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# Shield of Faith

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A Primitive Baptist Publication

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## I Will Never Leave Thee

“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” (Hebrews 13:5).

It is of great comfort for the people of God to have the assurance of the Lord Himself, “I will never leave thee, nor forsake thee.” For the assurance of His people, this precious promise is oft repeated in Scripture. In slightly different words, the Lord gave this promise to Jacob in a dream. “And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (Genesis 28:15). Near the end of his earthly life, Moses reminded Israel of this wonderful truth. “Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee” (Deuteronomy 31:6). God gave this promise to Joshua as he was to lead Israel into the land of promise.

“There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee” (Joshua 1:5). David encouraged Solomon in the building of the temple with the same assurance. “And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD” (1 Chronicles 28:20).

The promise of the abiding presence of the Lord God Almighty has encouraged and comforted the people of God throughout the ages. The psalmist said, “God is our refuge and strength, a very present help in trouble” (Psalms 46:1). Through the Prophet Isaiah, the Lord said, “Fear

thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Isaiah 41:10). And again He said, “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (Isaiah 43:2).

Before the light of creation began to shine, God had foreknown and chosen a people to be His Own and placed His eternal love on them. Jeremiah could then say, “The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee” (Jeremiah 31:3). He assured Israel of the covenant claim He had on His chosen people. “At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people” (Jeremiah 31:1).

God’s people in this day should rejoice in this great promise of God’s continuing presence. We should not grow presumptuous, however, to the point that we think God will manifest His presence and bless us at all times. Note again God’s words to Joshua. “There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee” (Joshua 1:5). This truth was certainly demonstrated at Jericho. God gave a great victory. Remember, though, the following events at Ai. Joshua did not seem to sense the presence of the Lord at that time. “And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies!” (Joshua 7:7-8). The reason for Israel’s defeat was

quickly revealed. “Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you” (Joshua 7:11-12).

In like manner, the people of God today will not *experience* the presence and power of God when sin remains in the camp. We can neither stand before our enemies, nor claim our spiritual inheritance unless we walk according to the commands of our Captain, Jesus Christ.

Before going up against Jericho, Joshua had a wonderful revelation of the Lord. “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?” (Joshua 5:13). It seems that Joshua at first did not recognize the Lord. He asked, “Art thou for us, or for our adversaries?” The Lord answered, “Nay; but as captain of the host of the LORD am I now come” (Joshua 5:14). The Captain had come to lead the army of His heavenly Father and to accomplish the will of the Father. If any would enjoy victory, it would be as a part of the Lord’s army.

We must remember that the Lord is not “on our side.” Rather, we must be on the Lord’s side. The people of God have too long been self-willed and self-righteous. It is time we begin to follow the “Captain of the host of the LORD.”

The pertinent question, then, is “How do we do that.” As the Lord promised Joshua, “I will be with thee: I will not fail thee, nor forsake thee” (Joshua 1:5), He

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also instructed him in the manner that he was to walk in God's presence. Let us learn with Joshua.

Joshua was admonished, "Be strong and of a good courage" (Joshua 1:6); "be thou strong and very courageous" (verse 7); "Be strong and of a good courage; be not afraid, neither be thou dismayed" (verse 9). It is evident that Joshua was afraid, and with good reason if he must rely on his own strength. He was the leader of a people who in the past had been stubborn and rebellious. He took the place of a mighty and respected leader, Moses. Would the people follow Joshua? He was to go into a strange land, populated by strong people in fortified cities. He needed the assurance that he would not have to rely on his own strength, but God's.

Further, God admonished, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). God promised success to Joshua as he was careful to "observe to do according to all that is written therein." God spoke directly to Moses on many occasions and had given him instructions concerning his leadership of Israel. He also spoke directly to Joshua, but not so often as He did to Moses. Moses had recorded the Lord's words and these writings were available to Joshua, so it was not necessary for these things to be repeated. God directed Joshua to these writings as his guide.

In like manner, God has given us a record of His words, penned down by inspired men, as a guide for our spiritual warfare. We have a much fuller revelation, as well as having the words of God's Own Son, Jesus Christ. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty

on high" (Hebrews 1:1-3).

With the importance that God placed on His written word, it should be obvious that Joshua would be required to *know* the writings of Moses. He could not be guided by them if he did not know them. It is no less important that *we* know the words of God recorded in the Bible. There is a woeful lack of biblical knowledge among God's children today, as evidenced by the sad state of so many of our churches. When we do not know God's word, our only recourse is to lean on our own understanding, which God's word forbids. "Trust in the LORD with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

"This book of the law shall not depart out of thy mouth" (Joshua 1:8). He was to read it often, to repeat it to himself to refresh his own memory, and speak of it to refresh it to the memory of those about him. He was to speak of the law to his family, to instruct them from it. He was to speak it to the men he commanded to remind them that his authority came from God and that God was, in fact, their leader.

Believers often bemoan the fact that prayer has been removed from the schools, and God will soon be removed from the Pledge of Allegiance. It has become unacceptable to speak of God in public. The sad fact is that we have willing given up the right to speak of God by our failure to speak to Him and about Him, even in the privacy of our homes and churches. For the most part, the word of God is a central part of worship among Primitive Baptists. I fear, however, that this is subtly changing. I recently heard a "sermon" in a Primitive Baptist church in which one verse of Scripture was read to introduce the message. The verse was only vaguely referred to once or twice, with no other references to the word of God. The message was so "generic" that it would have been acceptable in almost any religious denomination, civic or fraternal organization. This was, thankfully, an exception, rather than the rule, but this type message is what many want, and some preachers are willing to give the congregations what they want, rather than what God has for them.

I challenge the reader to judge for himself the place of God's word in our lives. Notice, first of all, your own habits. How

much do you speak of God and His word? Then notice your church service and the speech of your brothers and sisters. You will most likely find that when we meet to worship, we meet and speak of our families, our jobs, our interests (sports, hobbies, etc.) then pause for singing and preaching, then immediately return to speaking of families, jobs, interests. There is nothing wrong with speaking of our lives, and interests. It is important for the church to know one another personally. It is more important, however, to know the Lord personally, and to speak of Him. Is He ignored in His Own house?

"...Thou shalt meditate therein day and night" (Joshua 1:8). The word of God was to be in the thoughts of Joshua constantly. To meditate is to think deeply, and quietly, to ponder; to consider at length; contemplate. We are to meditate on the word of God in order to allow the Holy Spirit to give understanding and application to our lives. It is part of the process in which we learn to understand and *do* the will of God.

That is the reason God gave Joshua: "...that thou mayest observe to do according to all that is written therein." The aim of knowing the word of God, of speaking of it, of meditating on it, is to *do* what the word teaches us to do. Joshua was instructed to do "all that is written therein." Joshua, chapter six, gives the account of the victory over Jericho. God gave Joshua very specific instructions concerning the city. The walls fell *only* after Joshua and Israel had done *all, exactly* as the Lord had commanded. We cannot know what would have happen if Joshua had not fully obeyed God. I believe God would have ultimately given the land to Israel. He had promised to do so, but He promise victory to Joshua *in obedience*. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). Had Joshua not obeyed, it is likely that the Lord would have given the victory to another at another time. The Lord will "will never leave thee, nor forsake thee" so long as we are striving to do His will as revealed in His written word.

## Bible Quiz

*The word spirit may refer to a characteristic quality of a person: broken, dumb, faithful, foul, good, humble, meek, ministering, new, perverse, quiet, unclean, and wounded. Fill in each blank with one of these kinds of spirits.*

1. "Are they not all \_\_\_\_\_ spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).
2. "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a \_\_\_\_\_ and \_\_\_\_\_ spirit, which is in the sight of God of great price" (1 Pet. 3:4).
3. "Master, I have brought unto thee my son, which hath a \_\_\_\_\_ spirit" (Mark 9:17).
4. "A talebearer revealeth secrets: but he that is of a \_\_\_\_\_ spirit concealeth the matter" (Prov. 11:13).
5. "When Jesus saw that the people came running together, he rebuked the \_\_\_\_\_ spirit, saying unto him, . . . I charge thee, come out of him" (Mark 9:25).
6. "Thou gavest also thy \_\_\_\_\_ spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst" (Neh. 9:20).
7. "Better it is to be of an \_\_\_\_\_ spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19).
8. "And I will give them one heart, and I will put a \_\_\_\_\_ spirit within you" (Ezek. 11:19).
9. "The Lord hath mingled a \_\_\_\_\_ spirit in the midst thereof: and they have caused Egypt to err in every work thereof" (Isa. 19:14).

*Answers on page 4.*

## Gathering Of Saints

The October *Gathering of Saints* will be held October 28-29, 2005, at the Concord Primitive Baptist Church near Carlinville, Illinois, the Lord willing.

This Gathering is a time of worship and fellowship and all who desire to worship the Lord in spirit and in truth are warmly invited and strongly urged to attend.

Services will begin at 1:00 PM CDT. Speakers will be selected at the meeting, so all ministers should come prepared to preach.

For more information, contact:

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## The Cold Within

Six humans trapped by happenstance  
in black and bitter cold  
Each possessed a stick of wood,  
Or so the story's told.

Their dying fire in need of logs,  
the first woman held hers back  
For on the faces around the fire  
She noticed one was black.

The next man looking 'cross the way  
Saw one not of his church  
And couldn't bring himself to give  
The fire his stick of birch.

The third one sat in tattered clothes  
He gave his coat a hitch,  
Why should his log be put to use  
To warm the idle rich?

The rich man just sat back and thought  
Of the wealth he had in store,  
And how to keep what he had earned  
From the lazy, shiftless poor.

The black man's face bespoke revenge  
As the fire passed from his sight,  
For all he saw in his stick of wood  
Was a chance to spite the white.

And the last man of this forlorn group  
Did naught except for gain,  
Giving only to those who gave  
Was how he played the game.

The logs held tight in death's stilled hands  
Was proof of human sin,  
They didn't die from the cold without,  
They died from the cold within.

James Patrick Kinney

## Unbelief and Belief

All men in nature's night are really unbelievers. The much boasted powers and abilities of the most gifted, before regeneration or the new birth, do not enable anyone to know God in that sense which is life eternal.

While faith and belief are often used interchangeably, yet there is sometimes a very important difference between them. For belief is often confined to the mind or intellect, and so it is possible for an unbeliever in Jesus Christ to give an intellectual admission to the doctrines of the Bible. But faith embraces far more, for it has trust and confidence joined with it, and is of the heart. And this trust springs up from a reliance upon God as its very support. It is with the heart that we believe in the blood and righteousness of Jesus Christ as being wholly sufficient for our redemption and justification, and this is far more than a mere intellectual assent of the mind or intelligence. The Bible believer actually believes in the wonderful actions, influence and presence of an unseen power. The intelligence reasons, but does not feel. But the heart is sensitive and feels to mourn when made spiritually acquainted with its poverty and helplessness.

The unregenerate may easily attain unto a historical or creed faith, but all such head-knowledge of Jesus Christ cannot savingly benefit them. Even the devils knew our Saviour in this intellectual sense—James ii. 19; Mark i. 21, 34; iii. 11; Luke iv. 34, 41.

“If therefore the light that is in thee be darkness, how great is that darkness!”-Matt. vi. 2.3. Doth not Jesus allude to that kind of head-knowledge, void of heart-influence, which devils and some men possess; whereby they have a clear apprehension of the great truths of God, but no affection towards them? Such was that of Balaam. Num. xxiv. 3-4. His eyes (he saith himself) were opened, but no regeneration of heart. He knew the Lord, but felt no love towards Him. The devils in the days of our Lord gave the same testimony. We know thee who Thou art, the Holy One of God! But Balaam, in the midst of this knowledge, hired himself out to curse the people of God. And the

devils remain devils with the full conviction of the Godhead of Christ, and His great salvation upon them. Reader! think what an awful state, to have an historical head-knowledge of the Lord Jesus only; void of a life-giving, soul renewing grace, from the Spirit of Christ!”-Hawker, 7-48.

"Dead faith brings forth nothing. Living faith is fruitful. It produces a hearty trust in the truth of what God hath spoken, and a quiet reliance on the faithfulness of what God hath promised. It gives Him credit for the finished salvation of His Son, and puts honor upon His record concerning it, whereby peace is received into the conscience, and love into the heart. Upon which there follows a settled dependence upon this reconciled God and loving Father for the fulfillment of every promise, and this is improved by daily experience. He that trusteth in the Lord is never confounded. God is faithful. His promises cannot fail. Blessed is the man that trusteth in Him. The Lord God will be a sun and shield unto him, the Lord will give him grace and glory."-Romaine, page 135.

But it is not so much concerning the unbelief of those who know not God, but of the Lord's chosen and regenerated people that I wish to specially notice. For to their sorrow and uneasiness of mind, they are often more or less filled with a spirit of unbelief. If it was possible for them to trust God fully and at all times, they would never be troubled with doubts and fears concerning either their temporal or eternal welfare. Unbelief is one of the fruitful causes of spiritual backsliding and carelessness in matters of religion and church duties. The warm-hearted Christian is not troubled with unbelief, because love and faith abounds in his heart. But when these grow cold, then a way is opened for the spirit of unbelief to enter and work. And unbelief often manifests its presence in the heart by that awful

spirit of murmuring against God, and which is surely a very grievous sin. It will cause the Lord's people to doubt His providential watchcare over them in this life, and also fill their minds with discontent.

Surely the gracious Lord loves a trustful dependence upon Him, for He so well knows that His people are "but dust," and that they always have need of Him, though they often may not feel their need very strongly. And should the Christian find himself unable or unwilling to trust God as he should, then his heart is ready to break out in unbelief and contradiction of the teachings of the Bible. And therefore so much of his fears and uneasiness of mind springs from his lack of faith in God. For if he only could feel to commit all his concerns and anxieties into the wise and merciful hands of the Lord, surely his comforts would be far greater and his mind much more serene and tranquil. And most surely God's people should pray for faith just the same as any other blessing. For it should ever be remembered by them that it takes the very same great Author of faith to increase it in the heart, as to give it in the first place. It is recorded that "the apostles said unto the Lord, Increase our faith."-Luke xvii. 5. And if the apostles who had the great benefit of the personal teachings of Jesus Christ, actually needed Him to increase their faith, how very much more do all other poor, weak and needy pilgrims need His help in this very same way. A spirit of grace and supplication, Zech. xii. 10, is well calculated to lead them in trustful confidence to His wonderful throne of mercy.

"To be continually disbelieving and doubting the truth of God's word, and the work of grace upon the soul; to be full of infidelity and unbelief—is not this an evil? is not this with some an almost continual evil? Is not this felt as a leprosy, a plague-spot in the hearts of many of God's quickened family?"

Elder W. S. Craig

### Answers to Bible Quiz

1-ministering, 2-meeek, quiet, 3-dumb,4-faithful, 5-foul, 6-good, 7-humble, 8-new, 9-perverse

Devotions:

## Psalms In Reflection

From the book of the same title by Elder Len Dalton

<<A Psalm and Song at the dedication of the house of David.>>  
I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me. O LORD my God, I cried unto thee, and thou hast healed me. O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. I cried to thee, O LORD; and unto the LORD I made supplication. What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? Hear, O LORD, and have mercy upon me: LORD, be thou my helper. Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever. (Psalms 30:1-12)

Although Psalms Twenty-nine has the word Lord or Jehovah more times than any other of the first book of psalms or the first forty-one psalms, this psalm ranks rather high in its use. Any psalm in which the writer uses this word much in his message usually has a message worth study and meditation. The psalm is largely a message concerning the dealings of Jehovah in afflictions, and finally His deliverance from the affliction. The more I have meditated upon the psalm, the more I have been convinced that I did not see Jehovah in and through it all as much as I needed to see Him, really, this is a song of praise for Jehovah's deliverance in verses one to five, and a meditation on the deliverance and its lessons in verses six to twelve, especially the first part of verse twelve, and a final note of praise in the last part of verse twelve. That he had been sick, perhaps near death, seems almost certain from such expressions as: "Thou hast raised me up..." "Thou hast healed me..." "Thou hast brought up my soul from the grave..." and perhaps other expressions.

There seems to be no doubt that the singer was convinced that to him it was a chastisement meant for his correction. Through the affliction he learned great lessons about Jehovah's ways. He was brought to see and say, "His anger is but for a moment," and that "Weeping may tarry for a night, but joy cometh in the morning."

It is a great psalm for a complete review of life in all its experiences. All the saints of God would do well, and in keeping with the teaching of this great psalm, to commit to memory these words of the wise man: "In the day of prosperity be joyful, but in the day of adversity consider: for God hath set the one over against the other, to the end that man should find nothing after him." Ecc. 7:14. Since coming out of the two weeks in the hospital, the study has been very meaningful to me. May it bless others.

Hymns and Hymn Writers

## Cleanse Me

The author of this hymn text, J. Edwin Orr, is widely known as an evangelist and as a noted scholar of the revival movements of history. He was born on January 12, 1912, in Belfast, Ireland, of an American father and a British mother. His education includes earned doctorates from universities in Europe, Asia, Africa, and America, including the Doctor of Philosophy from Oxford University and the Ed. D. from U.C.L.A. Dr. Orr also served as a chaplain in the United States Air Force in the Pacific from 1943-46. In his many travels, Dr. Orr visited a hundred and fifty countries, including the Soviet Union, and has been in two-thirds of the world's six hundred major cities.

Dr. Orr recalls that he wrote the "Cleanse Me" text, in 1936, as a result of great inspiration during an intense movement of the Holy Spirit at the Easter revival convention in Ngaruawahia, New Zealand. For some time prior to this Easter campaign, an attitude of unusual expectancy had been prevalent among these people. Prayer meetings spread throughout the city with much fervency, and intercession led to wide-spread confessions and reconciliations among the believers. The regular Easter Sunday tent meeting was so crowded that a midnight service had to be scheduled. The next night was given over to exultant testimony, with singing "such as one expects in heaven." The revival news soon spread throughout all of New Zealand and a similar revival spirit characterized later campaigns held in Wellington, Christchurch, Dunedin and Auckland. Dr. Orr reports that as he was leaving New Zealand, four Aborigine girls approached and sang for hire the beautiful Maori Song of Farewell. Mr. Orr was so impressed with the beauty of this Polynesian melody that soon afterward he wrote new verses to the tune on the back of an envelope in the post office at the little town of Ngaruawahia. Though the words were an out-growth of his New Zealand campaigns, the text was based on the familiar words of Scripture found in Psalm 139:23,24: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Further campaigns by Dr. Orr throughout Australia in the 1930's, and later in nearly all of the English-speaking world, soon popularized this prayer hymn everywhere. During the 1952 campaign in Brazil, the Portuguese translation of the hymn was again instrumental in the spiritual awakening in that country.

Current and past issues of the *Shield of Faith* can be found online at [www.shieldoffaith.us](http://www.shieldoffaith.us)

## STAND STILL

*Fear ye not, stand still, and see the salvation of the Lord, which he will show you today; for the Egyptians whom ye have seen today, ye shall see them again no more for ever.-Exodus xiv.13.*

It seems that our fallen race is proud, not only to lose sight of the power of God and of His threatened destruction of their wicked enemies, but also to forget His wonderful love and many promises of deliverance to His chosen people. It is too commonly the case when we meet with unexpected difficulties in our Christian pilgrimage here, in any particular service, we are tempted to say, "It would have been better if we never had started to try to live the Christian life," or some other expressions equally as unreasonable and sinful; and it seems that even those who are the most diligent in watching their own hearts can hardly plead, "not guilty" in this respect. But the blessed Lord still pities and pardons His poor rebellious people, and it seems that He encourages some by the faithfulness and boldness of others, and the meekness with which they bear reproaches that are cast upon them.

The more we observe of the frailties of human nature, the fuller is our conviction that the nearer the poor trembling child of God can live to the commands of the dear Saviour, the more he will enjoy the Christian life; for in the discharge of their several duties is where the Lord has promised to meet with and bless them, and we must have a willing people in duty to find a willing Saviour to bless. And for this also we should trust in His power, and not in our own strength; and we should lift up our prayers to Him for his divine aid and guidance in the discharge of our duties, and likewise exhort and admonish and even persuade those to whom we are sent, with all earnestness and perseverance, to discharge their duties as humble children of God. But we should be very careful not to impress them that their home in heaven depends upon this; but as children of God, they are under His paternal law, and should be governed and controlled alone by love; and though God may

chastise us, yet He does not do it in hatred, but in love, remembering that God only chastises those whom He loves, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." And if the Lord should answer our desires, so that His poor downtrodden children are excited to observe His commandments, whether it be to wait patiently to see the salvation of the Lord, or to go forward in His ways; then we need have no fears but that the Lord will fight for them, and show them a way through the difficulties and obstacles, even though they be as insurmountable as mountains or seas, and He will surely make the number and power of their enemies subservient to His glory, and to their final and abundant advantage.

But we are sometimes led into circumstances in which we can see no way of escape, or any way of success; but we should still keep in view His precious promise, "I will not suffer you to be tempted above that ye are able to bear, but with every temptation will make a way for your escape." But when deliverance comes, which it always will if we are what we profess to be, we can then the more admire His power and love in our deliverance, and be the more encouraged and affected by it.

We doubt not that these Israelites had been jubilant, and in a high glee from the time they had left their toilsome labors in Egypt; and perhaps at no time thought of any obstruction in their path. The Lord was a pillar of cloud by day that stood between them and their Egyptian enemies, and a pillar of fire by night; and they had nothing to do but to march on in peace, and enjoy the blessings of God showered upon them each day. They doubtless thought the whole journey would be one of unsullied joy and peace. But almost ere they were aware, Pharaoh and his host came. They began to look for some way of escape, as though the Lord had given them over and they must now fight the battle alone; and they behold themselves hedged in with the ranges of craggy rocks and mountains on either side, the great sea in

front, and their enemies in the rear, just ready to fall in upon them and crush them from the face of the earth. Truly a trying time was this. They knew very well the strength and rage of the enemy and their own weakness. Many were they in number truly; but they were all on foot, unarmed, undisciplined, and worn down by long servitude. So they could see no way of escape. From whence could deliverance come to them? In this distress some cried unto the lord; their fear seems to have turned their minds to the Lord and they prayed to Him for deliverance, which was truly a good effect. (God often brings His people into straits that He may thereby bring them to their knees.)

Others cried out against Moses. Fear seems to have had a different effect upon them from what it had upon the others; it set them to murmuring, they gave up for lost, as though the Lord's arm was suddenly shortened and He could not save them; and they seemed to overlook the truth that God was able to work miracles one day as another. Therefore they despair, and count on nothing but dying in the wilderness.

This so beautifully represents us in our own experience, and some others with whom we are familiarly acquainted, that we cannot refrain from putting in a clause here to that effect. It seems to be so natural with us when trials and difficulties arise, and we are hedged in so we cannot, for the time being, see any way out, that the very first thought is, "I low much better for us and the cause if we had never made any pretenses to Christianity, and even now we are ready to say we know we are not a Christian." It seems that we overlook all the dear Lord has ever done for us, and the many hard struggles He has brought us through and made us to rejoice with fresh hope, and we at that time conclude that we will never get down so low any more; but before we are aware we are back in the same old rut, and murmuring again with all our might. Thus it was with some of those Israelites. But Moses, a man full of faith and always

*(Continued on page 7)*

# STAND STILL

## His commandments

(Continued from page 6)

ready to credit the precious promises of the Lord, said to them, "Fear ye not, stand still, and see the salvation of the Lord, which He will show you this day."

No doubt after they saw the mighty hand of God displayed in opening the channel through the sea, and they were permitted to pass over safely and see their enemies all swallowed up in the waves, they could then see how inexcusable their distrust; and wondered why they could not see themselves under the guidance and protection of a pillar from heaven. And doubtless they, like us, begin to question, "Can Almighty power fail? Or infinite goodness be false?" Yet this was not the worst. They even quarreled with Moses for bringing them out of Egypt; and in this way would fly into the face of God Himself, and provoke Him to anger, if possible, whose favor now was their only succor.

It seems they were ready to express a sordid contempt for liberty, just because for the present they were embarrassed. They even expressed anger because they were not left buried alive because he, as an humble instrument in the hands of God, had led them to deliverance; and they even condemned him as though he had dealt hardly and unkindly with them, yet it was evident beyond dispute that whatever he did, or in any way the issue might turn, was by the direction of God, and with design for their good. What they had before said to Moses while yet in Egypt here in anger they repeat, "We said in Egypt let us alone." While it was ill said at the time, yet it seems that they were more excusable, because they had less experience at that time; but to repeat it after having had so much experience and so often seen the power of God displayed in their behalf, was truly unkind and showed a spirit of rebellion.

But it appears that they had as soon forgotten the miracles of God's mercy towards them, as the Egyptians had the miracles of His wrath; and they, as well as the Egyptians hardened their hearts, at last to their own ruin, as the Egyptians after ten plagues. So Israel after ten provocations, of which this was the first, was sen-

tenced to die in the wilderness. See Num. xiv. 22. Yet in all this Moses did not chide but comforts them; and with an admirable presence and composure of mind, stills their murmurings with that beautiful language in the text, "Fear ye not." And then assures them that God will deliver them to the utter ruin of their enemies. This Moses was confident of, yet as to how God would do it, he knew not, but God had assured him of this, and he comforts them with the same comfort wherewith he was comforted. He directs them then to stand still, and to await God's orders in the case, and then to observe them. Follow your leader and watch for God's order, and you will see how foolish you have been to distrust Him. God has never left nor forsaken His people, neither will He do it now, therefore be composed by implicit confidence in God, and rest assured that God will work your salvation out all right. Your strength now is to sit still and trust in the Lord Jehovah, who is everlasting strength, and all the threats of the enemy are but vain. God then by His omnipotent power opened the way, and the Israelites saw it and rejoiced in it; and the Lord then said to Moses, "Wherefore criest thou unto me? Speak to the children of Israel, that they go forward."

After God has shown us His great salvation, and we have seen our enemies (or sins) swallowed up in the sea of forgetfulness, and have been made to drink of that Spiritual Rock that followed them, which Rock was Christ, then how needful that they be taught by the leaders that they go forward; not just sit down and say, "If the Lord wants me to do anything, He will make me do it, whether I want to or not." This doctrine is one great cause of so much coldness and barrenness in the church of God now.

It is the duty of God's ministers to teach His people to observe all things the Lord has commanded them, and the Lord has promised to be with them alway, even to the end of the world. This chapter has grown to such length we will here conclude and leave each dear child to make the application themselves which we are sure they can do, and may God bless you all with grace to follow in the footsteps of Jesus till he shall call you home to rest forever.

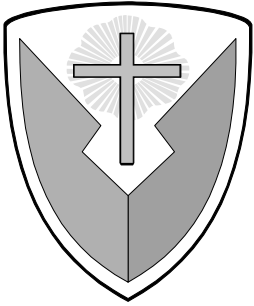
Elder T. S. Dalton (1846-1931)

Now, since our whole duty is to obey God and keep His commandments, what are His commandments! Jesus said the first of all is "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Who is it He tells to do this? Israel, Spiritual Israel-not dead sinners. See Mark 12th chapter. And the second, "Thou shalt love thy neighbor as thyself." How many of us obey these two? If our home in Heaven depended upon our strict obedience in the letter and in the spirit where would we be in the end? Now, let's go back to Exodus, the twentieth chapter, and see the original ten commandments. These were given to national Israel which was a type of spiritual Israel, or the true church of Jesus Christ, later to be set up "in the days of these kings." (Read the book of Daniel and see.) None of them were given that His chosen nation should gain eternal heaven by keeping them, but for their good health, happiness and prosperity while they lived here in this time in the land that flowed with milk and honey—plenty good to eat to sustain natural life, just as there is plenty in His true church in this gospel day to sustain and satisfy spiritual life for all of His obedient spiritual children.

1. "Thou shalt have no other gods before me." Idol gods He means, spelled with a little "g." Not the true and living God. And we may well begin now to search diligently within and see if we are not serving other than the true and living God. Primitive Baptists serving idols, or idol gods,? Yes, it is a deplorable fact that many of us do. Anything except strictly providential occurrences that we let come between us and Him and our church services is an idol god. Anything that we let hinder us from seeking **first** His kingdom or church and His righteousness. Any trust we may put in man whether our own works or those of another man or men for life and salvation in the eternal world is making an idol god of man or men. "Cursed be the man that trusteth in man and maketh, flesh his arm," etc.

S. E. Copeland

*Bible Truth and My Desire*



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

## A Great Falling Away

We are living in the days spoken of by Jesus, when "the love of many shall wax cold"; (Matt. 24:12) and by Paul, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (I Tim. 4:1) There is no question that there has been a great falling away and departure from apostolic faith, both in doctrine, practice, and godly zeal. God has in a great measure withdrawn the unction and blessing of His Holy Spirit and left us to ourselves. A spirit of worldliness and cold indifference has gripped us, causing a general slackness and unfaithfulness in the doctrine and order of God's house. The preaching of the pure gospel in demonstration of the spirit and power has become a rare thing.

These evils are seen and admitted by many, but because they have become so deeply rooted, few will stand against them in the churches. And so it has gone from bad to worse, until today in some respects we have departed so far from the true order and faith, many are confused as to what is gospel truth. There must be a return in faithfulness to God and to His word. We have denied the faith and gone after fables. We must seek again the old paths and a "Thus saith the Lord." We must not only know "what the good and acceptable and perfect will of the Lord is," but have grace and courage to do it! God's people are taught in the heart, and

We must forget self and seek the honor of God and the welfare of Lion. We must do the right thing because it is right.; and not to please men, even good men, or stand in the fear of roan whose breath is in his nostrils, and who

fades as the flower of the grass. We must put the kingdom of God before everything else in our lives,-even before our own selfish desires and ambitions. We must be stirred to a realization that the things that pertain to God and godliness are sacred and eternal principles that cannot for a moment be compromised or trifled with without Serious consequences.

May God's people be burdened to "pray for all saints" and for His true sent ministers, that they may open their mouths to speak boldly such things as they ought to speak; (Eph. 6:20) and may our merciful heavenly Father undertake for us all, and give us grace to serve Him acceptably with reverence and godly fear. May this grace of God teach us, "that denying Ungodliness and worldly lusts, we should live soberly, righteously, and godly, **in this present world**; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, Who gave Himself for us, that he might redeem us **from all iniquity**, and purify unto Himself a peculiar people, zealous of good works. These things speak and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:12-15)

W. J. Berry

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