
Shield of Faith

A Primitive Baptist Publication

August 2006

Christ's Love to Poor Sinners

by Thomas Brooks (1608-1680)

Let us stand still, and admire and wonder at the love of Jesus Christ to poor sinners; that Christ should rather die for us, than for the angels. They were creatures of a more noble extract, and in all probability might have brought greater revenues of glory to God: yet that Christ should pass by those golden vessels, and make us vessels of glory, -oh, what amazing and astonishing love is this! This is the envy of devils. and the admiration of angels and saints.

The angels were more honourable and excellent creatures than we. They were celestial spirits; we earthly bodies, dust and ashes: they were immediate attendants upon God, they were, as I may say, of his privy chamber; we servants of his in the lower house of this world, farther remote from his glorious presence: their office was to sing hallelujahs, songs of praise to God in the heavenly paradise; ours to dress the garden of Eden, which was but an earthly paradise: they sinned but once, and but in thought, as is commonly thought; but Adam sinned in thought by lusting, in deed by tasting, and in word by excusing. Why did not Christ suffer for their sins, as well as for ours? or if for any, why not for theirs rather than ours? 'Even so, O Father, for so it pleased thee,' Mat. xi. 26. We move this question, not as being curious to search thy secret counsels, O Lord, but that we may be the more swallowed up in the admiration of the 'breadth, and length, and depth, and height of the love of Christ, which passeth knowledge.'

The apostle, being in a holy admiration of Christ's love, affirms it to pass knowledge, Eph. iii. 18, 19; that God, who is the eternal Being, should love man when he had scarce a being, Prov. viii. 30, 31, that he should be enamoured with deformity, that he should love us when in our blood, Ezek. xvi., that he should pity us when no eye pitied us, no, not our own. Oh, such was Christ's transcendent love, that man's extreme misery could not abate it. The deploredness of

man's condition did but heighten the holy flame of Christ's love. It is as high as heaven, who can reach it? It is as low as hell, who can understand it? Heaven, through its glory, could not contain him, man being miserable, nor hell's torments make him refrain, such was his perfect matchless love to fallen man. That Christ's love should extend to the ungodly, to sinners, to enemies that were in arms of rebellion against him, Rom. v. 6, 8, 10; yea, not only so, but that he should hug them in his arms, lodge them in his bosom, dandle them upon his knees, and lay them to his breasts, that they may suck and be satisfied, is the highest improvement of love, Isa lxxvi. 11-13.

That Christ should come from the eternal bosom of his Father, to a region of sorrow and death, John i. 18; that God should be manifested in the flesh, the Creator made a creature, Isa. liiii. 4; that he that was clothed with glory, should be wrapped with rags of flesh, 1 Tim. iii. 16; that he that filled heaven, should be cradled in a manger, John xvii. 5; that the God of Israel should fly into Egypt, Mat. ii. 14; that the God of strength should be weary; that the judge of all flesh should be condemned; that the God of life should be put to death, John xix. 41; that he that is one with his Father, should cry out of misery, 'O my Father, if it be possible, let this cup pass from me!' Mat. xxvi. 39; that he that had the keys of hell and death, Rev. i. 18, should lie imprisoned in the sepulchre of another, having, in his lifetime, nowhere to lay his head; nor after death, to lay his body, John xix. 41, 42; and all this for man, for fallen man, for miserable man, for worthless man, is beyond the thoughts of created natures. The sharp, the universal and continual sufferings of our Lord Jesus Christ, from the cradle to the cross, does above all other things speak out the transcendent love of Jesus Christ to poor sinners. That wrath, that great wrath, that fierce wrath, that pure wrath, that infinite wrath, that matchless wrath of an angry God, that was so terribly impressed upon

the soul of Christ, quickly spent his natural strength, and turned his moisture into the drought of summer, Ps. xxxii. 4; and yet all this wrath he patiently underwent, that sinners might be saved, and that 'he might bring many sons unto glory,' Heb. ii. 10.

Oh wonder of love! Love is submissive, it enables to suffer. The Curtii laid down their lives for the Romans, because they loved them; so it was love that made our dear Lord Jesus lay down his life, to save us from hell and to bring us to heaven. As the pelican, out of her love to her young ones, when they are bitten with serpents, feeds them with her own blood to recover them again; so when we were bitten by the old serpent, and our wound incurable, and we in danger of eternal death, then did our dear Lord Jesus, that he might recover us and heal us, feed us with his own blood, Gen. iii. 15; John vi. 53-56. Oh love unspeakable! This made [Bernard] cry out, 'Lord, thou hast loved me more than thyself; for thou hast laid down thy life for me.'

It was only the golden link of love that fastened Christ to the cross, John x. 17, and that made him die freely for us, and that made him willing 'to be numbered among transgressors,' Isa. liiii. 12, that we might be numbered among [the] 'general assembly and church of the firstborn, which are written in heaven,' Heb. xii. 23. If Jonathan's love to David was wonderful, 2 Sam. i. 26, how wonderful must the love of Christ be to us, which led him by the hand to make himself an offering for us, Heb. x. 10, which Jonathan never did for David: for though Jonathan loved David's life and safety well, yet he loved his own better; for when his father cast a javelin at him to smite him, he flies for it, and would not abide his father's fury, being very willing to sleep in a whole skin, notwithstanding his wonderful love to David, 1 Sam. xx. 33-35; making good the philosopher's notion, that man is a life-lover.

Christ's love is like his name, and that is Wonderful, Isa. ix. 6; yea, it is so wonder-

(Continued on page 2)

Love the Lord Jesus Christ!

by Thomas Brooks (1608-1680)

Look that *ye love the Lord Jesus Christ with a superlative love, with an overtopping love.* There are none have suffered so much for you as Christ; there are none that can suffer so much for you as Christ. The least measure of that wrath that Christ hath sustained for you, would have broke the hearts, necks, and backs of all created beings.

O my friends! There is no love but a superlative love that is any ways suitable to the transcendent sufferings of dear Jesus. Oh, love him above your lusts, love him above your relations, love him above the world, love him above all your outward contentments and enjoyments; yea, love him above your very lives; for thus the patriarchs, prophets, apostles, saints, primitive Christians, and the martyrs of old, have loved our Lord Jesus Christ with an overtopping love: Rev. xii. 11, 'They loved not their lives unto the death;' that is, they slighted, contemned, yea, despised their lives, exposing them to hazard and loss, out of love to the Lamb, 'who had washed them in his blood.' I have read of one Kilian, a Dutch schoolmaster, who being asked whether he did not love his wife and children, answered, Were all the world a lump of gold, and in my hands to dispose of, I would leave it at my enemies' feet to live with them in a prison; but my soul and my Saviour are dearer to me than all. If my father, saith Jerome, should stand before me, and my mother hang upon, and my brethren should press about me, I would break through my brethren, throw down my father, and tread underfoot my mother, to cleave to Jesus Christ. Had I ten heads, said Henry Voes, they should all off for Christ. If every hair of my head, said John Ardley, martyr, were a man, they should all suffer for the faith of Christ. Let fire, racks, pulleys, said Ignatius, and all the torments of hell come upon me, so I may win Christ. Love made Jerome to say, O my Saviour, didst thou die for love of me?-a love sadder than death; but to me a death more lovely than love itself. I cannot live, love thee, and be longer from thee. George Carpenter, being asked whether he did not love his wife and children, which stood weeping before him, answered, My wife and children!- my wife and children! are dearer to me than all Bavaria; yet, for the love of Christ, I know them not. That blessed virgin in Basil being condemned for Christianity to the fire, and having her estate and life of-

ferred her if she would worship idols, cried out, 'Let money perish, and life vanish, Christ is better than all.' Sufferings for Christ are the saints' greatest glory; they are those things wherein they have most gloried: your cruelty is our glory, saith Tertulian. It is reported of Babylas, that when he was to die for Christ, he desired this favour, that his chains might be buried with him, as the ensigns of his honour. Thus you see with what a superlative love, with what an overtopping love, former saints have loved our Lord Jesus; and can you, Christians, who are cold and low in your love to Christ, read over these instances, and not blush?

Certainly the more Christ hath suffered for us, the more dear Christ should be unto us; the more bitter his sufferings have been for us, the more sweet his love should be to us, and the more eminent should be our love to him. Oh, let a suffering Christ lie nearest your hearts; let him be your manna, your tree of life, your morning star. It is better to part with all than with this pearl of price. Christ is that golden pipe through which the golden oil of salvation runs; and oh. how should this inflame our love to Christ! Oh that our hearts were more affected with the sufferings of Christ! Who can tread upon these hot coals, and his heart not burn in love to Christ, and cry out with Ignatius, Christ my love is crucified? Cant. viii. 7,8. If a friend should die for us, how would our hearts be affected with his kindness! and shall the God of glory lay down his life for us, and shall we not be affected with his goodness i John x. 17, 18. Shall Saul be affected with David's kindness in sparing his life, 1 Sam. xxiv. 16, and shall not we be affected with Christ's kindness, who, to save our life, lost his own? Oh, the infinite love of Christ, that he should leave his Father's bosom, John i. 18, and come down from heaven, that he might carry you up to heaven, John xiv. 1-4; that he that was a Son should take upon him the form of a servant, Phil. ii. 5-8; that you of slaves should be made sons, of enemies should be made friends, of heirs of wrath should be made heirs of God and joint-heirs with Christ, Rom. viii. 17; that to save us from everlasting ruin, Christ should stick at nothing, but be willing to be made flesh, to lie in a manger, to be tempted, deserted, persecuted, and to die upon a cross! Oh what flames of love should these things kindle in all our hearts to Christ! Love is

compared to fire; in heaping love upon our enemy, we heap coals of fire upon his head, Rom. xii. 19, 20; Prov. xxvi. 21. Now the property of fire is to turn all it meets with into its own nature: fire maketh all things fire; the coal maketh burning coals; and is it not a wonder then that Christ, having heaped abundance of the fiery coals of his love upon our heads, we should yet be as cold as corpses in our love to him. Ah! what sad metal are we made of, that Christ's fiery love cannot inflame our love to Christ! Moses wondered why the bush consumed not, when he sees it all on fire, Exod. iii. 3; but if you please but to look into your own hearts, you shall see a greater wonder; for you shall see that, though you walk like those three children in the fiery furnace, Dan. iii., even in the midst of Christ's fiery love flaming round about you; yet there is but little, very little, true smell of that sweet fire of love to be felt or found upon you or in you. Oh, when shall the sufferings of a dear and tender-hearted Saviour kindle such a flame of love in all our hearts, as shall still be a-breaking forth in our lips and lives, in our words and ways, to the praise and glory of free grace? Oh that the sufferings of a loving Jesus might at last make us all sick of love! Cant. ii. v. Oh let him for ever lie betwixt our breasts, Cant. i. 13, who hath left his Father's bosom for a time, that he might be embosomed by us for ever.

Christ's Love

(Continued from page 1)

ful, that it is above all creatures, beyond all measure, contrary to all nature. It is above all creatures, for it is above the angels, and therefore above all others. It is beyond all measure, for time did not begin it, and time shall never end it; place doth not bound it, sin doth not exceed it, no estate, no age, no sex is denied it, tongues cannot express it, understandings cannot conceive it: and it is contrary to all nature; for what nature can love where it is hated? What nature can forgive where it is provoked? What nature can offer reconciliation where it receiveth wrong? What nature can heap up kindness upon contempt, favour upon ingratitude, mercy upon sin? And yet Christ's love hath led him to all this; so that well may we spend all our days in admiring and adoring of this wonderful love, and be always ravished with the thoughts of it.

Bible Quiz

The faith of Abraham has been preached about for years. Match these facts about the life of this man of faith.

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|----------------------|-------------------------------------|
| 1. Native place | a. Rebekah (Gen. 24:67) |
| 2. Father | b. Keturah (Gen. 25:1) |
| 3. Nephew | c. Machpelah (Gen. 23:17-20) |
| 4. Wife #1 | d. Jacob (Gen. 25:26) |
| 5. Maid | e. Ur of the Chaldees (Gen. 11:28). |
| 6. Maid's son | f. Lot (Gen. 11:31) |
| 7. King of Gerar | g. Hagar (Gen. 16:1) |
| 8. Sacrificial place | h. Terah (Gen. 11:27) |
| 9. Burial place | i. Ishmael (Gen. 16:11) |
| 10. Daughter-in-law | j. Abimelech (Gen. 20:2) |
| 11. Grandson | k. Sarah (Gen. 11:31) |
| 12. Wife #2 | l. Jehovah-jireh (Gen. 22:14) |

Answers on page 4.

Christian Directions

by Samuel Rutherford (1600-1661)

1. That hours of the day, less or more time, for the Word and prayer, be given to God; not sparing the twelfth hour, or mid-day, howbeit it should then be the shorter time.
2. In the midst of worldly employments, there should be some thoughts of sin, death, judgment, and eternity, with at least a word or two of ejaculatory prayer to God.
3. To beware of wandering of heart in private prayer.
4. Not to grudge if ye come from prayer without sense of joy. Downcasting, sense of guiltiness, and hunger, are often best for us.
5. That the Lord's Day, from morning to night, be spent always either in private or public worship.
6. That words be observed, wandering and idle thoughts be avoided, sudden anger and desire of revenge, even of such as persecute the truth, be guarded against; for we often mix our zeal with our wild-fire.
7. That known, discovered, and revealed sins, that are against the conscience, be avoided, as most dangerous preparatives to hardness of heart.
8. That in dealing with men, faith and truth in covenants and trafficking be regarded, that we deal with all men in sincerity; that conscience be made of idle and lying words; and that our carriage be such, as that they who see it may speak honourably of our sweet Master and profession.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matthew 12:36)

Our Beloved Physician

from "The Poor Man's Portions" by Robert Hawker

"The beloved physician." Col. 4:14.

My soul, catch a thought of what the apostle speaks here about the servants of the Master. And think of the Master! If Luke the physician was beloved, how much more so ought Jesus to be by you in this beautiful picture. The Son of God came, as the great physician of the soul, to heal all who were diseased, to bind up the broken hearted, to give sight to the blind, to set at liberty those who are bruised, and to proclaim the acceptable year of the Lord.

My soul, do you know Jesus in this tender and affectionate office? Has he examined you in your illness, and told you his diagnosis? And are you, through his mercy, restored to health? Because of your shame and fear, you would never have made known your case to him, if he had not first, of his own free accord, called upon you. Has he done so? Have you heard him ask the tender question, "Will you be made whole?" And have you rejoiced to come under his care? Do you know what it is to have his blood applied to heal the wounds of sin, his righteousness to cover them, his grace to refresh under them, and his Name as ointment poured forth, to purify you from all uncleanness? Moreover, has Jesus dispensed to you freely his remedies, without payment, without money, and without price? And does he do all this, and a thousand affectionate offices beside, which belong to the physician, calling himself by that endearing name, Jehovah Rapha, I am the Lord who heals you? No longer let it be said, then, "Is there no balm in Gilead; no physician there?" But tell to every poor sin-sick soul, Jesus is the beloved physician, who visits the poor and the needy, and heals every kind of sickness, and all types of disease among the people, he has healed me.

Sequatchie Valley Association

The 173rd Session of the Sequatchie Valley Association will meet with the Macedonia Primitive Baptist Church, Ider, Alabama, Thursday, August 17, through August 19, 2006, the Lord willing. Services will be held Thursday evening, all day Friday and until noon on Saturday. Evening services will begin at 7:00 CDT and morning services will begin at 10:00 AM. Elder Jim McGill, pastor, and the members of Macedonia church extend an invitation to worship with them during this meeting. The members hope that you will choose to stay in their homes. However, if you prefer hotel accommodations, the following are some nearby hotels:

Best Western Hotel in Rainsville, AL
Phone: 256-638-1640

Days Inn in Trenton, GA
Phone: 706-657-2550

Holiday Inn Express in Ft. Payne, AL
Phone: 256-997-1020

For more information, contact Elder McGill at (256) 638-7370 or association clerk, Elder Greg Phillips at (423) 875-3652.

The Spiritual Jubilee

by Richard Sibbes (1577-1635)

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death.—Rom. 8:2.

There are four things especially that trouble the peace of a Christian, and indeed of any man, in this world. The first is, *sin, with the guilt of it*, binding them over to the wrath of God, and the expectation of misery, which is a heavy bondage.

The second is, besides the guilt of sin, *the remainders of corruption*, with the conflict that accompanies them while we live in this world; and that conflict must needs be tedious.

The third is, the *miseries of this life* that accompany always both the guilt and remainders of sin in this world. We are condemned to a great deal of trouble here, and this doth much exercise and perplex God's children. And then the finishing up of all, death and damnation.

The thought of these things doth much disquiet and disturb the peace of a Christian's soul.

Now, in this Epistle we have comfort against all these. First, *for the guilt of sin*, that binds us over to eternal judgment and the wrath of God; we are freed by the obedience of Christ, the second Adam, as is excellently shewed in the fifth chapter. And for the *remainders of corruption* that we struggle with in this world, we are assisted against that by the Spirit of Christ. For as by the obedience of Christ we are freed from the guilt, so by the Spirit of Christ we are helped and assisted against the remainders of our corruptions.

For the third, *the miseries of this life*, we have victory in Christ: 'In him we are more than conquerors,' as you have it in this chapter, Rom. 8:37. They can do us no harm. Nothing can separate us from the love of God in Christ Jesus.' We have many singular comforts in this chapter against all the troubles that can befall us, and this is one that triumphs over all: 'All things shall work for the best to them that love God.' What should I speak of hurt from anything that befalls us, when all shall work for the best, by the over-ruling of him that commands all? ver. 28.

And for death itself: 'Neither life nor death shall be able to separate us from the love of God.' And for damnation which accompanies death: 'It is God that justifieth, who shall condemn?' There are con-

trasting comforts in God's book, nay, in this epistle and in this chapter, to set against all that may any way trouble our peace. 'There is no condemnation to them that are in Christ Jesus,' saith the apostle; and then he goes on after to shew how, by the help of the Spirit, 'all things work for the best,' &c. In this very verse likewise, you have this comfort set down, of our freedom by Christ from any thing that may hurt us. 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death.' The words are not absolute, as we see in the particule 'for;' *for* the law of the Spirit of life,' &c. They depend upon the first verse thus; as a reason why, however there be sin in God's children, yet there is no damnation to them. 'There is no condemnation to those that are in Christ Jesus.' He proves it thus. Those that are free from the law of sin and of death, which brings in condemnation, those undoubtedly are free from damnation. But those that are in Christ Jesus, they are freed from the law of sin and of death; therefore there is no condemnation to such. But how shall we know that we are in Christ Jesus? Those that have the Spirit, and are led by the Spirit of Christ, they are in Christ. 'The law of the Spirit of life in Christ Jesus hath freed me from the law of sin and of death.' So I say, the words are especially a reason of the former, 'There is no condemnation to them that are in Christ Jesus;' because by the 'Spirit of Christ they are freed from the law of sin, and of death;' and consequently, they are freed from damnation; for what brings in damnation but sin?

In the words, then, there is an opposition. There is law against law. 'The law of the Spirit of life in Christ,' and 'the law of sin and of death.' Now, where there are contrary laws, if there be contrary lords, as there must be, new lords will have new laws; especially if they be lords by conquest, they will alter the very fundamental laws that were before; as you know the old conquerors have done in this kingdom. Here is law against law, and lord against lord; Christ against sin and death. Here is

a Lord by conquest over all other lords and laws. Therefore, here must needs be an alteration of laws upon it; the very fundamental laws must be altered. But to come more particularly to the words, For the law of the Spirit of life in Christ Jesus hath freed me from the law of sin and of death.'

The words are much vexed by expositors. I will rather speak my own judgment of them, and reconcile them, than dash one man's judgment against another; for that tends not to edification. 'The law of the Spirit of life,' &c. The meaning of the words is plain, if we compare it with other Scriptures.

'The law.' It is nothing but a commanding power; for so the word written the law, in the apostle's meaning, is but a power forcing and commanding. So the 'law of the Spirit of life' is the commanding and forcing power of the 'Spirit of life in Christ Jesus;' and so the 'law of sin,' it is either the tyrannical command and forcing power of sin, or else the condemning for sin afterwards, as we shall see hereafter. For we shall unfold the words better in the particulars.

First, then, here we have set down what estate we are in by nature: 'We are under the law of sin and of death.' And then, here is our freedom and deliverance from that: 'We are made free from the law of sin and of death.' And then the author of it, Christ Jesus: 'The law of the Spirit of life in Christ Jesus hath freed me from the law of sin and of death.' In the words, and those that go a little before, there are these three main fundamental points of religion: *The misery and bondage of man.*

The deliverance of man.
And his duty.

Here you have his *misery*. He is under 'sin and death.' Here is his *deliverance*. He is 'free from this by Christ.'

And for his *duty*; you have it in the last verse of the former chapter, speaking of his deliverance. 'Oh wretched man that I am, who shall deliver me from the body of this death?' Then it follows, 'Thanks be to God through Jesus Christ our Lord.' Thankfulness is due, not verbal thankfulness only. Indeed, the whole life of a Christian, after his deliverance, is a real thanksgiving.

Answers to Bible Quiz

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

Devotions:

Daily Devotion

By Elder Bill Taylor

From *Workday Grace* - August 10, 2006

The Provision of Peace

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:6-7

The peace of God is the peace we should all desire in our lives, because His peace is the only true peace. The promise of peace from natural circumstances is a fleeting thing, promising much and delivering little. God's peace is best because it is based on our relationship of peace that has been perfected by Jesus Christ. "He is our peace," the New Testament says. This means that He has made peace with God on our behalf. We are not His enemies because of sin; Jesus paid the required price - death - for the forgiveness of our sins. The word forgiveness here is a special word implying "wiping the slate clean." Jesus did so by satisfying God the Father's righteous judgment against sin where He declared that man must die. Not just any man's death would satisfy that righteous requirement, only the death of a righteous man - a man without sin. That man was Christ Jesus. And "with His stripes we are healed."

Now our understanding of the peace of God ought to be richer, because His peace is the full effect of the satisfaction of God's wrath against sin. He applies that to us, and we are at liberty to "let our requests be made known unto God," without anxiety (being "careful"). We do so by prayer and supplication, coming to Him with the full assurance of forgiveness and of His ability to provide what our hearts sincerely desire that is according to His will. We can come away from that experience with peace - the peace of God, that passeth all understanding. To me this means that He will supply us with peace even beyond that which the human mind can comprehend.

I pray His peace will keep our hearts and minds through Christ Jesus today.

Elder Bill Taylor

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If you carefully fulfill the various duties of life, from a principle of obedience to your heavenly Father, you shall enjoy that peace which the world cannot give nor take away. --Samuel Adams

I could not live in peace if I put the shadow of a willful sin between myself and God. -Eliot

A great many people are trying to make peace, but that has already been done. God has not left it for us to do; all we have to do-is to enter into it. - D.L. Moody

Hymns and Hymn Writers

I Will Sing of My Redeemer

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Corinthians 6:20)

As a ten-year-old boy, when Philip Paul Bliss heard the sounds of a piano for the first time, his imagination was deeply stirred. Later, riding his horse, Old Fanny, he had become a traveling musician. In 1870, he joined the staff of a Chicago church as music director and Sunday school Superintendent. In March, 1874, he became the song leader and children's director for the evangelistic campaigns of Major Daniel W. Whittle. All the while, Philip was penning some of America's favorite gospel songs.

By the end of 1870, Philip needed a break. He had just written the music to "It Is Well With My Soul," and finished a whirlwind tour of meetings with Major Whittle. While he and his wife, Lucy were spending the Christmas holidays with his family in Pennsylvania, a telegram arrived requesting they come to Chicano to sing at Moody's Tabernacle on the last Sunday of the year.

On December 27, 1876, leaving their two small children with Philip's mother, they boarded the *Pacific Express*. The snow was blinding, and the eleven-coach train was running about three hours late. About eight o'clock that night as the train creaked over a chasm near Ashtabula, Ohio, the trestle bridge collapsed. The engine reached solid ground on the other side of the bridge, but the other cars plunged 75 feet into the ravine.

Philip survived the crash and crawled out through a window. But within moments, fire broke out, and Lucy was still inside, pinned under the twisted metal of the iron seats. The other survivors urged Philip not to crawl back into the flaming wreckage.

"If I cannot save her, I will perish with her," he shouted, plunging into fiery car. Philip and Lucy died. He was thirty-eight.

Philip's trunk finally arrived in Chicago safely. In it were found the last hymns he had written, one of which was:

*I will sing of my Redeemer,
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.*

*Sing, oh sing, of my redeemer,
With His blood, He purchased me.
On the cross, He sealed my pardon,
Paid the debt, and made me free.*

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

THE FOURTH CENTURY, continued

There arose a dispute among the ambitious churches over the divinity of Christ, and Constantine, in attempting to settle the dispute, called a council which decided the dispute and also established a creed. The Bishops and Elders of this council were sent home in great honors, and the Emperor tried to get all professed Christianity to accept their decision. This council decided on the time for the celebration of Easter, and Sunday was the day set apart for rest under the Christian religion.

"In remembrance of Christ's resurrection the ancient church, like the Apostolic church, observed the first day of the week (or Sunday) as a day of sacred joy and thanksgiving, of public worship of God, and of collections for the poor; but neither the ancient nor the Apostolic church ever called that day the sabbath. In the year 321 Constantine appointed the first day of the week, which he called 'the venerable day of the sun,' in reference both to the Roman sun-god, Apollo, and to Christ, the Son of Righteousness, as in some respects a day of rest. He forbade the sitting of courts, and military exercises, and all secular labor in towns on that day; but allowed agricultural labor in the country. As the fourth century is the source whence were derived the principal Greek and Roman Catholic liturgies or forms of prayer, so Constantine enjoined the following very indefinite form of prayer for all his Pagan and Christian soldiers. On Sunday in the open field, at a given signal, they were required, with military exactness, to raise their eyes and hands toward Heaven and say these words: 'Thee above we acknowledge as God; Thee we reverence as King; to Thee we call as our helper; to Thee we owe our victories; by Thee we have obtained the mastery of our enemies; to Thee we give thanks for benefits already received; from Thee we hope for benefits to come. We all fall at Thy feet, and fervently beg that Thou wouldst preserve to us our Emperor Constantine and his divinely beloved sons in long life, healthful and victorious.' The so-called prayer, as may be seen, could be addressed to one god as well as another." - Hassell's History.

As the Catholic church grew corrupt, the body that withdrew from them the last of the third century, continued strict in doctrine and discipline, and thus met the opposition of the nation. This strict church was known as Novatians, Donatists, Montanists, and many other names because they refused to receive the Catholics without baptism. We have found the Novatians in the third century, and in 303 the able man, Donatus, of Carthage, bitterly opposed the loose discipline and false doctrines of the church. The example of Donatus and his party was followed all over North Africa. In Constantine's first edict in 312 professing to give universal religious freedom, he especially excepted the Donatists. From 316 to 321 they were treated as rebels resisting the authority of the Emperor and many of them suffered death and banishment. Donatus said: "What has the Emperor to do with the church?" Crispin, a French historian, says that the Donatists and Novatians were together in the following things: First, for purity of members, by asserting that none ought to be admitted into the church but such as are visibly true believers, and real saints; second, for purity of church discipline; third, for independence of each church; fourth, they baptized again those whose first baptism they had reason to doubt. They were consequently called rebaptizers and anabaptists.

The Novatians, or the church in Italy, had been very successful and were planted all over the Roman Empire. Although strict in discipline and sound in doctrine, yet they had great influence, and historians say they were instrumental in getting their religious freedom in 313. In the restraint in 331, however, they were in distress and suffered much. Their books were sought for, and they were forbidden to assemble for worship, and many of their church buildings were destroyed, because they would not adhere to the Catholic church. In 375 the Emperor Valens embraced the Arian creed. He closed the Novatian churches, banished their ministers, and probably would have carried his measures to extremes had not his zeal been moderated by a pious man, named Marcion. "In 383, Theodosius assembled a synod with a view to establishing unity among churches. On the Novatianists stating their views of discipline, the Emperor, says Soc-

rates, 'wondered at their consent and harmony touching the faith.' He passed a law, securing to them liberty, civil and religious, all their property, with all churches of the same faith and practice. While these pure churches were in peace and concord, it is stated that discord prevailed in the national churches.

"At the conclusion of this fourth century, the Novatianists had three, if not four churches, in Constantinople; they had also churches in Nice, Nicomedia and Cotivens, in Phrygia, all of them large and extensive bodies, besides which they were numerous in the Western Empire." - Orchard's History.

FIFTH CENTURY

In 412 Cyril was pastor of the Catholic church in Alexandria, and one of his first acts was to shut up the churches of the Novatianists, and in Rome, Innocent followed his example. Before this the Christians were persecuted by the Pagans and Emperors, but in 413 the clergy of the Catholic church assumed this authority. After the Catholic church had been supported by the Emperor, they felt that they must unite the entire church on one doctrine and practice, but the Novatians and Donatists would not agree with them on infant baptism, and rebaptized all who wanted to come to them from the other churches. The spirit of persecution was raised against all those who rebaptized Catholics. A council met and ordered all the rebaptizers, and those rebaptized by them, to be put to death, and Emperor Theodosius and Honorius passed a law supporting this order. Under this law many of the Novatians in Italy were put to death and the Donatians in Africa were deprived of many of their privileges, but the officers would not enforce the law in Africa.

These combined modes of oppression led the faithful followers of Christ to abandon the cities in Italy, and seek retreats and more private settlements in the country, being robbed of their churches. In 455 a council met at Arles and at Lyons, in which the views of the Novatianists on predestination were controverted and by which name they were stigmatized.

By the severe opposition met by the Christians, they were compelled to seek a secreted place of worship, and many went to

(Continued on page 8)

Christ A Refuge From The Tempest

By Edward Griffin (1770-1837)

And a man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place) as the shadow of a great rock in a weary land.— Isaiah 32:2

This prediction, which was uttered in the days of Ahaz, is thought to have had primary reference to Hezekiah, and to the relief from wicked magistrates which would be experienced in his reign. But in the opinion of the best commentators it had ultimate reference to the Lord Jesus Christ.

In the person of our Redeemer, who is very man as well as God, it is fulfilled that "a man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." In a serene day when no wind is up, when no rain is falling, a man may see by the way-side a shelving rock and may pass by it without emotion.

Not so the weary traveler who is fleeing before the rising storm or the beating tempest. In a season of rain or in a land of waters, one may pass by a river with little interest. Not so a traveler in the Arabian deserts, surrounded with burning sands, fainting with heat and parched with thirst. The sight of a stream of water, and especially of "rivers of water," in such a place, would transport him. In a country covered with wood or pinched with cold, a huge rock might offer its shade unwelcome; but amidst the parched wastes of Arabia, where the weary traveler, exposed all day to the intense heat of a vertical sun, sees not a tree nor a shrub, but only one boundless waste of burning sand,—there a cool retreat beneath the shade of an overhanging cliff,—there "the shadow of a great rock in a weary land," would be most welcome.

These observations suggest a principal reason why the Saviour of the world, whose very name ought to be music to every human ear, is treated with such cruel indifference by the greater part of mankind. It is because they do not feel their guilt and misery and need of a Saviour. They are blind to the infinite majesty and holiness and loveliness of God, and to the immense obligations by which they are bound to him; and therefore they do not see the infinite guilt of rebelling against all his commands, all his mercies, all his glo-

ries and interests; and therefore they are not pressed down under a sense of their awful condemnation and ruin. Hell is not laid open before them as their proper punishment. They do not stand amazed at the patience which has kept them out of it so long. They do not see themselves to be utterly ruined, and utterly helpless and hopeless without a Saviour. And therefore his precious Gospel, which ought to fill the world with wonder and delight, with gratitude and praise, is cast aside as an idle tale, and the name of Jesus is treated with the most dreadful indifference.

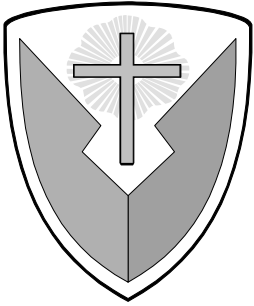
But let a man be thoroughly convicted of sin; let him see himself covered with pollution from the head to the foot; let him stand in sight of the eternal judgment, and apprehend that divine justice has no choice but to crush him into everlasting torment; let him see himself just about to receive the descending wrath of God with the weight of a thousand worlds—in that awful moment let him obtain a glimpse of Jesus, who came to "save his people from their sins;" let him lift his trembling eye to a God reconciled in Christ and smiling upon him—I ask that man, "What" now "think" you "of Christ?" O, says he,—but language fails. A sacred reverence settles upon his countenance; his uplifted eye speaks unutterable things. I see it glisten,—I see it weep. O, says he.—His hands are clinched and forcibly raised to his breast. The opening of the last judgment could not add solemnity to a single feature. O the height and the depth, the length and the breadth of the love of Christ! Where has this glorious mystery lain hid that I have never seen it before? To such an eye how precious does the Saviour appear as the great medium through which the love of God has come down to men,—as the Word by which all the wonders of the eternal Mind are expressed,—as the great Prophet who has brought down all the instructions that have blessed the world from the days of Eden,—as the Priest whose atonement and intercession have astonished heaven and earth,—as the King who has governed the world from the beginning, and has always protected and provided for his people, and has all their interests in his hands, and all the treasures of the universe to impart. To one who is indifferent to the blessedness of communion with God and of conformity to him, there appears no form or comeliness in Christ

why he should desire him. But to one who feels an insatiable eagerness to rise from this dark world to a knowledge of all the grand and interesting things which are taking place in the kingdom of God,—who longs to be united to all holy beings, and to share in their immortal friendship and blessedness and honors,—who has no desire so great as to be good and conformed to the God he loves; to such a one Jesus must appear exceedingly precious as the one appointed to open the universe to view, to pour all its light upon the eye, and to exalt the soul to all its purity, to all its dignity, to all its happiness.

To an anxious and afflicted soul the Saviour appears peculiarly interesting in the light in which he is exhibited in the text. In the charming simplicity of eastern figure, he is presented "as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Here are three separate figures, very striking to an eastern ear, which admit of distinct illustrations.

"A hiding place from the wind and a covert from the tempest." This is but one figure—for the latter clause, as is common in eastern poetry, is only the echo of the former—presenting a hiding place and covert from the windy storm and tempest. Jesus is found to be the best hiding place and covert from the winds and tempests of affliction. A poor disconsolate soul, after it has been chased through the world by the frowns of pursuing fortune,—after it has been hunted from place to place, and not suffered to rest in any corner of creation,—will find in Christ that protection and repose which all other places denied it. The weather-beaten wretch, after bearing the storms of this inclement world through the long night of affliction, may find in him a shelter under which he may hear the tempest howl without, and feel it not. Jesus is the best hiding place and covert from the tempest of an agitated conscience. When the lightning of conviction flashes upon the soul, and guilt with its thundering voice spreads its dark folds over the mind, no where but in Jesus can be found a covert from the bursting storm. To what other refuge can a sinner fly when the horrid nature of his rebellion is laid open before him.

To be continued



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

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

the Pyrenees mountains, where they were not bothered with the Catholic party.

I now quote from Orchard. "They have also two caves set apart for particular purposes, in one of which they conceal their cattle, in the other themselves, when hunted by their enemies. They live on milk and venison, being, through constant practice, excellent marksmen. Poor as they are, they are content, and live in a state of seclusion from the rest of mankind. One thing is very remarkable, that persons, externally so savage and rude, should have so much moral cultivation. They know French sufficiently for the understanding of the Bible, and singing of Psalms. You can scarcely find a boy among them who cannot give an intelligent account of the faith which they profess. In this, indeed, they resemble their brethren of the other valleys. They pay tribute with good conscience, and the obligation of this duty is particularly noted in their confession of faith. If, by reason of the civil wars, they are prevented from doing this, they carefully set apart the sum, and, at the first opportunity, pay it to the king's tax-gatherers." This man was a candid enemy.

Orchard says: "Calvin, who began in 1534 to preach the reforming doctrines, was found in his views more in accordance with the sentiments of the sacramentarians, or Anabaptists, than Luther. It does not appear that any great difference existed between the Anabaptists and Calvin's doctrinal views, but the principal points of discrepancy were on the church's constitution and discipline."

"An Observantine monk, preaching one day at Imola, told the people that it behooved them to purchase heaven by the merit of their good works. A boy who was present exclaimed, 'That's blasphemy, for the Bible tells us that Christ purchased heaven by his

sufferings and death, and bestows it on us freely by his mercy.' A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favorable reception which the audience gave them, 'Get you gone, you young rascal!' exclaimed the monk. 'You are just come from the cradle, and will you take it upon you to judge the sacred things, which the most learned cannot explain?' 'Did you never read the words, "Out of the mouths of the babes and sucklings, God perfects praise?"' rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison, 'where he still lies,' says the writer. Dec. 31, 1544. M'Crie's History."

We will now give an extract from a confession of faith put forth by the Waldenses in 1554. In Art. 4 they say: "We believe that there is one holy church, comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, and shall be to the end thereof." Art. 7: "We believe in the ordinance of baptism; the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us, namely, the renovation of our minds, and the mortification of our members through the faith of Jesus Christ; and by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life." - Jones' History.

From History of the Primitive Baptist Church By Elder J. Harvey Daily [1909]

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