
Shield of Faith

A Primitive Baptist Publication

April, 2007

In Him

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (Acts 17:28)

Recently, a preacher on radio ended his sermon with prayer. One part of his prayer especially caught my attention. He prayed, "Lord, we need You now more than ever." Likely, we all can identify with his feelings. I cannot comprehend how a believer could fail to be deeply concerned and disturbed with the conditions in our nation and in our churches.

Our society is seeking to remove from public life all mention of God, and especially Jesus Christ. It seems to be okay to speak of "a higher power" so long as we do not refer to The Higher Power. Each man must be free to worship his own "higher power." Jesus Christ is especially unacceptable to the world because He said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Our society demands that every man be free to choose his own way and that we must be tolerant of his views.

We should be neither shocked nor surprised that the ungodly world lives in an ungodly manner. "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" (Psalms 10:4). "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psalms 14:3). What should deeply disturb us is the fact that so many believers have gone the way of the world. So many have become like the children of Ephraim, who, "...being armed, and carrying bows, turned back in the day of battle" (Psalms 78:9). Cannot you personally name many who once seemed to love the Lord, His church, and the way of the Lord, who have since turned aside and gone the way of the world? Equally disturbing is the fact that many in the church who have remained faithful in attendance and in the ceremonies of the church have come to accept the

falling away of others as inevitable. Many have adopted the errant view that such matters are in the hands of the Lord alone and that man has no responsibility restoring the backsliders. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Galatians 6:1)

The Apostle Paul said, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13). Some take a fatalistic view that that our world will continue to decline, so we can only sit idly by and wait for the Lord's return. Rather than teaching us to accept the inevitable, Paul is teaching that the godly man must grow stronger in the Lord to withstand a declining world.

Each of us could spend the day talking about all that is wrong in the world and in the church and not exhaust the subject. We could easily adopt the language of the radio preacher, "Lord, we need You now more than ever." That prayer, I believe, was offered humbly and sincerely. The preacher may have wanted simply to express his coming to realize more and more his need for God, so I do not mean to be overly critical, but there is a problem with such a prayer. If, indeed, we need the Lord more now than ever, it is necessary to infer that there was a time when we did not need the Lord so much. That is, sadly, an attitude that probably we all have adopted at times.

The fact is, that we need the Lord absolutely. When Paul stood in the midst of Mars' hill, and said, "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28), he addressed that absolute need. God is the very source of our existence. The principle of life comes from him. The principle of motion, also, comes from him. He is the original Fountain of life; and he upholds us each moment; He give the strength necessary for every move that we

make. This constant and absolute dependence. Without him we not only can do nothing, but without him we are nothing. We are, we continue to be, because of his continued, present, all-pervading, and supporting energy. There is a remarkable saying in *Synopsis Sohar*, p. 104. "The holy blessed God never does evil to any man. He only withdraws his gracious presence from him, and then he necessarily perisheth."

It is likely that every reader of these words concerning our absolute dependence would affirm the truth of them. If we heard this message preached, we would likely say, "Amen." The problem we often have, though, is translating these truths into practical living. We may affirm our dependence in God with our words, but if we awakened this morning and began our day without prayer, we have in effect said, "Lord, I don't need you today. I can manage things on my own." If we have made decisions today without seeking the Lord's guidance through principles of Scripture and the leadership of the Holy Spirit, we have said to God, "I do not need you."

Too often we try to use God in the same way we use a spare tire. We keep Him out of sight and out of mind until some great need arises, then we want Him there ready to help. Our attitude is that we will handle the small matters ourselves and call on the Lord to handle the big things. Again, we may *mentally* know that such an attitude is wrong, and we may even deny that we are guilty of such. The true test, however, is our actions. We should all carefully examine ourselves to determine if our actions match what we profess to believe.

It is in Him-not in ourselves, that we live, and move, and have our being. This denotes His necessary, intimate, and most effectual presence.

In John, chapter 15, the union of Jesus Christ with his followers is represented by the parable of a vine and its branches. The point of the comparison or the meaning of

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the figure is this: A vine yields proper juice and nourishment to all the branches, whether they are large or small. All the nourishment of each branch and tendril passes through the main trunk, or the vine, that springs from the earth. So Jesus is the source of all real strength and grace to his disciples. He is their leader and teacher, and imparts to them, as they need, grace and strength to bear the fruits of holiness. Without Him, we are dry and fit for nothing but the fire.

Our absolute dependence upon Him are shown in Jesus' words, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

Our nation, founded primarily by men who readily confessed their dependence upon God, has long since forgotten our need of Him. The first efforts to declare independence from God that I can recall in our nations was banning school prayer. The issue that the 1962 U.S. Supreme Court decision dealt with was a prayer drafted by a governing body, which should raise concerns. Other types of prayer in school, however, including silent prayer by individual students or teachers and voluntary group prayers led by students, were not found to be unconstitutional and are recognized by the Court as rights protected under the First Amendment.

That decision opened the door to other lawsuits and served to embolden those who would "... drive every concept of religion out of the public school." It was about this time that men began in earnest to advocate the false idea that the Constitution had erected a "wall of separation" between church and state.

No doubt many school officials were happy to ban God from schools, but many Christians who opposed the ban did not understand their rights and the rights of the students and believed they had no choice in the matter. For others, like many today, "political correctness" was the guiding light.

The battle to remove God from public life became open warfare in the early 1960's. The first school shooting that I can recall or find reference to came on August 1, 1966 when Charles Joseph Whitman, a student at the University of Texas at Austin shot at passersby in the city and on the campus. In all Whitman killed 15 peo-

ple and wounded 31 others before he was shot dead by Austin police. This seems to confirm the words of *Sohar*, "The holy blessed God never does evil to any man. He only withdraws his gracious presence from him, and then he necessarily perisheth."

Isaiah could have spoken of America as well as Israel when he said, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isaiah 1:4) The Lord by Jeremiah gave Israel this message, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts. (Jeremiah 2:19). The psalmist David said, "The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17).

A writer whose name I have forgotten once wrote that there has always been a distance between the world and the church. With sadness he observed that too often that distance remains constant. As the world declines, the church declines with it, keeping that constant distance from the world, but increasing her distance from God.

We often lament the conditions in the world around us, while we, the church are blind to our own condition. We are not very different from the church of the Laodiceans, of whom Christ said, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17). Because the decline of the church has been a relatively slow process, we cannot readily perceive what has happened.

I am sure many will argue that I have exaggerated the situation, things are really not that bad. Some may be able to point to the church to which they belong which is a large, active congregation of people who are happy and love one another, and no doubt love the Lord. If that is the case, praise the Lord, but understand such situations are rare. Also, let me remind you that the pattern by which a church is to be measured is the pattern of the New Testament. Those early believers loved the Lord

so much that they would gladly die for His cause. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). They loved one another so much that they would give all that they had to help a brother. "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:44-45). They loved the word of God so much that they continually sought to learn from the apostles. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). The church was persecuted; many died martyr's deaths, yet the church grew, because God was blessing His bride. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46-47).

We will never live in a perfect world, but when the Lord is pleased with His people, they enjoy great blessings. "Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil. When a man's ways please the LORD, he maketh even his enemies to be at peace with him" (Proverbs 16:5-7).

The church today is like the church of Ephesus in the days of John and needs exactly what that church needed. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Revelation 2:4-5). Brothers and Sisters, dearly beloved, the church as a body and each individual that makes up the body needs to repent. We need to turn from our self-satisfied, self-sufficient attitude and turn to the Lord. The first step we must take is to recognize our utter dependence upon the Lord. Do we need Him more than ever? No, we need Him just as ever.

Bible Quiz

Though books as we know them did not exist in biblical times, books are mentioned in the Bible. Fill in each blank with the person mentioned with a book.

1. _____ found the book of the law in the Temple (2 Kings 22:8).
2. _____, the scribe, read the book of the law found in the Temple (2 Kings 22:9-10).
3. _____ tore his clothing when he read the book of the law found in the Temple (2 Kings 22:1,11).
4. _____ was commanded to eat the roll of a book (Ezek. 2:8-10).
5. _____ prayed to be blotted out of God's book in exchange for forgiveness for the Israelites (Ex. 32:32).
6. _____ opened the book of the law, began to read, and the people stood up (Neh. 8:3-5).
7. _____, the king, could not sleep and called for the book of records of the chronicles where he learned of Mordecai saving the king's life (Esther 6:1-3).
8. _____ wrote a book as Jeremiah dictated it to him (Jer. 45:1).
9. _____ received a book sent to him in a hand (Ezek. 2:8-9).
10. _____ was the book given to Jesus to read in the synagogue (Luke 4:17).
11. _____ sprinkled blood on the book of law after he had told the people every precept in the book (Heb. 9:19).
12. _____ was told to write what he saw and send it to the seven churches (Rev. 1:9-11).

Answers on page 4.

Many Gifts

Advocate & Messenger--- April, 1934

THERE ARE many gifts in the church that should be encouraged. We visit churches where a number of the brethren give good talks, exhort and offer public prayer. This is an evidence of life and each member is trying to bear his part. These gifts should all be encouraged. We have served churches where a goodly number of the male members would take part in the services. They all seemed to want to bear their part in worshipping and praising God who had done so much for them. To put such gifts into the pulpit and try to make preachers of them would perhaps destroy their usefulness. There is a use for each member in the body. The hand, foot, eye ear, etc.; but we should not try to put any member out of its place.

God calls and qualifies His ministers. Preaching is teaching. For one to offer prayer, exhort and tell his experience without expounding the doctrine and fundamental principles of our people is no sign that he is a preacher. Such gifts are necessary and should be appreciated, but do not try to make preachers of them. If one is called to the ministry, he will search the hearts of God's people and the church will find it out. One may have a flow of language and say many good things he has learned from others, but it does not reach the hearts of God's children. There are many sore afflictions experienced by a true preacher causing him to feel that all these things are against him, but he is being tried in the furnace of affliction to comfort others with the comfort wherewith he is comforted of God. Day will break into his soul again.

One strong evidence of a true gospel preacher is humility, feeling his weakness and unworthiness of such a sacred vocation. He does not feel like bragging on himself, or of his ability, and when the brethren express their appreciation of him, it makes him feel unworthy. It is dangerous for one to become exalted. He that exalteth himself shall be abased. A preacher should not try to boss his brethren. He should remember he belongs to the church and not the church to him. He is a servant and not a lord. He should not seek promotion and want to supplant his brethren. If one is called of God his gift will make room for him. He should not be jealous of others. Jealousy is as cruel as the grave. He should be courteous to all his brethren in the ministry and prefer them before himself. He should preach the gospel because he loves it and loves the hearers. While a church should love and appreciate their pastor and other preachers and should administer to them, but filthy lucre should not be the motive that prompts the preacher. It is good for every preacher, when able, to do some work for example's sake. The preacher should preach by his daily walk. He should be a lover of good men and not associate with drunkards, gamblers, fornicators, profane swearers, and never drink with the drunken or encourage moonshiners or other lawbreakers. It would be a disgrace to go to the sacred desk with the smell of whisky on his breath. A preacher that becomes intoxicated should be excluded,--not tell others how to live when he lives and ungodly life himself. He should not engage in foolish jestings or smutty jokes. A preacher without good influence is a curse instead of a blessing. He should study the qualifications of a true minister and should walk accordingly. Much is expected of him.

Elder Lee Hanks

Annual Meeting

The Pastor and Members of Fairview Primitive Baptist Church invite you to worship with us during our Annual Meeting, April 25-27, 2007. Services are at 7:00 PM, Wednesday through Friday. Dinner will be served each evening at 5:30.

Elder Lee Chambers, Pastor of Lanes Primitive Baptist Church in Stilson, Georgia, will be the guest minister.

We cordially invite you to join us for all or any of these special services. If you need directions or other information, please call Elder Phillips at (423) 875-3652.

School Prayer

What was the public school prayer which originally sparked the debate?

Although some public schools at the time recited the Lord's Prayer, found in Matthew 6 and Luke 11, the prayer that led to the 1962 U.S. Supreme Court decision to ban public school-sponsored prayer was not found in the Bible nor drafted by a religious institution. It was drafted by the New York State Board of Regents. The regents wrote a school prayer that was non-sectarian or denominational. In fact, it was so bland that it became known as the "to whom it may concern prayer." Here it is: "*Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country.*"

The school administrators in Hyde Park, New York allowed the prayer to be read or recited aloud by each classroom at the beginning of the school day along with the Pledge of Allegiance. Parents of ten students sued the school district claiming that the prayer was unconstitutional.

The U.S. Supreme Court found that a prayer, drafted by government agency for use in public school was unconstitutional. Justice Black wrote the opinion for the Court: "It is no part of the business of government to compose official prayers... the Regent's prayer are inconsistent both with the purposes of the Establishment Clause and the Establishment Clause itself." *Engle v. Vitale*, 370 U.S. 421 (1962). The case involved only official prayer recited as part of a religious program carried on by an agency of the government. Other types of prayer in school, including silent prayer by individual students or teachers and voluntary group prayers led by students, were not found to be unconstitutional and are recognized by the Court as rights protected under the First Amendment.

Senator Sam Ervin of North Carolina said, "I should like to ask whether we would be far wrong in saying that in this decision the Supreme Court has held that God is unconstitutional and for that reason the public school must be segregated against Him?" John Bennett, Dean of Union Theological Seminary continued, "If the Court in the name of religious liberty tries to keep a lid on religious expression

and teaching both in the public schools and also in connection with experiments that involve cooperation with public schools, it will drive all religious communities to the establishment of parochial schools, much against the will of many, and to the great detriment of public schools and probably of the quality of education." At the time there were just a handful of Protestant schools in the country. Today, they number in the thousands.

School prayer was the focus of Madalyn Murray O'Hair, a militant left wing atheist with close ties to the American Communist Party, when she filed a lawsuit against the school board of Baltimore. The local court judge, J. Gilbert Pendergast, dismissed the petition stating, "It is abundantly clear that petitioners' real objective is to drive every conception of religion out of the public school system." The case went to the Maryland Court of Appeals, and the court ruled, "Neither the First nor the Fourteenth Amendment was intended to stifle all rapport between religion and government."

The "School Prayer" case then made its way to the U.S. Supreme Court. Leonard Kerpelman addressed the court saying prayer in the public schools had been tolerated for so long that it had become traditional and that anything that is unconstitutional does not become constitutional through tradition. He went on to say the Constitution had erected a "wall of separation" between church and state, at which point Justice Potter Stewart interrupted, asking where this wording appears. Kerpelman was stumped and an embarrassing silence followed. When he regained his composure, he stated that the text was not explicit on the point but that it had been interpreted to mean so.

Remarkably, the National Council of Churches and several Jewish organizations favored Madalyn O'Hair's case! Not a single Christian organization filed a brief in support of school prayer. The Supreme Court ruled 8 to 1 in favor of abol-

ishing school prayer and Bible reading in the public schools. Justice Tom Clark wrote, "Religious freedom, it has long been recognized that government must be neutral and, while protecting all, must prefer none and disparage none." The federal government considers atheism to be a religion, and this Supreme Court ruling favored atheism, at the expense of the Christian majority.

The Pennsylvania school system complied with a state law requiring that ten verses of scripture be read every day. The readings were without comment and any student could request to be excused. This case came to the Supreme Court at the same time as the *Murray v. Curlett* case, and the court ruled on them together. In a nutshell, the court's ruling stated that School Prayer and Bible reading were violations of the Establishment Clause of the First Amendment. In ironic fashion, the court established a secular religion for our school system, thus violating the "establishment clause" of the First Amendment.

Mary Had a Little Lamb

*Mary had a little lamb,
His fleece was white as snow.
And everywhere that Mary went
The Lamb was sure to go.*

*He followed her to school each day,
Twasn't even in the rule.
He made the children laugh and play.
To Have a Lamb at School.*

*And then the rules all changed one day,
Illegal it became;
To bring the Lamb of God to school,
Or even speak his name.*

*Everyday got worse and worse,
And days turned into years.
Instead of hearing children laugh.
We heard gun shots and tears.*

*What must we do to stop the crime,
That's in our schools today?
Let's let the Lamb come back to school,
And teach our kids to pray!*

Author Unknown

Answers to Bible Quiz

1-Hilkiah, 2-Shaphan, 3-Josiah, 4-Ezekiel, 5-Moses, 6-Ezra, 7-Ahasuerus, 8-Baruch, 9-Ezekiel, 10-Isaiah, 11-Moses, 12-John

Devotions:

Daily Devotion

By Elder Bill Taylor

From *Workday Grace* - April 5, 2007

As He Had Spoken

"And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken." Genesis 21:1

Have you ever wanted something, prayed for it, even confidently expected it to happen - and then been greatly surprised when it came about? That must have surely been the case with Sarah. She wanted to bear Abraham a son, and she no doubt prayed about it. She had even received divine confirmation that it would happen; yet, Sarah was surprised when Isaac was born. That is the mystery to faith: man's nature will not allow him to believe in supernatural promises, or even in supernatural occurrences. Look at how many people are going about trying to prove the Bible is true by looking for natural proof! One of this nation's astronaut's spent the last few years of his life trying to find Noah's ark on Mt. Ararat in modern-day Turkey. I am not trying to judge his motives, but I assume he thought it would help the faith of some to have concrete proof that what the Bible says happened back there thousands of years ago actually happened. It will not. It may shore up the doubts of nature, but it will never add one iota to their faith to find some natural evidence to back up what God said happened. "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:). Your faith accepts what God says because your faith comes from Him. It is not a natural occurrence; faith is supernatural. No amount of evidence will help, nor is it needed, to increase your faith. Experiencing the end of your faith, however, does cause it to be strengthened. Such was Sarah's case.

God had said she would have a child, and He said it directly to her. She had heard Abraham recount God's promise of a son many times before and she no doubt understood that Abraham believed it would come from her; but she had not had the personal confirmation of God's word at that time. She doubted that it was possible. After all, there was no way naturally that she could be a part of making the promises of God come true. She knew that; and she was right. It would take a supernatural occurrence to overcome nature. That is exactly where God intervenes and overcomes nature in delivering on His promises. He is in charge of nature; nature is His creation. When the Lord had last spoken to Abraham confirming the promise of a son, He also spoke to Sarah and confirmed it. He also spoke of a specific time when the promise would be fulfilled. God can do that; time belongs to Him and He is in full control of it. The next time you think time is slipping away, remember this: God is not restricted by time. Instead he uses it exactly to bring about all aspects of His perfect will for our lives. Nothing is untimely with God; everything will take place, as He has spoken. That is exactly the evidence of how Isaac was born. Do you need to see Isaac's grave to believe he was born and lived? No! Your faith believes it because God's word says so. Sarah did not try to rationalize Isaac's birth by finding

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Hymns and Hymn Writers

Rock of Ages

The Rev. Augustus M. Toplady, when Vicar of Blagdon, in Somersetshire, was walking through Burrington Combe, a beautiful spot some two or three miles from his home, when he was caught in a sudden storm. The particular place is very exposed, affording no shelter, but Toplady espied a cleft running down a mass of rock beside the road, in which he was able to take refuge until the storm abated.

A man of saintly character, his thoughts were turned by the incident to spiritual things, and picking up a playing card which he found lying on the ground at his feet, he wrote upon the back of it the hymn of which it has been said that "no other English hymn can be named which has laid so broad and firm a grasp upon the English-speaking world," beginning, Rock of Ages! cleft for me! Let me hide myself in Thee! The playing card upon which the hymn was first written is still preserved.

This hymn has traditionally been ranked as one of the most popular hymns ever written. It is certainly one of the best-known in the English language. It has been described as a "hymn that meets the spiritual needs of all sorts and conditions of men from the derelict snatched from the gutter by the Salvation Army to Prime Minister Gladstone, at whose funeral it echoed through the dim spaces of Westminster Abbey."

Whereas most hymns have been written out of some deep personal need or experience, this hymn evidently was born in a spirit of passionate controversy. For a time Toplady was attracted to the ministry of John and Charles Wesley and the Methodists. As time went on, however, he became a strong follower of the "election" doctrines of John Calvin and was vehemently opposed to the Arminian views promoted by the Wesleys and their supporters. By means of public debates, pamphlets and sermons, Toplady and the Wesleys carried on theological warfare.

In 1776 Toplady published this hymn text in *The Gospel Magazine* as a climax to an article attempting to prove his argument that even as England could never pay her national debt, so man through his own efforts could never satisfy the eternal justice of a holy God. He entitled the hymn "A Living and Dying Prayer for the Holiest Believer in the World."

natural reasons why it was possible; instead, she believed God had overcome the natural with the supernatural. Only He can do that, and He does it exactly as He has spoken. The very fact that you have faith and believe this is evidence of supernatural work in your life!

I pray that we may praise God today for the supernatural deliverance of His promises.

E-mail: wa_taylor@yahoo.com

Web Site: www.workdaygrace.us

Alternate Web Site: www.primitive-baptist.org/

Timeline of Violent Incidents at North American Schools

Canadian Press

A list of some major violent incidents at North American schools.

April 16, 2007: A gunman fatally shoots 32 people in a dorm and a classroom at Virginia Tech in Blacksburg, Va. The gunman kills himself.

Oct. 2, 2006: A 32-year-old gunman enters an Amish schoolhouse in Nickel Mines, Pa., and holds 10 girls hostage before shooting them. Five girls are killed, and five more wounded. The gunman also kills himself.

Sept. 13, 2006: Kimveer Gill, 25, opens fire at Dawson College in Montreal, killing one woman and injuring 20 people.

Aug. 30, 2006: 19-year-old man in Hillsborough, N.C. kills father, then opens fire at Orange High School, wounding two students before surrendering to police.

March 14, 2006: 14-year-old boy in Reno, Nev., brings father's revolver to Pine Middle School and wounds two classmates.

Jan. 13, 2006: 15-year-old boy at Milwee Middle School in Longwood, Fla., holds class hostage at gunpoint before being fatally shot by police. It is later learned his weapon was a pellet gun.

Nov. 8, 2005: Student at high school in Jacksboro, Tenn., shoots and kills assistant principal. Principal and another assistant principal wounded.

March 21, 2005: 16-year-old boy in Red Lake, Minn., fatally shoots grandfather and grandfather's partner at home, then goes to Red Lake High School, where he kills five students, a teacher and a security guard before committing suicide.

May 7, 2004: Two men, 18 and 24, shoot and wound four students at high school in Randallstown, Md.

March 30, 2004: Student at Wallace High School in Gary, Ind., shot to death in school parking lot by classmate.

Feb. 3, 2004: 14-year-old boy in Palmetto Bay, Fla., stabs and slits throat of 14-year-old classmate at Southwood Middle School.

Feb. 2, 2004: 19-year-old man shoots to death 17-year-old boy at Ballou Senior High School in Washington, D.C.

Sept. 24, 2003: 15-year-old boy shoots two classmates at Rocori High School in Cold Spring, Minn. One dies same day, other dies two weeks later.

April 24, 2003: 14-year-old boy shoots principal to death in school cafeteria in Red Lion, Pa., before killing himself.

March 5, 2001: 15-year-old freshman opens fire with .22-calibre pistol at Santana High School in Santee, Calif., killing two students and injuring 13 others.

Jan. 10, 2001: 17-year-old gunman fires shots at Hueneme High School in Oxnard, Calif., before taking female student hostage. He is later shot and killed by police.

May 26, 2000: 13-year-old honors student shoots and kills teacher on last day of classes in Lake Worth, Fla.

April 20, 2000: Four students and one staff member wounded in knife attack at Cairine Wilson High School in Orleans, Ont. Occurs on first anniversary of Columbine massacre.

Feb. 29, 2000: Six-year-old boy shoots six-year-old girl to death in Grade 1 classroom at Buell Elementary School in Mount Morris Township, Mich. Because of his age, boy is not charged.

Dec. 6, 1999: 13-year-old student fires at least 15 shots at Fort Gibson Middle School in Fort Gibson, Okla., wounding four classmates.

Nov. 19, 1999: 12-year-old boy shoots 13-year-old girl in head at school in Deming, N.M. Girl dies next day.

May 20, 1999: 15-year-old boy opens fire at Heritage High School in Conyers, Ga., with .357-calibre Magnum and rifle, wounding six students.

April 28, 1999: 14-year-old boy shoots two students, one fatally, at W.R. Myers High School in Taber, Alta.

April 20, 1999: Two heavily armed teenagers rampage through Columbine High School in Littleton, Colo., killing 12 students and one teacher before committing suicide.

April 16, 1999: High school sophomore fires two shotgun blasts in school hallway in Notus, Idaho. No one injured.

Feb. 8, 1999: Man fires shot at Woodland Elementary School in Verdun, Que. No one injured.

May 21, 1998: 17--year-old boy kills

parents, then goes to high school in Springfield, Ore., on shooting rampage, killing two teens and wounding more than 20 people.

May 19, 1998: 18-year-old honors student opens fire at high school in Fayetteville, Tenn., killing classmate who was dating his ex-girlfriend.

April 24, 1998: 15-year-old boy opens fire at eighth-grade dance in Edinboro, Pa., killing teacher.

March 24, 1998: Four girls and teacher shot to death and 10 people wounded during false fire alarm at middle school in Jonesboro, Ark., when two boys, 11 and 13, open fire from woods.

Dec. 1, 1997: Three students die and five wounded at Heath High School in West Paducah, Ky., after 14-year-old boy opens fire.

October 1997: 35-year-old man fatally shoots teacher at Montreal language school for immigrants.

Oct. 1, 1997: 16-year-old boy in Pearl, Miss., shoots two students to death and wounds seven others after stabbing his mother to death.

Feb. 19, 1997: 16-year-old boy takes shotgun and bag of shells to school in Bethel, Alaska, killing principal and student and wounding two others.

October 1994: Two guidance counselors at Brockton High School in Toronto shot and wounded by student unhappy with grades.

June 1993: Teen wounded outside Gladstone Secondary School in Vancouver in drive-by shooting.

Aug. 24, 1992: Valery Fabrikant, professor at Concordia University in Montreal, goes on shooting rampage at school, killing four colleagues and wounding one.

February 1990: Jilted teenager shoots and wounds estranged girlfriend at General Brock High School in Burlington, Ont.

December 1989: Marc Lepine, 25, shoots dead 14 women at University of Montreal's Ecole polytechnique engineering school, then kills himself.

October 1978: 17-year-old student shoots 16-year-old to death at Sturgeon Creek Regional Secondary School in Winnipeg.

Oct. 27, 1975: Robert Poulin, an 18-

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REPENTANCE

For many years, the subject of repentance has been a mooted question, and it seems that it is impossible for Christians to agree, not because, however that their experiences differ, but because of false teachers; for God has long since told us that false teacher would arise, teaching perverse things to draw away disciples after them, and surely we are living in the midst of that time; and as plain as the Scriptures are in defining repentance, yet some men have the hardihood to deny the inspired word of God, and teach the very reverse of what the Bible says. The Bible clearly reveals the fact that repentance is the gift of God; but in the face of Bible facts, men have the audacity to teach that repentance is the act of the creature. Every Bible reader must know that the word of God nowhere says that repentance is the act of the creature; but tells us time and again that it is the gift of God, which we propose to show before we shall close this chapter. The word repentance is translated from the Greek word *Metanoian*, which signifies, "a turning away from" -hence the first thought we wish to rivet upon the minds of our readers is, that the term repentance as used in the sacred volume does not always apply to sinners dead in trespasses and sin, but sometimes refers to the saints; and if you will take the time and trouble to search the sacred pages of Holy Writ, you will find that wherever the word repentance is used in the active voice, that it invariably applies to Christians or worshippers of some kind, for instance when Paul went to Mars hill, he said, "I perceive that you are too superstitious" (that is, too religious). These were worshippers of idols, and were wholly given over to idolatry, and Paul said, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." And John the Baptist came preaching repentance, saying that they should believe on him that should come after him; and Jesus came preaching repentance, and all of the apostles preached that "men ought to repent," and we can trace the long line of true ministers to the present, and all of them preached repentance, that men ought to turn from dumb idols, and serve the true and living God; and the Old order

of Baptists are today striving with all the power and energy they possess, to get men to turn from their false modes of worship, and serve the God of Heaven; and this is their own act, and something that every saint of God ought to do.

But the repentance which is necessary to bring the sinner out of that state of death in sin, killing him to the love of sin and turning him to the love of God and holiness, is solely the work of God, and not an act of the creature; and we now propose to show from the infallible word of inspiration. Please read 2 Cor. vii. 10, 11, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" etc. Now we all know, that it is not possible for an ungodly thing to produce that which is godly; and as godly sorrow works repentance, it cannot be the sinner that does it; and this godly sorrow works in the poor soul, all of those things mentioned above, a clearing away of yourselves, indignation, fear, vehement desire, and zeal; surely nothing short of the power of, God, through the Holy Spirit, could work in us all of these things, therefore we conclude that if there was not another text in the Bible to support the idea that repentance was the gift of God, this one itself is sufficient to convince anyone, except an infidel. But blessed be the name of the Lord, we have many more.

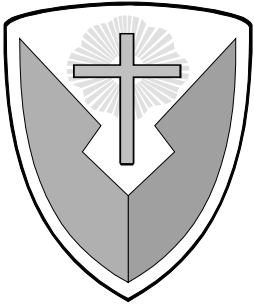
In Jeremiah xxxi. 19, Ephraim said, "Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. " Oh! how applicable this is to the experience of every child of God in the world. When the Lord turned him, he repented, bemoaned himself, because he was such a wretched sinner before God, and felt truly that he was bearing the reproach of his youth. When all of his sins were heaped up before him, like impassable mountains, no wonder then that the poor sinner should cry out in the very anguish of soul, "God be merciful to me a sinner."

And we wish to forever rivet upon the

minds of our readers that portraying the dark regions of the gulf of torment never has caused one to repent of his sins truly, for repentance is not something that can be scared into a man; but judging from the actions of some preachers, we could but conclude that they think, to uncap the infernal regions and let poor sinners look in, would scare them into repentance, and would terminate in their eternal salvation. We heard a modern Missionary Baptist preacher say once, that he wished he had a basket of hell-fire to sprinkle amongst the sinners, he would assure them that they were willing to repent, and get religion. This shows very clearly that he thought it was hell-fire that brought them to repentance, but Paul said, Rom. ii. 4. "Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" Hence it does seem to us that the better plan would be to set forth the goodness of God, portray the riches of His grace, as the apostles did anciently, and hold out these inducements to the poor soul, and thereby try to persuade him to turn from his evil course, and look to the God of heaven for salvation, than to be trying to scare him by setting before him the tortures of the damned; for should we succeed in getting one to repent in this way, we have no evidence that his sorrow is after a Godly sort; but we have abundant evidence that it is a hell-scared sorrow, and therefore must be of the world, and will work death and in this way we will only make him two-fold more the child of hell than he was before, or than we are. Luke says in Acts v. 30, 31, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel; and forgiveness of sins."

This should forever put to silence that hitherto have taught that repentance was the sinner's act; hence we conclude that it is not the duty of the servants of God to go out preaching that repentance is the sinner's act, and trying to get sinners to repent, or to tell the people that God had exalted His Son Jesus Christ to accept the repentance if the sinner would act it, as nearly all of our modern divines

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The *Shield of Faith* is available without charge to any who request it. Request for subscriptions or donations should be directed to the editor at the above address.

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

REPENTANCE

are teaching; but Paul told Timothy, 2 Tim. it. 24-26, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Oh! that the time would come when we could see and hear all of God's true servants going forth in the strength of Israel's Cod and in meekness instructing those that oppose themselves, and not stop to inquire what God it will do, but go and portray to a world, lost in sin, the riches of God's grace, and the goodness and mercy of God, in giving I Its Son to die, the just for the unjust, that we poor rebels might have life and salvation through His blood, and leave the event with God. "Peradventure God will give them repentance to the acknowledging of the truth, and they may be delivered from the snare of the devil;" and as we go, oh! that God would send conviction home to the hearts of poor dying mortals, through the agency of His Holy Spirit (for there is no other agency that can quicken the dead to life), and bring the poor soul to repentance. Brethren; let us do our duty as the true servants of God, and God is Sure to bless us in it, and we shall see the fruit of our labors, and in the end we can adopt the language of the apostle, "I have fought a good fight, I have finished my course," and there is a crown of life "laid up for me," "and not to me only" but for all them who "love His appearing."

May this be the happy lot of all our dear readers, is the sincere prayer of the poor unworthy writer.

Elder T. S. Dalton
 in *The Life and Labors of a Poor Sinner* (1912)
 [Primitive Baptist Heritage Corporation reprint]

Timeline of Violent Incidents

(Continued from page 6)

year-old militia sharpshooter, shoots six people at Ottawa's Saint Pius X school and then kills himself. One wounded student dies just over a month later. Poulin had killed a girl at a youth home before he went to the school.

May 1975: Michael Slobodian, 16, kills teacher and student and wounds 13 others at Centennial Secondary School in Brampton, Ont., before turning gun on himself.

August 1, 1966 Charles Joseph Whitman a student at the University of Texas at Austin ascended The University's 27 story tower and shot at passersby in the city and on the campus below, having killed his mother and his wife the night before. In all Whitman killed 15 people and wounded 31 others before he was shot dead by Austin police. (Some accounts allege 16 or 17 victims, citing a later suicide stemming from the attacks, and a pregnant woman who subsequently miscarried.)