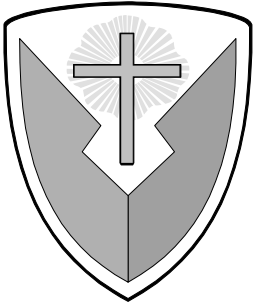
From this decree being expressed in such general terms, infants not being particularly mentioned, we account for the difficulties which Austin himself had on the subject soon after he came to Britain. Among other interrogatories proposed to Gregory, is the following respecting children; "Lest they should be prevented by death, after how many days ought they to receive baptism?" To which Gregory replied, "If present necessity, arising from fear of death, doth so require, we do not forbid an infant to be baptized the same hour in which it is born." It is hardly conceivable that this question could have been proposed, had the practice of infant baptism been of apostolic origin, or if the English had not made some objections against it. This remark is further corroborated by a circumstance mentioned by Hogo Grotius in his Commentary on Matt. xix. 14. "It is no small evidence (says he) that Infant baptism was not usually practised in the Greek church during many centuries, because not only Constantine the great, the son of Helene, who was a zealous Christian, was not baptized till he was of an advanced age; but that also Gregory Nazianzen, who was the son of a Christian bishop, and brought up for a long time by him, was not baptized till he came to years." If it be admitted that Infant baptism was then unknown in Britain, Constantine's not being baptized in his infancy is easily accounted for: but upon no other principle can we account for this omission of his godly parents, which Fox says they were.

In order to obtain as much light as possible on this very interesting subject, we subjoin the following statement of Dr. Calamy, the celebrated writer on Nonconformity, who in a work entitled, "God's concern for his glory in the British isles," has paid considerable attention to this sub-

ject. He relates, from Gildas, "That Christ shewing his bright light to all the world, afforded his rays, that is, his precepts, in the latter end of the reign of Tiberius Caesar, when his religion was propagated without any hindrance." On this statement of Gildas, the Doctor remarks, "If he meant this, of the publication of the gospel in Britain, which has been the most prevailing opinion, we must allow him to have had better advantages for knowing this with certainty then, than we have at this distance. According to this account, this island had Christianity preached in it within five years of our Saviour's crucifixion, which was very early, perhaps too early, all circumstances considered, for a place that lay so remote. All ancient writers, however, agree, that Christianity was planted in this land very soon, considering its distance from Judea.

"It is evident, that after Christianity obtained here, a great part of the inhabitants still continued pagans, and yet our holy religion made a progress. As it got ground, the temples of their ancient idols were some of them destroyed, and others of them dedicated to the true and living God. We have no account of such severities here in the primitive times against the followers of a crucified Jesus, as in other countries. That which was the last of the ten persecutions under the Roman emperors, seems to have been the first that affected this island. But in the general calamity, in the reign of Dioclesian and Maximian, about 303, the Christians here were very great sufferers. It is said, that Maximian almost rooted out the Christian religion from Britain, and that they who suffered martyrdom were almost beyond number. Gildas tells us, that their churches were thrown down, and **all the books of holy scriptures that could be found, were burnt in the streets**; and the chosen priests of the flock of our Lord, together with the innocent sheep, murdered. St. Alban of Verulam, and Julius of Carlisle upon Usk in Monmouthshire, and many others, sealed the truth with their blood. "But when the storm was over, which did not last much above a year, the Christians here, as well as in other parts, fled out of the woods and dens and caves, where they had hid themselves, and rebuilt their demolished churches, and flourished to a great degree, both in peace and unity.

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

## Heston on Winning the Culture War

*(Continued from page 6)*

free thought, tell me: Why did political correctness originate on America's campuses? And why do you continue to tolerate it? Why do you, who're supposed to debate ideas, surrender to their suppression? Let's be honest. Who here thinks your professors can say what they really believe?

It scares me to death and should scare you too, that the superstition of political correctness rules the halls of reason. You are the best and the brightest. You, here in the fertile cradle of American academia, here in the castle of learning on the Charles River, you are the cream. But I submit that you, and your counterparts across the land, are the most socially conformed and politically silenced generation since Concord Bridge. And as long as you validate that...and abide it...you are - by your grandfathers' standards - cowards.

Here's another example. Right now at more than one major university, Second Amendment scholars and researchers are being told to shut up about their findings or they'll lose their jobs. Why? Because their research findings would undermine big-city mayors...pending lawsuits that seek to extort hundreds of millions of dollars from firearm manufacturers. I don't care what you think about guns. But if you are not shocked at that, I am shocked at you. Who will guard the raw material of unfettered ideas, if not you? Who will defend the core value of academia, if you supposed soldiers of free thought and expression lay down your arms and plead, "Don't shoot me."

If you talk about race, it does not make you a racist. If you see distinctions between the genders, it does not make you a sexist.

If you think critically about a denomination, it does not make you anti-religion. If you accept but don't celebrate homosexuality, it does not make you a homophobe.

Don't let America's universities continue to serve as incubators for this rampant epidemic of new McCarthyism. But what can you do? How can anyone prevail against such pervasive social subjugation?

The answer's been here all along. I learned it 36 years ago, on the steps of the Lincoln Memorial in Washington, D.C., standing with Dr. Martin Luther King and two hundred thousand people. You simply...disobey. Peaceably, yes. Respectfully, of course. Nonviolently, absolutely. But when told how to think or what to say or how to behave, we don't. We disobey social protocol that stifles and stigmatizes personal freedom. I learned the awesome power of disobedience from Dr. King...who learned it from Gandhi, and Thoreau, and Jesus, and every other great man who led those in the right against those with the might.

Disobedience is in our DNA. We feel innate kinship with that disobedient spirit that tossed tea in to Boston Harbor, that sent Thoreau to jail, that refused to sit in the back of the bus, that protested a war in Viet Nam.

In that same spirit, I am asking you to disavow cultural correctness with massive disobedience of rogue authority, social directives and onerous law that weaken personal freedom. But be careful...it hurts.

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