
Shield of Faith

A Primitive Baptist Publication

December 2006

Pure Religion

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:26-27).

As James addresses "the twelve tribes which are scattered abroad," all the believing Jews dispersed throughout the whole world, he contrasts two forms of religion. One is pure and undefiled. The other is vain, empty and profitless.

"Religion" and "religious" in Elizabethan English were used frequently to denote the outward expression of worship. This is the force of *threskeia*, translated "religion" in Acts 26:5 and James 1:26-27 (with adjective *threskos*, "religious"), while the same noun in Colossians 2:18 is rendered "worshipping." It means religion, or the spirit of humble reverence and devotion.

The man of vain religion is one who may "seem to be religious;" he seems so to others, and especially to himself; thinks himself religious, because of his outward appearance of worship. He "bridleth not his tongue," however. This not bridling the tongue, readiness to speak of the faults of others, backbiting, tale-bearing, evil-speaking, and gossiping, are signs of a vain religion. The man who has a slandering tongue cannot have a truly humble, gracious heart. Those of false religion may be known by their impurity and uncharitable ways.

A man may have many things in his character which seem to be evidences of the existence of religion in his heart, and yet there may be one thing that will show that all those evidences are false.

Religion is designed to produce an effect on our whole conduct; and if there is any thing which it does not bring us under its control, that one thing may show that all

other appearances of religion are worthless.

An unbridled and ungoverned tongue is a certain evidence of a man's being only seemingly religious. There must have been many unbridled tongues among the professors of Christianity in the apostle's days. He spent the whole third chapter writing on government of the tongue. Is it not so in our day as well?

The grace and word of God are bridles, which we are to be put on, to restrain us from sinful and excessive speaking. He who speaks not according to the oracles of God, whatever pretences he makes to religion, only shows, by his lack of scriptural knowledge, that his religion is false, or empty of solid truth, failing to profit others, and no good to himself. Such a person should bridle his tongue, put the bit in his mouth.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3:1-5). We all offend. The word here rendered *offend*, means to stumble, to fall; then to err, to fail in duty; and the meaning here is, that all were liable to commit error.

No member of the body is more ready to offend than the tongue, and he that can rule that, may rule all else. He is able to keep every other member of his body in subjection. James calls such a man as this a *perfect* man (James 3:2). He does not represent the man as absolutely spotless in every sense, and as wholly free from sin,

for he had just said that "...in many things we offend all;" but James' purpose is to show that if a man can control his tongue, he has complete dominion over himself, as much as a man has over a horse by the bit, or as a helmsman has over a ship if he has hold of the rudder. He is perfect in that sense, that he has complete control over himself, and will not be liable to error in anything.

James' objective is to show the important position which the tongue occupies, as governing the whole man. To control his whole body, that is, every other part of himself, a man must control his tongue as a man does a horse by the bridle. The word rendered "to bridle," means to lead or guide with a bit; then to rein in, to check, to moderate, to restrain. A man always has complete government over himself if he has the entire control of his tongue. He who controls his tongue gives proof of his ability to maintain entire self control.

David made a commitment to control his tongue. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me" (Psalms 39:1).

In Psalms 34:11-13, David gave good advice to those who desired "many days, that he may see good." "Come, ye children, hearken unto me: I will teach you the fear of the LORD. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Peter quoted this passage when he said, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Peter 3:10).

David, Peter, James, and others recognized the necessity of controlling the tongue. How can one control his tongue? James said, "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). The seventeenth

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Pure Religion

(Continued from page 1)

century theologian, Estius said, "Nay, though nature has hedged it in with a double barrier of the lips and teeth, it bursts from its barriers to assail and ruin men." No man of himself, and without the assistance of Divine grace, can bring his tongue into subjection, and keep it in order. Only by the power of God's grace can the tongue be controlled. No man, who has only vain religion, can so keep it and control it that it shall not offend.

An unbridled tongue in a religious professor is enough to prove his religion is vain. He "deceiveth his own heart;" he plays a trick on himself. He deceives his own heart in thinking himself religious, when indulging himself in things contrary to his professed beliefs.

On the other hand, there is a religion that is both "pure" and "undefiled before God." *Pure* is that love which has in it nothing foreign, such as self-deceit and hypocrisy. *Pure* expresses the positive, *undefiled* the negative side of religious service. The words *pure and undefiled*, are supposed by some to have reference to a diamond or precious stone, free from flaws; not cloudy, but clear and brilliant.

James may have had under consideration the hypocritical Jews, whose religion consisted so much in external observances, and keeping themselves from ceremonial defilements, while they were yet defiled by so many moral lapses. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" (Matthew 23:14). They thought their religion pure and undefiled; the apostle shows the religion which is really approved in the sight of God, and according to his judgment.

This genuine religion has two elements: (1) Kind and loving deeds, exemplified especially in helping the helpless, such as widows and orphans, and (2) living pure, unblemished lives, unstained by the sins so prevalent in this sinful world.

James reaffirmed Old Testament teaching concerning God's standards. "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isaiah 1:15-17). "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58:6-7).

True religion does not merely give something for the relief of the distressed, but it visits them, it takes them under its care; that is the meaning of *visit* in this passage. He whose religion is *pure and undefiled*, goes to their houses, alleviates their needs as much as possible, and sympathizes with them in their distress. All this is done for the Lord's sake. This is the religion of Christ. The religion that does not prove itself by works of charity and mercy is not of God.

True religion is not simply a system of ritual forms and ceremonies; but is love to God, as One perfectly holy in Himself, and good to us. If then we do not seek to become holy as He is, nor do the things He commands, how can we to call ourselves spiritual and devout? We may believe in Him, but so do the devils, James 2:19. If we continue to be unkind to our fellow creatures, or immoral in the conduct of ourselves, can we claim to have "Pure religion and undefiled before God and the Father"?

The second element of genuine religion "...to keep himself unspotted from the world." *To keep* is present active infinitive, "to keep on keeping oneself un-specked from the world." The apostle joins charity and purity together; a pretense to the one without the other reveals the insincerity of both. The relieving of the afflicted, and a life unspotted, must go together, or God accepts neither.

The world, the world system that denies God, is a filthy place, a dirty defiling thing. It is a difficult task to keep oneself from its pollution. Our duty is to keep ourselves as unstained by, and as unspotted from the world as we can. This ought to be our *daily* endeavor.

The Apostle Paul admonished, "And be not conformed to this world: but be ye

transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). The word rendered *conformed* here properly means, *to put in the form, fashion, or appearance of another*. It may refer to anything pertaining to the habit, manner, dress, style of living, of others.

Those who seek to please God do not take other men's opinions or conduct as a rule for life, nor pattern their life after what is popular or fashionable at the time. They wholly renounce this world, and set before them as their goal the will of God as is manifested and revealed in his word.

The word which is rendered *world*, is *cosmos*. The word used here properly denotes an age, or generation of men. It may denote a particular generation, or it may be applied to the race. It is sometimes used in each of these senses. Thus here it may mean, that Christians should not conform to the maxims, habits, and feelings, of a wicked and idolatrous age, but should be conformed solely to the precepts of the gospel. Christians should not conform to the prevailing habits, style, and manners of the world—the people who know not God. They are to be governed by the laws of the Bible; to fashion their lives after the example of Christ; and to form themselves by principles different from those which prevail in the world.

Believers are commanded, "...be ye transformed." The direction is, "change the form of the world to the form of Christ." This word properly refers to the external appearance, but the expression which the apostle immediately uses, "by the renewing of your mind," shows that he did not intend to use it with reference to the external only, but to the change of the whole man.

The aim of being transformed is "that ye may prove what is that good, and acceptable, and perfect, will of God." *To prove* is to have practical proof and experimental knowledge of the will of God. As well, it is to demonstrate, show forth, His will. The saint, transformed, renewed, will show forth in his life "the will of God." "Pure religion and undefiled before God and the Father" will be shown forth in both word and deed.

Bible Quiz

Sacrifices are often mentioned in the Old Testament. God commanded that sacrifices be offered on certain occasions. Match the person with the sacrifice.

1. Abel, Genesis 4:3-4
2. Noah, Genesis 8:20
3. Abraham, Genesis 22:1-19
4. Aaron, Exodus 29:38
5. Solomon, 1 Kings 12-13,62
6. David, 2 Samuel 6:12-13
7. Jesus, Hebrews 9:23-28
8. Christians, Romans 12:1
9. Jacob, Genesis 31:49-55
10. Samuel, 1 Samuel 16:2-5

- a. Offer bodies as living sacrifices to God
- b. offered sacrifices in the Temple
- c. offered sacrifice before anointing David as king
- d. offered his life as a sacrifice
- e. offered the first of his flock
- f. offered sacrifices daily as God instructed
- g. offered sacrifice before leaving his father-in-law
- h. offered sacrifice for safety of his family after the flood
- i. went to offer his son for a sacrifice
- j. offered sacrifice for safe return of the ark of covenant

Answers on page 4.

Teach Us To Pray

Jesus did not teach His disciples how to preach but how to pray. To know how to speak to God is more vital than knowing how to speak to men. It is power with God not man that is of supreme importance.

As we meditate on the words He spoke while on earth, let us give ourselves especially to His teaching on the art of prayer. We can have the fullest confidence that with such a teacher we will make good progress. Let us not only meditate but also pray and wait at the foot of the throne to be trained for the work of intercession-in the assurance that even with our stammering He is beautifully carrying on His work. He will breathe into us His own life, which is prayer itself. As He makes us partakers of His righteousness and of His life, He will make us partakers of His intercession. As the members of His body, as a holy priesthood, we shall take part in His priestly work of pleading and prevailing with God for men. Ignorant and feeble as we are, Lord, teach us to pray.

*From Teach Me To Pray
By Andrew Murray (1828-1917)*

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint;" Luke 18:1

He Lives

I KNOW that my Redeemer lives
What comfort this sweet sentence gives
He lives, he lives, who once was dead,
He lives, my ever-living Head.

He lives to bless me with his love;
He lives to plead my cause above;
He lives my hungry soul to feed;
He lives to help in time of need.

He lives to give me full supplies;
He lives to bless me with his eyes;
He lives to comfort me when faint;
He lives to hear my soul's complaint.

He lives to crush the fiends of hell;
He lives, and doth within me dwell;
He lives to heal and keep me whole;
He lives to guide my feeble soul.

He, lives to banish all my fears;
He lives to wipe away my tears;
He lives to calm my troubled heart;
He lives all blessings to impart.

He lives, my kind and gracious Friend;
He lives and loves me to the end;
He lives, and while he lives I'll sing,
He lives, my Prophet, Priest, and King.
He lives, all glory to his name
He lives, my Jesus, still the same:
O sweet the joy this sentence gives,
"I know that my Redeemer lives."

*From the Primitive Baptist Hymn Book,
Compiled by D. H. Goble*

Giving Thanks

Billy Bray was saved from a terrible life of drunkenness and sin. After his conversion he experienced one trouble after another, but he never ceased praising the Lord. At last he came to the place where all he had to eat was a dish of very small potatoes, which a friend had given him. Billy had bowed his head to offer thanks when he thought to himself: How can you thank God for such small potatoes? But Billy replied, "Go away, devil-when I was serving you, I had no potatoes at all!" Yes, praise the Lord-even for small potatoes!

*From Windows on the Word,
Illustrations from Our Daily Bread*

"Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation." (Psalms 111:1)

Ordination

On Friday, November 10, 2006, Grace Primitive Baptist Church, of Loudon, Tennessee, met to ordain Licentiate Dennis Holt to the full gospel ministry at the request of Ozark Primitive Baptist Church, and Brother Daniel Grant to the office of Deacon.

Elder Bill Taylor welcomed the congregation and read Psalm 67:1-7. The congregation sang, "Come Holy Spirit, Heavenly Dove," and Elder Don McWilliams led in prayer.

Elder Taylor stated the purpose of the meeting and the procedure to be followed. Licentiate Holt would first be ordained to the ministry so that he would be able to be a part of the presbytery for the ordination of Brother Grant.

Elder Taylor called Grace Primitive Baptist Church into conference. Sister Heather Duncan, the church clerk, read the minutes of the conference authorizing the ordination of Licentiate Holt. Brother Gary Hicks, spokesman for the church, stated that the church was still of the same mind.

Elder Taylor asked the ordained elders and deacons to come together to form a presbytery for the ordination. Elder Taylor led in prayer, asking the Lord's guidance and blessings. Elder Bill Taylor was elected moderator of the presbytery. Elder Greg Phillips was elected clerk.

Elder Taylor appointed Elder Doyle Kilgore to examine Licentiate Holt concerning the beliefs and practices of the church. Elder David Tolle was appointed to lead the ordination prayer. Elder Don McWilliams was appointed to examine Brother Daniel Grant concerning the beliefs and practices of the church. Elder Gary Brinson was appointed to lead the ordination prayer.

The presbytery was then seated. Brother Gary Hicks escorted Licentiate Holt and his wife, Dorcas, to sit before the presbytery.

Elder Doyle Kilgore examined the candidate using the Primitive Baptist Articles of Faith. Brother Holt affirmed his beliefs of those articles to the satisfaction of the presbytery. Brother Holt knelt as the presbytery laid hands upon him and Elder David Tolle led the ordination prayer.

Elder Bill Taylor gave the charge to the candidate and the church from I Peter 5:1-

3, charging Brother Dennis to "...feed the flock of God." He exhorted the church to maintain a hunger for the gospel and the things of God. He also charged Brother Dennis to be a watchman on the walls of Zion (Isaiah 62:6-7).

Brother Dennis was then returned to the church. By motion and second and unanimous vote, he was received by the church as a duly ordained minister of the gospel.

Elder Holt then joined the presbytery for the ordination of Brother Daniel Grant to the office of deacon.

The congregation sang, "O, How Happy Are They," and Brother Gary Hicks escorted Brother Grant and his wife, Tasha, to be seated before the presbytery.

Sister Heather Duncan read the minutes of the conference authorizing the ordination of brother Grant. Brother Gary Hicks, spokesman for the church, stated that the church was still of the same mind.

Elder Don McWilliams examined the candidate concerning the beliefs and practices of the church, using the Primitive Baptist Articles of Faith. Brother Grant affirmed his belief in those articles to the satisfaction of the presbytery. Brother Grant knelt and the presbytery laid hands upon him. Elder Gary Brinson led the ordination prayer.

Elder Charles Taylor gave the charge to the candidate and the church. Elder Taylor used Acts 6 to explain the duties and qualifications of a deacon. He reminded the church of her responsibility to provide the necessary means for the deacons to carry out their duties. Elder Taylor spoke of the tables of the church which the deacons serve: the Lord's table, the Pastor's table, and the table of the widows and the poor.

Brother Daniel was delivered back to the church. By motion and second and unanimous vote, he was received by the church as a duly ordained deacon.

By motion and second, the presbytery was dissolved. The newly ordain elder and deacon and their wives were given the right hand of fellowship as the con-

gregation sang, "Blest Be The Tie That Binds," "He Hideth My Soul," and "Amazing Grace." Elder Holt was presented an electronic Bible by Grace Church. Deacon Grant was presented a study Bible.

Elder Holt requested prayer for himself, all the ministers and churches. The congregation sang "God Be With You Till We Meet Again," and Elder Greg Phillips led the dismissal prayer. The service ended with a time of rejoicing and fellowship as we enjoyed refreshments in the fellowship hall.

Elder Bill Taylor, Moderator

Elder Greg Phillips, Clerk

Presbytery:

Elders Bill Taylor, Charles Taylor, Don McWilliams, Doyle Kilgore, Gary Brinson, David Tolle, Clyde Abbott, Jr., Greg Phillips, Deacons Gary Hicks, Ron Duncan, Bud Pomfret, Jerry Leyva, Abb Deloney, Charley Bryant.

* Elder Dennis Holt joined the presbytery for the ordination of Deacon Daniel Grant.

God didn't promise days without pain, laughter without sorrow, nor sun without rain, but He did promise strength for the day, comfort for the tears, and light for the way.

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. (Hebrews 13:5-6)

Answers to Bible Quiz

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

Devotions:

Daily Devotion

By Elder Bill Taylor

From *Workday Grace* - November 2, 2006

The Duty of Praise

"Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven." Psalm 148:13

For the past forty years or so, the world at large has labored under a terrible misconception that anything spoken about God should be spoken in a whisper, behind closed doors. That belief was probably undergirded by a precept best described as, "I'm Okay; You're Okay." That seemingly innocent phrase meant you do what you think is right for you, and I'll do what I think is right for me - and we'll never criticize each other's actions; and the sentiment expressed by it set in motion an idiotic frenzy to make sure no established standard would quell the pursuit of whatever each person's little heart desired.

Set hard against such a selfish concept is the unchangeable word of God, with its unbending standards and call to righteousness. The standards described in God's word demand unselfishness, self-examination, repentance from evil works, and praise for His mercy and grace. Rather than praise the nature of man, God's word tells us that man fell from the sinless state in which he was created to a state of thinking he was a god and capable of ruling his own world. I am not okay, and neither are you, by nature. If we are "okay," it is only because of God's mercy and grace at work in our lives.

Because He has exercised His perfect will to redeem us from our natural fallen state, God is due all glory, praise, and honor. It is His due. It is our duty. Yes, being able to praise God is a tremendous blessing and a privilege; but every blessing and privilege has an attendant duty. I am blessed to be a citizen of what I believe to be the greatest country in the world, the United States of America. I enjoy the privileges of that citizenship; but I also feel the duty to defend its liberties and to honor those who have fought and died to preserve the blessings and privileges I enjoy. I am thankful to believe that God has redeemed me from the bondage of sin and death solely by His grace, and I feel a duty to praise His name for doing so. Not only so, I believe God requires me to call on others to praise Him, not fearing to say that His grace and glory are worthy of praise. The psalmist calls on heaven and earth to praise Him! All of God's Creation was made to reflect His glory, so "Let them praise the name of the LORD."

I pray that we will find courage today to openly praise and adore His holy name, for "his name alone is excellent."

Elder Bill Taylor

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"Let every thing that hath breath praise the LORD. Praise ye the LORD." Psalms 150:

Hymns and Hymn Writers

Now Thank We All Our God

An old English preacher once said, "A grateful mind is a great mind," and the Bible agrees. There are 138 Massages of Scripture on the subject of thanksgiving, and some of them are powerfully worded. Colossians 3:17 says: "And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." 1 Thessalonians 5:18 adds, "In every thing give thanks, for this is the will of God in Christ Jesus for you." Unfortunately, few hymns are devoted exclusively to thanking God. Among the small, rich handful we do have is "Now Thank We All Our God." The German Christians sing this hymn like American believers sing the "Doxology," yet it's loved on both sides of the Atlantic and around the world.

It was written by Martin Rinkart (1586-1649), a Lutheran pastor in the little village of Eilenberg, Saxony. I He grew up as the son of a poor coppersmith, felt called to the ministry, and after his theological training began his pastoral work just as the Thirty Years' War was raging through Germany.

Floods of refugees streamed into the walled city of Eilenberg. It was the most desperate of times. The Swedish army encompassed the city gates, and inside the walls there was nothing but plague, famine, and fear. Eight hundred homes were destroyed, and people began dying in increasing numbers. There was a tremendous strain on the pastors, who expended all their strength in preaching the gospel, caring for the sick and dying, and burying the dead. One after another, the pastors themselves took ill and perished until at last only Martin Rinkart was left. Some days he conducted as many as fifty funerals.

Finally the Swedes demanded a huge ransom. It was Martin Rinkart who left the safety of the city walls to negotiate with the enemy, and he did it with such courage and faith that there was soon a conclusion of hostilities, and the period of suffering ended.

Rinkart, knowing there is no healing without thanksgiving, composed this hymn for the survivors of Eilenberg. It has been sung around the world ever since.

*Now thank we all our God,
with heart and hands and voices,
Who wondrous things has done,
In Whom this world rejoices.*

*Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.*

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

ELEVENTH CENTURY

We enter upon the history of this century with more light upon the true teachings and practices of the church, as though the hand of bitter persecution was raised against them. The death of their brethren, and the prospect of themselves being martyred, could not affright them from the love of the truth, the work of righteousness, the exercise of faith, and the patience of hope. The persecution and accusations raised against them but gave sure marks of their continuing in the faith.

One of the first religious assemblies which the Paulicians had formed in Europe is said to have been discovered at Orleans in the year 1017, under the reign of Robert. Its principal numbers were twelve men eminently distinguished by their piety and learning, among whom Lisogius and Stephen held the first rank; and it was composed in general of a considerable number of citizens who were far from being of the lower order. A council held at Orleans, used every exertion that could be devised to bring these people to a better mind, but all endeavors failed. They adhered strenuously to their principles, and therefore were condemned to be burnt alive, which sentence was actually executed on thirteen of them. Afterwards the Puritans that came from France into Bulgaria were murdered without mercy. They held that baptism and the Lord's supper possessed no virtues to justify. These clergymen, says Archbishop Usher, affirmed that there was no virtue capable of sanctifying the soul in the eucharist or in baptism. For preaching this doctrine, their enemies took liberty of charging them with denying baptism and the sacrament; which, taking it in its broad sense, was very far from being true. They denied the eucharist before baptism, and that baptism conferred no grace, and denied that ordinance to children. - Owen's History.

We here quote from Mr. Orchard: "In 1019 a synod was held at Toulouse, to consider the most effectual method to rid the province of burying their creed in their bosoms. For them there were no more sermons, no more public prayers, no more ordinances of the Lord's house - even their children were not to be made acquainted for a time at least, with their sentiments."

Raymond was an earl of Toulouse who spent his days in opposition to the church in

power, but at his death his young son Raymond, feeling stung by the injustice done his father, banished the crusaders and inquisitors from the country of Toulouse, and continued to give the whole Catholic party trouble until about the middle of the century. But in 1243 Raymond was subdued and the land became quiet. Thus terminated all hopes of protection in Toulouse and the blood of one million inoffensive lives was spilled. It is asserted, however, that 800,000 faithful Christians yet remained in that part of France.

Let us now turn our attention to the valleys of Piedmont. While the other countries were persecuting the saints, the dukes of this country protected them.

Mosheim says: "Their numbers became so formidable as to menace the Papal jurisdiction with a fatal overthrow. It has been observed, and the thing is worthy of notice, that a period when all the potentates of Europe were combined to second the intolerant measures of the court of Rome, the Dukes of Savoy, who were now become the most intolerant monarchs in Christendom, should have allowed their subjects the liberty of conscience, and protected them in the legitimate exercise of their civil and religious principles. They were secluded in a considerable degree from general observation, and led a quiet and peaceful life, in all godliness and honesty. The princes and the governors of the country in which they lived were constantly receiving the most favorable reports of them, as a people simple in their manners, free from deceit and malice, upright in their dealings, loyal to their governors, and ever ready to yield them a cheerful obedience, and in everything that did not interfere with the claims of conscience; consequently, the governors constantly turned a deaf ear to the solicitations of priests and monks to disturb their tranquility. The tolerant principles of the dukes, with the sequestered habitations of these people, the difficulty of approaching their territories, their little intercourse with the world, connected with their simplicity of manners, were favorable circumstances to all the pious of the glens of Piedmont, while it afforded nothing inviting to strangers or the polite and fashionable. Consequently these people appear to have enjoyed a considerable share of tranquility, while their brethren in the south of France were exposed to the fury of Papal vengeance."

ance."

It is natural to conclude, therefore, that when persecution raged against the church of France, the persecuted would seek protection where there is freedom.

These people were sound in doctrine and were faithful to their profession, even through the most severe persecution. It is asserted by Orchard: "First, it has been fully admitted by all creditable historians, that the Albigenses were originally called Puritans, from the Novatian, Paulician and Paterine dissenters, whose sentiments have passed under review.

Secondly, the constitution of all those dissenting churches is left on record, viz., Novatianists, Donatists, Paulicians, with the Albigenses, was strictly on the terms of "believers' baptism indispensable to church fellowship."

Thirdly, after Novatian, Donatus and Constantine appeared as reformers, Gundulphus, Arnold of Brescia, Berenges, Peter de Bruys, Henry of Toulouse, and Peter Waldo, who all equally renounced infant baptism, with those who were called after their names, which subject we shall refer to in full section.

Fourthly, the productions of their pens, their creed, or confession of faith, the Noble Lesson, and What is Anti-Christ, are in accordance with Baptist views."

Dr. Wall records that the Lionists, or followers of Waldo, say that the washing given to children does no good.

Dr. Allix says: "Baptism added nothing to justification, and afforded no benefit to children."

In Italy the Paterines were very numerous during this century, and it is said they kept up correspondence with other countries. They were bitterly opposed by the Catholic party, however, as they were in many other places. In 1224 a cruel decree was passed according to the desires of the Pope, denouncing all Puritans, Paterines, Arnoldites, etc., expressed in these terms: "We shall not suffer these wretches to live." A second, third and fourth followed, all of the same cruel character. The edicts declared that all those Paterines to whom the bishops were disposed to show favor, were to have their tongues pulled out, that they might not corrupt others by justifying themselves.

The extreme cruel opposition of both King and Pope caused many of these Baptists of

(Continued on page 7)

THE FELLOWSHIP OF THE CHURCH OF GOD

THE FELLOWSHIP OF THE CHURCH OF GOD

The register for this fellowship is the Lamb's book of Life (Rev. 21:27, Phil. 4:3).

It is a fellowship of the redeemed, indissolubly linked with the Redeemer, and so with the Trinity.

This fellowship can only reckon within its fellowshiping its own fellows - only those registered in the Book of Life, and the fellowshiping must be such that the Father and the Son and the Holy Spirit can also participate therein. This is accordingly an "exclusive" fellowship, inclusive only of the Redeemed and the Trinity. While exclusive, with "naught that defileth" therein, it is also infinite, permanent and blessed.

Heaven sees this fellowship as an entity, complete in Christ Jesus, without spot, without schism, holy, catholic, and truly ecumenical. It is the fellowship of the full membership of the Church.

The Head Office of this fellowship is in Heaven and the only Head is Christ. The angels are ministering spirits who help the members of this fellowship at heaven's behest, but the Church looks direct to Christ its Head. There are no offices on earth at all, and no officers except that in the formation period of the fellowship there were officers called apostles.

The whole body of the fellowship centers only on Christ Himself, and there is no other basis for a fellowship meeting of members of this fellowship than having Him in the midst. Such meetings of members are "in His Name", and a quorum is two or three. He laid it down a long time ago and the rules still apply - - "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20).

The individual members of such gatherings may have right and proper affiliation with local Churches, but when members are gathered in the Name of the Lord, only His Headship can be realized. In the fellowship so enjoyed with Him is embraced in principle and in prospect all the other members everywhere who are not actually present at the gathering. The wholeness of the Church is always expressed and represented in all meetings of the members with Him.

Such gatherings with the Lord in the midst though often small in number are mighty in power. The Father does what they ask, when they are agreed together in a request (Matt. 18:19), and the One in the midst has all power in heaven and in earth (Matt. 28:18).

If we could see what Heaven sees, the constant appearance everywhere of gatherings in the Name, then we would see the banners set up in the Name of the Lord, and understanding the power of such an array, would rejoice to see how "terrible" is this "army with banners".

This is the true Church which Satan cannot touch and against which the gates of Hell cannot prevail.

For over 1900 years this fellowship has been enlarging, growing in Christ, and will continue to do so until the time appointed by the Father when the whole edifice has been completed and "He (Christ) shall be satisfied". He loved the Church and gave Himself for it. He will catch it up, soon now, and then it shall be "ever with the Lord" in a rapturous fellowship of eternal delight.

THE FELLOWSHIP WITHIN THE LOCAL CHURCH

While members of the Church of God may and do fellowship together with Christ anywhere, in small and large groups, without any permanent form or special order, nevertheless it is the purpose of God that all members of *The Church of God* should also be members of *a Church of God*, a spiritual society which has its own individual form and order and authority and responsibility, as well as its own separate and distinguishable membership.

Scripture speaks of one Church, the Church of God. But it speaks also of many local Churches. Further, each local Church is complete in itself, with Christ its Head, just as He is Head of *The Church*. The great Church of Christ is a spiritual building "fitly framed together" which "groweth unto an holy temple in the Lord". It is the welding together of all Christ's own into one, "for an habitation of God through the Spirit" (Eph. 2:21-22). In Scriptural concept it is grand and eternal and is distinct from the local churches.

The Churches, on the other hand, while also habitations of God through

the Spirit, are local and not permanent, and members may join and leave. Each Christian is a member of *The Church* for ever, but he may in his life on earth have belonged to several local churches. The Church is one Church and is for ever and is Christ's purchased possession and His special inheritance and treasure.

The local churches are intended as Christ's torches in the world. They are lamps He lights. But they are spiritual buildings built for the service of the Lord among men on the earth. They are composed of "two nature" beings - - persons who have the spirit of Christ and have eternal life but who also are mortals and who hold this treasure in earthen vessels. Accordingly the House of God which each of these Churches become, are all places of judgment, for in the world, judgment always begins at the House of God (I Pet. 4: 17).

Jacob, who typifies the Christian in the wilderness journeys and in the tumults of this life on the earth, found his lodestar at Bethel. At that local place that was called Luz at the beginning, he saw the ladder up to heaven with the angels of God ascending and descending. So there he set up his pillar which had been his pillow, and there in that local spot, he declared "this is none other but the house of God, and this is the gate of heaven" (Gen. 28: 17).

Now Jacob knew that this was the house of God, because he was afraid and said 'How dreadful is this

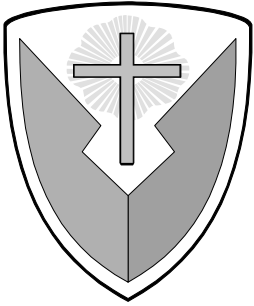
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Italy to go to the valleys of Piedmont with the Waldenses, but they continually increased in Italy and they suggested the propriety of seeking a new territory. They obtained a district north of Italy, with terms of liberty. This new settlement prospered and their religious peculiarities awakened displeasure in the old inhabitants, but the landlords were pleased with their industry and afforded them protection. This colony increased from time to time by those who fled from the persecutions raised against them in other countries.

Thus we find that the truth prevailed and the church was preserved in all parts of the world, as we have traced from the apostolic day to the end of the thirteenth century.

Elder J. Harvey Daily, 1909



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

THE FELLOWSHIP OF THE CHURCH OF GOD

(Continued from page 7)

place' and 'Surely the Lord is in this place' " (v. 16-17).

Behold the local Church! It is that dreadful place where the Lord is, in any local area, and that place is also the House of God and the Gate of Heaven - Luz to the World, Bethel to the Church.

If the place you go to, brother, is a place where everybody does what he likes and all is peace and there is no judgment or dread of God, then the place, brother, is Luz, not Bethel. You have the pillow but not the pillar.

"The House of God . . . is the Church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

COMPOSITION

The local Church consists of Christ and the men and women who are the acknowledged members thereof. The families and friends of members and visitors to the district as well the children and people generally of the neighborhood of the local church may all have varying degrees of relations with the Church, but they have no part in the actual composition of it.

It will be known in the area if Mr. White is a member. Anyone who is Christ's, living in the area, has the right to belong, and should be a member, provided his testimony agrees with his profession.

ESTATE OF MEMBERS

All are of equal estate. There is no difference in equality of members, in that all have equal rights of membership and of

the communion or fellowship thereof which membership means, both with Christ and with all fellow members, irrespective of sex, race or social status (Gal. 3:28).

HEADSHIP AND LEADERSHIP

All submit to Christ and to one another. Headship is allowed by all to Christ, and by every wife to her husband, and by the women generally to the men (1 Cor. 11:3). Leadership is with the men who are recognized as having been equipped and appointed by the Holy Spirit to carry out certain responsibilities involving rule, leading, guarding, supplying, watching and encouraging. These men are called elders or overseers or bishops.

RESPONSIBILITY

General responsibility for the administration of the Church falls on all members according to their part in the life of the Church. All have a responsibility to obey all the commands of God, to live spiritually and in holiness before the Lord and to maintain the unity of the Spirit in the bond of peace. Each person is responsible direct to Christ for all these things and for much more besides.

The elders have special responsibilities in addition, to feed the flock and to see that members are not lost or cut off by the enemy of souls and that evil doctrine and wicked men and hurtful practices do not obtrude. Also they are responsible to the Lord for all major decisions affecting the corporate life and testimony of the Church.

W. G. Broadbent in *The Doctrine of Fellowship*

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