

O Timothy

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

A Monthly Newsletter for Spiritual Protection and Edification

Volume 42 - Issue 6 - June 2025



"Few things are more dangerous doctrinally, philosophically, and spiritually to a Bible-believing church than contemporary Christian music and contemporary worship music. It is at the heart of the blending and merging that is creating the end-time, one-world 'church' which will come into full bloom in the day of the Lord." Page 9.

Digging in the Walls: A month's worth of news items, republished from Friday Church News Notes. **Page 18.**



THE CHURCH OF THE GREEN LIGHT - THE OLD HIGHLAND PARK BAPTIST CHURCH

By David Cloud

In a day when the evangelistic, global church planting zeal is dying in a large number of fundamentalist and fundamental Baptist churches, the old Highland Park Baptist Church of Chattanooga, Tennessee, is a good challenge.

The following is excerpted from [*The History and Heritage of Fundamentalism and Fundamental Baptists*](#), www.wayoflife.org.



Above all, in those days [1960s, 1970s, 1980s] there was a godly vision to be caught at Highland Park Baptist Church. It was a place where multitudes of lives were changed to the glory of Christ, and great masses of people heard the gospel and hundreds of Bible-believing churches were planted as a result of what was "caught" at Highland Park Baptist Church in those days.



Roberson "was determined to make Highland Park Baptist Church a hub of evangelistic activity that would reach into the tri-state metropolitan area."

The theme was "The Church of the Green Light." It was based on the GO of Mark 16:15, "Go ye into all the world

and preach the gospel to every creature...” A large replica of a traffic signal with the green “go” sign lit was placed near the church. This sign was printed on the church stationary.

Roberson tried to put a zeal for evangelism into every church member. Every Tennessee Temple student was busy in evangelism.

It was a soul-seeking atmosphere, which is right and godly. Wherever they went, Highland Park people and Tennessee Temple students would hand people a tract and try to talk to them about Jesus.

Highland Park preached the gospel to its own “Jerusalem and Samaria” by every means possible: by its well-organized door-to-door visitation program, by its Sunday School ministry, by its bus ministry, by Vacation Bible Schools, by Bible clubs, by street preaching and tract distribution, by extended Gospel meetings, by jail ministries, by nursing home ministries, by radio, by its own gospel paper, by its youth camp, by its rescue mission, by its far-flung chapels.

Roberson preached the gospel and gave a call for sinners to be saved in every message. He told about a meeting in a church where he preached the gospel every night and many were saved. When the host pastor expressed surprise at the results, Roberson asked him how often he preached

on the new birth. The pastor said, “I make it my business to preach on that theme at least once a year.” Roberson said, “I quickly told him that I try to bring this theme before people in every sermon” (Roberson, “The New Birth”).

This is a good example and it was followed by a great many preachers who were influenced by Highland Park in those days.

Bruce Lackey, for example, pastored one of the Highland Park chapels and though he was largely an expository preacher who went through books of the Bible, he always got in the gospel and challenged the unsaved to be born again, even in the mid-week service.

Lackey exemplified the evangelistic atmosphere of Highland Park in those days. My wife, Linda, told me of how he led a man to Christ in the hospital. She was working as a nurse in the intensive care unit at Erlanger Hospital in Chattanooga when a man was brought in with a serious gunshot wound. He had been shot in the head while trying to break into a house, and after his operation he was admitted to ICU. Though coherent, he was paralyzed on one side. After Linda witnessed to him for a few days, he told her that he wanted get saved and that he wanted to talk to a preacher. She called Dr. Lackey, and he took time from his busy schedule to drive over the next day and lead the man to Christ. She said that Dr. Lackey contacted her later and thanked her for calling him.

Roberson was motivated to see souls saved. He was burdened for the salvation of souls to the end of his life. When he was in his 90s, he said, “I am burdened for souls. I want to hear Him say, ‘Well done, thou good and faithful servant.’ I want God to be pleased with my life and receive commendation at the judgment seat of Jesus Christ” (Wigton, p. 354).

This is a splendid example for every pastor and preacher and every child of God.

In the 1940s or 1950s, Roberson brought in Louis Entzminger for a Sunday School training campaign and adopted his program of making Sunday School the focus of evangelism, as it had been for J. Frank Norris.

Roberson started one of the first regular evangelistic bus ministries.

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We must hasten to warn that Highland Park's evangelistic zeal was corrupted by the Quick Prayerism program, as we will discuss further on.

The other major emphasis was **world missionary work**. Lee Roberson took Christ's Great Commission to preach the gospel to the ends of the earth very seriously.

Missionary work was one of the things that brought Highland Park into conflict with the Southern Baptist Convention. Dr. Roberson wanted to train missionaries himself rather than send them to Southern Baptist schools, and he wanted to send out and support missionaries directly instead of through the SBC Cooperative Program. He founded Tennessee Temple for the training, and he founded Highland Park's World Wide Faith Missions for the supporting. When the Southern Baptist Convention, in the form of the Hamilton County Baptist Association, complained and actually criticized Highland Park publicly, the Convention and the church went their separate ways.

Roberson also helped found **Baptist International Missions Inc. (BIMI)** in 1960 to channel support to, and provide other services for, missionaries. By the end of Dr. Roberson's life (d. 2007), there were about 1,000 BIMI missionaries in 90 countries, with support coming from 8,500 churches. The focus was always on church planting. Through the years, more than 500 BIMI missionaries were Tennessee Temple graduates (Wigton, p 250).

Roberson said: "In my first year at the Highland Park Baptist Church, we had one missionary. The blessings of God came down upon us, and many were saved. As we kept on preaching the Gospel at home, we were driven to a deeper concern for the rest of the world. So we began putting on missionaries with support of them through the regular offerings of the church and by special offerings on Sunday evening and Wednesday evening. We saw scores of our young people volunteer for missionary work. During my fortieth year at Highland Park [1982], we were giving support to 565 missionaries in all parts of the world. Fifty percent of the church's offerings went to home and foreign missions. Every need of the church was met, and every building was paid for. At home we were seeing the salvation of hundreds. People were happy and the blessings of God were upon us. Obey God! Don't question. Don't procrastinate! Don't quibble! Obey God! Obedience brings manifold blessings."

In the 1970s, **the Highland Park missionary conferences** were glorious and powerful. There would be 75-100 missionaries in attendance, setting up displays, speaking, showing slide presentations, answering questions, mingling with the members and students. They stayed in the homes of church members. Three missionaries spoke each morning and two each evening. The auditorium was decorated with flags and artifacts of foreign nations. The music was geared toward the missionary theme. "There would be grass huts, mud huts, and mission field scenes all over campus. One year an African village with thatched-roof cottages was built to represent the Congo. ... Missionary booths were everywhere, with missionaries handing out free curios from their various countries. Every building on campus was decorated to represent a different nation" (Wigton, p. 161). The missionaries represented about 30 mission boards. Each year, the boards would be chosen from a list of some 80 boards that were supported by the church. There were no "independent" missionaries who were directly out of churches and not members of mission boards. My wife and I were supported by Highland Park during our first two years of missionary work, but we were dropped as soon as we left the board to become "independent." We would hasten to add that many of the mission boards at Highland Park's conferences were New Evangelical. Dr. Roberson wasn't careful enough about such things.

The effect of Highland Park's missionary conferences was electrifying. Hundreds of men and women surrendered to the call of God and preached the gospel throughout the earth. It was estimated that 30 to 35 percent of Temple graduates went into missionary work (Wigton, p. 211).

To focus on evangelism and world missions is a biblical and very important thing. Christ has commanded it. The Trinitarian God is zealous for this. The Father sent the Son to be the Saviour of the world (1 Jo. 4:14). The Spirit of God came from heaven at Pentecost, sent by the Father and the Son, to testify of Christ and to empower God's program of world evangelism (Joh. 15:26-27; Acts 1:8).

Every church should be zealous for getting the gospel to *every creature* in obedience to Christ's command (Mr. 16:15). That requires participation by every child of God ("every hand on deck"), as every child of God is appointed by God to be an ambassador of Christ (2 Co. 5:20). Effectual evangelistic/missionary work requires leadership; it requires planning and organization; it requires promotion in the sense of challenge and

exhortation. “No position can be maintained without a campaign.”

Highland Park had all of this, and all of this is good.

Quick Prayerism

The fly in the ointment was that Highland Park Baptist was 100% into Quick Prayerism and the numbers racket and the puffed up church membership statistics, and this was the program that was copied by most of the graduates.

That is what I was taught by Bill Long in evangelism class. That is what I was taught in the bus ministry.

Quick Prayerism is an evangelistic methodology that is quick to get people to pray a sinner’s prayer after a shallow gospel presentation and usually without any hint of the necessity of repentance. It is quick to pronounce those people saved and give them “assurance” and to try to baptize them even if they *barely show any interest in Jesus Christ* and even if they give no biblical evidence of having been born again. Quick Prayerism emphasizes “going to heaven when you die.” (“Do you want to go to heaven when you die? Then pray this prayer.”) Quick Prayerism typically incorporates psychological salesmanship manipulation. In Quick Prayerism, a “sinner’s prayer” replaces Holy Spirit conviction and miraculous regeneration. Quick Prayerism is characterized by soul winning reports that are grossly exaggerated, since the number of real conversions (as evidenced by changed lives) are minute compared to the overall statistics.

We realize that not everyone who professes Christ will “pan out.” There will be false professions in any ministry, but Quick Prayerism is characterized by the fact that the majority--yea, usually *the vast majority*--of its professions are empty. A pastor friend wrote, “Several years ago I asked one of the ‘soul winners’ from a church in Bridgeport, Michigan, how many out of 100 professions get baptized. The reply was ten. I asked of those ten how many stick. The answer was one. I just could not in good conscience buy into that type of thinking.”

And we are not talking about any sort of sinless perfection on the part of converts. We know that believers grow at different rates and exhibit different levels of discipleship

and bring forth different levels of fruit. What we are warning about is a program that counts people as saved when there is *zero* evidence thereof, *zero* change, *zero* discipleship, *zero* growth, *zero* fruit. Zero!

It was claimed there were 63,000 baptisms at Highland Park during Dr. Lee Roberson’s 40-year pastorate (Wigton, p. 158). (The number of professions was vastly larger.) It was claimed that 28,000 children “made decisions for Jesus Christ” at Camp Joy (Wigton, p. 217). 28,000!

A great many of Highland Park’s professions and baptisms were through the bus ministry. M.J. Parker was the first bus director. He was followed from 1976 to 1980 by Clarence Sexton.

The church operated 45 bus routes that ran as far as 90 miles from Chattanooga! A joke in those days was, “Did you know that one of Highland Park’s buses crashed into one of Jack Hyles’ buses this week? Yeah, the accident was in Kentucky!”

A bus ministry itself is fine. It is a tool that can be used to bring people to church and get them under the sound of the gospel. If used properly, it can have good fruit and can build up the church. The keys to a biblically effective bus ministry include the following: First, to *focus on families*, not just children, to focus on reaching into the homes and winning parents to Christ. Second, to be very careful in dealing with souls about salvation, to make sure that they fully understand the gospel, to be patient and wise, to aim for genuine conversions, not mere professions of faith, to look for clear evidence of salvation, regardless of how long it takes. Third, to focus on the serious discipleship of those who come to Christ. This requires spending a lot of time with them. Children and youth who profess Christ can be “adopted” by church members for discipleship and spiritual protection. The church needs to find a way to have those who profess Christ in every service and every discipling opportunity, not just Sunday morning.

But the way the bus ministry was operated at Highland Park and many other fundamental Baptist churches in that day was more like a three-ring circus. The focus was a quick, shallow gospel presentation, getting people to pray a sinner’s prayer and counting these as salvations, giving assurance to people who showed no evidence that they were born again. When I worked in the bus ministry, there

was no serious discipleship of those who prayed the prayers.

Under Sexton, the ridership on the buses averaged over 2,000 each Sunday. Sexton started a afternoon Sunday School “during which thousands of people placed their faith in Christ” (“About Clarence Sexton,” ClarenceSexton.com). Thousands! In four years! In that Sunday afternoon program alone!

There were *some* genuine conversions at Highland Park in those days, and there are people serving the Lord today

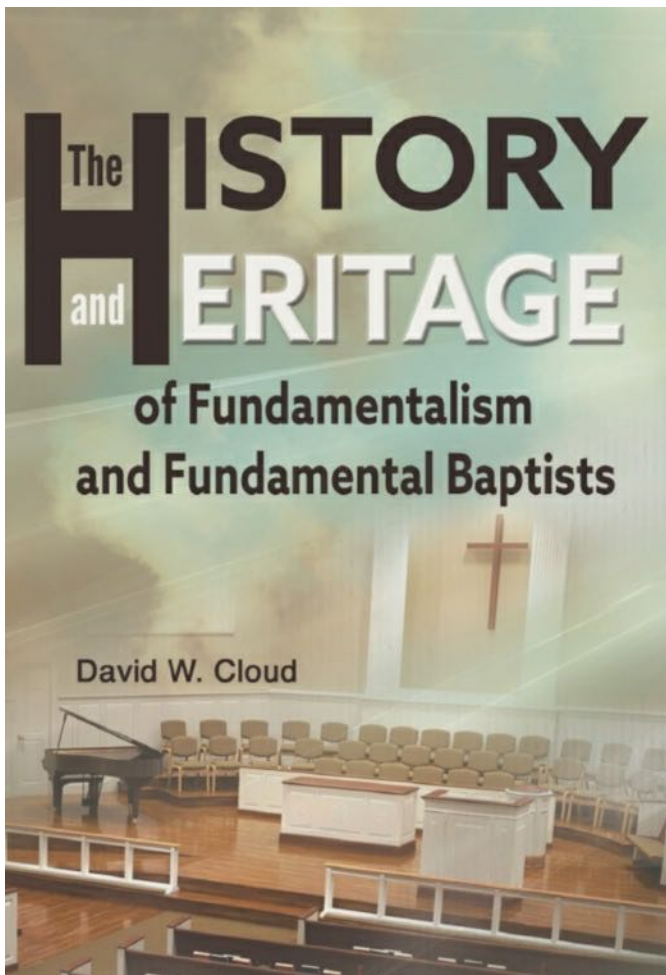
who were saved at that time, but *most* of those *thousands* were simply nowhere to be found even then.

In one year, M.J. Parker reported personally leading 287 people to Christ (Wigton, p. 74). That is more than five per week, every week, the whole year!

A lengthy study of the very influential Lee Roberson can be found in [*The History and Heritage of Fundamentalism and Fundamental Baptists*](#), www.wayoflife.org.

The History and Heritage of Fundamentalism and Fundamental Baptists

by David W. Cloud



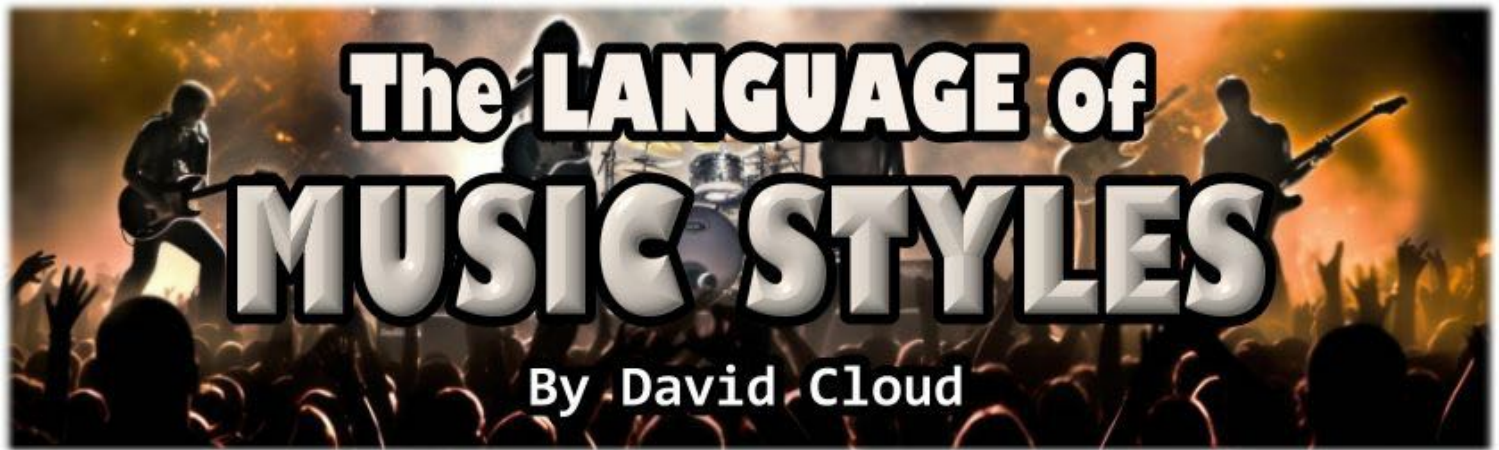
The chief purpose of this book is to understand the past so that we can properly evaluate the present and be stronger for the future. It has been said that those who do not learn from the mistakes of the past are destined to repeat them. God has given His people the right and responsibility to “prove all things; hold fast that which is good” (1 Th. 5:21), and that is what we want to do. We aren’t critical-minded; we are biblical provers. Our chief goal is not to find things that are wrong, but to find things that are good to which we can hold fast for the glory of God.

This book contains an extensive history of Fundamentalism in general and of fundamental Baptists in particular. It is packed with fascinating biographical sketches.

The book is not only for education in church history, it is an extensive Bible course on the gospel, the church, biblical inspiration, Bible prophecy, holiness, prayer, Bible study, preaching, hymnology, Christian unity, Christian education, defense of the faith, biblical separation, evangelism, child training, the life of faith, theological liberalism, ecumenism, New Evangelicalism, and many other things.

Available from Way of Life Literature at:

[*The History and Heritage of Fundamentalism and Fundamental Baptists*](#),



Few things are more dangerous doctrinally, philosophically, and spiritually to a Bible-believing church than contemporary Christian music and contemporary worship music. It is at the heart of the blending and merging that is creating the end-time, one-world “church” which will come into full bloom in the day of the Lord. Contemporary worship music is a bridge to extremely dangerous things.

The victory is not merely “keeping the hymnal.” The victory is in proper, ongoing education for the entire assembly. Tradition and ignorance will not do.

[*The Satanic Attack on Sacred Music*](#) consists of a textbook and a video series with about 18 hours of teaching, packed with photos, graphics, audio and video clips. One previewer commented, “The series is broad and deep with serious factual analysis according to properly interpreted Scripture.”

We study the Bible’s most important teachings on the issue of music.

We look at the amazing changes that are happening among fundamental Baptists and the role of contemporary music in these changes.

We learn about the following dangers represented by Contemporary Christian Music: the Pentecostal/charismatic movement, the ecumenical movement, theological liberalism, Evangelicalism, the Emerging Church, modern Bible versions, contemplative prayer, cultural liberalism, the encyclopedic view of the Bible, the New Reformed Calvinism, the Jesus People movement, theistic evolution, homosexual Christianity, the downgrade in hell, secular rock, Matt Maher the Roman Catholic apostle of unity, Hillsong, Rick Warren,

The Shack, C.S. Lewis, and Chuck Swindoll’s heretical doctrine of grace. We show that these things are not “out there” somewhere; they are a very near danger to every church.

We consider the soft style of Christian music vs. the more militant style. We learn how to discern the elements of the worldly sound in contemporary music.

We learn how to discern soft rock.

We learn how chords are used in contemporary music to create an unresolving sound and “feel.”

We examine vocal singing styles that have been borrowed from secular music (scooping and sliding, improvisation, breathy, vocal fry).

We consider why contemporary music always transforms churches.

We document the great change in music philosophy at Bob Jones University and Majesty Music.

We document the influence wielded by the Gettys and Getty/Townend music as a bridge from old-fashioned Bible-believing churches to the world of contemporary music and the “broader church,” including Roman Catholicism.

We document the major role that Lancaster Baptist Church of Lancaster, California (West Coast Baptist College) is having in the move from fundamentalism to contemporary. We give evidence of the many contemporary-style churches that are being founded by West Coast graduates and close Lancaster associates.

We show that conservative evangelicals are not safe partners. We document how that the Southern Baptist Convention is more corrupt than ever.

We examine the great changes in Southern Gospel today.

We consider why we should be concerned about “little” changes in music.

We show that trying to deal with the music issue alone won’t work well; it won’t save the church from apostasy. Unless we have spiritual churches and spiritual homes, the battle is already lost.

We look at the role of good congregational singing in protecting a church from CCM.

The course includes a book that contains the entire text of the videos plus much more material.

One section of the book contains a detailed study of every major passage in the bible on the subject of music. Another section is a song leading training course.

The course includes review questions and tests.

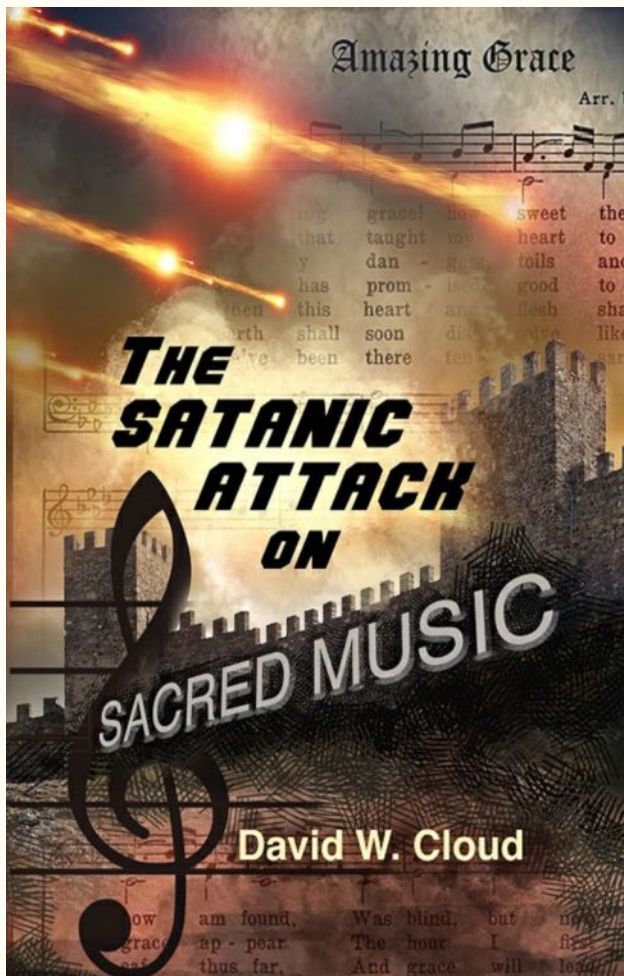


[The Satanic Attack on Sacred Music](https://www.wayoflife.org/s3/satanic_attack_on_sacred_music.php): the video series and the book (255 pages) are available at

https://www.wayoflife.org/s3/satanic_attack_on_sacred_music.php

The Satanic Attack on Sacred Music

By David Cloud



This large course consists of a book and a video series with about 17 hours of teaching, packed with photos, graphics, audio and video clips. One previewer commented, “The series is broad and deep with serious factual analysis according to properly interpreted Scripture.”

We deal with the following:

- Emotions and the Music Issue
- The Spiritual Environment of the Music Issue: The Church and the Home
- Bible Principles of Music
- Music’s Role in the Great Changes among Fundamental Baptists
- Contemporary Music as a Bridge to Dangerous Waters
- Bob Jones, Majesty Music, New Reformed Calvinism, and the Gettys
- The Language of Music Styles
- Lancaster’s Role in the Downgrade of Fundamental Baptist Churches
- A Plea to Southern Gospel Music Fans
- Congregational Singing and the CCM Issue
- The Music Issue in a Nutshell.

We study the Bible’s most important teachings on the issue of music. We look at the amazing changes that are happening among fundamental Baptists and the role of contemporary music in these changes.



Video Series and Book Available at:

https://www.wayoflife.org/s3/satanic_attack_on_sacred_music.php



“Speaking to yourselves **IN PSALMS** and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19).

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another **IN PSALMS** and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16).

New Testament churches are instructed to sing the Psalms, referring, of course, to the Psalms in our Bibles. The book of Psalms is a divinely-inspired songbook.

The Psalms are so magnificent that it is difficult to know where to begin in describing their glory. Psalms is a peerless book. There is nothing like the Psalms in all of human literature.

The book of Psalms is God’s hymnbook, God’s worship book, God’s poetry book, God’s treatise on suffering, God’s comfort book, God’s book on prayer. Its Messianic prophecy is peerless. I love everything about the Psalms!

The 150 psalms deal with every facet of God’s character and every situation in human life.

Psalms is infinite in teaching. It is a whole world of revelation. William Law said, “Singing psalms awakes all that is good and holy within you, calling your spirits to their proper duty, setting you in your best posture toward heaven, and tuning all the powers of your soul to worship and adoration.” John Berridge, in the preface to his hymnbook, wrote, “The book of Psalms seems intended as a model for Hymns; and after this model I have copied as nearly as I could. Here we find instruction, exhortation, caution, and Christian experience, blended with prayer and praise. The thoughts are easy and free, flowing from the heart, and the language simple and plain, yet neat and elegant. And nothing, sure, can be more unsuitable than humble prayer uttered in pompous expressions.”

Since the largest book in the Bible is a songbook, we see the importance of sacred music before God.

The language of the entire Bible is beautiful, but the Psalms have a beauty all their own. It far surpasses anything that the pens of the most acclaimed men have produced apart from divine inspiration. And the King James Bible captures the exquisite language of the Psalms in peerless English. Dr. Leland Ryken, professor of English emeritus at Wheaton College, in his 2002 book *The Word of God in English: Criteria for Excellence in Bible Translation*, called the King James Bible “**MATCHLESS IN ITS LITERARY QUALITIES** among all English translations” (p. 188) “**THE NOBLEST MONUMENT OF ENGLISH PROSE**” (p. 258), “unquestionably the most beautiful book in the world” (p. 267), and a “**PEERLESS LITERARY MASTERPIECE**” (p. 270).

The title “Psalms” in the English Bible is from the Greek *Psalmoi*. It means “a poem to be sung to a stringed instrument.” It is the title that is used in the New Testament (Acts 1:20; Eph. 5:19). *Psalmos* is from *psallo*, which refers to touching or plucking the strings of a harp. The name of the book of Psalms in Hebrew is *te'hillim* (songs of praises). The individual psalms are called *miz'mor*, meaning melody of praise.

The Psalms have been sung by God’s people from ancient times, beginning in the Davidic kingdom.

The following link is to Psalm 24 sung in Hebrew at the Great Synagogue in Sydney, Australia - https://www.youtube.com/watch?v=GgxZ_uCbuf8

Singing by Meter

Before we provide a brief history of Psalm singing, we need to give an overview of singing by meter. This refers to music that is written to match the poetry of a song’s lyrics. Meter is a notation indicating the number of syllables in each line

of a song. The first number is the number of syllables in the first line of the song, and the second number is the number of syllables in the second line, etc.

For example, the most popular meter is 8.6.8.6., which is called Common Meter. There are 8 syllables in the first line, 6 in the second, 8 in the third, 6 in the fourth, etc. Consider “Amazing Grace” -

8 Am-az-ing grace, how sweet the sound,
6 That saved a wretch like me.
8 I once was lost but now am found,
6 Was blind, but now I see.

Some Basic Types of Poetic Meter

Iambic

The pattern is weak-strong-weak-strong - duh-DUH, duh-DUH. It has a skipping feel when read.

“Because I Could Not Stop for Death” by Emily Dickinson
We passed the school where children played, Their lessons
scarcely done; We passed the fields of gazing grain, We
passed the setting sun.

In hymns, “Sweet Hour of Prayer” is a prominent example:
Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care.
And bids me at my Father’s throne
Make all my wants and wishes known.
Other examples: “Amazing Grace” and “O God Our Help
in Ages Past.”

Trochaic

The pattern is strong-weak - DUH-dah, DUH-dah.

“MacBeth” by Shakespeare (1606)

Double, double toil and trouble;
Fire burn, and caldron bubble.

“The Raven” Edgar Allen Poe (1845)

And the Raven, never flitting, still is sitting, still is sitting
On the pallid bust of Pallas just above my chamber door.

A hymn example is “Onward Christian Soldiers.”

“Onward, Christian soldiers,
marching as to war,
With the cross of Jesus
going on before!
Christ, the royal Master,
leads against the foe;
Forward into battle,
see His banner go!”

Another example is “Jesus, What a Friend for Sinners.”
“Jesus! what a friend for sinners! Jesus! Lover of my soul;
Friends may fail me, foes assail me, He, my Savior, makes
me whole.”

Another example is “Hark, the Herald Angels Sing.”

Dactylic

The pattern is strong-weak-weak - DUM-da-da.

“The Charge of the Light Brigade” by Alfred, Lord
Tennyson (1854)

Half a league, half a league,
Half a league onward,
All in the valley of Death
Rode the six hundred.
“Forward, the Light Brigade!
Charge for the guns!” he said.
Into the valley of Death
Rode the six hundred.

An example of a hymn written to dactylic meter is “Be
Thou My Vision.”

“Be Thou my vision, O Lord of my heart-
Nought be all else to me, save that Thou art;
Thou my best thought, by day or by night-
Waking or sleeping Thy presence my light.”

Anapestic (reverse dactyl)

The pattern is two unstressed syllables followed by a
stressed; weak-weak-strong - da-da-DUM.

“Twas the Night Before Christmas” by Clement Clarke
Moore (1822)

Twas the night before Christmas, when all through the
house
Not a creature was stirring, not even a mouse;
The stockings were hung by the chimney with care,
In hopes that St Nicholas soon would be there.
The children were nestled all snug in their beds,
While visions of sugar-plums danced in their heads.
And mamma in her kerchief, and I in my cap,
Had just settled our brains for a long winter’s nap.

“The Destruction of Sennacherib” by Lord Byron (1815)

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown.
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still! ...

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail:
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broken in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

A hymn example is “Sweet By and By.”
“There’s a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way
To prepare us a dwelling place there.”

Though songs of a certain meter can generally be sung to any tune written for that meter, it is important to match the mood and tone of the tune and lyrics. Some lyrics require a somber tune, while some require a lighter tune. For example, “There Is a Fountain” and “Joy to the World” are both 8.6.8.6., but the moods of the songs are very different and call for different styles of tune.

Also, songs with the same meter can differ according to “poetic foot.” This refers to the pattern of emphasis. This can make it difficult to match tunes with lyrics, even if the meter matches.

Helpful lists of meters and tunes (with audio) can be found at the following links

<https://psalms.seedbed.com/index-of-meters-and-tunes/>

<https://www.bibleuniverse.com/hymn-index/hymns-by-meter>

<http://lnwhymns.com/HymnMeter.aspx>

Common Meter CM (8.6.8.6.)

All Hail the Power of Jesus’ Name
Am I a Soldier of the Cross

Amazing Grace (the tune is *New Britain*)
America the Beautiful
At the Cross
Auld Lang Syne
Come, Every Soul by Sin Oppressed
Greensleeves
Jesus, the Very Thought of Thee (St. Agnes)
Joy to the World
Lead Me to Calvary (Duncannon)
Must Jesus Bear the Cross Alone
My Faith Has Found a Resting Place
O For a Thousand Tongues to Sing
O God Our Help in Ages Past (St. Anne)
Oh Little Town of Bethlehem
On Jordan’s Stormy Banks (I Am Bound for the Promised Land)
There Is a Fountain Filled with Blood
This Is the Day
While Shepherds Watched Their Flocks

Common Meter Double CMD (D means the meter is doubled--used twice in each verse)
It Came Upon the Midnight Clear
There Is a Fountain

Short Meter SM (6.6.8.6.)

Blessed Be the Tie That Binds
Come, We That Love the Lord
Crown Him with Many Crowns
O, Bless the Lord, My Soul

Long Meter LM (8.8.8.8.)

Doxology (Old Hundredth)
Just As I Am
On Jordan’s Stormy Banks I Stand
Praise God from Whom All Blessings Flow
The Solid Rock
Sweet Hour of Prayer
When I Survey the Wondrous Cross

Tunes for Long Meter

<https://hymnary.org/search?qu=meter%3A8.8.8.8%20in%3Atunes&sort=totalInstances>

8.7.8.7.

Give of Your Best to the Master (tune “Bernard”)

8.7.8.7.D (D means the meter is doubled--used twice in each verse)

All the Way My Saviour Leads Me
Come, Thou Fount of Every Blessing
Glorious Things of Thee Are Spoken

I've Found a Friend
 Joyful, Joyful, We Adore Thee
 Love Divine, All Loves Excelling
 Saviour, Like a Shepherd
 Shall We Gather at the River
 What a Friend We Have in Jesus

8.8.8.8.8.

Faith of Our Fathers
 Jesus, Thy Boundless Love to Me
 O Come, O Come, Emmanuel

6.6.6.6.8.8.

Rejoice, the Lord Is King

6.6.4.6.6.6.4.

Come Thou Almighty King
 My Faith Looks up to Thee

The Psalms were sung by Israel (Ps. 95:2; 105:2)

David organized the continual singing of Psalms by the Levites in preparation for the building of the temple. This began when David brought the ark to Jerusalem (1 Ch. 15:1-28). See also 1 Ch. 16:4-6; 23:1-5; 25:1-31. David wrote Psalms specifically for use by the priests. See the headings to Psalm 4, 5, 6, 8, 9, 11, 12, 13, 14, 18, 19, 20, 21, 22, 31, 36, 39, 40, 41, 42, 44, 45, 46, 47, 49, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 64, 65, 66, 67, 68, 70, 84, 88, 109, 139, 140. Some of these psalms incorporate psalms David had written earlier. David invented special musical instruments for singing the Psalms (2 Ch. 7:6). (For lessons from this, see the study on David in [Mastering the English Bible - Genesis to the Silent Years](#), "David organizes the music worship for the temple.")

Solomon expanded this great musical worship enterprise with the completion of the temple (2 Ch. 5:12-13; 9:11). In the early part of Solomon's kingdom, before his apostasy, the grand worship consisting of singing the Psalms to the accompaniment of musical instruments reached its zenith, and it must have been glorious indeed. Consider this description of the dedication of the temple: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD" (2 Ch. 5:13). Sometimes there were 120 trumpets sounding together in perfect accord with the singers ("the

trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD," 2 Ch. 5:12)!

The public singing of the Psalms in the temple was revived whenever there was spiritual renewal in Israel. This happened in the days of **Jehoshaphat** (2 Ch. 20:18-22). It played a prominent role in the revival under **Hezekiah**, who restored the singing and playing that had been practiced in David's day (2 Ch. 29:25-30). They used cymbals, harps, psalteries (a stringed instrument similar to a lyre or harp, probably with 12 strings), and trumpets, and they sang "praise unto the Lord with the words of David, and of Asaph the seer" (2 Ch. 29:30). The singing of the psalms was also revived in the days of **Josiah** (2 Ch. 35:15).

The psalms were also doubtless sung by individuals and in homes and on many occasions. Psalms were sung during Passover. It is stated in the Talmud that the Hallel (Ps. 113-118) were sung in the morning service of the synagogue during Jewish holidays, the new moon, and during the Passover meal. The songs of degrees (Ps. 120-134) might have been sung by pilgrims on their approach to the temple during the festivals (Ps. 122:1; 132:7).

The Psalms were sung by Protestants

The **French Calvinists** sang the Psalms through twice a year on a weekly schedule (P. Janson, "Once Again: How to Sing Psalms," Christian Study Library, 1989).

In 1562, John Calvin published the first complete psalter in French. It is called *The Genevan Psalter*. "In order to accommodate meter and rhyme, it was sometimes necessary to add words to the psalm. The poets were not permitted to 'pad' the translation with anything that was not there; words were added only to exegete the psalm in order to clarify the meaning. Thus, it is correct to describe these versions as "close paraphrases" (Robert Copeland, "The Experience of Singing the Psalms," *The Book of Psalms for Worship*, 2009)

In 1545, a visitor to Strasbourg described the French Calvinist services as follows: "On Sundays ... we sing a psalm of David or some other prayer taken from the New Testament. The psalm or prayer is sung by everyone together, men as well as women with a beautiful unanimity, which is something beautiful to behold. For you must understand that each one has a music book in his hand; that is why they cannot lose touch with one another. Never did I think that it could be as pleasing and delightful as it is. For five or six days at first, as I looked upon this little company, exiled from countries everywhere for having upheld the honor of God and His Gospel, I would begin to weep, not at

all from sadness, but from joy at hearing them sing so heartily, and, as they sang, giving thanks to the Lord that He had led them to a place where His name is honored and glorified. No one could believe the joy which one experiences when one is singing the praises and wonders of the Lord in the mother tongue as one sings them here' (Charles Garside, *The Origins of Calvin's Theology of Music*) (Congsing.org).

Claude Goudimel, one of the Huguenots killed in the St. Bartholomew Day Massacre of 1572, had produced a musical edition of the Psalms for singing in the home (Needman, *2000 Years of Christ's Power*, Vol. 3, p. 229).

The first widely used English psalter was the *Sternhold and Hopkins*, originally published in 1562 by John Day. It incorporated psalms by Thomas Sternhold and John Hopkins. The Puritans who established the Massachusetts Bay Colony (1630) used the Sternhold and Hopkins.

The first book published in America was the *Bay Psalm Book* (1650). "It was published in Cambridge, Massachusetts, in the basement of the President's house at Harvard College, on a press imported specifically for the purpose" (Robert Copeland). The revision was called the *New England Psalm Book* (1651).

THE SCOTTISH PSALTER was first published in 1564. A new edition was produced by the Westminster Assembly in England and was approved by the Church of Scotland in 1650. It is called by many Presbyterians "the gold standard of Psalters." Many conservative Presbyterian churches still use it. "That version embedded itself in the Scottish soul ... and has been sung by countless presbyterians of every stripe around the globe for 350 years. ... at its best, the Scottish Psalter has an incomparable majesty of language which sinks deep into the heart" (Copeland).

Unlike Watts, the Scottish Psalter covers most verses, and it stays much closer to the biblical text.

An edition we like is *The Scottish Psalter* by To Be A Pilgrim Press. It includes sample meter tunes. As of Oct. 2022, it was available via Amazon.

There is a "*1650 Split Leaf Psalter app*" on the Google Play store where one can get the psalter for free with its tunes (Thomas Ross).

<https://apps.apple.com/bg/app/1650-split-leaf-psalter/id1198280376>

The user must understand that the language of *The Scottish Psalter* is a bit difficult in a few places, such as the following from Psalm 18:26, "Pure to the pure, froward thou kyth'st unto the froward wight." Thankfully, there is *very little* of that!

Following are samples from the Scottish Psalter that can be heard online:

<https://thepsalmssung.org/scottish-metrical-psalter-2004/>

https://www.youtube.com/playlist?list=PLffh4BXr_uRU2ers618OL2Hk9_eJN_riU

Psalm 51 to the tune Ottawa (87.87.77)

<https://soundcloud.com/connorq/psalm-51-tune-ottawa-sing-psalms>

Psalm 130 to the tune Martyrdom (common meter 8.6.8.6.)

<https://soundcloud.com/connorq/psalm-130-tune-martyrdom-sp>

Psalm 23 to the tune Bays of Harris (common meter 8.6.8.6.)

<https://soundcloud.com/connorq/psalm-23-tune-bays-of-harris>

ISAAC WATTS (1674-1748) published an influential English metrical psalter in 1719.

Watts spent 19 years producing his Psalter. He was a pioneer in adapting the Psalms to New Testament truth. "The aim of Watts in his Book of Psalms was to translate the Old Testament phraseology into a New Testament language and experience" (Hood, *Isaac Watts*). He wrote,

"Far be it from my thoughts to lay aside the Book of Psalms in public worship. ... But it must be acknowledged still, that there are a thousand lines in it which were not made for a Church in our Days, to assume as its own. There are also many deficiencies of Light and Glory, which our Lord Jesus and his Apostles have supplied to the Writings of the New Testament. ... You will also find in this Paraphrase dark expressions enlightened, and the Levitical ceremonies and Hebrew forms of speech changed into the Worship of the Gospel, and explained in the language of our time and nation" (Preface, *Hymns and Spiritual Songs*, 1707).

He also said,

"I have not been so curious and exact in striving everywhere to express the ancient sense and meaning of David, but have rather exprest myself as I may suppose David would have

done, had he lived in the Days of Christianity. And by this means perhaps I have sometimes hit upon the true Intent of the Spirit of God in those verses farther and clearer than David himself could ever discover, as St. Peter encourages me to hope, 1 Pet. 1:11, 12” (Preface. *The Psalms of David Imitated in the Language of the New Testament*, 1719).

Watts’ Psalter, with its mere five meters, is an example of singing hymns to simple melodies (“making melody,” Eph. 5:19).

Watts Psalm 1 (sung to the Common Meter, 8.6.8.6., i.e., “Oh God Our Help in Ages Past,” “Amazing Grace”)

1. Blest is the man who shuns the place
Where sinners love to meet;
Who fears to tread their wicked ways,
And hates the scoffer’s seat;
2. But in the statutes of the Lord
Hath placed his chief delight;
By day he reads or hears the Word,
And meditates by night.
3. He like a plant of gen’rous kind,
By living waters set,
Safe from the storms and blasting wind,
Enjoys a peaceful state.
4. Green as the leaf and ever fair
Shall his profession shine,
While fruits of holiness appear
Like cluster on the vine.
5. Not so the impious and unjust;
What vain designs they form!
Their hopes are blown away like dust,
Or chaff before the storm.
6. Sinners in judgment shall not stand
Amongst the sons of grace,
When Christ the Judge, at His right hand
Appoints His saints a place.
7. His eye beholds the path they tread.
His heart approves it well;
But crooked ways of sinners lead
Down to the gates of hell.

Watts Psalm 24 (sung to Long Meter, i.e., “Praise God from Whom All Blessings Flow”)

- 1 This spacious earth is all the Lord’s,
And men, and worms, and beasts, and birds:
He raised the building on the seas,
And gave it for their dwelling-place.

- 2 But there’s a brighter world on high,
Thy palace, Lord, above the sky:
Who shall ascend that blest abode,
And dwell so near his maker God?
- 3 He that abhors and fears to sin,
Whose heart is pure, whose hands are clean,
Him shall the Lord the Saviour bless,
And clothe his soul with righteousness.
- 4 These are the men redeemed by grace
That seek the God of Jacob’s face;
These shall enjoy the blissful sight,
And dwell in everlasting light.
- 5 Rejoice, ye shining words on high,
Behold the King of glory nigh!
Who can this King of glory be?
The mighty Lord, the Saviour’s He.
- 6 Raised from the dead He goes before,
He opens heav’n’s eternal door,
To give His saints a blest abode
Near their Redeemer, and their God.

A good study of Watts’ Psalter is *Singing Psalms with Isaac Watts and a Biography* by N.A. Woychuk. It includes all of Watts’ Psalms.

For more about Isaac Watts and his hymns, see the chapter “A History of Congregational Singing” in *A Handbook of Congregational Singing and Hymns*.

The Book of Psalms for Worship is published by the Reformed Presbyterian Church of North America. It includes the musical notations together with the lyrics and covers all 150 psalms, with multiple editions for some. The 2009 edition is based on earlier Reformed psalters. We haven’t looked through this psalter extensively, but the psalms we have looked at are excellent. It uses some of the psalms from the Scottish Psalter, plus a wide assortment of songs from earlier Psalters, including German and French ones, and hymnodists, such as John Wesley, Ira Sankey, William Doane, Robert Lowry, William Bradbury, Charles Gabriel, and Lowell Mason.

The Book of Psalms for Singing is another psalter. Thomas Ross says, “As for alternatives, the *Book of Psalms for Singing* is, in my opinion, somewhat better than the *Book of Psalms for Worship*, but both are far better than not singing the psalms ... They are not quite as literal as the 1650 psalter, but they are very singable. Both of them also put the psalms to well-known (to hymn singers with no experience in psalm-singing) and easily singable tunes, and copies are easy to find in good quality, durable hardbacks.”

The *Trinity Hymnal* contains a partial Psalter. The psalms are not listed by number but can be found by an index in the rear of the book.

The Psalms were sung by Baptists

The Metropolitan Tabernacle of London, England, has represented the old Particular Baptist style of congregational singing throughout its history.

The church's name originally was New Park Street Baptist Church. The name was changed to Metropolitan Tabernacle in 1861 when it moved to its new building at Elephant & Castle. The building seated 5,000, with standing room for another 1,000.

--- put most of this under A History of Congregational Singing

John Rippon (1751-1836), pastor of New Park Street Baptist Church for 63 years (1773 to 1836), published a hymnal in 1787 popularly called *Rippon's Selection*. (The full title was *A selection of Hymns from the best authors, intended as an Appendix to Dr. Watts's Psalms and Hymns*.) An expanded edition was published in 1844 entitled *The Comprehensive Edition*, popularly called *The Comprehensive Rippon*. It contained more than 1170 hymns in 100 meters. Rippon's hugely influential hymnal was reprinted 27 times in over 200,000 copies. Rippon himself authored some hymns, though none have been popularized by wide use. Rippon was considered the foremost authority on Isaac Watts' hymns. In 1801, he published a comprehensive edition entitled *An Arrangement of the Psalms, Hymns, and Spiritual Songs of the Rev. Isaac Watts, D.D.* The 718 Watts' hymns were arranged by subject.

Charles Spurgeon, who pastored Metropolitan Tabernacle from 1853 to his death in 1892, took the ministry of singing psalms, hymns, and spiritual songs seriously and was careful about the selections as well as about every aspect of the congregational singing. In 1866, the church published an update of Rippon's hymnal called *Our Own Hymn Book*. The first 150 selections were Watts' psalter.

In Spurgeon's day, congregational singing at Metropolitan Tabernacle was strictly *a cappella*. Following are two descriptions of the singing:

"The singing was almost overpowering. When that ocean of people rose and sung, 'Grace, 'tis a charming sound,' it seemed as if the windows of heaven were opened. This

seemed like worshipping God, like making melody in the heart unto the Lord. How unlike this is an organ and a choir, making music for a sitting, silent congregation" (Eugenio Kincaid).

"Mr. Spurgeon evidently takes delight in the service of song, and is anxious above all things that every man, woman, and child in the place should sing. In announcing the hymn he generally makes some remark, such as, 'Let us sing joyfully the 48th Psalm,' – 'Dear friends, this hymn is full of joy, let's sing it with all our hearts,' &c." (J.S. Curwen, *Studies in Worship Music*, 1880).

Under the leadership of **Peter Masters** (since 1970), Metropolitan Tabernacle uses the same sacred music it used in Spurgeon's day, with additions representing the same deep theological depth and sacred style, avoiding a contemporary sound by conviction and with clear purpose and understanding. The 1991 edition of the Tabernacle's *Psalms & Hymns of Reformed Worship*, edited by Peter Masters, has 736 songs, hymns, and spiritual songs. The first batch are renditions of the 150 Psalms, with selections from the Scottish Psalter, the 1912 American Psalter, plus Isaac Watts (about 80 selections), Charles Wesley, Charles Spurgeon, John Newton, Anne Steele, Henry Lyte, Augustus Toplady, Martin Luther, John Milton, Philip Doddridge, Nahum Tate, Harriet Auber, and others. All of the selections are metrical, and the tunes are published in a separate music edition.

The Metropolitan Tabernacle sings a lot of the Psalms, as we are commanded to do. In his Preface to *Psalms & Hymns of Reformed Worship*, Dr. Masters observes: "This hymnal follows Spurgeon in allocating the first 150 hymn numbers to various of the psalms. We believe the Book of Psalms to be an inspired manual of praise for God's people in every age. Its themes and its special balance of objective praise, subjective reflection, repentance, intercession, etc., should shape all our worship. Often more than one version of a psalm is provided, resulting in a total of 266 different psalm items. We retain Spurgeon's title for this section--*Spirit of the Psalms*--because it perfectly describes the 'new song' approach which is taken in this selection. This is in the tradition of Isaac Watts and a host of other writers who produced Christianized, or 'evangelical,' renderings of the psalms."

At Metropolitan, the singing is accompanied by an organ which is played in a low key manner. Everything is focused on the lyrics and edification and singing from the heart to one another and to God, which is true biblical worship. The service is conducted in a serious demeanor; there is no

flippancy. It is the opposite of the light revivalist approach. We don't agree with the Tabernacle's "sovereign election" Calvinism--not even their evangelistic, "non-hyper" brand of it--but Baptists today could learn a lot from John Rippon and his heirs about congregational singing.

Metropolitan Tabernacle congregational singing -
<https://www.youtube.com/watch?v=L8979HFOqgM>
<https://www.youtube.com/watch?v=psjdove76B0>
<https://www.youtube.com/watch?v=ZWXAYBBtYCK>
<https://metropolitantabernacle.org/worship/>

Pastor **Tim Kelly** of Lewiston Baptist Church, Lewiston, Maine, has put some of the Psalms to music with new melodies and arrangements. His email is pastortimkelly@gmail.com and his psalms can be found at the following site: KardiaMusic.org

Another way to "sing" the Psalms is by responsive reading. By this means, the Psalms can be read just as they appear in our Bibles. By responsive reading, a psalm is divided into sections and the first section is read by the leader, while the next section is read by the congregation. The congregation can also be divided into parts and the parts can read responsively to one another.

WHICH PSALTER DO WE RECOMMEND?

The one we like best is *The Scottish Psalter*, if we must be limited to one, but there is no one ideal psalter, in our estimation. What we want to do is to encourage homes and churches to continually expand their repertoire, and this includes their repertoire of singing Psalms.

Each psalter has its advantages and disadvantages, but what we have in English today is an absolute wealth of psalms put to music in the various psalters.

We have found great spiritual edification in studying the old hymn books and psalters.

Watts, for example, does not refrain from paraphrasing the psalms dramatically to incorporate New Testament truth and theology. He wanted to "make David sing as a Christian." For example, here is how he ends his rendition of Psalm 24 -

5 Rejoice, ye shining words on high,
 Behold the King of glory nigh!
 Who can this King of glory be?
 The mighty Lord, the Saviour's He.
 6 Raised from the dead He goes before,

He opens heav'n's eternal door,
 To give His saints a blest abode
 Near their Redeemer, and their God.

Watts was right. Jesus Christ is the King of glory, and there is nothing wrong with saying so! In fact, we find this beautiful and very edifying. It is not exactly Psalm 24, but it is biblical.

The 1991 edition of Metropolitan Tabernacle's *Psalms & Hymns of Reformed Worship* includes the following wonderful rendition of Psalm 24 by Charles Wesley, who took a similar approach to the Psalms as Isaac Watts. It depicts Jesus Christ as the King of glory, entering victoriously and splendidly into heaven at His ascension. It is sung to Long Meter (i.e., Doxology or Old Hundredth).

1 Our Lord is risen from the dead;
 Our Jesus is gone up on high;
 The powers of hell are captive led--
 Dragged to the portals of the sky.
 2 There his triumphal chariot waits,
 And mighty angel voices say:
 "Lift up your heads, ye heavenly gates,
 Ye everlasting doors, give way!"
 3 Roll back the bounds of mortal sight,
 And wide unfold the heavenly scene;
 He claims those mansions as His right:
 Receive the King of Glory in.
 4 "Who is the King of Glory, Who?"
 The Lord Who all His foes o'ercame;
 The word, sin, death, and hell o'erthrew,
 And Jesus is the Conqueror's name.
 5 "Who is the King of Glory, Who?"
 The Lord of glorious power possessed,
 The King of saints and angels too;
 God over all, for ever blessed!

At the same time, the Scottish Psalter stays close to the biblical text. Here is how it renders the last four verses of Psalm 24:

7 Ye gates, lift up your heads on high,
 ye doors that last for aye,
 Be lifted up, that so the King
 of glory enter may.
 8 But who of glory is the King?
 The mighty Lord is this;
 Ev'n that same Lord, that great in might
 and strong in battle is.
 9 Ye gates, lift up your heads; ye doors,
 doors that do last for aye,

Be lifted up, that so the King
 of glory enter may.
 10 But who is he that is the King
 of glory? who is this?
 The Lord of hosts, and none but he,
 the King of glory is.

There is a place for both types of psalteries, so long as the theology is sound. It is helpful to think about the biblical text in various ways through psalms, hymns, and spiritual songs.

As for Psalters in English, we recommend all of the ones we have reviewed in this report. All of them are edifying, and we enjoy having a large variety to choose from.

Consider Psalm 1 from various Psalters -

Psalm 1 (*The Book of Psalms for Worship*, Common Meter)

1 That man is blessed who does not walk As wicked men
 advise,
 Nor stand where sinners meet, nor sit Where scornors
 pose as wise.
 Instead he is the one who makes The LORD's law his
 delight,
 And in that law he meditates By day and in the night.

2 He's like a deeply planted tree Beside a water stream,
 Which in its season bears its fruit, Whose leaves stay
 fresh and green.
 In all he does he will succeed. The wicked are not so,
 But they are like the scattered chaff Swept by the winds
 that blow.

3 The wicked therefore will not stand When time of
 judgment comes,
 Nor will the sinners stand among Assembled righteous
 ones.
 Because the LORD the righteous loves; The path they
 walk He knows.
 The wicked walk a different path, That to destruction
 goes.

Psalm 1 (*Scottish Psalter*, Common Meter)

1 That man hath perfect blessedness,
 who walketh not astray
 In counsel of ungodly men,
 nor stands in sinners' way,,
 Nor sitteth in the scorner's chair.
 2 But placeth his delight

Upon God's law, and meditates
 on his law day and night.
 3 He shall be like a tree that grows
 near planted by a river:
 Which in his season yields his fruit,
 and his leaf fadeth never:
 And all he doth shall prosper well.
 4 The wicked are not so;
 But like they are unto the chaff,
 which wind drives to and fro.
 5 In judgment therefore shall not stand
 such as ungodly are;
 Nor in th' assembly of the just
 shall wicked men appear.
 6 For why? the way of godly men
 unto the Lord is known:
 Wheres the way of wicked men
 shall quite be overthrown.

Psalm 1 (Isaac Watts, Common Meter)

1. Blest is the man who shuns the place
 Where sinners love to meet;
 Who fears to tread their wicked ways,
 And hates the scoffer's seat;
 2 But in the statutes of the Lord
 Hath placed his chief delight;
 By day he reads or hears the Word,
 And meditates by night.
 3 He like a plant of gen'rous kind,
 By living waters set,
 Safe from the storms and blasting wind,
 Enjoys a peaceful state.
 4 Green as the leaf and ever fair
 Shall his profession shine,
 While fruits of holiness appear
 Like cluster on the vine.
 5 Not so the impious and unjust;
 What vain designs they form!
 Their hopes are blown away like dust,
 Or chaff before the storm.
 6 Sinners in judgment shall not stand
 Amongst the sons of grace,
 When Christ the Judge, at His right hand
 Appoints His saints a place.
 7 His eye beholds the path they tread,
 His heart approves it well;
 But crooked ways of sinners lead
 Down to the gates of hell.

Watts has been criticized for marking the beginning "of the long, dark night of metrical psalmody" (Robert Copeland,

“The Experience of Singing the Psalms,” *The Book of Psalms for Worship*, 2009). This is because “the preference for songs of lighter theological weight figured heavily in the growing adoption of hymns, which were not bound to biblical texts. During the following century and a half, Watt’s *Imitations* [*The Psalms of David Imitated in the Language of the New Testament*] were the key to prising open the congregational repertoire in England, the United States, Canada, and even Scotland. Successive editions of hymnals displayed ever-declining numbers of psalm texts” (Copeland).

The decline of singing psalms and the advance of songs of lighter theological weight is certain, and we agree that this is an error. But the shallowness of the last century and a half wasn’t Watts’ fault. His psalms and hymns are anything but shallow.

It was the fault of revivalists, southern gospellers, Pentecostals, and others who came later. It was a product of spiritual lukewarmness, worldliness, heresy, and apostasy. (For a study of revivalist singing, see [The History and Heritage of Fundamentalism and Fundamental Baptists](http://www.wayoflife.org), www.wayoflife.org.)

There was nothing wrong with what Watts was doing. Churches aren’t required to sing only psalms or even to sing the psalms in a rote manner.

A combination of psalms, hymns, and spiritual songs is the right balance.

We want to exercise discernment to weed out shallow and unscriptural songs (of which there are many in the popular Baptist hymnals).

And we want to put the emphasis where the Bible tells us to put it, which is on the Word of God dwelling in the congregation in all wisdom and sobriety, speaking and admonishing one another, praising God with good understanding, theological soundness and depth, true spirituality, and rejection of every taint of worldliness.

We urge churches to sing the Psalms as God commands and to continually expand their repertoire of songs and hymns to include an ever-increasing number of those of challenging, sanctifying theological depth.



NORTHSIDE BAPTIST CHURCH SINGING THE PSALMS

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19).

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16).

Though the New Testament churches are commanded to sing the Psalms, this practice has fallen out of favor with most Baptist churches since the early 20th century.

We are happy to report that Northside Baptist Church of Adelaide, South Australia, is singing the Psalms and posting them online for the edification of God’s saints.

Much time and labor is expended on selecting meter Psalms from various sources (Isaac Watts, the Scottish Psalter, Charles Wesley, etc.) and choosing the tunes.

Psalm singing videos on Vimeo - <https://vimeo.com/showcase/11392756?share=copy>

Psalm PDFs with words and tune info -

<https://onedrive.live.com/?id=E26A6A30BF9525AA%21155&cid=E26A6A30BF9525AA>

https://www.dropbox.com/scl/fo/40v1un37pow16tlavhe6v/AJ_v6Xrngdj0MdAXhK0Ry44?rlkey=7o0fj2sa966ix0chztr12ib2e&e=1&st=5y7a37qk&dl=0

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?



POPE FRANCIS BURIED IN SHRINE TO ROMAN CATHOLIC IDOLATRY

(Friday Church News Notes, May 2, 2025,

www.wayoflife.org

fbns@wayoflife.org, 866-295-

4143) - Pope Francis is one of the

few popes to be buried outside of

St. Peter's Cathedral. As noted in

last week's Friday Church News

Notes ("Pope Francis' Death and

the One World Church"), Francis

desired to be buried in the Basilica

of St. Mary Major (Santa Maria

Maggiore), which is devoted to the

"veneration" of Mary as Mother of

God, Immaculate (sinless), Ever

Virgin, Queen of peace. Rome's

latest and most official statement of

Mary is as follows: "The

Immaculate Virgin preserved free

from all stain of original sin, was

taken up body and soul into

heavenly glory, when her earthly

life was over, and exalted by the

Lord as Queen over all things..."

(*Vatican Council II*, "Dogmatic

Constitution on the Church," chap.

8, I, 52, 53; II, 59). For a short,

effectual video on these things, we

recommend the following:

[https://www.youtube.com/watch?v=](https://www.youtube.com/watch?v=OIUGT_vL8vw)

[OIUGT_vL8vw](https://www.youtube.com/watch?v=OIUGT_vL8vw)

EVANGELICALS HAVE ONLY PRAISE FOR POPE FRANCIS, NO WARNINGS, NO EARNEST

CONTENTION FOR THE FAITH (Friday Church News Notes, May 2, 2025, www.wayoflife.org fbns@wayoflife.org, 866-295-4143)

- In a survey of evangelical news sites, I could find only praise for the late Pope Francis, who sat on the seat of apostasy and preached a false gospel to multitudes. I could find no biblical warnings, no earnest contention for the faith once delivered to the saints. This is evidence of the rapid formation of a one-world "church" created by the rejection of biblical separation and the resultant blending and merging of evangelicals with Catholicism and ultimately every other ism. *Christianity Today*, which was founded by Billy Graham in 1956, published eulogies entitled "Pope Francis, Friend to Evangelicals" and "An Evangelical Considers Pope Francis." There was no clear warning about the Pope's great heresies, beginning with the mythology of the papacy itself and the false gospel of salvation by sacraments and works.

ABORTION PILL FOUND TO HAVE SEVERE ADVERSE EFFECTS FOR 1 IN 10 WOMEN

(Friday Church News Notes, May 2, 2025, www.wayoflife.org

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

- Mifepristone is FDA approved to kill a helpless little baby up to 10 weeks after pregnancy. At that time, the baby's first tooth buds are developing under the gums, the stomach is producing digestive juices, the kidneys are functioning, bones and cartilage are forming, knees and ankles are taking shape and "tiny elbows are already working" ("10 Weeks Pregnancy," Whattoexpect.com). The following is from "Abortion Pill," *Fox News*,



Apr. 28, 2025: “A new study has exposed ‘serious adverse events’ linked to mifepristone, also known as the ‘abortion pill.’ Mifepristone is a ‘pregnancy blocker’ that is used in combination with another medication, misoprostol, to terminate pregnancies, according to Mayo Clinic. Research by the Ethics & Public Policy Center in Washington, D.C. [EPPC], has revealed that the rate of serious side effects is 22 times higher than what is indicated on the FDA-approved drug label. After going through an abortion assisted by mifepristone, nearly 11% of women--more than one in 10--reported experiencing ‘infection, hemorrhaging, or another serious or life-threatening adverse event,’ according to the study summary. The study used insurance claims data that includes more than 865,000 medication abortions prescribed between 2017 and 2023, resulting in what is described as the largest-ever dataset on chemical abortion. ... The study authors--Jamie Bryan Hall, EPPC’s director of data analysis, and Ryan T. Anderson, EPPC’s president --called the results a ‘truly shocking and sad reality.’ ... Based on the study, the researchers are calling on the FDA to reinstate the original safety protections that they required when they approved mifepristone, stating that ‘women deserve the truth.’ Christina Francis, M.D., CEO of the American Association of Pro Life

OBGYNs, who is based in Ft. Wayne, Indiana, was not involved in the research but commented on the significance of the outcome. ‘The findings of this study, which analyzes nearly 900,000 drug-induced abortions, align with what I have seen in my two decades of practice as an OB-GYN, during which I have cared for many women who have been lied to about the safety of abortion drugs and suffered significant complications from them,’ she told *Fox News Digital*.”

TRUMP’S TASK FORCE TO ERADICATE ANTI-CHRISTIAN BIAS (Friday Church News Notes, May 2, 2025, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - The following is excerpted from *Standing for Freedom*, Apr. 24, 2025: “On April 22, Attorney General Pam Bondi convened the inaugural meeting of the Task Force to Eradicate Anti-Christian Bias, a bold step toward restoring the religious liberty that has been under siege for far too long in our once-Christian nation. Established by President Donald Trump in February through Executive Order 14202, titled ‘Eradicating Anti-Christian Bias,’ this task force signals a seismic shift in how our government will treat Christians. Christians are, without question, the most persecuted religious group in America. During 12 of the last 16 years under the anti-Christian Obama and Biden regimes (with a four-year reprieve during Trump’s first term), Christians were explicitly and relentlessly targeted by the life-crushing power of the government. If it wasn’t the feds, it was hostile blue states like Colorado, Virginia, New York, and others that did the devil’s dirty work. And if it wasn’t the feds or the states, it was

universities, corporations, and the media. So for conservative Christians and First Amendment fans everywhere, this isn’t just a policy win being put into action--it’s an answer to prayer. God is closing the mouths of the lions and opening the door out of the den (at least for the next four years). ... The previous administration weaponized federal agencies like the Department of Justice, FBI, and IRS against believers, while turning a blind eye to vandalism and violence against churches and pro-life centers. The task force, Bondi vowed, would ensure that ‘abuse would not continue and that American tax dollars were not used to support the weaponization of our legal system to target Christians.’ From what I can tell, this task force is no abstract bureaucratic exercise nor is it simply a talking point offered to satisfy Trump’s evangelical voting base. The meeting featured gut-wrenching testimonies from Christians persecuted under Biden’s watch. ... Dr. Scott Hicks of Liberty University detailed how Christian institutions like his and Grand Canyon University were intentionally targeted and slapped with punitive fines for their biblical worldview. These are not isolated incidents but part of a deliberate campaign to marginalize Christians, a campaign that Bondi’s task force is now poised to dismantle. Again, the past two decades have felt like a slow-motion



**TRUMP’S WAR ON
‘ANTI-CHRISTIAN BIAS’**

crucifixion of our values. ... Obama's DOJ also argued against religious liberty in landmark cases, such as *Obergefell v. Hodges*, prioritizing secular ideology and the radical LGBT agenda over faith. Biden doubled down, with his DOJ prosecuting pro-life Christians under the FACE Act, resulting in multi-year prison sentences for peaceful protesters, including a Catholic priest and a 75-year-old grandmother. Meanwhile, over 400 attacks on churches since 2020 have gone largely unprosecuted. The secular culture, amplified by Hollywood, academia, and media, has mocked and vilified Christians, painting us as bigots for holding to biblical truths about marriage, life, and gender. This is the context in which Trump's task force emerges, not as some act of favoritism towards Christians but as a necessary corrective to a government that has trampled on the First Amendment and, specifically, the religious liberty rights of Christians. This is a much-needed correction."

ARCHEOLOGISTS DISCOVER EVIDENCE OF JOSIAH'S BATTLE OF MEGIDDO (Friday Church News Notes, May 2, 2025, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "Archaeologists Discover," *Christianity Daily*, Apr. 12, 2025: "Archaeologists have discovered



new evidence that supports the biblical account of the Battle of Megiddo, which is detailed in both 2 Kings and 2 Chronicles. Recent archaeological findings include pottery fragments in the area that suggest there was an Egyptian presence around the time of the battle, which occurred in 609 BC. Israel Finkelstein, an archaeologist at the University of Haifa and Tel Aviv University, and the lead author of the study describing the findings, stated that in addition to Egyptian pottery, remnants of Greek pottery were also discovered, likely due to the practice of hiring Greek mercenaries by the Egyptians during that period. The Battle of Megiddo is noted as the cause of death for King Josiah, who is recognized in the scriptures as a pious king and is also mentioned in the New Testament as an ancestor of Jesus."

UNDERRATED SENSE (Friday Church News Notes, May 2, 2025, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The following is from CreationMoments.com, April 10, 2025: "How does your nose work? Medical researchers admit that they don't know. Your nose performs an extremely unlikely job. It senses invisible molecules in the air and turns each molecule into a unique sensation that is sent to the brain. If the fact that molecules floating in the air could be detected was a modern discovery, it would be hailed as the scientific discovery of the century! Medical researchers do know that the roof of your nose cavity contains about 10 million cells that are wired directly into the brain. The nervous system that connects your olfactory cells to your brain is so large and complex that its surface area is several times greater than the surface



area of your body. Researchers also know that your sense of smell is important to your sense of taste. For example, that's why, when you have a head cold, chocolate tastes like a flavorless waxy paste. In this case what you taste in your mouth has more to do with what is happening in your nose than on your tongue. Many creatures, including birds, can sense odors. Farmers who had difficulty with birds eating as much as 20% of the food set out in feed lots discovered that birds hate the smell of grapes. When they laced the feed with grape scent, the birds left it alone, but the cattle didn't seem to mind. Researchers have also learned that each of us has a unique 'odor print.' This reminds us that each of us is a unique being, made by our Creator because He *wanted* to have a relationship with us. REF.: Dawson, Jim. 'Nose is now,' *Minneapolis Star-Tribune*."

TRUMP'S ONE-WORLD CHURCH CABINET (Friday Church News Notes, May 9, 2025, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - President Donald Trump's cabinet represents the eclectic, ecumenical one-world "church" that is a preparation for Mystery Babylon the Great of Revelation 17. Rome--arrayed in purple and scarlet, decked with gold and precious stones and pearls, having a golden cup in her hand, full of



abominations and filthiness of her fornication, drunken with the blood of the saints--has always been a major part of this preparation. It is no surprise, then, that Roman Catholics form the greatest part of America's presidential cabinet in these very last hours of the last days. **J.D. Vance** (Vice President), **Lori Chavez-DeRemer** (Secretary of Labor), **Linda McMahon** (Secretary of Education), **Sean Duffy** (Secretary of Transportation), **John Ratcliffe** (CIA Director), **Kelly Loeffler** (Small Business Administration Administrator), and **Karoline Leavitt** (Press Secretary) are Catholic. **Scott Turner** (Secretary of Department of Housing and Urban Development) and **Douglas Collins** (Secretary of Veterans Affairs) are Baptist. **Marco Rubio** (Secretary of State) attends both Roman Catholic and Southern Baptist churches and speaks highly of Mormonism. **Kristi Noem** (Secretary of Homeland Security) and **Susie Wiles** (Chief of Staff) are Episcopalian. **Doug Burgum** (Secretary of the Interior) is Methodist. **Pete Hegseth** (Secretary of Defense) is Reformed Evangelical. **Tulsi Gabbard** (Director of National Intelligence) is a Hindu who took her congressional oath on the *Bhagavad Gita*. **Mehmet Oz** (Administrator for the Centers for Medicare and Medicaid Services) is a "secular Muslim" influenced by Sufism and Emmanuel Swedenborg, who entertained spirit guides and was deeply involved with Eastern

mysticism. **Robert F. Kennedy Jr.** (Secretary of Health and Human Services) "traces his spiritual shift to the writings of psychiatrist Carl Jung's idea that 'it's irrelevant if there's a God up there or not, but if you believe in one, your changes of living a healthier life, and recovery, are better.'" **Scott Bessent** (Secretary of Treasury), a homosexual, is an active Huguenot. **Howard Lutnick** (Secretary of Commerce) is Jewish. **Mike Waltz** (UN ambassador) is Lutheran. **Paula White-Cain** (Senior Advisor to the White House Faith Office) is a Pentecostal Word-Faith pastor, "apostolic leader," and self-esteem guru. The hour is very late!

UNITED CHURCH OF CHRIST CELEBRATES STAR WARS SUNDAY (Friday Church News Notes, May 9, 2025, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The United Church of Christ (UCC) proclaimed May 5 *Star Wars Sunday*. This is complete apostasy and idolatry, as *Star Wars* preaches a Hindu/Buddhist/Taoist concept of god as everything. The *Star Wars* god is called "the Force." The UCC web site says, "Lucas confirmed that 'everyone has the Force,' since every single living organism has midi-chlorians inside their cells. ... May the Force be with you as you celebrate both Star Wars and Pacific Islander and Asian American Ministry in the United Church of Christ!" (ucc.org). The UCC suggests congregants address one another with "May the Force be with you" and evoke "Hula from Hawaii," "Siva from Samoa," and "Kami Divine Parent of the Universe." Matthew Laney, a UCC pastor, likens "the Force" to the Holy Spirit. He suggests this prayer:



"God, like the Force you are always with me. And what a privilege it is to address you personally and know your deep love for me and all creation." There is no mention of Christ as God manifest in the flesh, His vicarious atonement, or bodily resurrection. The United Church of Christ was formed in 1957 as a merger of The Evangelical and Reformed Church, General Council of the Congregational Christian Churches, and the Afro-Christian Convention. It consists of 4,600 congregations. The denomination supports homosexual rights, abortion rights, and feminism. It is part of the one-world "church" that is the forerunner to the harlot religion that will be aligned with the antichrist as described in Revelation 17-18.

PROFESSOR WINS LAWSUIT AGAINST UNIVERSITY FOR FIRING DUE TO OPPOSITION OF MINORS' SEX-CHANGE SURGERIES (Friday Church News Notes, May 9, 2025, www.wayoflife.org fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "University Pays," *Christianity Daily*, May 4, 2025: "A former University of Louisville professor, Allan Josephson, who was fired for opposing the ability of trans-identified minors to obtain body-altering surgeries, has reached



Allan Josephson

a settlement of over \$1 million with his former employer. The legal nonprofit Alliance Defending Freedom announced that the University of Louisville agreed to pay \$1.6 million in damages and attorney's fees to settle the lawsuit filed by Josephson. Josephson was terminated in February 2019 following his participation in a 2017 panel hosted by the Heritage Foundation, a Washington-based conservative public policy think tank, which criticized the performance of life-altering surgeries on trans-identified youth. ... 'I'm glad to finally receive vindication for voicing what I know is true,' Josephson stated. 'Children deserve better than life-altering procedures that mutilate their bodies and destroy their ability to lead fulfilling lives.' ... Travis Barham, senior counsel at Alliance Defending Freedom, remarked, 'Free speech and common sense have scored a major victory on college campuses.' ... Furthermore, Barham stressed the importance of academic freedom, stating, 'Public universities have no business punishing professors simply because they hold different views.' He added that Josephson's case illustrates the accountability that universities may face if they violate the First Amendment, which can be financially costly. In recent years, more than two dozen states have enacted measures to restrict trans-identified minors from

accessing various 'gender-affirming' procedures and medications due to concerns about their long-term effects. The National Health Service in the United Kingdom announced last year, after months of research, that it would cease providing puberty-blocking drugs for children with gender dysphoria, except as part of clinical trials."

GLOBAL MILITARY SPENDING REACHES \$2.72 TRILLION

(Friday Church News Notes, May 9, 2025, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - "Global military spending surged for the 10th straight year in 2024, hitting a record \$2.72 trillion--a 9.4% jump driven by conflicts from Ukraine to the Middle East--with Europe, China, and Israel leading the charge" (*World Israel News*, Apr. 28, 2025). "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD" (Joel 3:9-11).

NEW MASSACHUSETTS LAW MANDATES THAT NURSING HOMES CELEBRATE FULL HOMOSEXUAL AGENDA

(Friday Church News Notes, May 9, 2025, www.wayoflife.org/fbns@wayoflife.org, 866-295-4143) - The following is excerpted from "New Massachusetts Law," *Mass Resistance*, Apr. 15, 2025: "Having relatives in a nursing home

(or being in one yourself) can be stressful enough. But now the Massachusetts Legislature has mandated that the full LGBT agenda be integrated in every long-term care and assisted-living facility in the state. And all staff members must receive regular LGBT-inclusive 'training,' ... a large part of this law is devoted to aggressively mandating radical homosexual and transgender policies and programs in every facility--and punishing those who don't comply. ... Here are some examples of the new requirements for every long-term care and assisted living facility in Massachusetts: (1) If a man 'identifies' as a woman, he can't be denied the right to share a bedroom or restroom with actual women. Anyone who complains about this is guilty of 'harassment' and liable for punishment. (2) A staff member who fails to use a resident's opposite-sex name or chosen pronouns is also guilty of discrimination and/or harassment. Plus, each facility must keep a record of every patient's (chosen) gender identity, name, and pronouns. (3) Men must be allowed to dress like women and use makeup, jewelry, and cosmetics like women--without receiving negative comments from anyone. This must be enforced by the facility. (4) Consensual homosexual sexual relations between residents must be allowed. (5) HIV-positive people



may not be discriminated against or treated differently. ... The punishments for non-compliance can be considerable. Besides discipline and penalties listed in Massachusetts regulations, any party may bring a civil or criminal action against a violator!"



YOUR PORTABLE FIRST AID KIT (Friday Church News Notes, May 9, 2025, www.wayoflife.org, fbns@wayoflife.org, 866-295-4143) - The following is from CreationMoments.com, July 24, 2024: "Ouch! You've just gotten a paper cut on your finger. What's the first thing you do? If you're like most people, you'll probably put your finger in your mouth. If you think about it, you probably have no idea why you put your finger into your mouth. Actually, when a dog licks its

wounds or you put your paper cut ravaged finger in your mouth, you are beginning medical treatment. Medical science is only just learning what God knew when He built this reaction into us. The saliva of mammals and human beings contains epidermal growth factor. Studies show that when epidermal growth factor is applied to wounds, healing takes place much faster. Epidermal growth factor increases the number of cells available to grow new skin over a wound. It also

encourages capillaries to form near the wound to increase blood supply. Epidermal growth factor doubles the amount of new DNA at the wound site. Finally, it increases the amount of collagen in the wound to give the new tissue the strength to close up and remain closed. Researchers have little idea how epidermal growth factor works. They are still researching this powerful medicine that's found in our saliva. Only our wise and loving Creator could have provided us with this convenient and powerful medical treatment. Only He could have built into us the natural reaction of putting an injured finger into our mouth. Like so much else in the creation, this is too well designed to be nothing more than a series of unrelated coincidences. Notes: 'An Aid to Healing that Simply Can't Be Licked,' *Discover*, April 1986, p. 10."

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- Exalting the Lord Jesus Christ; His eternal perfect, and preserved Word; and the Gospel of his Grace. (2 Peter 3:1-2, 18)
- Standing for the whole counsel of God. (Acts 20:27; Jude 3)
- Challenging Christian workers to uphold the truth and resist the apostasy of our times. (1 Timothy 6:20-21)
- Exposing the spirit of error and compromise within Christendom (Hosea 4:6a; 2 Tim. 3)
- Upholding the New Testament Church (1 Tim. 6:13-14). O Timothy is a ministry of Bethel Baptist Church of London, Ontario.
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