
Shield of Faith

A Primitive Baptist Publication

September 2006

Directions for Hating Sin

by Richard Baxter (1615-1691)

Direction I. Labour to know God, and to be affected with his attributes, and always to live as in his sight.—No man can know sin perfectly, because no man can know God perfectly. You can no further know what sin is than you know what God is, whom you sin against; for the formal malignity of sin is relative, as it is against the will and attributes of God. The godly have some knowledge of the malignity of sin, because they have some knowledge of God that is wronged by it. The wicked have no practical, prevalent knowledge of the malignity of sin, because they have no such knowledge of God. They that fear God will fear sinning; they that in their hearts are bold irreverently with God, will, in heart and life, be bold with sin: the atheist, who thinks there is no God thinks there is no sin against him. Nothing in world will tell us so plainly and powerfully of the evil of sin, as the knowledge of the greatness, wisdom goodness, holiness, authority, justice, truth, &c. of God. The sense of his presence, therefore, will revive our sense of sin's malignity.

Direction II. Consider well of the office, the bloodshed, and the holy life of Christ.—His office is to expiate sin, and to destroy it. His blood was shed for it: his life condemned it. Love Christ, and you will hate that which caused his death. Love him, and you will love to be made like him, and hate that which is so contrary to Christ. These two great lights will show the odiousness of darkness.

Direction III. Think well both how holy the office and work of the Holy Ghost is, and how great a mercy it is to us.—Shall God himself, the heavenly light, come down into a sinful heart, to illuminate and purify it? And yet shall I keep my darkness and defilement, in opposition to such wonderful mercy? Though all sin against the Holy Ghost be not the unpardonable blasphemy, yet all is aggravated hereby.

Direction IV. Know and consider the won-

derful love and mercy of God, and think what he has done for you; and you will hate sin, and be ashamed of it. It is an aggravation which makes sin odious even to common reason and ingenuity, that we should offend a God of infinite goodness, who has filled up our lives with mercy. It will grieve you if you have wronged an extraordinary friend: his love and kindness will come into your thoughts, and make you angry with your own unkindness. Here look over the catalogue of God's mercies to you, for soul and body. And here observe that Satan, in hiding the love of God from you, and tempting you under the pretence of humility to deny his greatest, special mercy, seeks to destroy your repentance and humiliation, also, by hiding the greatest aggravation of your sin.

Direction V. Think what the soul of man is made for, and should be used to, even to love, obey, and glorify our Maker; and then you will see what sin is, which disables and perverts it.—How excellent, and high, and holy a work are we created for and called to! And should we defile the temple of God? And serve the devil in filthiness and folly, when we should receive, and serve, and magnify our Creator?

Direction VI. Think well what pure and sweet delights a holy soul may enjoy from God, in his holy service; and then you will see what sin is, which robs him of these delights, and prefers fleshly lusts before them.—O how happily might we perform every duty, and how fruitfully might we serve our Lord, and what delight should we find in his love and acceptance, and the foresight of everlasting blessedness, if it were not for sin; which brings down the soul from the doors of heaven, to wallow with swine in a beloved dunghill!

Direction VII. Bethink you what a life it is which you must live for ever, if you live in heaven; and what a life the holy ones there now live; and then think whether sin, which is so contrary to it, be not a vile and hateful thing.—Either you would live in

heaven, or not. If not, you are not those I speak to. If you would, you know that there is no sinning; no worldly mind, no pride, no passion, no fleshly lust or pleasures there. Oh, did you but see and hear one hour, how those blessed spirits are taken up in loving and magnifying the glorious God in purity and holiness, and how far they are from sin, it would make you loathe sin ever after, and look on sinners as on men in bedlam wallowing naked in their dung. Especially, to think that you hope yourselves to live for ever like those holy spirits; and therefore sin does ill beseem you.

Direction VIII. Look but to the state and torment of the damned, and think well of the difference betwixt angels and devils, and you may know what sin is.—Angels are pure; devils are polluted: holiness and sin do make the difference. Sin dwells in hell, and holiness in heaven. Remember that every temptation is from the devil, to make you like himself; as every holy motion is from Christ, to make you like himself. Remember when you sin, that you are learning and imitating of the devil, and are so far like him, John 8:44. And the end of all is, that you may feel his pains. If hell-fire be not good, then sin is not good.

Direction IX. Look always on sin as one that is ready to die, and consider how all men judge of it at the last.—What do men in heaven say of it? And what do men in hell say of it? And what do men at death say of it? And what do converted souls, or awakened consciences, say of it? Is it then followed with delight and fearlessness as it is now? Is it then applauded? Will any of them speak well of it? Nay, all the world speaks evil of sin in the general now, even when they love and commit the several acts. Will you sin when you are dying?

Direction X. Look always on sin and judgment together.—Remember that you must answer for it before God, and angels, and all the world; and you will the better

(Continued on page 2)

Directions for Hating Sin

(Continued from page 1)

know it.

Direction XI. Look now but upon sickness, poverty, shame, despair, death, and rottenness in the grave, and it may a little help you to know what sin is. These are things within your sight or feeling; you need not faith to tell you of them. And by such effects you might have some little knowledge of the cause.

Direction XII. Look but upon some eminent, holy persons upon earth, and upon the mad, profane, malignant world; and the difference may tell you in part what sin is.—Is there not an amiableness in a holy, blameless person, that lives in love to God and man, and in the joyful hopes of life eternal? Is not a beastly drunkard or whoremonger, and a raging swearer, and a malicious persecutor, a very deformed, loathsome creature? Is not the mad, confused, ignorant, ungodly state of the world a very pitiful sight? What then is the sin that all this consists in?

Though the principal part of the cure is in turning the will to the hatred of sin, and is done by this discovery of its malignity; yet I shall add a few more directions for the executive part, supposing that what is said already has had its effect.

Direction I. When you have found out your disease and danger, give up yourselves to Christ as the Saviour and Physician of souls, and to the Holy Ghost as your Sanctifier, remembering that he is sufficient and willing to do the work which he has undertaken.—It is not you that are to be saviours and sanctifiers of yourselves (unless as you work under Christ). But he that has undertaken it, takes it for his glory to perform it.

Direction II. Yet must you be willing and obedient in applying the remedies prescribed you by Christ, and observing his directions in order to your cure. And you must not be tender, and coy, and fine, and say his is too bitter, and that is too sharp; but trust his love, and skill, and care, and take it as he prescribes it, or gives it you, without any more ado. Say not, It is grievous, and I cannot take it: for he commands you nothing but what is safe, and wholesome, and necessary, and if you cannot take it, must try whether you can bear your sickness, and death, and the fire of hell! Are humiliation, confession, restitution, mortification, and holy diligence worse

than hell?

Direction III. See that you take not part with sin, and wrangle not, or strive not against your Physician, or any that would do you good.—Excusing sin, and heading for and extenuating it, and striving against the Spirit and conscience, and wrangling against ministers and godly friends, and hating reproof, are not the means to be cured and sanctified.

Direction IV. See that malignity in every one of your particular sins, which you can see and say is in sin in general.—It is a gross deceit of yourselves, if you will speak a great deal of the evil of sin, and see none of this malignity in your pride, and your worldliness, and your passion and peevishness, and our malice and uncharitableness, and your lying, backbiting, slandering, or sinning against conscience for worldly commodity or safety. What self-contradiction is it for a man in prayer to aggravate sin, and when he is reproved for it, to justify or excuse it! This is like him that will speak against treason, and the enemies of the king, but because the traitors are his friends and kindred, will protect or hide them, and take their parts.

Direction V. Keep as far as you can from those temptations which feed and strengthen the, sins which you would overcome.—Lay siege to your sins, and starve them out, by keeping away the food and fuel which is their maintenance and life.

Direction VI. Live in the exercise of those graces and duties which are contrary to the sins which you are most in danger of.—For grace and duty are contrary to sin, and kill it, and cure us of it, as the fire cures us of cold, or health of sickness.

Direction VII. Harken not to weakening unbelief and distrust, and cast not away the comforts of God, which are your cordials and strength.—It is not a frightful, dejected, despairing frame of mind, that is fittest to resist sin; but it is the encouraging sense of the love of God, and thankful sense of grace received (with a cautious fear).

Direction VIII. Be always suspicious of carnal self-love, and watch against it.—For that is the burrow or fortress of sin, and the common patron of it; ready to draw you to it, and ready to justify it. We are very prone to be partial in our own cause; as the case of Judah with Tamar, and David when Nathan reproved him in a

parable, show our own passions, our own pride, our own censures, or backbitings, or injurious dealings, our own neglects of duty, seem small, excusable, if not justifiable things to us; whereas we could easily see the faultiness of all these in another, especially in an enemy: when yet we should be best acquainted with ourselves, and we should most love ourselves, and therefore hate our own sins most.

Direction IX. Bestow your first and chiefest labour to kill sin at the root; to cleanse the heart, which is the fountain; for out of the heart come the evils of the life.—Know which are the master-roots; and bend your greatest care and industry to mortify those: and they are especially these that follow; 1. Ignorance. 2. Unbelief. 3. Inconsiderateness. 4. Selfishness and pride. 5. Fleshliness, in pleasing a brutish appetite, lust, or fantasy. 6. Senseless hard-heartedness and sleepiness in sin.

Direction X. Account the world and all its pleasures, wealth, and honours, no better than indeed they are, and then Satan will find no bait to catch you. Esteem all as dung with Paul, Phil. 3:8; and no man will sin and sell his soul, for that which he accounts but as dung.

Direction XI. Keep up above in a heavenly conversation, and then your souls will be always in the light, and as in the sight of God, and taken up with those businesses and delights which put them out of relish with the baits of sin.

Direction XII. Let Christian watchfulness be your daily work; and cherish a preserving, though not a distracting and discouraging fear.

Direction XIII. Take heed of the first approaches and beginnings of sin. Oh how great a matter does a little of this fire kindle! And if you fall, rise quickly by sound repentance, whatever it may cost you.

Direction XIV. Make God's word your only rule and labour diligently to understand it.

Direction XV. And in doubtful cases, do not easily depart from the unanimous judgment of the generality of the most wise and godly of all ages.

Direction XVI. In doubtful cases be not passionate or rash, but proceed deliberately, and prove things well, before you fasten on them.

Direction XVII. Be acquainted with your

(Continued on page 4)

Bible Quiz

Many of us can pinpoint highlights in our lives by recalling places. Match each place with the important thing that happened there.

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|----------------|--|
| 1. Jerusalem | a. altar to an unknown god (Acts 17:23) |
| 2. Lydda | b. Philip preached and many turned to Jesus (Acts 8:5) |
| 3. Joppa | c. first Christian church (Acts 8:1) |
| 4. Caesarea | d. Ethiopian saved (Acts 8:26-28) |
| 5. Samaria | e. place where Jesus prayed (Matt. 26:36) |
| 6. Gaza desert | f. Saul visited by Ananias (Acts 9:10-18) |
| 7. Damascus | g. Aeneas healed (Acts 9:32-33) |
| 8. Antioch | h. Stephen stoned (Acts 7:58-60) |
| 9. Gethsemane | i. Tabitha raised (Acts 9:36) |
| 10. Jerusalem | j. Cornelius lived here (Acts 10:1) |
| 11. Athens | k. followers called Christians first (Acts 11:26) |

Answers on page 4.

Echeconnee Union

There has been a change in location for the Echeconnee Union this year. The Echeconnee Union will convene with the Bethlehem Church of Thomaston, Georgia, on September 14, 2006 at 10:30 AM. Elder Christ Hill, pastor, and the members of Bethlehem Church invite you to worship with them during this meeting.

Upper Canoochee Association

The Upper Canoochee Association will be held Tuesday and Wednesday, September 26-27 at Mt. Nebo Primitive Baptist Church near Mitchell, Georgia. Please come and enjoy this time of worship and fellowship together. The meeting will begin Tuesday morning at 10:00. Times of other services will be announced at the meeting. We especially ask that you remember the meeting in prayer. For directions or other information, you may call:

Elder Lee Price
(706)598-3828

Primitive Western Association

Please join us for a day of worship and fellowship Saturday, September 16, 2006 at Northside Primitive Baptist Church, 5265 Roswell Road, Marietta, Georgia. Lunch will be served at the church.

The Grace of God

My

"My grace," 'tis the God of all grace who hath spoken,
Whose word in the heavens forever is set;
Whose covenant promise hath never been broken;
Who never can fail or forget;
Who knoweth my needs and who seeth my sorrows,
However so many and great they may be;
Who heareth my prayers for the days and the morrows;
His grace is sufficient for me.

Grace

"My *grace*;" all His blessings this work is unfolding,
His love and His power in harmony blend;
'Tis grace that hath saved me, and grace that is holding,
And grace that will keep to the end;
'Tis grace that hath written redemption's glad story,
And grace all the song of the ransomed shall be;
'Tis grace that transforms me from glory to glory;
That grace is sufficient for me.

Is

"My grace *is*," not "was," and not "will be;" 'tis flowing
Each hour and each moment my need to supply,
The deeper I dip, still the deeper 'tis growing,
No drought can diminish or dry;
My heart from the future no trouble shall borrow;
Eternal this present provision shall be,
Assured for today and as sure for tomorrow,
Such grace is sufficient for me.

Sufficient

"My grace is *sufficient*." Oh, help without measure!
An ocean of riches no plummet can sound,
A storehouse unfailing of infinite treasure,
A gift without limit or bound;
Exceeding abundant for all His creation,
Enough for the thorn that is buffeting me,
The fulness of God for earth's brief tribulation -
"My grace is sufficient for thee."

For Thee.

"Sufficient for *thee*," for my utmost salvation,
As though ne'er another had owed Him a debt;
For my special grief and my special temptation,
My cares and my sins that beset;
He giveth more grace for my humble endeavour;
I am praising Him now, I shall praise Him forever;
His grace is sufficient for me.

Annie Johnson Flint

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. (2Corinthians 12:9)

The Right Rule of Our Love to Christ

by Ralph Erskine 1685-1752

See here the right rule of our love to Christ, namely to love him as the Father loves him. Wherein should our love to Christ resemble the Father's love? Why, the Father's love to the Son was evidenced in choosing him to be our Saviour and Surety: so should our love to Christ be manifested in making choice of him to be our Saviour and Surety; insomuch, that as God hath laid all our help upon him, so we should lay all our help where God hath laid it.

Again, the Father's love to the Son was evidenced in giving all things into his hand: thus should our love to Christ be evidenced in putting all things in his hand as the Father doth; and particularly, you may put your hearts in his hand, that he may keep them; put your souls in his hand, that he may save them; put your plagues in his hand, that he may heal them; put your corruptions in his hand, that he may weaken and subdue them. Put your wants in his hand, that he may supply them; put your work in his hand, that he may work all your works in you, and for you; put your burdens in his hand, that he may bear them: put all things in his hand, and thus evidence your love to him, by putting honour upon him as a Prophet, to teach you; as a Priest, to pardon; and as a King, to conquer you by his grace, and crown you with his glory.

JESUS IS THE SUBSTANCE of all the divine testimony of the Scriptures, whether in the law, in the prophets, or in the Psalms. And the apostles determined by the Spirit to "know nothing among" their brethren, save Christ and him crucified.

- from William M. Mitchell, "The Mount of Transfiguration," *The Gospel Messenger* (1886).

Answers to Bible Quiz

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

Directions for Hating Sin

(Continued from page 2)

bodily temperature, and what sin it most inclines you to, and what sin also your calling or living situation leave you most open to, that there your watch may be the stricter.

Direction XVIII. Keep in a life of holy order, such as God has appointed you to walk in. For there is no preservation for stragglers that keep not rank and file, but forsake the order which God commands them.—And this order lies principally in these points: 1. That you keep in union with the universal church. Separate not from Christ's body upon any pretence whatever. With the church as regenerate, hold spiritual communion, in faith, love, and holiness with the church as congregate and visible, hold outward communion, in profession and worship. 2. If you are not teachers, live under your particular, faithful pastors, as obedient disciples of Christ. 3. Let the most godly, if possible, be your familiars. 4. Be laborious in an outward calling.

Direction XIX. Turn all God's providences, whether of prosperity or adversity, against your sins.—If he gives you health and wealth, remember he thereby obliges you to obedience, and calls for special service from you. If he afflict you, remember that it is sin that he is offended at, and searches after; and therefore take it as his medicine, and see that you hinder not, but help on its work, that it may purge away your sin.

Direction XX. Wait patiently on Christ till he has finished the cure, which will not be till this trying life be finished.—Persevere in attendance on his Spirit and means; for he will come in season, and will not tarry. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain: as the latter and former rain upon the earth," Hos. 6:3. Though you have oft said, "There is no healing," Jer. 14:19; "He will heal your backslidings, and love you freely," Hos. 14:4. "Unto you that fear his name, shall the Sun of righteousness arise, with healing in his wings," Mal. 4:2: "and blessed are all they that wait for him," Isa. 30:18.

WHEN THE LORD AFFLICTS

WHEN THE LORD AFFLICTS HIS CHILDREN, it is in love and mercy, and not in wrath or indignation, for "whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth," and they often learn some very important lessons by such afflictions, it often brings them back when they have gone astray, it often brings them to consider their ingratitude to God, and his goodness and mercy toward them: so it was with many of the Israelites and with David; "Before I was afflicted (says David) I went astray; but now have I kept thy word," Psalms 119:67, 71.

If I could reap the important benefit that David did, from my afflictions, I certainly ought to feel that I have not just cause of complaint, and be prepared to say with all my heart, "It is good for me that I have been afflicted, that I might learn thy statutes." If these afflictions should aid my capacity for learning and keeping the statutes and commands of my Lord and Master, then indeed I might say it is good for me that I have been afflicted. If I have been made wise unto salvation through faith in Christ, I will no doubt profit by being chastened and afflicted of the Lord, but "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Proverbs 27:22.

From William M. Mitchell, in *Signs of the Times*, vol. 15, no. 13 (1847)

If You Want Him as Much as-

If we want God as much as the astronomer Herschel wanted the distant stars, with such sincerity that he would sit all night on a balcony in the wintry winds with an awkward telescope; if we want Him as much as Edison wanted an electric filament so that he would experiment with six hundred different substances that he might get his radiant light—if we hunger like that for God, we will not complain about difficulty; we will quit arguing and postponing and begin this very hour to seek Him!

Robert M. Bartlett.

Devotions:

Daily Devotion

By Elder Bill Taylor

From Workday Grace - September 4, 2006

Joyful in Thee

"But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee." Psalm 5:11

True joy is a hard thing to find, it seems; perhaps the reason for that is that so many people are diligently searching for happiness, and these two are not the same thing. Happiness is a factor of having agreeable circumstances and conditions in the day-to-day happenings of life, so it largely depends on our surroundings; joy, on the other hand, is not dependent on our natural surroundings. The joy that can be experienced by God's people - and it is an experience - far surpasses natural surroundings. It is a factor of how we perceive the glory of God's love, mercy, and grace in the midst of our lives. As I study the Old Testament, I see that joy and God's glory cannot be separated. It was when His people saw that God's hand was working mightily in their lives that they rejoiced in being able to see His glory - His evident, manifest Presence at work in the circumstances of life. God prescribed times of feasting for His people and told them to be joyful in those times. They were to stop and consider the greatness of being God's people, seeing His love, mercy, and grace at work, and rejoicing in the greatness of His name. Godly kings in Israel who followed God's leadership for the good of His people caused the people to rejoice when they saw the evidence of God's glory at work among them.

If we are not joyful today, it may be because we do not see God's glory. We can analyze things with human understanding and come to the conclusion that we believe God is at work in our circumstances and find some peace in that; but when we see the evidence of His mighty hand at work, we can see His glory. When Moses asked God to reassure him that He would lead Israel throughout their journey from Egypt to God's promised land, Moses could have rested in the assurance God gave him that "I will go with thee." But Moses wanted more than that. He wanted to see God's glory and be able to rejoice in his assurance of God's leadership and guidance. It is then that God hid Moses in the cleft of the rock and caused His glory to pass before him. If we want to know the joy of the Lord in our lives, we need to seek His glory. That is where we will find joy.

I pray that we will cease from our pursuit of happiness today and seek to find joy in the glory of God.

Elder Bill Taylor

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Hymns and Hymn Writers

I Gave My Life For Thee

"The little things are infinitely the most important," once said British novelist Sir Arthur Conan Doyle. When one considers seemingly insignificant events that have led to the downfall of nations, little things that have changed the course of history, and trivial incidents that have made marked alterations in the lives of men, the gravity of Doyle's statement becomes obvious.

One day in 1858 a frail young woman sat in an art gallery in Germany. Her name was Frances Ridley Havergal. Since she was too delicate of health to attend school regularly, Miss Havergal's father had sought to make up the difference by encouraging travel during her sporadic class work. Hence she was visiting with friends in Düsseldorf.

It was purely by chance that Frances Havergal paused for a rest in the art gallery in front of a painting of Christ on the cross. Over the wreath of thorns she read the wording: "This have I done for thee; What halt thou done for me?"

Inspired by the painting, Miss Havergal wrote a few lines of poetry. That night at the home of her hosts she pondered the lines and concluded that they were ill written. She tossed the paper into the fire. Then followed a simple incident that was to change her entire life. A gust of wind blew the paper back out onto the hearth.

Back in England, Miss Havergal showed the verses to her father, Rev. W. H. Havergal, a hymn writer and composer in his own right. He encouraged Frances to add more stanzas to make her poem complete. And thus began one of the most brilliant careers in hymnology.

This remarkable woman wrote, in addition to hundreds of hymns, an entire volume of poetry. She learned French, Greek, German, Hebrew, and Latin. She could read both the Old and the New Testaments in the original. She memorized the entire New Testament, the Psalms, and the book of Isaiah. She became also an excellent soloist and pianist and composed several hymn tunes.

Frances Ridley Havergal died at the age of forty-three. When told that the end was near, she said, "Splendid! To be so near the gates of heaven!"

Many of her hymns are still in use around the world. In addition to the one given here, her "Take My Life and Let It Be" and "True Hearted, Whole Hearted" are equally popular. Below is the hymn that was inspired by the painting at the art gallery in Düsseldorf but which would have been lost to the world had not a gust of air blown down a chimney in Germany a century ago.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou giv'n for Me?

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

Now we will quote a few articles from a Waldensian confession of faith of 1655, published in order to correct any false report that might be given by the enemies who were threatening persecution: "Art. 25. That the church is a company of the faithful, who, having been elected before the foundation of the world, and called with a holy calling, come to unite themselves to follow the word of God, believing whatsoever he teacheth them and living in his fear. Art. 26. And that all the elect are upheld and preserved by the power of God in such sort that they all persevere in the faith unto the end, and remain united in the holy church, as so many living members thereof. Art. 29. That God hath ordained the sacrament of baptism to be a testimony of our adoption, and of our being cleansed from our sins by the blood of Christ, and renewed in holiness of life." - Gilly's Narrative.

In 1685 the Pope would not tolerate one that opposed the Catholic Church to live in France or any other country. Fifteen days were allowed for these faithful ones to leave the kingdoms. This caused millions to be banished from their native soil. In 1689, however, they were permitted to settle again at their old homes.

BAPTISTS OF GERMANY CHAPTER IV

The same as the Waldenses, Novatians or "Anabaptists"

The wilds of Germany afforded a place of retreat for the persecuted Baptist people, and so many gathered in different parts that it is said that Baptist preachers could, during the ninth century, "pass through the whole German empire and lodge every night at the house of one of their friends." It is very probable these traveling ministers were Paulicians or Paterines from Bulgaria or Italy. They were termed by Catholics, Anabaptist preachers. Their sentiments of religion are learned, and their view of the ordinances proved, from their confession of faith, which asserts: "In the beginning of Christianity there were no baptizings of children, and their forefathers practiced no such things," and "We do from our hearts acknowledge that baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin." "We shall now exhibit our claim to these pious Waldenses, so far as it respects the

ordinance. We own their religious views are not fully known. They thought Christianity wanted no comment, but a pious walk; and they professed their belief of that by being baptized, and their love of Christ and one another by receiving the Lord's Supper. Jacob Merning says that he had, in the German tongue a confession of faith of the Baptist, called Waldenses, which declared the absence of infant baptism.

CHAPTER III

From their Origin to the end of the Seventh Century

We will now turn our attention to the Waldenses. At the beginning of the fourteenth century they had become so numerous that they were compelled to emigrate. Several of them went to the colony east of Italy, where arrangements were made for their enjoying civil and religious privileges. Many of them went to different parts of the known world in sufficient numbers to set up churches.

"For one hundred and thirty years after the destruction of the church in France, the Waldenses in these valleys experienced a tolerable portion of ease, and a respite from the severity of a general persecution; all which time they were multiplied greatly, and were as a people whom the Lord had evidently blessed. They took deep root, they filled the land, they covered the hills with their shadow, and sent out their boughs unto the sea, and their branches unto the rivers." - Orchard's History.

In some parts of the country, however, the Waldenses were troubled by the inquisitors during this century, and especially at the close of it. About the year 1400 the Catholic party disturbed the peace of the Waldenses, in the valley of Pragela, in Piedmont. The most outrageous attack was made in the winter, when the mountains were covered with snow and the inhabitants of these valleys were not looking for it, and were taken by surprise.

The inhuman enemies took possession of the caves and kept the people from their place of retreat. When the news came to the people they fled to one of the highest mountains in the Alps, with their wives and children. These inhuman servants of the Catholic party pursued them in their flight and many were slain before they could reach the mountains. When night fell upon them they were hid from the enemy, but

were exposed to cold, and when day revealed the facts many children were frozen in their cradles and many mothers lay dead by their sides in the snow. During the night the enemy took what they could find that was valuable in the homes.

Many other inhuman persecutions followed, and, though the King desired to protect this inoffensive people, yet the Catholic party had such power that servants of Satan could not be checked, and the evil continued.

In 1480 Candius Scisselius, Archbishop of Turin, resided in the valleys; from his situation and office, he must have known something of these people. He says of the Waldenses: "Their heresy excepted, they generally live a purer life than other Christians. They never swear, but by compulsion. They fulfill their promises with punctuality, and live, for the most part, in poverty; they profess to preserve the apostolic life and doctrine. They also profess it to be their desire to overcome only by the simplicity of faith, by purity of conscience, and integrity of life; not by philosophical niceties, and theological subtleties. In their lives and morals they are perfectly irreprehensible, and without reproach among men, addicting themselves with all their might to observe the commands of God. All sorts of people have repeatedly endeavored, but in vain, to root them out, for, even yet contrary to the opinion of all men, they still remain conquerors, or at least wholly invincible." - Jones' History.

In 1484 Innocent the Eighth was made Pope of Rome. This pontiff followed the footprints of Innocent the Third, by issuing his bulls for the destruction of the Waldenses. "We have heard," said the Pope, "and it is come to our knowledge, not without much displeasure, that certain sons of iniquity, followers of that abominable and pernicious sect of malignant men, called 'the poor of Lyons,' or Waldenses, who have so long ago endeavored, in Piedmont and other places, to ensnare the sheep belonging to God," etc.

"An army was raised by Albert, the Pope's legate, and marched directly into the valley of Loyre. The inhabitants, apprised of their approach, fled to their caves at the tops of the mountains, carrying with them their children, and whatever valuables they possessed, as well as what was thought neces-

(Continued on page 8)

Useful Directions For Reading and Searching the Scriptures

Christ is to be Loved

by Thomas Boston (1676—1732)

1. Follow a regular plan in reading of them, that you may be acquainted with the whole; and make this reading a part of your private devotions. Not that you should confine yourselves only to a set plan, so as never to read by choice, but ordinarily this tends most to edification. Some parts of the Bible are more difficult, some may seem very barren for an ordinary reader; but if you would look on it all as God's word, not to be scorned, and read it with faith and reverence, no doubt you would find advantage.

2. Set a special mark, however you find convenient, on those passages you read, which you find most suitable to your case, condition, or temptations; or such as you have found to move your hearts more than other passages. And it will be profitable often to review these.

3. Compare one Scripture with another, the more obscure with that which is more plain, 2 Pet. 1:20. This is an excellent means to find out the sense of the Scriptures; and to this good use serve the marginal notes on Bibles. And keep Christ in your eye, for to him the scriptures of the Old Testament look (in its genealogies, types, and sacrifices), as well as those of the New.

4. Read with a holy attention, arising from the consideration of the majesty of God, and the reverence due to him. This must be done with attention, first, to the words; second, to the sense; and, third, to the divine authority of the Scripture, and the obligation it lays on the conscience for obedience, 1 Thess. 2:13, "For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe."

5. Let your main purpose in reading the Scriptures be practice, and not bare knowledge, James 1:22, "But be doers of the word, and not hearers only, deceiving yourselves." Read that you may learn and do, and that without any limitation or distinction, but that whatever you see God requires, you may study to practice.

6. Beg of God and look to him for his Spirit. For it is the Spirit that inspired it, that it must be savingly understood by, 1 Cor 2:11, "For what man knows the things of a man except the spirit of the man

which is in him? Even so no one knows the things of God except the Spirit of God." And therefore before you read, it is highly reasonable you beg a blessing on what you are to read.

7. Beware of a worldly, fleshly mind: for fleshly sins blind the mind from the things of God; and the worldly heart cannot favour them. In an eclipse of the moon, the earth comes between the sun and the moon, and so keeps the light of the sun from it. So the world, in the heart, coming between you and the light of the word, keeps its divine light from you.

8. Labour to be disciplined toward godliness, and to observe your spiritual circumstances. For a disciplined attitude helps mightily to understand the scriptures. Such a Christian will find his circumstances in the word, and the word will give light to his circumstances, and his circumstances light into the word.

9. Whatever you learn from the word, labour to put it into practice. For to him that has, shall be given. No wonder those people get little insight into the Bible, who make no effort to practice what they know. But while the stream runs into a holy life, the fountain will be the freer.

DEAR BRETHREN, AS WE LOVE JESUS, let us love the church and one another, and walk worthy, O turn your hearts from the world and let us look upon the cross and be filled with sympathy for our bleeding Saviour; and then with emotions of love, let us be crucified to the world and seek to imitate our loving obedient Lord. Thus we shall suffer and sup with Jesus, and encourage or edify one another in love.

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

IF HE REPRESENTED the race on the cross, universal salvation will ensue; and if he bore the sins of no one particularly, then no one will be saved; but if he died as a shepherd for his flock, representing his flock, then his flock will be saved.

- from James H. Oliphant, "Of the Atonement," *Principles and Practices of the Regular Baptists* ch.V (1885).

John Flavel (1628-1691)

"Yea, He is altogether lovely." Song of Songs 5:16.

At the ninth verse of this chapter, you have a question put forth by the daughters of Jerusalem, "What is your beloved more than another beloved?" The spouse answers, "He is the chief among ten thousand." She then recounts many of the things she finds so excellent in her beloved and then concludes with these words that I have read: "Yea, he is altogether lovely."

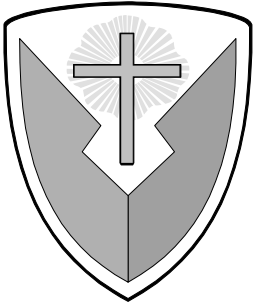
The words set forth the transcendent loveliness of the Lord Jesus Christ, and naturally resolve themselves into three parts:

1. Who he is.
2. What he is.
3. What he is like.

First, *Who he is*: the Lord Jesus Christ, after whom she had been seeking, for whom she was overcome by love; concerning whom these daughters of Jerusalem had enquired: whom she had struggled to describe in his particular excellencies. He is the great and excellent subject of whom she here speaks.

Secondly, *What he is*, or what she claims of him: That he is a lovely one. The Hebrew word, which is often translated "desires," means "to earnestly desire, covet, or long after that which is most pleasant, graceful, delectable and admirable." The original word is both in the abstract, and plural in number, which says that Christ is the very essence of all delights and pleasures, the very soul and substance of them. As all the rivers are gathered into the ocean, which is the meeting-place of all the waters in the world, so Christ is that ocean in which all true delights and pleasures meet.

Thirdly, *What he is like*: He is altogether lovely, the every part to be desired. He is lovely when taken together, and in every part; as if she had said, "Look on him in what respect or particular you wish; cast your eye upon this lovely object, and view him any way, turn him in your serious thoughts which way you wish; consider his person, his offices, his works, or any other thing belonging to him; you will find him altogether lovely, There is nothing disagreeable in him, there is nothing lovely without him."



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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

sary for their support. The lieutenant, finding the inhabitants all fled, and that not an individual appeared with whom he could converse, had considerable trouble in discovering their retreats; when, causing quantities of wood to be placed at the entrance of their caves, he ordered the same to be set on fire. The consequence of this inhuman conduct was, four hundred children were suffocated in their cradles, or in the arms of their dead mothers, while multitudes to avoid death by suffocation, or being committed to the flames, precipitated themselves headlong from their caverns upon the rocks below, where they were dashed to pieces; if any escaped death by the fall, they were immediately slaughtered by the brutal soldiers. It appears more than three thousand men and women, belonging to the valley of Loyre, perished on this occasion." - Orchard's History.

Desiring to put an end to heresy without so much bloodshed, and in fact seeing that even the shedding of the blood did not put a stop to it, a monk was selected to instruct the people in the right way. The monk on his return said he had learned more Scripture than he had in his whole life, the few days he was conversing with the heretics. Others visited them, being sent by the Catholics, and came back with the same report.

"The first lesson the Waldenses teach those whom they bring over to their party," says Reinier, "is, as to what kind of persons the disciples of Christ ought to be, and this they do by the doctrine of the evangelists and apostles; saying that those only are followers of the apostles who imitate their manner of life."

The celebrated president and historian, Thuanus, says: "Their clothing is of sheep skins, they have no linen; they inhabit (1540-1590) seven villages; their houses are constructed of flint stone,

having a flat roof covered with mud. In these they live with their cattle, separated, which bore various names, from various causes. They said a Christian church should consist of only good people: a church had no power to frame any constitutions, i. e., make laws; it was not right to take oaths; it was not lawful to kill mankind, nor should he be delivered up to the officers of justice to be converted; faith alone could save a man; the benefit of society belonged to all its members; the church ought not to persecute; the law of Moses was no rule for Christians. The Catholics of those times baptized by immersion; the Paterines therefore in all their branches made no complaint of the action of baptism, but when they were examined they objected vehemently against the baptism of infants, and condemned it as an error. - Orchard's History.

HE WHO MURMURS IN ADVERSITY will be unthankful in prosperity... Grievous afflictions are not always sent as a scourge for crimes committed, but sometimes as preventives from crimes. Paul's thorn prevented his pride.
 from John Leland, "The Result of Observation" (1830),
The writings of Elder John Leland (1845)

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