
Shield of Faith

A Primitive Baptist Publication

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The Church Is...

...A Building

By Elder Greg Phillips

“For we are labourers together with God: ye are God’s husbandry, ye are God’s building” (I Corinthians 3:9).

While we often call the meetinghouse *the church*, we must understand that the church is a called out body of believers, *people*, who assemble in a particular house. Scriptures do, however, use the figure of a building to represent the Church so that we might better understand Jesus Christ’s relationship with His people.

In I Corinthians 3:9, Paul used two different figures, a husbandry (a cultivated field) and a building. Both belong to God. The husbandry is to bring forth fruit and the building is to be His dwelling place.

In his Epistle to the church at Ephesus, Paul also used the figure of God’s building to picture the church. “Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit” (Ephesians 2:19-22).

The picture here seems to be taken from the temple, where God dwelt among His people. “Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel” (I Kings 6:12-13). The temple was a house of great beauty, expense, and sacredness. It was the sacred place where God dwelt on the earth; and the church is the place where he delights now to abide.

This building, the church, says Paul, is permanently founded, and was rising with great beauty, with great majesty and splendor. It is built upon a sure foundation. “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;” (Ephesians 2:20). The building plan, the principle on which the church was built, is the doctrine taught by the prophets in the Old Testament and the apostles in the New. Following the resurrection of Jesus Christ, two of the disciples were walking the road to Emmaus when Jesus joined them, “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:27). The message of Moses, the prophets, and the apostles was the same, *Jesus Christ*. The word of God, given through the prophets and apostles, is the basis on which the church rests. Every doctrine and every principle of practice of the church is given in Scripture. Is complete and perfect and needs no addition or revision. That the traditions of men have no authority in the church, and constitute no part of the foundation. No articles of faith, creed, or confession is a part of the foundation. These may be valuable to the church to *express* its belief, but not to *form* it. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works” (II Timothy 3:16-17).

Jesus Christ is that “chief corner stone” (Ephesians 2:20), the connecting medium, by which both Jews and Gentiles were united in the same building.

In laying the foundation of a great building, a large stone is generally placed at one of the angles or corners, which serves to form a part of the two walls which meet in that angle. The cornerstone is the true support of the foundation, because it is the binding-stone of the building, holding two walls together because it is built into both. In Christ, Jews and Gentiles both are

made one, and the building is made complete. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (I Corinthians 12:13).

In Christ, “...all the building” is “.. fitly framed together...” (Ephesians 2:21). By the foundation corner stone, Christ Jesus, all the building, composed of converted Jews and Gentiles, is fitly framed together. Each component of the building is properly jointed and connected together. As a carpenter does the framework of a building, the materials are accurately and carefully united by mortises and tenons, so that the building shall solidly stand. Different materials may be used, and different kinds of timber may be employed, but each part is worked into another, to constitute a durable and beautiful structure.

In the building of the temple, every stone was hewn and squared, and its place in the building determined before it came to Jerusalem. “And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building” (1 Kings 6:7). It appears the timbers were fitted in like manner. All was prepared beforehand so there was neither hammer, axe, nor any tool of iron heard in the building; nothing except mallets to drive the tenons into the mortises, and drive in the pins to fasten them, was necessary: therefore there was no noise and unnecessary commotion. In the church of Jesus Christ, every stone and timber, every member, must be prepared beforehand by the Holy Spirit. “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3). The church is a spiritual entity, made up of spiritual individuals. Unless one has been born of the Spirit of God, he can have no part in the church.

It is an absolute necessity that a child be born into the natural world before he can

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The Church Is...

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see its light, behold its beauty, and enjoy its good. Likewise, there is an absolute necessity that the soul should be brought out of its state of darkness and sin, through the light and power of the grace of Christ, before able to see, or to discern, the glories and beauties of the kingdom of Christ.

This building, the church, "...groweth unto an holy temple in the Lord" (Ephesians 2:21). It is, then, a growing structure. This building is not yet openly and visibly completed, as it will be. David in prophecy spoke as Christ and concerning His body when he said, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psalms 139:16). A skilful architect draws a plan before he builds the building. In this plan he will show every room and component of the building before any of them are framed and set up.

The church is complete in its doctrines; nothing is lacking. It is complete in its power, having the Holy Spirit in her midst. Our heavenly Father has chosen His elect family and none can be added to that number. In the *experience* of the saints, however, members are constantly being added to God's building.

The word "groweth" denotes the growth and increase, both of persons and grace, that the church has in and from the Lord Jesus Christ. "And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:16-17). "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lamentations 3:22-23).

Unlike a building made of wood and stone, God's building is alive. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). Living stones are laid on a living Foundation. The stones are alive to God through him, and are in union with Him and each other. These stones are of the same quarry, and are the same by nature as the rest of mankind. Only when they are "dug out" and separated from the quarry by the powerful and efficacious grace of God,

hewn, and made fit for the spiritual building can they be compared to living stones. Because their life is derived from Christ and having His principle of life being implanted in them, and Him living in them, they fit into this spiritual building.

The building "...groweth unto an holy temple in the Lord" (Ephesians 2:21).

It is set apart for holy uses, and internally sanctified by the Spirit of God; and which is to be manifested by external holiness of life in the members of it. Nothing is holy in itself, but anything becomes holy by its consecration to Him. A place where He manifests His presence is holy ground (Exodus 3:5). The tabernacle or temple in which His glory is revealed is a holy building (Exodus 28:29; II Chronicles 35:5); and all its sacrifices, ceremonial materials and utensils are also holy. The Sabbath is holy because it is the Sabbath of the Lord (Ex 20:8-11). "Holiness, in short, expresses a relation, which consists negatively in separation from common use, and positively in dedication to the service of Yahweh" (Skinner).

God's building, the church, is "...built together for an habitation of God through the Spirit" (Ephesians 2:22). It is God's dwelling place. God, the Holy Spirit dwells individually and personally in every born-again believer. "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?" (I Corinthians 6:19). Just as the living God dwelt in the tabernacle in the wilderness and in the temple of Solomon, so truly does the Holy Ghost dwell in genuine Christians. As the temple and all its utensils were holy, separated from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and all their members should be employed in the service of God alone. We are purchased by the precious blood of Jesus Christ. We belong to God. We are bound, therefore, to devote ourselves, body, soul, and spirit, as He directs, to the glory of his name, and not to the pleasing of the flesh.

As well as dwelling in each believer, Jesus Christ dwells uniquely and manifestly in His Church *assembled*. Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

In both the tabernacle and temple God

dwelt between the cherubim. There He promised to meet and commune with His people, Israel. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Exodus 25:22). According to the same model, the spiritual temple, the Christian Church, was constructed.

The presence of Jesus is the fixed center of the assembly, the reason for its coming together, and the power with which it acts. When the church, however small, is gathered in his name, Jesus is there first.

In my name means *by my authority, acting for me in my church*. It can also mean, *for my service, assembled in obedience to my command, and with a desire to promote my glory*. When two or three are assembled by his authority, depending on his assistance, calling upon his name, and seeking His glory, "there am I in the midst of them" Jesus says. He is there presiding over them, ruling in their hearts, directing their counsels, assisting them in all they are concerned with, and blessing and success to all they are engaged in.

Christ promises a real, actual presence, though invisible. This presence is as real as when he appeared to his disciples after his resurrection, as real as when the Shechinah shone in tabernacle or temple.

Christians should carefully consider the solemnity and importance of the truth that God dwells among them and with them. They are under his constant care and protection. They belong to Him, and should therefore be separate from the world.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Corinthians 6:16-18). It is God's will that his worshipers should be separate from the world, and that if they are thus separate he will receive them, and will accept them as his own children.

Bible Quiz

Everything in the world has a function. Match each action with the correct object.

1. The earth
2. The heavens
3. The firmament
4. The Lord
5. The lilies
6. The ravens
7. The ant
8. The wicked
9. The eye
10. The tongue
11. The fire
12. Understanding

- a. "is an unruly evil" (Jas. 3:8).
- b. "consumeth the chaff" (Isa. 5:24).
- c. "is a wellspring of life" (Prov. 16:22).
- d. "is the Lord's" (Ps. 24:1).
- e. "declare the glory of God" (Ps. 19:1).
- f. "sheweth his handiwork" (Ps. 19:1).
- g. "boasteth of his heart's desire" (Ps. 10:3).
- h. "provideth her meat in the summer" (Prov. 6:8).
- i. "is my light" (Ps. 27:1).
- j. "neither sow nor reap" (Luke 12:24).
- k. "[is] the light of the body" (Matt. 6:22).
- l. "toil not, neither ... spin" (Matt. 6:28).

Answers on page 4.

HEART BREAKING TROUBLE

HAVE YOU DEEP, HEART BREAKING TROUBLE you can hardly bear? Do you suffer cruel taunts and injuries, which bring you great grief? Oh, then, brother, amid your griefs and sobs let my heart speak to yours in tones of sympathy. My fellow traveler, weak and wounded and distressed, be patient; be forgiving. How blessed to feel in our hearts the sweet and holy influence or forgiveness.

Remember Daniel for his loyal prayers to God was cast into a den of lions; Joseph was left by his brethren to perish in a pit; and Jesus was crucified for His enemies. What full proof of His great love to us. "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." II Cor. v. 21.

So, poor, heart-broken one, in all your fiery trials, "Be of good cheer." Rest on the consoling words of Jesus, "Let not you hearts be troubled; ye believe in God, believe also in me." O poor soul, believe in Jesus, and obey Him! Yes, trust His love and power to save you.

- from Moses D. Denman, "Heart Trouble" (late 1800s), *Religious Writings of Moses D. Denman* (1907).

The Assault on Fellowship

by T. Austin-Sparks

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

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

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

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

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

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

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

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"Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).

THE GOSPEL

ITS DESIGN; WHY IT IS NOT A MEANS TO REACH AND SAVE THE ALIEN

Elder J. D. Holder in Principles and Practices of the Church

The gospel is to be preached, published, or proclaimed. It may be considered as that which is to be preached as to the mission of Christ in the world, and what He did, and what He accomplished in His life, death and suffering, in His victorious death, and His going back to His throne in heaven. As Lord, to rule, as Christ to save, His official place is to give eternal life to all of the citizens of His spiritual kingdom. He gives laws to direct them in their lives, to rebuke them for their sins. He calls men and puts them in the ministry as gifts in the body, apostles, prophets, evangelists, pastors, and teachers. They are to go and preach the gospel, the glad tidings of good things. There is interest in heaven by angels as they announced the birth of our Savior to the shepherds. It was an angel who said: "He shall save His people from their sins." (Matt. 1:21). He is the one whom prophets said would come, and He is mighty to save. Just as He brought Israel out of Egypt with a mighty hand of deliverance, so will He bring His people out, from the bondage of Satan and sin and the power of death, and carry them home to heaven to be forever with God.

Preach Christ as the one, the means, the way, the truth, and the life. His authority is backed with the oath of God. "Wherein God willing more abundantly to shew unto the heirs of promise the immutability of His council, confirmed it by an oath." (Heb. 6:17). He is the head and lawgiver coming in the office of Savior to carry through and finish the Father's will to save them. He is a merciful High Priest of God, having an everlasting priesthood which is unchangeable. He made the one sacrifice to put away sin, the first one, the last that did accomplish the removing of the guilt of sin off of His people before God. By His own blood He made the only atonement that covers our sins before God. Now the gospel is not what accomplishes these wonderful things, but rather the gospel publishes these facts, reports the truth of it. The death, burial and resurrection of Christ is not the gospel, neither is the gospel the vehicle through which God conveys life. It is not the new birth, nor that which makes one a child of God. Its design rather is to declare how that Christ died for our sins according to the Scriptures, how He saves, or publishes the truth about His death, burial and resurrection. It is a witness to testify, publish, or proclaim facts, not fiction, whether it be the gospel in prophecy, or the unfolding of promises made by them of future blessing. It must be based upon facts to be the true gospel of Christ. If in prophecy it deals with things foretold based on the certainty of it coming to pass. What it contains for its subjects is good news, good tidings of great joy. To believe the gospel is to believe this report, and to believe Christ is that Savior. God's anointed one to save His people, and to believe He is, and to believe on Him as the Savior. This is the gospel of your salvation.

It seems there is a relation here of an Old Testament lesson. The fiftieth year is the year of jubilee when all debts are declared paid. The servants, or slaves, were set free. It was a time to blow the trumpet

of joy. Pentecost was fifty days from His death. The observance of it fifty years after the giving of the law, and thereafter every fiftieth year was a year when all debts were paid. Christ has paid our sin debt and the gospel publishes this wonderful fact. Every sin-sick soul should be filled with joy to whom has been declared this truth or good news. The so-called gospel of hell fire and Satan, rather than preaching Christ, is a deception and a delusion. It is a perversion of the word, gospel. The Bible is a stranger to the idea of a proffered gospel, or part by Christ and part by the sinner. It simply is a modern heresy and should not be taught being unwarranted by the Holy Scriptures.

There is but one gospel, and we are told: "If an angel from heaven preach any other than that which is preached, let him be accursed." (Gal. 1:8-9). The gospel is designed to reach and teach believers and in it is God's power to convince and even to save from error and from disobedience. It draws the believer to the obedience of Christ. See Rom. 1:16, 17. As the gospel directs in the path of obedience by the laws of the kingdom of Christ, it leads also away from the path of disobedient and thereby saves the believer from error and disobedience. This deliverance is in time and is not eternal. So it saves those who are born again (1 John 5:1, 2), those who have passed from death unto life (1 John 5:11, 12).

Nowhere do we find where the gospel saves other than believers. This is clear and not difficult to prove because of the state or condition of the alien sinner before the work of grace begins in his heart. The sinner is said to be dead in sin and alienated from God (Eph. 2:1-4). This is the sinner's condition before he is born of God, or saved by grace. There are fourteen things wrong with the sinner in an alienated state which finds him negative to heavenly tuition by or through the gospel. I shall briefly mention them: There is not one righteous. There is not one who understands. There is not one who seeks after God. They have all gone out of the way. They are together become unprofitable. There are none that doeth good, no not one. Their throat is an open sepulchre. The tongue uses deceit. The poison of asps is under their lips. The mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. The way of peace they have not known. There is no fear of God before their eyes.

It seems here that God knows more than some preachers desire to learn about the lost sinner. But I have still more and from the Bible.

Like a serpent, which will not hearken to the voice of charmers, though charming ever so wisely. He is like the deaf adder with stopped ears. (Psa. 58:3-5). The wicked shall do wickedly and none of the wicked shall understand (Dan. 12: 10). There is a woe pronounced upon the Arminian theology which calls them good: "Woe unto them that call evil good, and good evil; that put light for darkness, and darkness for light, and put bitter for sweet and sweet for bitter (Isa. 5:20). Our Savior said to such ones: "Ye will not come unto Me that ye might have life." Again He said: "Why do ye not understand My speech? even because ye cannot hear My words."

Answers to Bible Quiz

1-d, 2-e, 3-f, 4-i, 5-1, 6-j, 7-h, 8--g, 9-k, 10-a, 11-b, 12-c

Devotions:

Daily Devotion

By Elder Bill Taylor

Work Day Grace - May 1, 2008

Like A City Without Walls

"He that hath no rule over his own spirit is like a city that is broken down, and without walls." Proverbs 25:28

In Bible times, every city had a wall around it. It was needed for protection from enemies and even from wild animals. The wall had gates that could be controlled to make sure the only people or things that got in were those that were allowed to enter. A good portion of the Old Testament account of the return of Israel's two prominent tribes of Judah and Benjamin to the Promised Land out of Babylonian captivity had to do with rebuilding the wall of Jerusalem. In fact, the writer Nehemiah described his sorrow this way, before he was allowed to leave his place of captivity to assist in rebuilding the wall, "And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Nehemiah 1:3-4). What had once been a beautiful walled city, where the people of God could enter in and worship their God in relative safety, now lay in ruins. What could have been ruled, guarded, and protected - but was not - now lay open to every enemy and wild animal. The condition of the city of Jerusalem accurately portrayed the spiritual condition of the people. They had once been a people around whom God had "built a fence" of deliverance because they obeyed His commandments and watched out for their spiritual condition. Now, they were like the city they returned to - open to every enemy that decided to attack. That is how God's people today can become if we're not careful. God has also built a fence around us, spiritually. When He first regenerates us, we are described as "new creatures," and as those for whom "old things are passed away, and all things are become new." We get to start out with a clean slate - with what David called a renewed right spirit. But when we are not careful to watch over the walls of our new spiritual city, when we continue to keep the gates open and allow every sort of experience that is an enemy to our spiritual life to enter in, we are not exercising rule over our spirit. When that is the case, we truly are, "like a city that is broken down, and without walls." So, how do we prevent becoming like that? By watching over our souls - by keeping the "gates" of our life guarded: mainly the eye gate, the ear gate, and the "mind" gate (or what we think about). When we guard those gates and control who and what has access to them, we won't have to worry about becoming like a city without walls, broken down.

Today is a good day to start rebuilding the walls if they are damaged, and guarding those that are still standing - ruling over our spirit.

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Hymns and Hymn Writers

Turn Your Eyes Upon Jesus

"...let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith..."
Hebrews 12:1-2

Helen Howarth Lemmel was born in England in 1863, into the home of a Wesleyan minister who immigrated to America when Helen was a child. She loved music, and her parents provided the best vocal teachers they could find. Eventually Helen returned to Europe to study vocal music in Germany. In time, she married a wealthy European, but he left her when she became blind, and Helen struggled with multiple heartaches during midlife.

At age 55, Helen heard a statement that deeply impressed her: "So then, turn your eyes upon Him, look full into His face and you will find that the things of earth will acquire a strange new dimness."

"I stood still," Helen later said, "and singing in my soul and spirit was the chorus, with not one conscious moment of putting word to word to make rhyme, or note to note to make melody. The verses were written the same week, after the usual manner of composition, but nonetheless dictated by the Holy Spirit."

Pastor Doug Goins of Palo Alto, California, and his parents, Paul and Kathryn Goins, of Sun City, Arizona, knew Helen in Seattle. "She was advanced in years and almost destitute, but she was an amazing person," said Doug. "She made a great impression on me as a junior high child because of her joy and enthusiasm. Though she was living on government assistance in a sparse bedroom, whenever we'd ask how she was doing, she would reply; 'I'm doing well in the things that count.'"

One day, the Goins invited her to supper. "We had never entertained a blind person before," recalled Kathryn, "and it was interesting. Despite her infirmities, she was full of life. I remember how amused we were when, following supper, she said, 'Now if you will lead me to the bathroom, I'll sit on the throne and reign.'"

"But she was always composing hymns," said Kathryn. "She had no way of writing them down, so she would call my husband at all hours and he'd rush down and record them before she forgot the words."

Helen had a small plastic keyboard by her bed. There she would play, sing, and cry. "One day God is going to bless me with a great heavenly keyboard," she'd say. "I can hardly wait!"

Helen Lemmel, who wrote nearly 500 hymns during her lifetime, died in Seattle in 1961, thirteen days before her 98th birthday.

"Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us." (Psalms 123:2)

Modern Evangelistic Hucksters

By Elder W. J. Berry

From *Cults—False Teachings, Satanic Deceptions*

Only the student of history, or the more aged religious professor, can see what vast changes have been made in nominal Christianity in the last one hundred years. Along with the departures in faith and moral standards, lust for riches, fine buildings, popularity, etc., there has developed a cult religion we might term the Modern Evangelistic Hucksters. From its Arminian concept of free-moral-agency, and universal atonement, many denominations were already advancing in the "business" of religion and what is termed soul-saving. Then came the modern methods of mass-evangelism. The cult of hawking Jesus went into high gear. The primary interest is not to "save souls" but to build huge organizations and to get honor and influence as "great evangelists." Following the death of Billy Sunday, his wife said that he "saved over a million souls." Like the deluded priests who assume power to forgive sins, so the Jesus-hawkers assume and presume to have it within their means to "save never dying souls"! The general concept is that God originally planned to have a Paradise for man in this world, but His plan failed when man sinned. God the Creator then revised His plan and sent His "only begotten Son" as a sacrifice to redeem this entire human race. However, there was one catch to it, - although man was "dead in trespasses and sin," he must exercise his "free-will" and "accept" this redemption or it would all be null and void!

The understanding had been, - that Jesus gave instruction to the eleven Hebrew disciples - not to preach the gospel as a means of saving souls from eternal ruin, but rather to proclaim the evangel or good news, that the Messiah had come and redeemed or saved - not only the children of God among the nation of Israel, but also from "among the Gentile" nations. The Redeemer further stated that ALL the Father had given Him should come to Him, and that He would raise him up at the last day; that NOT ONE should be lost, etc. (See John 10:27, 28; 6:40; Matt. 18:14)

But now it is preached that the whole issue is left to man, that man must preach to save souls eternally, and man must accept God's offer and make application of the atonement, that God and His Christ have done all they can, so if the poor, dead, alien sinner will not listen to the wooing and pleading of the Holy Spirit, God's whole plan will fall flat the second time!

So with this hideous and blasphemous concept the present-day evangelist has formed a cult religion in which it is made the business of the church and the evangelist or preacher to save souls singly or en masse, but by whatever means to get them on the church-roll to assure their pay-roll. This new cult has now discovered that it is no longer necessary even to "accept Christ as their personal Savior," but it is sufficient to "make a decision," "dedicated or re-dedicate themselves" or just "stand up where you are," etc.

When it comes to using every trick-of-the-trade, and every gimmick that can be invented or borrowed from

psychologists, politicians and the showmen, mass-evangelists have outstripped all other cults. These modern hucksters will promise everything on their Christmas tree - from material riches to eternal glory, - it is all there for the taking! They are now even promising Christ as the "last hope for the world," - but the Bible says He will come the next time in flaming judgment upon this wicked world. The messenger of the Lord told Daniel that "the wicked shall do wickedly and NONE of the wicked shall understand." But since the mass-evangelistic cult has joined with the atheistic one-worlders, such words as sin, wickedness, adultery, etc., have been dropped from their vocabulary, - everything is "only relative"!

The great tragedy, of course, is that many of the Lord's people are dupes of this evil system, and many sincere people are caught by its deceptive, high-pressure methods. This may well be one of Satan's last clever tools of world-wide deception. Let him that has that wisdom from above be careful to discern the difference between the truth of God, the right ways of God, and all other false teachings and false ways. They must soon come to their end.

The late Herman Hoeksema wrote: "Among the evil tendencies of our age that are destructive to the Church of Christ and subversive of sound doctrine, I consider the rapidly growing practice of hawking Jesus and the spiritual blessings of salvation, one of the most sinister. Salvation hucksters, pretending to be profoundly concerned with the salvation of sinners, traverse our land, know how to draw the masses in gigantic evangelistic or revival meetings by their emotional preaching, frequently of the coarser type and, instead of preaching the gospel of Jesus Christ, they degrade the Savior and His salvation into articles of vendition offered at the cheap price of the sinner's good will. And they find many followers and imitators, not only in revival meetings and rescue mission gatherings, but also among ministers of the divine Word in instituted churches.

"In various forms and degrees this evil tendency reveals itself. Among the more conservative and moderate of these hawkers of Jesus are those that confine themselves to the preaching of a Jesus that is willing to save all men and who, therefore, present salvation as a mere chance, an opportunity the realization of which depends upon man's choice. This opportunity of salvation presents itself as long as man lives, but is forfeited in death. Hence, they will urge all men to accept Jesus, to accept Him today; for today He is still waiting for them to accept Him, tomorrow it may be too late! And with heart-rending pathos, they will reach the climax of their perorations by saying: "Jesus is still waiting, waiting for you to open the door of your heart, that He may enter in! Won't you come? Won't you open the door? Won't you accept Him and let Him in?" And in the extreme wing of these salvation vendors you meet with modern would-be evangelists, whose resourcefulness to find methods of bringing men into the Kingdom appears to know no bounds.... No style of

(Continued on page 8)

PRAYER

I feel that this book must contain a few notes on this very important subject, though I shall attempt to write but little hereon. I think the poet fully understood true and spiritual prayer when he wrote,

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast." Etc.

A prayer may be *fervently* spiritual though asking for temporal blessings. But today much that is called prayer does not really have this spirituality, and consequently is often mere formalism, and sometimes plainly mockery. To boastfully pray for anything that the need of is not actually felt, is surely mocking the great and merciful Giver of every good and perfect gift. If I know anything about a truly spiritual prayer, it is an earnest petition or *request* for any kind of *sincerely* felt needs and mercies, whether of a spiritual, temporal or earthly nature. It is an offering up, or making known to God, the real desires of the heart by the help of the Spirit, and humbly begging in the name, and for the alone sake, of Jesus Christ, that the Father may in His tender mercy be pleased to hear and grant our requests, if agreeable to His holy and sovereign will. We should always acknowledge our sins, unworthiness and obligations to our Lord while supplicating His wonderful throne of grace and mercy. Also, we should always try to thankfully acknowledge the many blessings we have and are now enjoying from His free favor, and beg that He may be graciously pleased to fill our hearts with praise and gratitude to His great name for these mercies. Prayer and praise are quite closely related and connected, and are so well fitted and becoming the lips of those who have indeed "tasted that the Lord is gracious."

Our blessed Savior used the parable of the importunate friend (Luke xi. 5-10) to encourage our asking, and the parable of the unjust judge (xviii. 1-8) to illustrate the blessed fruits of the continuance and importunity of the prayer of the helpless, and the parable of the Pharisee and the publican (9-14) to describe the very great difference in

the feelings between those who from a deeply felt sense of sin, really desire and earnestly beg (though in few words) for mercy, and those who are entire strangers to heart-felt sin and guilt. The proud Pharisee, in his formality and hypocrisy, made a very boastful show of himself at prayer, but in his self-righteousness and conceit, really did not pray at all. I have heard some pretended prayers that were plainly commands and orders to the Lord. It seems to me that it is about the same as blasphemy for a poor, weak "worm of the dust" to give orders to the Great Jehovah. But the spiritually poor and needy publican, painfully feeling guilt burn in his breast, made indeed a genuine prayer, because it was an acceptable one.

We should surely feel encouraged to continue in prayer by the many examples and tender nature of Jesus Christ, who is our great High Priest, and the sinner's Friend. Our real needs are so many that there are indeed very many things to pray for. How sweetly comforting Paul writes, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy; and find grace to help in time of need."-Heb. iv. 16. The Lord's people are always needy, though sometimes feeling their needs more keenly than at others. It seems to me that the wrestling souls live nearer their blessed Lord and are more reconciled to His will.

While we cannot, nor should we dare try, to command heaven's blessings upon our unworthy heads, we should indeed feel that it is a most blessed privilege that in mercy is allowed us, and also a solemnly sweet obligation laid on us, to make known our wants in humble prayer to "the Father of mercies, and God of all comfort," and patiently wait His blessings, though it may often seem that He will not hear, and we feel much discouraged and cast down, and fail in any degree to feel the truthfulness of the poet's words,

**"'Tis well when at His throne,
They wrestle, weep and pray,
'Tis well when at His feet they groan,
Yet bring their wants away."**

We surely have need of much patience and strengthening grace to continue to pray and trust in the name of

the Lord when all seems dark and our path hedged in.

While I see nothing wrong in any one, though they may be a stranger to God's pardoning love, but simply as one of His weak and dependent creatures, asking Him for any needed earthly blessing, but this certainly should be in a way far from being a command, and should always be conditioned upon the petition being in accordance with their Maker's will. No doubt it sometimes may be a great mercy to the petitioner that God does not answer his prayers. Yes, sometimes to do so may not be best even for His regenerated people; and often worldlings in ignorance of their real needs, make such very unbecoming and foolish supplications. The poet Moore when writing of the condition of fallen man, so truthfully says,

**"O sad state
Of human wretchedness!
So weak is man, So ignorant and so
blind, that did not God Sometimes
withhold in mercy what we ask, We
would be ruined at our own request."**

Elder W. S. Craig (1867-1961)
In *Short Articles on Primitive Baptist
Faith and Practice*

Between the humble and contrite heart and the majesty of heaven there are no barriers; the only password is prayer.

HOSEA BALLOU

If you are swept off your feet, it's time to get on your knees.

FRED BECK

No heart thrives without much secret converse with God, and nothing will make amends for the want of it.

JOHN BERRIDGE

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.

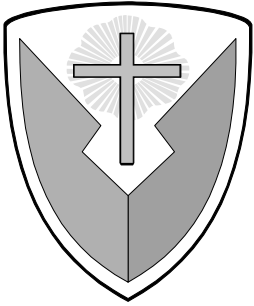
JOHN BUNYAN

Prayer does not enable us to do a greater work for God. Prayer is a greater work for God.

THOMAS CHALMERS

Most of us have much trouble praying when we are in little trouble, but we have little trouble praying when we are in much trouble.

RICHARD P. COOK



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

Modern Evangelistic Hucksters

A Parable

(Continued from page 6)

preaching they seem to consider incongruous with respect to the dignity and purity of the gospel of Jesus Christ. They sing and weep, they laugh and joke, they walk on all fours and stand on their head, they writhe and roll and jump; they drag or kick men into the kingdom of heaven; they promise to chase the devil on skates on the frozen surface of hell. And all the while they offer salvation, playing upon the mere emotions of the masses, attempting to force a passageway into the hearts of sinners for a Jesus, whose success in saving men seems to depend upon the efforts of the preacher. But whether this hawking of Jesus assumes the quieter and more refined form of the moderate type or the coarser form of the extremist, the fact remains that it must be considered an influence for evil upon and within the Church of Christ."

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1:6-9)

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26-27)

The parable is told of two men who planted olive trees in their fields. Afterward one of them prayed, "Dear Lord, my trees need water. Please send rain." The showers came! He then petitioned, "They need sunshine," and God bathed them with sunlight! Later he cried, "Father, my trees need something to make them hardy. Please send a frost tonight." It came, but it killed them all. He went over to the other man's grove, and found that his olive trees were flourishing. "How can this be?" he asked. The reply came, "When I prayed, I didn't ask for rain, sunshine, or frost; I just said, 'Lord, you made these trees. You know what they need. Just send what is best!'"

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