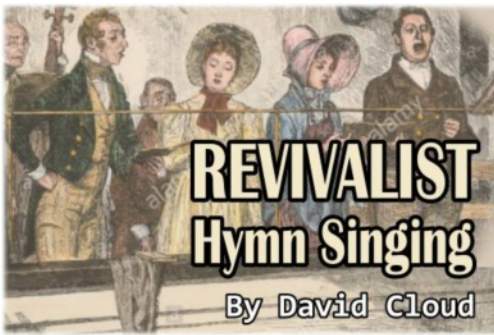


O Timothy

"Keep that which is committed to thy trust..."

A Monthly Newsletter for Spiritual Protection and Edification

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"Revival movements are always hymn-singing movements, and every aspect of Fundamentalism has emphasized this...God wants His people to be hymn-singing people. The largest book of the Bible is a hymn-book...The First Great Awakening (1720s-1760s) was a hymn-singing movement. The preeminent hymn writer of that era was Charles Wesley, who wrote more than 6,000 hymns. They are filled with strong biblical doctrine and feature majestic, lovely, memorable tunes." Page 11.

Digging in the Walls: A month's worth of news items, republished from Friday Church News Notes. **Page 13.**

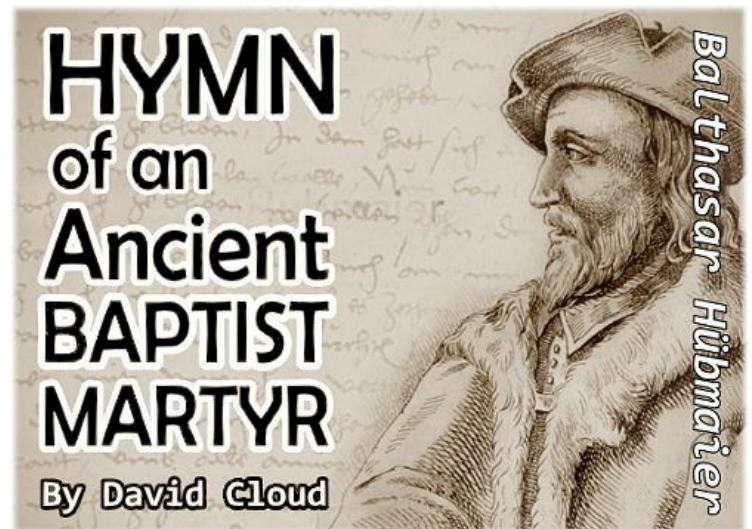


HYMN OF AN ANCIENT BAPTIST MARTYR ~ By David Cloud

Baptists of old loved to sing. Their songs and hymns were sacred in character and biblical in doctrine. They put entire sermons or Bible stories or histories of martyrdom into song. Some of their hymns had 45 stanzas!

Balthasar Hübmaier's hymn "A Song in Praise of God's Word" is 18 stanzas and covers the whole Bible from Adam to Christ. Every stanza ends with "God's Word stands sure for ever." We found that the English translation to this hymn can be sung to the tune of the Common Meter ("Our God Our Help in Ages Past").

Hübmaier (1480-1528) was a very learned and eloquent preacher who began his ministry as a Catholic. He was a student of Johann Eck, the Catholic theologian who debated Martin Luther. He obtained a Doctor of Theology degree in 1513 from the University of Ingolstadt and became professor of theology there. Afterward he was made the chief priest at the cathedral in Regensburg. There he preached against the Jews and had them driven from the city and their synagogue destroyed. A Catholic chapel dedicated to Mary was built on the site.



By 1522, he was preaching against Rome. He was associated briefly with Ulrich Zwingli in Zurich, Switzerland, but he desired to follow the Bible in all matters. He rejected infant baptism and in 1525 he was baptized upon personal profession of faith in Christ. He then baptized 300 of his converts and

followers. At first, he defended pouring, but he soon adopted the biblical practice of immersion.

He wrote powerful books in defense of the faith. One was a defense of believer's baptism. He said, "The command is to baptize those who believe. To baptize those who do not believe, therefore, is forbidden."

Hübmaier, like other Baptists of that day, understood the necessity of liberty of conscience. In 1524, he wrote a tract entitled "Concerning Heretics and Those That Burn Them" in which he protested against the persecuting Catholics and Protestants:

"The burning of heretics cannot be justified by the Scripture. Christ Himself teaches that the tares should be allowed to grow with the wheat. He did not come to burn, or to murder, but to give life, and that more abundantly. We should, therefore, pray and hope for improvement in men as long as they live. If they cannot be convinced by appeals to reason, or the Word of God, they should be let alone. One cannot be made to see his errors either by fire or sword. But if it is a crime to burn those who scornfully reject the Gospel of Jesus Christ, how much more it is a crime to burn the true expounders and exemplars of the Word of God. Such an apparent zeal for God, the welfare of the soul, and the honor of the church is a deception. Indeed to every one it must be evident that the burning of heretics is a device of Satan" (cited by John Christian).

Hübmaier also translated portions of the New Testament. These and his books were put on Rome's Index of Prohibited Books.

O TIMOTHY Magazine

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He was a strong preacher and debater. The defenders of infant baptism found support in Luke 18:15-17, in which Christ blessed the children and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." When this was mentioned during a debate with Protestant leader Œcolampadius in Basel, Switzerland, Hübmaier sagely replied, "Tell me, were the infants our Lord loved, embraced, and blessed, previously baptized or not? If yes: you throw away your argument against those who keep them back from baptism. If not am I to understand that Christ calls, embraces and loves unbaptized children? What need have they, then, of baptism?"

Following is an example from a debate with Zwingli:

Zwingli. "There are many things besides infant baptism, not expressly mentioned in the Bible, not against God."

Hübmaier. "Be still, Zwingli, or the Catholic, Faber, will hear you. That is what he said to you, but you demanded a plain passage from him."

Hübmaier was arrested and thrown into prison by the Zurich Protestants in January 1526 in the dead of winter and kept there for four long months. His appeal to his old friend Zwingli was ignored. His wife also was in prison. He had just gotten over a sickness that was almost unto death. His health was broken. In this miserable, distressing condition, he was tortured on the rack by the pitiless Protestant authorities, and on April 6, 1526, the broken man agreed to recant his beliefs.

The people of Zurich were summoned to the cathedral to hear the recantation of this well-known Baptist preacher. Zwingli first preached a sermon against the "heretics." Then every eye turned to Hübmaier, who walked forward to read the recantation. As he began to do so in a trembling voice, he broke down weeping. As he swayed to and fro in agony, he was suddenly strengthened by the Lord. He shouted, "INFANT BAPTISM IS NOT OF GOD, AND MEN MUST BE BAPTIZED BY FAITH IN CHRIST!"

Pandemonium broke out! Some screamed against him while others shouted applause. The Zurich authorities quickly took him back to the dungeon.

There he wrote these blessed words of prayer to God: "O, immortal God, this is my faith. I confess it with heart and mouth, and have testified it publicly before the Church in baptism. I faithfully pray thee graciously keep me in it until my end, and should I be forced from it out of mortal fear and timidity, by tyranny, torture, sword, fire or water, I now appeal to thee. O, my compassionate Father, raise me up again by the grace of thy Holy Spirit, and suffer me not to depart without this faith. This, I pray thee from the bottom of my heart,

through Jesus Christ, thy most beloved Son, our Lord and Saviour. Father, in thee do I put my Trust, let me never be ashamed."

About the middle of 1526, he escaped prison with the assistance of some friends and became associated with the Baptist preachers in Augsburg, Germany. He baptized Hans Denk, the pastor of the Augsburg Church, and he participated in the Baptist preacher's convention there in 1527. Hübmaier traveled widely in Central and Western Europe, always under threat of arrest by the ecclesiastical authorities. His preaching was particularly blessed in Moravia, where 6,000 converts were baptized in one year.

Hübmaier was arrested in 1528 and sent to Vienna. On March 1, he was burned to death at the stake, dying unwavering in the biblical faith that he had preached. As he prepared to face the fire, his wife exhorted him to remain steadfast in Christ. His beard and hair caught fire and as he cried out, "O Jesus, Jesus," he died in the smoke and flames.

Eight days later, the faithful wife joined her husband in Glory when she was drowned by the cruel persecutors. A heavy stone was tied around her neck and she was thrown from a bridge into the Danube River.

Hübmaier's motto was "Truth is immortal."

Balthasar Hübmaier's Hymn

"A Song in Praise of God's Word"

(Can be sung to the tune of "Our God Our Help in Ages Past")

Rejoice, rejoice, ye Christians all,
And break forth into singing!
Since far and wide on every side
The word of God is ringing.
And well we know, no human foe
Our souls from Christ can sever;
For to the base, and men of grace,
God's word stands sure for ever.

O Adam, Adam, first of men,
What future did fate send you?
After your fall in Paradise
How did your God befriend you?
His holy word from him you heard,
That word which faileth never,
To tend'rest age, to hoary sage,
God's word stands sure for ever.

O Noah, Noah, man of God,
Thy God hath thee selected
And sworn to thee an oath, since thou
His word hast not rejected:
"With flood again to drown all men
My wrath shall hasten never";
To swollen pelf, to want itself, [pelf is wealth]
God's word stands sure for ever.

And Abraham believed his God,
And so, for his devotion,
His faith became his righteousness,
His seed like sands of ocean.

Thus has God done for every one,
Who trust him perish never;
To every one who builds thereon
God's word stands sure for ever.

And Lot, devout, God-fearing man,
Two angels came to find him,
And lead him out from Sodom safe,
Nor should he look behind him.
God's fiery flood therein withstood
No living thing whatever;
All men, like Lot, must pay their scot,
God's word stands sure for ever.

O David, David, king and lord,
A man of God's own choosing,
God's truth he hid within his heart
Beyond all fear of losing.
From David's seed Christ should proceed,
He swore who changeth never;
In heaven and on earth the same
God's word stands sure for ever.

Jesus the Christ, of Mary born
And of the Holy Spirit,
What all the prophets promised
We shall in him inherit.
"Hear him," the call of God to all,
To save us his endeavour;
To him all praise and honour raise—
God's word stands sure for ever.

Continued →

Now hear, now hear, and mark with care
 What else for us is written,
 And learn from his new Covenant
 What more to do we're bidden.
 And what of old has been foretold
 Of Christ our Lord and Saviour;
 To latest hour, in vaster power,
 God's word stands sure for ever.

Matthew, the first evangelist,
 From Roman service taken,
 Has now become chief counsellor
 And has his sins forsaken;
 Hears Jesus call, who says to all,
 "Follow with best endeavour."
 In ample fame, always the same,
 God's word stands sure for ever.

And Mark, yes, Mark, the second is,
 And richly he has taught us
 The knowledge of that mighty power
 Wherewith our Lord has brought us
 To faith in God, to which is owed
 All goodness whatsoever;
 For all men's tears, for all men's jeers,
 God's word stands sure for ever.

Luke also follows in the train
 And tells the gospel story:
 The wondrous works of Christ, and how
 From heaven the God of glory
 To men undone has sent his Son
 That men might perish never;
 Believe we must, or bite the dust,
 God's word stands sure for ever.

And John, the fourth evangelist,
 A youth of wondrous beauty,
 Reveals to us the Word divine
 And teaches us our duty.
 With faith and love your calling prove
 And seek no other lever;
 It gives no aid to hoe or spade,
 But God's word stands for ever.

And Saul, God's chosen vessel he,
 His early sin repented:
 He stormed and strove against the saints
 As if he were demented.

In vain the age 'gainst us shall rage,
 Our souls from Christ to sever;
 In time of ill our stronghold still,
 God's word stands sure for ever.

O Paul, O Paul, what fruit of all
 Thy writings in their season!
 The truth thou hast declared shall stand
 Against all human reason.
 Sin is o'erthrown by faith alone,
 And, though the great and clever
 Were all employed to make it void,
 God's word stands sure for ever.

And Peter, Jude, and James, all three
 Do follow in this teaching;
 Repentance and confession they
 Through Christ our Lord are preaching
 In him men must put all their trust,
 Or they shall see God never;
 The wolf may tear, the lion, bear,—
 God's word stands sure for ever.

Ah, man, blind man, now hear the word,
 Make sure your state and calling;
 Believe the Scripture is the power
 By which we're kept from falling.
 Your valued lore at once give o'er,
 Renounce your vain endeavour;
 This shows the way, no longer stray,
 God's word stands sure for ever.

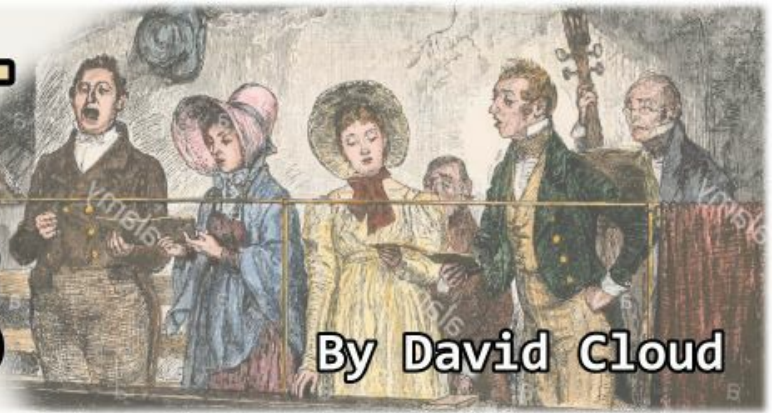
O Jesus Christ, thou Son of God,
 Let us not lack thy favour,
 For what shall be our just reward
 If the salt shall lose its savour?
 With angry flame to efface thy name
 In vain shall men endeavour;
 Not for a day, the same for aye,
 God's word stands sure for ever.

Praise God, praise God in unity,
 Ye Christian people sweetly,
 That he his word has spread abroad—
 His word, his work completely.
 No human hand can him withstand,
 No name how high soever;
 And sing we then our glad Amen!
 God's word stands sure for ever.



REVIVALIST Hymn Singing

By David Cloud



The following is excerpted from *The History and Heritage of Fundamentalism and Fundamental Baptists*, available from Way of Life Literature, www.wayoflife.org.

Revival movements are always hymn-singing movements, and every aspect of Fundamentalism has emphasized this.

“That’s the real religion which sets the saints to singing. ... Song has always been inseparably associated with the advancement of God’s Word. You’ll find when religion is at low ebb the song will cease” (Billy Sunday).

“There has never been any great religious movement without the use of sacred song. Luther set all Germany ablaze with religious enthusiasm as he sang his magnificent hymn, ‘Ein Feste Burg Ist Unser Gott,’ [‘A Mighty Fortress Is Our God’] in which Melancthon and multitudes of Christian soldiers joined” (Ira Sankey, *My Life and the Story of Gospel Hymns*).

God wants His people to be hymn-singing people. The largest book of the Bible is a hymn-book. Christ sang hymns with His little flock (Mt. 26:30). Paul and Silas sang praises to God in prison (Ac. 16:25). Paul said he sang with the spirit and with the understanding (1 Co. 14:15). Twice in the New Testament Epistles the Lord’s people and the churches are commanded to sing psalms and hymns and spiritual songs (Eph. 5:19; Col. 3:16). Those who are merry are enjoined to “sing psalms” (Jas. 5:13). Before the throne of God, the redeemed sing new songs (Re. 5:9; 14:3; 15:3).

When God’s people are revived spiritually, they write and sing psalms, hymns, and spiritual songs.

The **First Great Awakening** (1720s-1760s) was a hymn-singing movement. The preeminent hymn writer of that era was Charles Wesley, who wrote more than 6,000 hymns. They are filled with strong biblical doctrine and feature majestic, lovely, memorable tunes. Many of Charles Wesley’s famous hymns which are still sung widely today are “O For a Thousand Tongues to Sing,” “And Can It Be That I Should

Gain,” “Christ the Lord is Risen Today,” “Rejoice, the Lord is King,” and “Jesu, Lover of My Soul.” Other hymn writers of that era were Philip Doddridge (“Grace! tis a Charming Sound,” “Hark! the Herald Angels Sing,” “Joy to the World”), John Newton (“Amazing Grace”), and Samuel Stennett (“On Jordan’s Stormy Banks I Stand”).

The **Second Great Awakening** was a hymn-singing movement. It is said to have lasted from 1790, following the establishment of America as a nation, to about 1840. It occurred as the American nation spread westward and its population increased dramatically, from 5 million in 1800 to 31 million in 1860. The closing years of the 18th century found America in deep spiritual decline, but many were praying, and God sent revivals that swept across all parts of the nation. Large numbers of churches were spiritually revived. Multitudes were saved and thousands of new churches were founded. Methodist and Baptist churches, in particular, multiplied rapidly. Before 1800, most churches in America were Congregationalist, Episcopalian, and Presbyterian. During the Second Great Awakening, the Methodists and Baptists surpassed them. In 1784, there were only about 35,000 Baptist church members. This increased to 172,000 in 1810, 350,000 in 1845, 2.5 million in 1880, and 3.7 million in 1890 (William Sweet, *The Story of Religion in America*). Methodist churches increased from 65 in 1776 to more than 13,300 in 1850, with a membership of 2.6 million (*Methodist Centennial Yearbook*, 1884).

Some of the well-known hymns written during the Second Great Awakening were the following:

- “I Love Thy Kingdom, Lord” by Timothy Dwight (1801)
- “Holy, Holy, Holy” by Reginald Heber (1826)
- “From Greenland’s Icy Mountains” by R. Heber (1829)
- “Rock of Ages” by Augustus Toplady (tune by Thomas Hastings) (1830)
- “My Faith Looks Up to Thee” by Ray Palmer (music by Lowell Mason) (1830)
- “O, Worship the King” by R. Grant (1833)

- “My Hope Is Built on Nothing Less” (“On Christ, the Solid Rock”) by Edward Mole (music by William Bradbury (1834)
- “Praise My Soul, the King of Heaven” by Henry Lyte (1834)
- “Just As I Am” by Charlotte Elliot (music by William Bradbury) (1845)
- “What Wondrous Love Is This” (1835)
- “Saviour Like a Shepherd Lead Us” by Dorothy Thrupp (music by William Bradbury) (1836)
- “Come Christian, Join to Sing” by Christian Bateman (1843)
- “Come, Ye Thankful People, Come” by H. Alford (1844)
- “Sweet Hour of Prayer” by W.W. Walford (music by William Bradbury) (1845)
- “Blest Be the Tie That Binds” by John Fawcett (1845)
- “Fairest Lord Jesus” (1850)
- “It Came Upon the Midnight Clear” by Edmund Sears (1850)
- “Crown Him with Many Crowns” by Matthew Bridges and Godfrey Thring (1851)
- “There’s a Wideness in God’s Mercy” by F.W. Faber (1854)
- “What a Friend We Have in Jesus” by Joseph Scriven (1855)

The **shape-note singing movement** began at the turn of the 19th century at the dawn of the Second Great Awakening and spread rapidly (though shape notes themselves were developed much earlier). It got a new impetus after the Civil War. Musical notes are given different shapes, and congregations could more quickly learn how to read music by this method. There was a four-note system (fasola) and a seven-note system. The four-note system predominated until the establishment of a seven-note publishing company Ruebush & Kieffer in 1866. It was founded by two Civil War veterans (one Confederate and one Union). Their most popular songbook, *The Temple Star*, sold more than half a million copies. The seven-shape notation “anticipated the melodic and harmonic developments that would come to define twentieth-century white gospel.” An experiment conducted in the 1950s by George Kyme found that “students taught with shape notes learned to sight read significantly better than those taught without them.” Many new hymnbooks were published using shaped notes, and shape-note singing schools were held in churches and camp meetings. They were led by a traveling singing master who would stay in one location for weeks. The focus was on sight singing, music theory, harmony, and song leading. “A singing school would be a large social event for a town; sometimes nearly everyone in the town would attend and people would come for miles. ... In this way, singing schools resembled tent revivals” (“Singing School,” *Wikipedia*). In *These Happy Golden Years*, the famous American writer Laura Ingalls

Wilder described attending a singing school as a young woman and being courted there by her future husband. It was a tradition that a photo would be taken of the participants of the singing school at the end of the program. Many churches in the South still use shape-note hymnals and some still have singing schools (e.g., Church of God, Primitive Baptist, Missionary Baptist, and rural Southern Baptist and Methodist).

The **revivalist/fundamentalist movement** of the second quarter of the 19th century and early part of the 20th was also hymn-singing movement.

Influential hymn writers of this era included Philip Bliss, Fanny Crosby, Ira Sankey, Frances Havergal, Charles Gabriel, Daniel Whittle, Charles Converse, Robert Lowry, Homer Rodeheaver, and James McGranahan. William Kirkpatrick, William Bradbury, William Doane, and George Stebbins wrote the tunes to many of the popular hymns.

IRA DAVID SANKEY (1840-1908) was the music leader for D.L. Moody’s evangelistic crusades. Moody’s crusades would not have been what they were without Sankey.

Moody met Sankey in 1870 at a YMCA convention. Sankey was working for a tax office and attended the meeting just to hear Moody preach. He had no thought of working for him.

“When Mr. Sankey entered, the singing was being led by a man who was dragging through a long metre hymn in the slow old-fashioned way. Mr. Sankey was scarcely seated when some one touched his elbow, and turning around, he discovered that he was sitting beside the Rev. Robert McMillen, with whom he happened to be well acquainted. Mr. McMillen whispered to Mr. Sankey that nobody present seemed able to put any life into the singing, adding, ‘When that man who is praying gets through, I wish you would start up something.’ Without waiting for any further invitation, Mr. Sankey arose and sang with wonderful feeling,

There is a fountain filled with blood,
Drawn from Immanuel’s veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

“The power and fervor of the singer’s voice was such that the congregation forgot to join in the chorus, and Mr. Sankey finished the hymn by himself.

“The effect of this song was not missed by Mr. Moody. At the close of the service, when Mr. McMillen brought Mr. Sankey forward, Mr. Moody stepped to one side and took the singer by the hand. ‘Where do you come from?’ he

asked. ‘Pennsylvania,’ replied Mr. Sankey. ‘Are you married or single?’ ‘Married; I have a wife and one child.’ ‘What business are you in?’ ‘I am a government official connected with the Internal Revenue service,’ answered Mr. Sankey, not realizing what motive was subjecting him to such cross-examination.

‘Well,’ said Mr. Moody, decidedly, ‘you will have to give that up; I have been looking for you for eight years.’ Mr. Sankey stood amazed and was at a loss to understand just what Mr. Moody meant by telling him that he would have to give up a comfortable position, and he was so taken aback for a few seconds that he could scarcely reply. At last, however, recovering from his astonishment, he asked the evangelist what he meant. Mr. Moody promptly explained. ‘You will have to give up your government position and come with me. You are just the man I have been looking for, for a long time. I want you to come with me; you can do the singing, and I will do the talking’” (J. Wilbur Chapman, *The Life and Work of Dwight Lyman Moody*).

It took several more months for Moody to persuade Sankey to join his ministry, but when the commitment was made, it was permanent. Sankey worked with Moody until the evangelist’s death in 1899.

Ira Sankey was converted at age 16 at a revivalist meeting and was a member of a Methodist Episcopal Church. He married a choir member, Fanny Victoria Edwards, and they had two sons. In his autobiography he said, “She has been a blessing and a helpmate to me throughout my life and in all my work” (Sankey, *My Life and the Story of the Gospel Hymns*).

Sankey was one of the pioneers of the “revivalist gospel song” that was used throughout the revivalist era that began with Moody and lasted until after World War II and that remains popular to this day. I grew up with these songs in the Southern Baptist Convention, and I found them again among fundamental Baptists after my conversion at age 23.

The **revivalist gospel song** is chiefly an evangelistic song designed to reach the emotions and move the will, though revivalist songs also include hymns of edification for the saints. “Sankey’s songs were simple and direct, appealing to the heart and leading to a decision.” Many of the songs emphasize the return of Christ. Typically, a revivalist gospel song is shallow in theological depth and breadth, because it is designed for mixed multitude meetings, though this isn’t always the case. The music is designed to create a lively, excited atmosphere, not a sober, meditative one.

Many of the revival hymns were written especially for the gospel invitation system. Examples are “Pass Me Not, O Gentle Saviour” by Fanny Crosby, “Softly and Tenderly Jesus

Is Calling” by Will Thompson, and “Come Every Soul by Sin Oppressed” (“Only Trust Him”) by John Stockton.

“Moody, having made his usual plea for those who were willing to be saved to rise in their seats and then to come forward to the inquiry rooms, would motion to Sankey; Sankey would gently sound a chord on the organ, and the choir would sing ‘Softly and tenderly, Jesus is calling,’ or ‘Only trust him, only trust him, he will save you now,’ as the penitents walked down the aisles” (McLoughlin, pp. 238, 239).

Sankey believed that his singing ministry was a preaching ministry. He had only a few months of formal music training, but he had a good baritone voice and he studied and practiced singing and made it a passionate pursuit. He said,

“Before I sing, I must feel, and the hymn must be of such kind as I know I can send home what I feel into the hearts of those who listen” (*Encyclopedia of American Gospel Music*).

He used “the clearest possible enunciation, with careful use of pauses for dramatic effect.” He said, “You’ve got to make them hear every word and see every picture. ... Then you’ll get that silence of death, that quiet before God.”

Sankey wrote and selected tunes that were easy to learn and sing, catchy, memorable. He composed many tunes for poems. His famous song “The Ninety and Nine” was a poem by Elizabeth Clephane that he found in a newspaper in Scotland. At the meeting that evening, Moody asked Sankey to sing. He described what happened: “I lifted my heart in prayer, asking God to help me so to sing that the people might hear and understand. Laying my hands upon the organ I struck the chord of A flat and began to sing. Note by note the tune was given, which has not changed from that day to this. As the singing ceased a great sigh seemed to go up from the meeting, and I knew that my song had reached the hearts of my Scottish audience.”

Sankey was at the forefront of a great hymn-singing movement that continued through much of the 20th century.

In 1873, Sankey published his first collection of gospel songs called *Sacred Songs and Solos*. By 1894, there were six collections which were published in one volume containing 794 songs. Eventually there were 1,200.

After Ira Sankey returned from the Moody/Sankey crusades in England in 1875, his songbook was combined with that of Philip Bliss to form *Gospel Hymns and Sacred Songs*. Neither Sankey nor Bliss enriched themselves from the sale of hymns as some did after them. Bliss devoted the entire

\$30,000 profit of his *Gospel Songs* hymnbook to evangelism. Sankey “turned over a fortune in royalties on books of song to charitable and religious purposes” (Chapman, *The Life and Work of Dwight Lyman Moody*).

The immense popularity of the Sankey collections helped popularize not only his songs but also those of Fanny Crosby, Philip Bliss, Philip Doddridge, Lyman Cuyler, A.M. Toplady, Francis Havergal, Elizabeth Clephane, Julia Sterling, John Yates, W.O. Cushing, and many others.

In 1895, Sankey became president of Biglow & Main, the leading publisher of Sunday School music in America.

Sankey’s collections include some exceptionally beautiful gospel songs and hymns, including

- “There Is a Foundation”
- “Tell Me the Old Old Story”
- “Beneath the Cross of Jesus”
- “Hiding in Thee”
- “A Shelter in the Time of Storm”
- “There’ll Be No Dark Valley”
- “Throw out the Life Line”
- “Wonderful Words of Life”
- “I Need Thee Every Hour”
- “The Lily of the Valley”
- “Room at the Cross”
- “Oh, What a Saviour!”
- “Under His Wings”
- “Faith Is the Victory”
- “Trusting Jesus”

Sankey’s publication of Fanny Crosby’s hymns was a major reason for their vast popularity. Crosby knew Moody and Sankey personally. At the end of his life, when he was blind, Sankey visited the elderly poet one last time.

The Sword of the Lord’s *Soul Stirring Songs and Hymns* is in the Sankey revivalist tradition.

The Sankey-style hymns filled England and America of that day. They were translated into countless languages and continued to be used by the evangelists of the 20th century. It is impossible to calculate the fruit from these hymns.

“In Scotland, especially, the masses were moved by him. With an indescribable impulse, **the cautious, distrustful followers of John Knox, worshippers who for generations had been accustomed to reject as uninspired all other services of praise than their own rude version of the Psalms, now listened with delight to the music** which fell like a blessing from the lips of the most gifted Christian singer of the time. ...

“The wave of sacred song has spread over Ireland and is now sweeping through England, but indeed it is not being confined to the United Kingdom alone. Far away on the shores of India, and in many other lands, these sweet songs of the Saviour’s love are being sung. ...

“During the great revival in Scotland, a certain writer said, Perhaps not a week has passed during the last year in which we have not had evidence that the Lord had directly used a line of one of these hymns in the salvation of some soul” (Chapman, *The Life and Work of Dwight Lyman Moody*).

When some of the crowds began to applaud Sankey’s solos, “Moody quickly put a stop to that sacrilege” (McLoughlin, *Modern Revivalism*, p. 234).

A year before Moody died, Sankey traveled to Egypt and Palestine, and in Jerusalem he climbed the Tower of David and sang Psalm 121 in the presence of “a bemused Ottoman guard.”

Sankey wrote his last hymn for Moody’s memorial service in 1899. For the last five years of his life Sankey was blind from glaucoma. He died in 1908.

FRANCIS JANE “FANNY” CROSBY (1820-1915) was one of the most prolific hymn writers in church history. She was known as “the Queen of Gospel Song Writers.” Ira Sankey attributed part of the success of the Moody/Sankey crusades to Crosby’s hymns. She wrote the words to over 9,000 hymns and gospel songs, and an estimated 100 million have been printed. She defined a hymn as “a song of the heart addressed to God.” She became blind at age six weeks when a medical quack used a poultice of hot mustard as a cure for eye inflammation and then skipped town. When her father died and her mother sought domestic work in another town and remarried, Fanny was often left in the care of her maternal grandmother, Eunice, who determined that Fanny would grow up as independently as possible. She said, “I will be her eyes.” She described everything to her and taught her about such things as colors, the intricate details of birds and flowers, the beauty of a sunset. She helped her memorize large portions of the Bible and other books and taught her music. Fanny memorized the Pentateuch, the Gospels, Proverbs, and many Psalms. Later Fanny wrote, “My grandmother was more to me than I can ever express by word or pen.” Fanny had an excellent attitude toward her handicap, even at a very young age. At age eight, when she was called “the poor little blind girl,” she wrote her first poem:

- O what a happy soul am I!
- Although I cannot see,
- I am resolved that in this world,
- Contented I will be.
- How many blessings I enjoy,

- That other people don't.
- To weep and sigh because I'm blind,
- I cannot and I won't!

At age 15, she attended the newly-opened New York Institute for the Blind, where she flourished. Her subjects included English, grammar, science, music, history, philosophy and astronomy. She learned to play the guitar, the piano, the organ, and the harp. She became a teacher at the Institute at age 22.

Her talent carried her into the acquaintance of presidents and generals, the rich and famous. She was the first woman to speak to the U.S. Congress, and she made visits at to the White House. In 1850, at age 30, she was converted at a revival at a Methodist Episcopal church. She said it occurred through the last line of Isaac Watts' "Alas, and Did My Saviour Bleed?" -- "But drops of grief can ne'er repay the debt of love I owe; here, Lord, I give myself away; 'tis all that I can do." She said, "I surrendered myself to the Saviour, and my very soul was flooded with celestial light."

In 1858, she married Alexander van Alstyne, a blind musician 11 years her junior, and they had one child that died at birth. Alexander was considered one of New York's best organists and wrote the tunes to some of Fanny's poems, but he became largely a recluse after the death of the child. Two of her main tune-writers were William Bradbury and William Doane, who collaborated on 1,500 of her hymns. She also composed her own tunes to some of her hymns, including "Safe in the Arms of Jesus." Since some hymnal publishers were hesitant to include so many hymns by one person, Crosby used nearly 200 pseudonyms. She made very little money on her hymns, sometimes a couple dollars payment, but all royalties went to the publisher.

Before 1864, she wrote secular poems and songs, including political and patriotic. Her first book of poems in 1844 was titled *The Blind Girl, and Other Poems*. During the Civil War she was a staunch supporter of the Union and kept an American flag pinned to her blouse. After being challenged by William Bradbury in 1864 to devote her talent to Christ, she stopped writing secular songs ("Fanny J. Crosby," paperlesshymnal.com). Her first popular hymn was "Pass Me Not O Gentle Saviour" in 1868. The tune was by Doane.

In her forties, she worked with gospel missions in the Bowery district slums of New York City, and it was there that she wrote "Rescue the Perishing." She gave away most of her earnings to the poor and lived frugally in the Bowery slums. When a Scottish minister told her it was too bad that God did not give her the gift of sight, she responded, "If I had been given a choice at birth I would have asked to be blind, for when I get to Heaven, the first face I will see will be the One

who died for me." She always prayed before writing her poems.

She had no bitterness toward God for her blindness, the death of her only child, or for anything else. At age 85, she wrote, "In more than eighty-five years, I have not for a moment felt a spark of resentment against Him, for I have always believed from my youth up that the good Lord, in His infinite mercy, by this means consecrated me to the work that I am still permitted to do."

She continued to write poems until she died a month before her 95th birthday. When old and "bent nearly double," she wrote to a friend, "I am so busy I hardly know my name." At her request, she had a small, simple tombstone inscribed with the words, "Aunt Fanny: She hath done what she could."

PHILIP P. BLISS (1838-1876) might have been the most prolific hymn writer of that era had he not died young. He grew up in a log cabin in Pennsylvania and was saved at age 12. He married Lucy Young in 1859. They shared a love for music and sang duets together. He loved music from childhood but had no opportunity for formal training until 1860 when Lucy's grandmother donated \$30 so he could attend a six-week program at the Normal Academy of Music of New York. From 1865 to 1873, he worked with the Root and Cady Musical Publishers in Chicago, conducting music conventions, singing schools, and concerts.

In 1874 he surrendered his music talents totally to the Lord's service. "Mr. Bliss made a formal surrender of his life to Jesus Christ. He gave up everything, his musical conventions, his writing of secular songs, his business position, his work at the church, so that he would be free to devote full time to the singing of sacred music in evangelism" (Ed Reese, *Philip P. Bliss*). Bliss was the song leader for evangelist Daniel Whittle from 1874 to 1876. They had 25 campaigns in eight states in the east, south, and midwest. He published his first book of *Gospel Songs* and devoted the entire profit of \$30,000 to evangelism. After Ira Sankey returned from the Moody crusades in England in 1875, the Bliss/Sankey songbooks were combined into *Gospel Hymns and Sacred Songs*. In November 1876, Bliss conducted a service for the 800 inmates of the Michigan State Prison and saw the fruit of genuine repentance in many. There he sang "Hallelujah, What a Saviour" and another of his own, "Eternity."

Agreeing to begin work with D.L. Moody in late 1876, Bliss and his wife traveled to Rome, Pennsylvania, for Christmas holidays with Bliss's mother and sister, and immediately afterwards booked seats on a train back to Chicago for meetings that were to begin the Sunday following Christmas. As the train neared Ashtabula, Ohio, a bridge collapsed and

the cars plunged 75 feet into the icy river below. “Five minutes after the train fell, fire broke out. Fanned by gale like winds, the wooden coaches were ablaze. Mr. Bliss succeeded in extricating himself and crawling to safety through a window. Finding his wife was pinned under the ironwork of the seats, he returned into the car, and bravely remained at her side, trying to extricate her as the flames took their toll. All that remained was a charred mass. No trace of their bodies was ever discovered” (Reese). Together with the remains of other passengers whose bodies could not be recognized, that of Philip and Lucy Bliss were buried in a mass grave that was marked with a large monument.

Bliss had sent their trunk ahead to Chicago, and it arrived safely. In it was “I Will Sing of My Redeemer,” which was later set to music by James McGranham. Also in the trunk was the last song that he wrote the music for, a poem by Mary Brainard entitled “He Knows.”

“He Knows”

I know not what awaits me,
 God kindly veils mine eyes,
 And o’er each step of my onward way
 He makes new scenes to rise;
 And every joy He sends me, comes
 A sweet and glad surprise.

Refrain

Where He may lead me I’ll follow,
 My trust in Him repose,
 And every hour in perfect peace
 I’ll sing, He knows, He knows.

One step I see before me,
 ’Tis all I need to see,
 The light of Heav’n more brightly shines,
 When earth’s illusions flee;
 And sweetly through the silence, came
 His loving ‘Follow Me.’

Oh, blissful lack of wisdom,
 ’Tis blessed not to know;
 He holds me with His own right hand,
 And will not let me go,
 And lulls my troubled soul to rest
 In Him Who loves me so.

So on I go not knowing,
 I would not if I might;
 I’d rather walk in the dark with God
 Than go alone in the light;
 I’d rather walk in faith with Him
 Than go alone by sight.

The music to “He Knows” is available online at:

https://library.timelesstruths.org/library/music/H/He_Knows/He_Knows.pdf

Following are just **a few of the popular hymns that were published in this amazing era:**

- “What a Friend We Have in Jesus” by Joseph Scriven (1855)
- “I Gave My Life for Thee” Frances Havergal’s first poem, 1859 (music written later by Philip Bliss)
- “Eternal Father Strong to Save” by William Whiting (1860)
- “Abide with Me” by Henry Lyte (1861)
- “Holy, Holy, Holy” by Reginald Heber (1861)
- “He Leadeth Me” by Joseph Gilmore (music by William Bradbury) (1862)
- “Jesus Loves Me” music by William Bradbury (1862)
- “My Jesus, I Love Thee” by William Featherston (music by A.J. Gordon) (1862)
- “Revive Us Again” by William Mackay (1863)
- “Work for the Night Is Coming” by Harry Coghill (music by Lowell Mason) (1864)
- “Jesus Paid It All” by Elvina Hall (1865)
- “The Church’s One Foundation” by Samuel Stone (1866)
- “I’ve Found a Friend, O Such a Friend” by James Small (music by George Stebbins) (1866)
- “Immortal Invisible” by Walter Smith (1867)
- “Here Am I, Send Me” by Daniel March (1868)
- “Pass Me Not O Gentle Saviour” by F. Crosby/W. Howard Doane (1868)
- “Jesus, Keep Me Near the Cross” by Fanny Crosby/W. Howard Doane (1869)
- “Praise Him! Praise Him! Jesus, Our Blessed Redeemer” by F. Crosby/Chester Allen (1869)
- “Rescue the Perishing” by F. Crosby/W. Howard Doane (1869)
- “Safe in the Arms of Jesus” by F. Crosby/W. Howard Doane (1870)
- “Jesus Loves Even Me” by Philip Bliss (1870)
- “Whosoever Heareth” by Philip Bliss (1870)
- “Take the Name of Jesus with You” by Lydia Baxter (1870)
- “Dare to Be a Daniel” by Philip Bliss (c. 1870)
- “Have You Any Room for Jesus?” by Daniel Whittle (1871)
- “Onward Christian Soldiers” by Sabine Baring-Gould (music by A. Sullivan) (1871)
- “Let the Lower Lights Be Burning” by Philip Bliss (1871)
- “Almost Persuaded” by Philip Bliss (1871)
- “Something for Jesus” by Sylvanus Phelps (1871)

- “Beneath the Cross of Jesus” by Elizabeth Clephane (1872)
- “I Need Thee Every Hour” by Annie Hawkes and Robert Lowry (1872)
- “Blessed Assurance” by F. Crosby/Phoebe Knapp (1873)
- “I Know Not the Hour When My Lord Will Come” by Philip Bliss (1873)
- “Free from the Law” by Philip Bliss (1873)
- “Where He Leads Me I Will Follow” by Philip Bliss (1874)
- “I Love to Tell the Story” by Arabella Hankey (1874)
- “The Ninety and Nine” by Elizabeth Clephane and Ira Sankey (1874)
- “Hallelujah, ‘Tis Done!” by Philip Bliss (1874)
- “Wonderful Words of Life” by Philip Bliss (1874)
- “Take My Life and Let It Be” by Frances Havergal (1874)
- “Master, the Tempest Is Raging” by Mary A. Baker (1874)
- “Come Every Soul by Sin Oppressed” (“Only Trust Him”) by John Stockton (1874)
- “Pull for the Shore” by Philip Bliss (1875)
- “I Am Thine, O Lord” (“Draw Me Nearer”) by F. Crosby/W. Howard Doane (1875)
- “The Light of the World” by Philip Bliss (1875)
- “All the Way My Saviour Leads Me” by F. Crosby/Robert Lowry (1875)
- “Fully Persuaded” by J.B. Atchinson (1875)
- “To God Be the Glory” by F. Crosby/W. Howard Doane (1875)
- “Saviour, More Than Life to Me” by F. Crosby/W. Howard Doane (1875)
- “Man of Sorrows” by Philip Bliss (1875)
- “It Is Well with My Soul” by Horatio Spafford (tune by Philip Bliss) (1876)
- “What Can Wash Away My Sin?” by Robert Lowry (1876)
- “God of Our Fathers” by Daniel Roberts (1876)
- “Trusting Jesus, That Is All” by Edgar Stites (1876)
- “Hiding in Thee” by William Cushing (music by Ira Sankey) (1877)
- “Must I Go, and Empty-Handed?” by Charles Luther (1877)
- “I Will Sing of My Redeemer” by Philip Bliss and James McGranaham (1876)
- “Tell Me the Old, Old Story” by Arabella Hankey (1878)
- “Take the World, but Give Me Jesus” by F. Crosby/John Sweney (1879)
- “Softly and Tenderly Jesus Is Calling” by Will Thompson (1880)
- “Tell Me the Story of Jesus” by F. Crosby/John Sweney (1880)
- “Tell It Out among the Nations” by Frances Havergal (1881)
- “Redeemed How I Love to Proclaim It” by F. Crosby/William Kirkpatrick (1882)
- “‘Tis So Sweet to Trust in Jesus” by Louisa Stead (1882)
- “I Know Whom I Have Believed” (“I Know Not Why God’s Wondrous Grace”) by Daniel Whittle (1883)
- “Jesus Is Tenderly Calling” By F. Crosby/George Stebbins (1883)
- “There Shall Be Showers of Blessing” by Daniel Whittle (1883)
- “The Banner of the Cross” by Daniel Whittle (1884)
- “How Great Thou Art” by Carl Gustav Boberg (1885)
- “I Will Sing the Wondrous Story” by Francis Rowley (1886)
- “When We Walk with the Lord (“Trust and Obey”) by John Sammis and Daniel Towner (1887)
- “All for Jesus” by Mary James/John Stainer (1887)
- “Though Your Sins Be as Scarlet” by F. Crosby (1887)
- “Throw out the Lifeline” by Edward Ufford (1888)
- “Tenderly Calling” by F. Crosby (1890)
- “Trying to Walk in the Steps of the Saviour” by E.E. Hewitt (1890)
- “He Hideth My Soul” by F. Crosby/William Kirkpatrick (1890)
- “Send the Light” by Charles Gabriel (1890)
- “Loved with Everlasting Love” by Wade Robinson (1890)
- “I’ll Go Where You Want Me to Go” by Mary Brown (1891)
- “Whosoever Will May Come” by A. Monieth (1891)
- “My Saviour First of All” by F. Crosby/John Sweney (1891)
- “Christ Liveth in Me” by Daniel Whittle (1891)
- “What a Wonderful Saviour” (“Christ Has For Sin Atonement Made”) by E.A. Hoffman (1891)
- “Moment by Moment” by Daniel Whittle (1893)
- “Saved by Grace” (“Some day the silver cord will break”) by F. Crosby/George Stebbins (1894)
- “Revive Thy Work, O Lord” by Albert Midlane and William Walter (1894)
- “All to Jesus I Surrender” by Judson Van de Venter (1896)
- “Face to Face” by Carie Breck (1898)
- “Heavenly Sunlight” by Henry Zelley (1899)
- “O That Will Be Glory for Me” by Charles Gabriel (1900)
- “In Loving Kindness Jesus Came” (“He Lifted Me”) by Charles Gabriel (1905)
- “Have Thine Own Way, Lord” by Adelaide Pollard (1906)
- “One Day” by J. Wilbur Chapman (1910)
- “Our Great Saviour” (“Jesus What a Friend for Sinners”) by J. Wilbur Chapman (1910)
- “Saved, Saved” by Jack Scofield (1910)
- “Old Rugged Cross” by George Bennard (1913)

- “When Jesus Came” by Homer Rodeheaver (1914)
- “Ivory Palaces” by Henry Barralough (1915)
- “Living for Jesus a Life That Is True” by Thomas Chisholm (1917)
- “Wonderful Grace of Jesus” by Haldor Lillenas (1918)
- “Turn Your Eyes upon Jesus” by Helen Lemmel (1922)
- “No One Ever Cared for Me Like Jesus” by Charles Weigle (1932)
- “I Serve a Risen Saviour” by A.H. Ackley (1933)
- “Wherever He Leads I’ll Go” by B.B. McKinney (1936)
- “Cleanse Me” by J. Edwin Orr (1936)
- “So Send I You” by Margaret Clarkson (1938)

These are still well-known and widely sung in “traditional” churches a century and more later. Many of them have been translated into multiple languages across the world. I was familiar with them growing up in a Southern Baptist church. We were singing songs of revival though we were not experiencing revival! Though I wasn’t saved in my youth, I loved the “old” hymns from my earliest memories.

The lyrics have been quoted in countless sermons and books. The words of these great hymns have become an intimate part of Christian language.

The major themes were right out of the pages of the New Testament: redemption through Christ’s blood, Christ’s resurrection, Christ’s ascension and high priesthood, God’s grace, God’s love, God’s mercy, God’s power, God’s protection, eternal security, free from the law, holiness, trust, surrender, comfort, cheer, joy, patience, heaven, the harvest, Christ’s return, invitation to come to Christ.

There was a true **holiness that characterized the music** of that era. The music breathed of a heavenly world rather than of this world. This was not merely because the time was different. The world’s music was jazzy and sensual even in Fanny Crosby’s day, but the hymns did not partake of that spirit. Some of the revivalist tunes were lively, but they didn’t fit the dance halls and gambling dens of that day. They were spiritual rather than worldly. For a sample of how the hymns sounded, see the following samples from Homer Rodeheaver, Charles Alexander, and Ira Sankey, three of the most prominent revivalist song leaders:

<https://www.youtube.com/watch?v=dAgun-X58kE>
<https://www.youtube.com/watch?v=ZZamoSNDsiQ>
<https://www.youtube.com/watch?v=mbcWklq12nk>

We would warn that there was an unscriptural **Higher Life theology in some of the popular hymns** of the revivalist era.

As a young Christian, I often wondered about the words of hymns, such as the following, that describe an experience I could not relate to: perfect happiness, perfect peace, not a shade of care, perfect submission, perfect delight, walking above the world and sin. These expressions puzzled me. What does this mean? Why don’t I have it? Could I have it? Does anyone have it? Should I seek it? How could I attain it?

Charles Wesley’s hymn “Love Divine, All Loves Excelling” says, “Let us find that second rest; take away our bent to sinning...” This is the second blessing, sinless perfection experience.

Frances Ridley Havergal has been called “Keswick’s hymnist.” She claimed to have come to the deeper life experience in 1873. Her beautiful hymn “Like a River Glorious” reflects deeper life theology. It speaks of “perfect peace” and being hidden in the hollow of His blessed hand, where “not a surge of worry, not a shade of care, not a blast of hurry touch the spirit there.”

Phoebe Palmer’s “The Cleansing Wave” teaches entire holiness. “The cleansing stream I see! I see! I plunge, and oh, it cleanseth me! ... I see the new creation rise, I hear the speaking blood; it speaks, POLLUTED NATURE DIED, sinks ‘neath the cleansing flood. I rise to walk in Heav’n’s own light, ABOVE THE WORLD AND SIN...”

Charles P. Jones’ “Come unto Me” (1908) teaches entire sanctification.” It says, “Have you by temptation often conquered been, has a sense of weakness brought distress within? CHRIST WILL SANCTIFY YOU, IF YOU’LL CLAIM HIS BEST; in the Holy Spirit, He will give you rest.”

Fanny Crosby was a Methodist who believed in perfectionist theology. She attended John Street Methodist Church in New York City, where Phoebe Knapp also attended. Phoebe was the daughter of the perfectionist preacher Phoebe Palmer. Fanny and Phoebe Knapp were best friends and they wrote “Blessed Assurance” together. One day in her room at the Savoy Hotel, Phoebe played a tune for Fanny on her personal pipe organ and asked, “What does this tune say?” Fanny replied, “Why, that says blessed assurance, Jesus is mine,” and she wrote the words to the hymn right then and there (“Phoebe Palmer Knapp: Rich, Beautiful, Charitable,” June 2007, Christianity.com).

The hymn “Blessed Assurance” teaches perfect holiness. “PERFECT SUBMISSION, PERFECT DELIGHT, visions of rapture now burst on my sight ... Perfect submission, ALL is at rest, I in my Savior am happy and blest, watching and waiting, looking above, filled with his goodness, lost in his love.”

DIGGING IN THE WALLS

God commanded the prophet Ezekiel to dig in the walls of Israel's temple and observe the evils being done in secret by apostate religious leaders of that day. "Then said he unto me, Son of man, dig now in the wall ... And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw. ..." (Ezek. 8:7-10).

Ezekiel was then instructed to preach against the errors of the leaders and to tell the people the things he had witnessed.

"Therefore prophesy against them, prophesy, O son of man. ... Then I spake unto them of the captivity all the things that the Lord had shewed me" (Ezek. 11:4,25).

The hour in which we live is very similar to that of Ezekiel's day. Many of those who profess to be the people of God are apostate. It was prophesied in the New Testament Scriptures that such would be the case in the closing hours of our age. This will culminate in the brief worldwide rule of an utterly apostate Harlot "church" (2 Tim. 3-4; 1 Tim. 4; 2 Pet. 2-3; Jude; Rev. 17).

As in Ezekiel's day much of the apostasy of our hour is hidden from the view of the average Christian. We intend by God's grace to "dig in the walls" of modern ecumenism and to expose and cry out against the things we find. In this section we also report on secular events which are relevant to Christians. May God give us ears to hear, minds to understand, and hearts to obey. Is the truth of God not worthy of defense?



DEMOCRAT REPRESENTATIVE SAYS

GOD'S WILL "NO CONCERN OF THIS CONGRESS"

(Friday Church News Notes, March 5, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

- The following is excerpted from "Nadler," ToddStarnes.com, Feb. 25, 2021: "Rep. Greg Steube (R-FL) triggered a bunch of God-hating Democrats after he pointed out that God makes people uniquely male or female. Steube said, 'When men or women claim to be able to choose their own sexual identity, they are making a statement that God did not know what he was doing when he created them. ... The gender confusion that exists in our culture today is a clear rejection of God's good design. Whenever a nation's laws no longer reflect the standards of God that nation is in rebellion against him and will inevitably bear the consequences. We are seeing the consequences of rejecting God here in our country today.' That comment drew a fiery response from Rep. Jerry Nadler (D-NY). 'What any religious tradition describes as God's will is no concern of this Congress.' ... May God have mercy on our nation..."

HOMOSEXUAL-AFFIRMING CHURCH BOOTED FROM THE SOUTHERN BAPTIST CONVENTION

(Friday Church News Notes, March 5, 2021, www.wayoflife.org,

fbns@wayoflife.org, 866-295-4143) - Towne View Baptist Church in Kennesaw, Georgia, has been disfellowshipped from the Southern Baptist Convention two years after it began accepting homosexuals as members. In the last issue of Friday Church News Notes, I used Towne View as an example of what is happening in Baptist churches in the South. That the church has been disfellowshipped from the SBC over this issue is irrelevant to the point I was making. Most of the SBC churches aren't as far down the road of apostasy as Towne View, but a *lot* of former SBC churches are that far along, having joined the Cooperative Baptist Fellowship. Two decades ago, CBF coordinator Daniel Vestal said there are congregations that support the CBF who ordain homosexuals and that he does not want anyone to leave over this issue ("CBF 'welcoming but not affirming' of homosexuals," Associated Baptist Press, Oct. 23, 2000). CBF council member Dixie Lee Petrey said, "I don't think we should limit the Spirit of God in the way that it moves. Do we really want to sit here and say God's Spirit cannot call a homosexual to follow God's call?" That is complete apostasy, and there are a great number of Baptist churches in Georgia and across the country that are in that condition. Further, the large majority of the present SBC churches are *terribly* worldly, filled with unregenerate members (a great many of whom



don't even attend one service a week), having no spiritual power. Southern Baptist pastors and evangelists themselves have made this same observation, as we have documented. A long time ago I made the shocking realization that the average fundamental Baptist church is as worldly and lukewarm and powerless as the Southern Baptist church of my childhood. The point I was making last week ("Cobb County, Georgia, A Cast Study in the Priority of Churches over Politics") is that as the churches go, so the politics go, and we need to put the priority where God tells us to put it, which is on the spiritual building up of churches. It is the Lord's House that is the pillar and ground of the truth, not the White House (1 Timothy 3:15).

EQUALITY ACT PROMISES RELIGIOUS PERSECUTION IF PASSED (Friday Church News Notes, March 5, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - God's people should pray for the Lord to have mercy on America in halting the Equality Act. The following is excerpted from "6 Reasons to Oppose the Orwellian 'Equality Act,'" *PJMedia*, Feb. 25, 2021: "On Thursday, the House of Representatives passed H.R. 5, 'The Equality Act.' Three Republicans joined with every single Democrat to support the bill, which now moves to the Senate. The bill will require 60



votes to pass in the Senate, due to the filibuster. ... The bill would amend federal law to prohibit discrimination on the basis of sexual orientation and gender identity, among other things. It would expand the arenas in which non-discrimination law applies and **explicitly gut religious freedom protections**. In true Orwellian fashion, the Democrats have crafted an Equality Act that will promote inequality, enabling the government to privilege LGBT ideology over the Americans who disagree, for religious or other reasons. ... H.R. 5 explicitly erodes the protections of the Religious Freedom Restoration Act of 1993 (RFRA)." The following is excerpted from "The Gay Supremacy Act," *NC Daily Gazette*, Feb. 26, 2021: "The hypocrisy of the left couldn't be more obvious as they attempt to push through a massive bill that would do the very thing they claim they are trying to eliminate--it would undermine the rights of minority groups. H.R.5, dubbed by the left as The Equality Act, should rightfully be renamed the Gay Supremacy Act instead. The purpose of the bill is to make it illegal for minority Christian and conservative groups to hold to their sincere religious beliefs--a guaranteed right in the Constitution--and undermine protections for these groups. The bill argues that homosexuals and other sexually perverse people and their allies are a minority group and are disproportionately discriminated against in the public square. This is simply false. Gays are among the most celebrated group in this perverse society and while most Americans don't self-identify as LGBTQ, support for them has hit record highs. ... On the other hand, Christians, particularly, conservative, Bible-believing

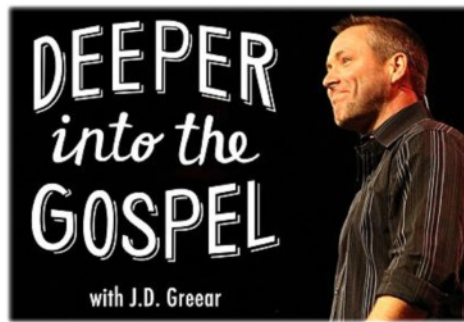
Christians, are clearly in the minority. Conservatives who hold to a biblical worldview are enslaved to 'Cancel Culture' and are unable to voice their opinion on these issues without facing severe repercussions."

RENAMING OF SAN FRANCISCO SCHOOLS PUT ON HOLD (Friday Church News Notes, March 5, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - We reported in October that 44 schools in the San Francisco School District were to be renamed, including those named after the nation's founding fathers. The list includes eight schools named after George Washington, Abraham Lincoln, Paul Revere, and Francis Scott Key (composer of "The Star Spangled Banner"). The name of any person who fails any one of the following criteria was to be removed: "Anyone directly involved in the colonization of people; slave owners or participants in enslavement; perpetrators of genocide or slavery; those who exploit workers/people; those who directly oppressed or abused women, children, queer or transgender people; those connected to any human rights or environmental abuses; those who are known racists and/or white supremacists and/or espoused racist beliefs." Now this nuttiness has been put on hold. On February 21, Board President Gabriela Lopez said that the board had made mistakes in the renaming



process and needs to work on getting schools reopened safely. She said, “I acknowledge and take responsibility that mistakes were made in the renaming process. ... We will not be taking valuable time from our board agendas to further discuss this, as we need to prioritize reopening” (“S.F. School Board,” *San Francisco Chronicle*, Feb. 22, 2021). One of the schools to be renamed is Alamo Elementary because of its alleged connection with the Alamo in Texas, but actually the school is named for the Spanish word for the cottonwood tree. No matter what happens with this business in the long run, this level of insanity is a judgment of God on a wicked nation. “lo, they have rejected the word of the LORD; and what wisdom *is* in them?” (Jeremiah 8:9).

SOUTHERN BAPTIST PRESIDENT SAYS JESUS DIDN'T SAY “TAKE UP MY TEACHINGS OR MY MORAL LAW” (Friday Church News Notes, March 5, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - J.D. Greear, President of the Southern Baptist Convention, tweeted on Feb. 25, “Jesus doesn’t say, ‘Take up my teachings and follow me,’ Or, ‘Take up my moral code.’ He says, ‘Take up my cross.’” This is further heresy from an ignorant man who has no business in the pastorate. Note the following words from Christ Himself: “If ye love me, keep my commandments” (John 14:15). “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him” (John. 14:21). “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and



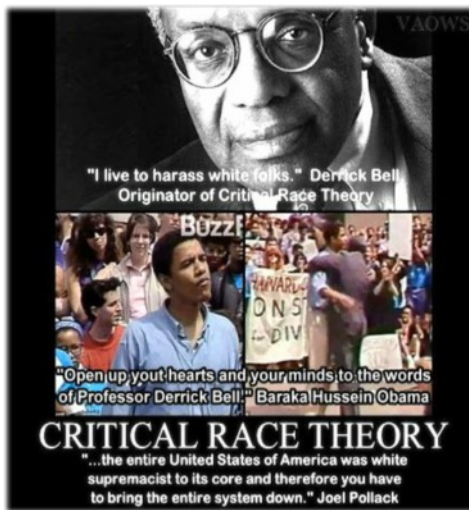
make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me” (John 14:23-24). “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love” (John 15:10). “Ye are my friends, if ye do whatsoever I command you” (John 15:14). “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: and, lo, I am with you alway, *even* unto the end of the world” (Matthew 28:18-20).

THE GLORIES OF THE BIBLE (Friday Church News Notes, March 5, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The Bible is a whole **university**. There is more wisdom in the Bible than all the universities of the world.



It contains the best theology, the best history (and *the* key to understanding history), the best philosophy (Ecclesiastes, Job), the best anthropology, the best natural philosophy, the best social science, the best apologetics, the best prophecy. The Bible is a **paradise**. Longwood Gardens in Pennsylvania is 1077 acres or 1.6 sq. miles. It has indoor and outdoor flowers, ponds, a five acre fountain garden with 1700 fountain jets, an Italian water garden. It has lovely colors, sweet smells, and fascinating wildlife. It is delightful, but the Bible is a *much more* delightful paradise. The Bible is a **treasure mine** filled with silver and gold and jewels. Yea, it is “better than thousands of gold and silver” (Ps. 119:72). The Bible is a **feast** for the mind and soul. Shady Maple in Lancaster County, Pennsylvania, has 200 feet of buffet tables, with cheese bar, soups, all sorts of meats (beef, pork, chicken, salmon), flavored breads, southern style vegetables, breakfast cooked to order, Amish style cakes and pies. But the Bible is a *much greater* feast! It is spiritual milk and honey, bread and meat. God Himself is the greatest treasure, and He is the theme of Scripture. To know Him is the greatest delight; to feed on Him is the greatest feast; the knowledge of Him is the greatest wisdom.

CRITICAL RACE THEORY VS. THE BIBLE (Friday Church News Notes, March 12, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - Critical race theory is a Marxist philosophy and program to tear down all existing biblically-influenced societal, political, and government structures and to replace them with the “new man,” a mythical ideal



society. It is “critical” in that it aims to criticize all existing structures. It is a “race” theory in that it divides men into “races” and claims that certain races, particularly the white “race” and those who are aligned with the white “race,” are *inherently* evil. It is a theory in that it is not a fact. It should be called Critical Race Hypothesis, because a theory at least has some basis in fact, whereas Critical Race Theory has none. A chief tactic is divide and conquer, but it uses any tactic that is effective, including lies, slander, ridicule, theft, threat, repression, terrorism, and murder. It respects no law. It has no love. It takes many forms so as to infiltrate and deceive. It is Black Lives Matter. It is Antifa. It is the 1619 Project. It is leftist college courses. It is historical revisionism in the public schools. It seeks to pit females against males, blacks against whites, mothers against fathers, children against parents, teachers against parents, singles against married, Democrats against Republicans, young against old. It seeks to legalize and empower unrighteousness and moral filthiness. It hates the Bible. It seeks to destroy the traditional family, the New Testament church, home schooling and private education, the Bill of

Rights, personal liberty, a stable government of law and order, Republicanism, capitalism, economic stability. Anything that corrupts, harms, or destroys these things is considered good, because that is the immediate goal. It is arrogant and domineering. Critical Race Theory is being taught in Southern Baptist seminaries (“Former ERLC Scholar Says,” *Capstone Report*, March 13, 2020). Yet Critical Race Theory is contrary to the Bible’s teaching and therefore must be rejected by every Bible believer. The Bible is not a theory; it is the infallible Word of God. Following are some of the biblical truths that contradict Critical Race Theory: All men have one father, Adam; there is only one “race” of men (Acts 17:26). All men are equally sinners before God; none are righteous; none are superior (Romans 3:10-18, 23). God made man male and female (Genesis 1:27). It is an unchangeable biological fact. Homosexuality is a perversion of God’s plan and is destructive to individuals and society (Romans 1:26-28). Men are to respect laws and obey authority (1 Peter 2:13-17). God forbids dishonor of parents, murder, adultery, stealing, lying, and covetousness (Exodus 20:1-17). Men are to love God and love other men as neighbors (Matthew 22:37-40).

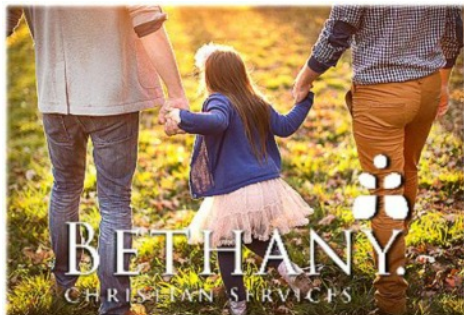
MAINSTREAM MEDIA’S MONEY MOTIVE (Friday Church News Notes, March 12, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from “Media and Politics in the Age of Trump,” *Origins: Current Events in Historical Perspective*, Nov. 2016, Ohio State University and Miami University: “[T]he news organizations covering Trump,



particularly television news, are reaping incredible amounts of money from their election coverage. Cable news organizations are expected to make a record-breaking \$2.5 billion this election season. ... The news media’s obsession with Trump is symptomatic of a highly commercialized system. Profit-seeking is in the media’s very DNA and the always-controversial Trump is money in the bank for ratings-driven news media. ... Known as the ‘Big Six,’ these media conglomerates control 90% of the news media in the United States: Comcast Corporation, Walt Disney Company, Time Warner, 21st Century Fox, CBS Corporation, and Viacom. ... Profit-driven media in the United States began on a wide scale in the mid-19th century when technological changes and a growing readership produced the ‘penny press.’ As these cheap, mass-circulation newspapers commercialized and began to rely heavily on advertising revenue, sensationalistic reporting became more pronounced. What came to be called ‘yellow journalism’ in the late 19th century featured salaciousness, dishonest reporting, and sensationalism as a way to sell papers. ... Commercial radio developed in the 1920s ... American radio was quickly

subsumed by the oligopoly of large networks. By the mid-1940s, the broadcast industry was dominated by four networks: the National Broadcasting Company (NBC), the Columbia Broadcasting System (CBS), the Mutual Broadcasting System (MBS), and the American Broadcasting Company (ABC) ... Most broadcasters viewed their primary role as selling airtime to advertisers who developed programs and promoted their products. ... Shows like soap operas, the term given to 1940s radio serials due to their frequent soap company sponsorship, gave sponsors free rein to air numerous commercials and even to influence actual programming.” The Bible says, “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Timothy 6:10).

LARGEST CHRISTIAN ADOPTION AGENCY IN AMERICA TO SUPPORT LGBT PARENTS (Friday Church News Notes, March 12, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - Bethany Christian Services, the largest Christian adoption agency in America, has announced that it will now place children with same-sex parents. Four years ago, Bethany’s home state of Michigan demanded that the agency place children with



LGBT parents for foster care and adoption. This was the result of a series of lawsuits filed in 2017 by the American Civil Liberties Union (ACLU) to force “faith-based agencies” to serve LGBT families. Bethany decided to submit to the government rather than to God’s Word. Now the agency has expanded the decision to all 35 states in which it operates. President Chris Pulasky told employees that “Bethany remains steadfast in its Christian faith” (“Bethany Christian,” *Christianity Today*, Mar. 1, 2021). But that is impossible. In Romans 1:26-28, the Christian faith labels homosexuality an abomination before God, and in 1 Corinthians 6:9-11, labels it a sin that must be repented of for salvation. When given a choice as to whether to obey man’s law or God’s, Christ’s apostles “answered and said, We ought to obey God rather than man” (Acts 5:29). That is true faithfulness to “the Christian faith.”

BEWARE OF VILE IMAGINATIONS (Friday Church News Notes, March 12, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - In Romans chapter 1, the apostle Paul describes the spiritual and moral downfall of the human race. It began with the rejection of God and centers on the wicked imaginations of the heart. “Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Ro. 1:21). The result was idolatry and moral perversion (Ro. 1:23-28). The downward path centers on “vile affections” and “a reprobate mind” (Ro. 1:26, 28). These are the product of allowing the mind to dwell upon



filthy and wicked things. When a person allows his mind to dwell upon evil, allows himself to entertain and pursue evil in the imagination, he opens the door to every evil thing. FBI profiler Robert Kessler, who has studied many serial killers, says, “My research convinced me that the key was not the early trauma but the development of perverse thought patterns. These men were motivated to murder by their fantasies. ‘It is a development,’ one killer reported, ‘Getting tired of a certain level of fantasy and then going even further and even more bizarre.’ ... All the murderers that we interviewed had compelling fantasies; they murdered to make happen in the real world what they had seen over and over again in their minds since childhood and adolescence. As adolescents, instead of developing normal peer-related interests and activities, where they couldn’t completely control what went on, the murderers retreated into sexually violent fantasies, where they could, in effect, control their world” (Kessler, *Whoever Fights Monsters*, p. 110). **This is a very loud warning in the internet age and the video game age, when every type of vile imagination is available at the click of a mouse or the swipe of a finger.** We cannot control what comes into the mind, but we can control what we willfully put into our minds, and we can control what we allow the mind to dwell

upon. It has been said, “You cannot keep a bird from lighting on your head, but you can keep him from building a nest there.” It is far better to be too careful than not careful enough.

CHURCHES IN EUROPE UNDER ISLAM (Friday Church News Notes, March 12, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)



- The following is excerpted from “Churches in Europe,” *PJMedia*, Mar. 2, 2021: “A few days after Muslim migrants firebombed an 800-year-old Swedish church twice over the course of four days—once on Jan. 20, 2021, and another on Jan. 24—a Feb 4 report came out saying that 829 ‘hate crimes’ against churches in Sweden have been reported between just 2012-2018, or about 138 attacks on average every year. Thus the churches of Sweden join those of other Western European nations that have taken in sizable Muslim migrants. In France, for example, two churches are vandalized every day. According to a 2019 *PI-News* report, 1,063 attacks on Christian churches or symbols (crucifixes, icons, statues) were registered in France in 2018. This represents a 17 percent increase compared to the previous year (2017) when 878 attacks were registered—meaning such attacks are only going from bad to worse. ... Similar reports are coming from Germany. After

reporting how four separate churches were vandalized and/or torched over the course of four weeks in 2019, *PI-News*, a German news site, explained: ‘In this country, there is a creeping war against everything that symbolizes Christianity: attacks on summit crosses, on holy figures on the way, on churches and recently also on cemeteries.’ Although mainstream media regularly claim that the vandals—who are seldom caught to verify their identities—are ‘mentally ill’ or part of ‘right-wing extremist’ groups, as the recent Swedish report states, *PI-News* offers a hint: ‘Crosses are broken, altars smashed, Bibles lit, baptismal fonts overturned, and the church doors smeared with Islamic expressions like ‘Allahu Akbar.’”

WHAT WILL NOT BE IN HELL (Friday Church News Notes, March 12, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

- The following are a few of the things that will not be in hell: God, the Bible, hymns, fellowship with friends and loved ones, light, answered prayer, love, kindness, grace, mercy, comfort, leisurely walks, children’s laughter, sunsets, gentle breezes, streams and rivers, trees, grass, flowers, sweet smells, an ocean beach, television, movies, internet, social media, music, sports, games, news, water, rest, alcohol, drugs, pain killers, puppies, money, entertainment, freedom, choice, pity, kind words, smiles, respite, the preaching of the gospel, a way out, hope.

MARVEL COMICS OCCULT GARBAGE DEVoured BY CHURCH KIDS (Friday Church News Notes, March 5, 2021, www.wayoflife.org,

fbns@wayoflife.org, 866-295-4143)

- This week I was informed of the following Facebook post: “I keep seeing ads for the Marvel series *WandaVision* and have heard about a bunch of young people who are watching it. These stories are based on demonic material that is not suitable for Christian kids. It is straight up demonic/witchcraft material. If, as a Christian, you can be entertained by demonism and witchcraft, you really need to do some self-examination.” When I inquired further about this, the author (an Independent Baptist) replied, “Yes, definitely a lot of church kids watching that and all of that Marvel comic stuff.” This is a reference to occult comics, books, and videos produced by Marvel Comics. A fictional book called *Darkhold*, also known as *The Book of Sins*, is the focus of a Marvel Comic book series, the Marvel television series *Agents of S.H.I.E.L.D.* and *Runways*, and the live-action miniseries *WandaVision* (2021). The author of *Darkhold* is supposed to be Chthon, “a demonic Elder God who was Earth’s first practitioner of black magic.” Pages of *Darkhold* are said to be scattered across the earth and can summon massive dark powers. *Darkhold* mythology is filled with wizards, sorcerers, incantations, spell casting, curses, demons, vampires, werewolves, zombies, necromancy, super powers, magic healing, astral



projection, teleporting, dimension travel, “high evolution,” deceit, theft, torture, murder, not to speak of nakedness. One character even sacrifices her soul to Chthon. Another popular Marvel Comic occult character is *Scarlet Witch*. Appearing in Marvel comics since 1964, her superhuman traits are a product of magic and scientific experimentation. She is a member of the Avengers superhero team. By magic, she impregnated herself and bore twin sons, Wiccan and Speed. Between 2015 and 2017, Scarlet Witch was featured in her own comic series. She also appears in Marvel animated films, television series, arcade and video games, including *Captain America*. She is the main character in *WandaVision* and is scheduled to appear in the forthcoming *Doctor Strange in the Multiverse of Madness* (2022). **There is nothing innocent about this. Church youth who are involved with the occult and do not repent in sincere and open repentance should be put under discipline. Their salvation should be deeply questioned.** “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (1 John 2:4). It is impossible to imagine the apostle Paul ignoring such a gross spiritual wickedness in the house of God. Where are the pastors? Where are the teachers? Where are the parents? Where are the grandparents? A friend commented on this as follows: “Most IFB pastors don’t even know this stuff is going on or are watching it themselves.” Why should an institution countenancing such things have the audacity to call itself a New Testament church? What good is it to be a “King James” church, so called, when we grossly ignore the King James Bible? Do they really only care

about some warm bodies filling the pews and some tithes in the offering plate? Are they *that* apostate? Here are just three passages of the KJV that speak directly to this issue: **Deuteronomy 18:10-12**--“There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.” **Ephesians 5:11-15**--“And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov’d are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise.” **2 Corinthians 6:14-18**--“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father

unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

168 YEARS OF FEMALE ORDINATION (Friday Church News Notes, March 19, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143)

- In 1853, the United Church of Christ became the first U.S. denomination to ordain a woman for congregational leadership. Antoinette Brown Blackwell, a prominent suffragette, was ordained pastor of the Congregational Church in South Butler, New York. A “Rev.” Luther Lee preached the ordination message from Galatians 3:28--“there is neither male nor female ... in Christ Jesus” (“Women’s History Month,” *The Christian Post*, Mar. 7, 2021). He conveniently overlooked God’s clear commandment in 1 Timothy 2:12. In 1875, Pauline Martindale was ordained an elder in the Methodist Protestant Church. In 1888, the Disciples of Christ ordained Clara Babcock as a pastor. In 1889, Ella Niswonger was the first woman ordained by the United Brethren Church. The Assemblies of God ordained women from its inception in 1914, and in 2018 elected Donna Barrett as its first female general secretary. In 1956, the Presbyterian Church USA ordained its first female “clergyperson,” Margaret Towner. The United Methodist Church, which was formed in 1968, granted “full clergy rights” for women from its



Antoinette Brown Blackwell

inception. In 1970, the newly formed Association of Evangelical Lutheran Churches voted to allow female ordination. In 1976, the Episcopal Church approved the ordination of women. Two years earlier, the Church of the Advocate in Philadelphia, an Episcopal church, had ordained 11 women in defiance of denominational law. Charles Willie, who preached at the service, declared that “it is a Christian duty to disobey unjust laws” (“11 Women Ordained,” *New York Times*, July 30, 1974). He was wrong. It is a Christian duty “to obey God rather than men” (Acts 5:29), but God stands against female ordination. The apostle Paul stated, “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Timothy 2:12). Female ordination is end-time apostasy.

SNAPCHAT A TRANSGENDER PROPAGANDA MACHINE

(Friday Church News Notes, March 19, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from “Snapchat,” *Conservative Review*, Feb. 27, 2021: “The number of transgender Gen Zers is about 10 times higher than that of their parents in Generation X. In a tweet Wednesday, *The Daily Wire’s* Matt

Walsh pointed out that the uptick in gender-dysphoric children is not a ‘natural or organic development.’ It is the result of popular culture and our corrupt school system ‘actively recruit[ing] children into the LGBT ranks.’ Walsh is absolutely right, and Snapchat is the transgender lobby’s greatest ally for indoctrinating and recruiting young people. A 2020 study found Snapchat is the most popular social media among U.S. teens (TikTok is a close second). Snapchat’s content is short-lived and always disappearing, so parents have no way of keeping tabs on what their kids are seeing. It tends to fly under the radar because older conservatives give more attention to Twitter and Facebook, but because Snapchat is dominated by young people, it is arguably the most influential and dangerous app. ... LGBT content is very prevalent on Snapchat, and transgender content is specially common. .. One of the biggest promoters of transgenderism is the Snapchat series ‘My Extraordinary Family.’ The latest episode is titled ‘Twin Sisters Become Twin Brothers.’ ... Other episodes include, ‘Parents Won’t Gender Their Kids’ and ‘I Helped My Dad Transition Into A Woman.’ ... Degrading and undermining masculinity is a common theme on Snapchat. ‘Drag My Dad’ is an MTV Snapchat series featuring ‘Bob the drag queen,’ who ‘is bringing families together by taking your typical macho, goofy dad and transforming him into the ultimate drag fantasy.’ ... GENDER TRANSITIONING IS A GROWING MULTIBILLION-DOLLAR INDUSTRY AND THE RADICAL LEFT AND THEIR CORPORATE LOBBYISTS WANT TO CONTINUE CAPITALIZING ON IT. Just like other Big Tech giants

have decided to partner with the corporate media and Democratic Party, so has Snapchat.” “For the love of money is the root of all evil” (1 Timothy 6:10).

WHEATON REMOVES PLAQUE HONORING MURDERED MISSIONARIES BECAUSE OF THE WORD “SAVAGE”

(Friday Church News Notes, March 26, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - In the latest example of “evangelicals” who are following vain secular thinking instead of God’s Word, Wheaton College has removed a plaque commemorating the 1956 martyrdom of five of its graduates because the word “savage” is now considered offensive (“Wheaton College scrubs ‘savage,’ *The Spectator*, Mar. 17, 2021). The plaque, which was presented in 1957 by the student body class of 1949, stated, “Go and Preach the Gospel ... For the Love of Christ Constraining. Dedicated to the glory of God and in loving memory of Edward McCully, President of the class of 1949, and James Elliot, likewise an outstanding athlete and leader. Because of the Great Commission, Ed and Jim, together with Nathanael Saint, Roger Youderian, and Peter Fleming, went to the mission field. Willing for ‘anything--anywhere regardless of cost,’ they chose the jungles of Ecuador inhabited by the Auca



THE ORCHID THAT CAPTURES WORKERS

(Friday Church News Notes, March 19, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is from creationmoments.com, January 5, 2021: “The relatively rare bucket orchid, *Coryanthes*, behaves almost like an animal at pollination time. This remarkable ability is essential to its survival. *Coryanthes* has a steep-sided flower. Two glands extend over the center of the ‘bucket’ and secrete a clear fluid into the flower after it opens. Just above the pool of fluid inside the bucket, a tunnel opens to the outside of the bucket. At the end of the tunnel are the flower’s pollen and stigma. When it opens, the flower sends out a strong, sweet odor that can attract male bees from over five miles away. The male bees collect a waxy material on the flower’s surface that they later use in mating rituals. As the number of bees collecting this substance off the flower’s surface increases, so does the likelihood that in the excitement one of them will fall into the pool below. When this happens, the sticky fluid makes it impossible for the bee to make its out of the ‘top’ of the bucket-shaped flower. However, the



Coryanthes holding orchid bee

tunnel provides an easy exit. But as the bee nears the tunnel’s end, the flower drops down a projection from the tunnel’s ceiling, holding the bee for about ten minutes before freeing him. While the bee is held, the flower glues two packets of pollen to the bee. If it should happen that the bee already has pollen packets, this activity delivers the pollen to the stigma, and pollination is complete. The *Coryanthes* orchid not only shows us the Creator, but it shows us how unlimited His creativity and imagination are.”

Indians. For generations all strangers were killed by these savage Indians. After many days of patient preparation and devout prayer, the missionaries made the first friendly contact known to history with the Aucas. On January 8, 1956, the five missionaries were brutally slain--martyrs for the love of God.” The new “woke” Wheaton College is far too worldly wise to use the term “savage” to describe lying murderers of peaceful missionaries, even though it is a perfectly apt description by even the most modern dictionary definition. It means “lacking the restraints normal to civilized human beings, fierce, ferocious, wild, uncultivated, malicious” (Merriam-Webster). Wheaton president Philip Ryken says, “Recently, students, faculty, and staff have expressed concern about language on the plaque that is now recognized as offensive.

Specifically, the word ‘savage’ is regarded as pejorative and has been used historically to dehumanize and mistreat indigenous peoples around the world.” But the missionaries were not dehumanizing or mistreating the Aucas; they loved them sacrificially and tried to warn them of eternal judgment and preach the good news of Jesus Christ to them. As for the Aucas of that day, the Bible itself uses terms such as “haters of God, spiteful, proud, boasters, inventors of evil things ... without understanding, covenantbreakers, without natural affection, implacable, unmerciful ... with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: Destruction and misery are in their ways ... There is no fear of God before their eyes ... children of

disobedience ... children of wrath ... having no hope, and without God in the world” (Romans 1:29-31; 3:13, 14, 15, 16, 18; Ephesians 2:2, 3, 12). The good news is that the college has appointed a “task force to review the wording of the plaque and make a specific recommendation by May 1 for its careful rewording and replacement.” It will be interesting to see what they come up with to describe murdering savages inoffensively.

AMAZON’S WAR ON GOD

(Friday Church News Notes, March 26, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The Bible prophesies that in the end time the whole earth will rebel against God’s laws in an unprecedented manner, particularly the rulers. “Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us” (Psalm 2:1-3). We see the fulfillment of this everywhere, which is evidence of the nearness of Christ’s return. The “kings” today include the captains of transnational mega-corporations, which have wealth and power unknown to previous generations, and they are indeed taking counsel together against the LORD and His Christ and His laws. One of the most fundamental of God’s laws is stated in the very first chapter of Holy Scripture: “So God created man in his *own* image, in the image of God created he him; male and female created he them” (Genesis 1:27). The LGBT agenda, which is universally supported by global corporations and the most powerful of the social media entities, is a direct and brazen affront to God’s law. The rebellion now extends to censorship of voices against their agenda. For example, this year Amazon banned Ryan Anderson’s *When Harry Became Sally: Responding to the Transgender Moment* and banned ads for Abigail Shrier’s *Irreversible Damage: The Transgender Craze Seducing Our Daughters*. There is little to nothing that God’s people can do about these things politically and judicially, but we are not powerless by any means. Prayer can hinder the



mystery of iniquity, which is the spirit behind the lawlessness and anarchy, because God is currently in the business of hindering it, and He answers prayer. “For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way” (2 Thessalonians 2:7). A few verses later, Paul asks the churches to pray “that we may be delivered from unreasonable and wicked men” (2 Thessalonians 3:2), and he would not model such a prayer if God were not interested in answering it. We would beseech God’s redeemed people to pray daily against the devil’s antichrist agenda. Eventually, God will allow the mystery of iniquity to prevail briefly, but that will not occur until after the Rapture. As for what God thinks of the mega-corporations’ war on His laws, we are not left to wonder. “He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure” (Psalm 2:4-5). This refers to the day of the Lord which is always “at hand.”

ISRAELI SCIENTISTS GROW MOUSE EMBRYOS IN ARTIFICIAL WOMBS

(Friday Church News Notes, March 26, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from “In breakthrough, Israelis grow mouse embryos,” *The Times of Israel*, Mar. 17, 2021: “Israeli scientists have grown 250-cell embryos into mouse fetuses with fully formed organs using artificial wombs, in a development they say could pave the way for gestating humans outside the womb. ‘We have grown hundreds of mice in this way, in a method that has taken seven years to develop, and I’m



still captivated every time I see it,’ stem cell biologist Prof. Jacob Hanna of the Weizmann Institute of Science told *The Times of Israel*. ‘This could be relevant to other mammals including humans, though we acknowledge that there are ethical issues related to growing humans outside the body,’ he said. Hanna said that his research will advance understanding of organ formation in mammals--and could facilitate medical advances--as it allows unprecedented views of the process unfolding, unconstrained by the need to image the inside of the uterus. ... ‘We took mouse embryos from the mother at day five of development, when they are just of 250 cells, and had them in the incubator from day five until day 11, by which point they had grown all their organs. By day 11 they make their own blood and have a beating heart, a fully developed brain.’ ... The fetuses were healthy but died at 11 days, as this is currently the longest they can develop in the artificial womb and they can’t be transplanted back into a mice uterus. But Hanna hopes to develop his technology to take mice to full term.”

CHIEF RABBI SAYS PASSOVER REQUIRED FOR 2021

(Friday Church News Notes, March 26, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is excerpted from “Chief Rabbi of Jerusalem,”



Israel365News, Mar. 18, 2021: "During a virtual conference on Wednesday, Rabbi Aryeh Stern, the chief rabbi of Jerusalem, ruled that the Korban Pesach (Passover sacrifice) is incumbent upon the Jewish people today. ... 'The Passover sacrifice is similar to the feast offerings in that it is offered for all of Israel at one set time.' ... The rabbi concluded that in his opinion, it is possible for us today to perform the Passover sacrifice even before the construction of the Temple. This is based on the principle that the normal rules that prohibit the Kohanim (priests) and public from performing Temple rituals while in a state of ritual impurity are not applicable regarding the need to bring a sacrifice for the sake of the public. In this case, when a Temple does not exist, an altar of undressed stones is

sufficient. ... Rabbi Aryeh Lipo, the secretary of the Sanhedrin, agreed with the conclusion of Rabbi Stern, adding that it is entirely correct according to Halacha to renew the Temple service immediately. ... Rabbi Hillel Weiss, the former spokesman for the Sanhedrin told *Israel365 News*. 'The only thing preventing the Jewish People from performing the Passover sacrifice is the Israeli government. If the government decides to allow it, we must be ready to go up and begin the service.'"

CANADA PASTOR RELEASED FROM JAIL (Friday Church News Notes, March 26, 2021, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - On March 22, James Coates, Pastor of GraceLife Church of Edmonton, Alberta, was released from jail without conditions after 35 days of incarceration. The judge fined him \$1500 and reduced it to time served. Pastor Coates was arrested on February 16 for conducting church services contrary to Covid-19 restrictions (i.e, exceeding 15% fire code capacity). Coates told the judge, "I am not a



political revolutionary, I am simply here in obedience with Jesus Christ, it is this obedience that put me at odds with the law." Coates believes the entire church body must congregate together, which it has continued to do during his incarceration. One report noted that "other churches also violated health guidelines after Pastor Coates's arrest without similar applications of the law against them" (*The Gospel Coalition Canadian Edition*, Mar. 23, 2021). On February 26, John MacArthur and the elders of Grace Community Church in California, issued a statement supporting Coates, who is a graduate of MacArthur's Masters Seminary. On March 18, Mrs. Erin Coates appeared on Tucker Carlson's program on *Fox News* and shared the gospel with the viewers.

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