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SPOILED? WHO'S SPOILED? - PART 5 - By Buddy Smith

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*"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."*  
Colossians 2:8

## **THINGS STOLEN FROM CHURCHES -**

One of my pastor friends reported recently that thieves had stolen the airconditioning units from outside their church. He said that when they replaced them they had to build strong cages around them to prevent them being stolen again. The increase of lawlessness in the United States has resulted in more thievery than ever so that churches are being spoiled of their earthly goods. Just out of curiosity, I typed into a search engine the phrase "things stolen from churches" and there were over 7 million webpages of churches being spoiled by thieves! Electronics, gold plated Bibles, chalices, gutters, wiring, speakers, amplifiers, a safe, lead from the roof, a church's brass bell, and even the 900 year old heart of a 12th century Irish saint was stolen from a Catholic church in Dublin, Ireland. I once taught a class in Bible college where one of the students told us she stole from the offering plate, thinking how nice it was of the church

## **Heads Up!**

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to pass around all that money for people to take home (!). One of the strangest thefts I found online was the theft of the pulpit, the curtains, and the organ from a church. The thief? It was the pastor the church had just sacked. He said he didn't steal the piano because the church was still paying it off!

The most valuable possessions stolen from a church are not those listed above. Those are temporal, not eternal. Thieves are robbing the churches of their earthly goods, but what is more serious is the spoiling of their spiritual treasures by the four thieves mentioned in Col. 2:8.

### WHAT ARE WE LOSING?

Once in a while I have the privilege of speaking in another pastor's pulpit. When I do I try to be observant and learn from the experience. In some, I notice that the church is being robbed. What have they lost? They lost spiritual riches like these:

1. *Sound Bible preaching - In some cases, the Gospel was stolen from the church years ago and never even missed.*
2. *Seasons of prayer - Prayer meetings are poorly attended, in some cases, non-existent, or the meetings are not given over to praying.*
3. *Support of missionary outreach - Some churches have lost the vision of evangelising the world, and become totally self centered.*
4. *Godly music - The old doctrinal hymns have disappeared and been replaced by meaningless noise, without melody or grace.*
5. *The love of God - When iniquity abounded, the love of many waxed cold.*
6. *Conversion of the lost - The replacement of the saving gospel with a social gospel has resulted in an unconverted membership.*
7. *The King James Bible - With all its clarity and convicting power, replaced by commentaries claiming to be Holy Scripture.*
8. *A testimony for Christ - Instead of being salt and light in a sinful world, the church tried to conform to them.*
9. *A concern for others - The new modernists promoted self love as they built their Emergent churches.*
10. *Fire in the pulpit - Strong preaching was lost when preachers saw the ministry as a career instead of a calling from God.*
11. *The Headship of Christ - The rightful place of Christ in the church was lost when it began looking to the denomination or to its CEO/pastor to make the decisions for the church.*
12. *A Willingness to Suffer for Truth - Stolen from the church when the members forgot to take up their crosses and when they turned their convictions into preferences.*
13. *The Desire to Give to God - The creeping materialism of covetous Christians decreased the offerings until the churches became poverty stricken.*
14. *Volunteers for Service to God - As the churches adapted the methods of the world more and more members became spectators instead of participants, and the waiting list of those desiring to serve shrank.*

And this is only a partial list of things stolen from churches. *I need to print it out as a poster and nail it to the wall in the church, in hopes we would use it as a checklist to prevent the four thieves of Col. 2:8 from spoiling Grace Baptist Church.*

### PSALM 119:57-72

<sup>73</sup> JOD. *Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.*

<sup>74</sup> *They that fear thee will be glad when they see me; because I have hoped in thy word.*

<sup>75</sup> *I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.*

<sup>76</sup> *Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.*

<sup>77</sup> *Let thy tender mercies come unto me, that I may live: for thy law is my delight.*

<sup>78</sup> *Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.*

<sup>79</sup> *Let those that fear thee turn unto me, and those that have known thy testimonies.*

<sup>80</sup> *Let my heart be sound in thy statutes; that I be not ashamed.*

<sup>81</sup> CAPH. *My soul fainteth for thy salvation: but I hope in thy word.*

<sup>82</sup> *Mine eyes fail for thy word, saying, When wilt thou comfort me?*

<sup>83</sup> *For I am become like a bottle in the smoke; yet do I not forget thy statutes.*

<sup>84</sup> *How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?*

<sup>85</sup> *The proud have digged pits for me, which are not after thy law.*

<sup>86</sup> *All thy commandments are faithful: they persecute me wrongfully; help thou me.*

<sup>87</sup> *They had almost consumed me upon earth; but I forsook not thy precepts.*

<sup>88</sup> *Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.*

## WHO ARE THE FOUR THIEVES?

The Holy Spirit names four thieves who spoil the churches. There is *Philosophy*, and *Vain Deceit*, and *Tradition*, and *Rudiments*. These are the plunderers of our churches. They are so sneaky and stealthy that they rob us and we never knew that they had crept in the back door. The strange thing is that this gang of thieves has been identified and their guilt proven for centuries, but they are still allowed into churches.

## TRADITION OF MEN -

Consider the third member of the gang mentioned in Col. 2:8, *Tradition of Men*. (To read about the first two members, see the Heads Up! archives at:

<http://www.gracebaptistmalanda.net.au/resources.html>)

"*Old Trad*" is the black sheep of his family. His enemy, *Traditions from God*, is just the opposite, and is commended of the apostles in **2Thess. 2:15**, "*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle,*" and in **2Thess. 3:6**, "*Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*" In **1Cor. 11:2**, he is called by the name, "ordinances", "*Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.*"

*Tradition Of Men* has been around a long time, but his brother *Traditions From God* is even older. Let's just call them *TOM* (for Traditions of Men) and *TFG* (for Traditions from God.) *TFG* was born first and is a faithful and obedient son to his Father, that is, to God. He always carefully and accurately reports what his Father says, never adds to it, nor takes away from it! But poor old *TOM* went astray very soon after Adam ate the forbidden fruit. He is a very stubborn old coot. When he gets into anybody's ear, he never gives them a minute's peace, but keeps the pressure on to do things the way he's always done them. He is strong on maintaining the status quo, as long as it is what "the elders have always done." And he learns new tricks and turns them into traditions of men. Once when Israel complained against the Lord and were bitten by fiery serpents, God told Moses to make a brazen serpent for the people to look to, and God healed those who looked. But old *TOM* saw his chance and whispered in somebody's ear to keep the brazen serpent around long after its purpose had passed, and the first thing you know, he had the whole crowd burning incense to it. Was he angry with Hezekiah when he broke it in pieces and called it a "piece of brass." He really came into his own when the Pharisees gained the

ascendancy during the earthly ministry of Christ. I suspect he would have won a popularity contest if they'd had one. Mark recorded it in his gospel, 7:3 "*For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.*" And 7:5 "*Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?*"

## THE GREAT CONFLICT BETWEEN TOM AND CHRIST -

How the sparks flew when the Lord Jesus Christ reminded *TOM* of his disagreement with *TFG*! The Lord exposed *TOM*'s conflict with the word of God revealed through *TFG*. *TOM* was very angry, and tried several times to kill Jesus. He was infuriated when Jesus broke his traditions by healing people on the Sabbath, not once, but several times. When Jesus quoted *TFG* to *Tom* he openly rejected God's words and clung to the things he'd heard, (**7:8** *For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.* **7:9** *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.* **7:13** *Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*)

## THE TRAVELS OF TOM -

Everywhere the apostles preached the gospel, *TOM* got there first! He gathered a following in every place to oppose the apostles, sometimes among the Jews and sometimes among the Gentiles. Their battle cry was always, "We never did it that way before!!!!" It's no wonder the Spirit spake thus in Col. 2:8 "*Beware of TOM!*" Old *Tom* was a problem in every church in the New Testament. In fact, anyone who reads church history will see his dirty work all the way through. Sometimes he sits on the high seat in the Vatican, sometimes in Geneva, and sometimes in Nashville, Chattanooga, and Springfield. He has a finger in every pie, and joins every church, and sits on every mission board. *TOM* is a universal problem to the churches, and has no preference for any one denomination. He likes them all, and is thoroughly ecumenical.

Of late, he's been whispering to Robert Schuller's friends that they need to streamline and modernize their traditions, and so they all bought his product, lock, stock, and barrel. What they don't realise yet, is that he is not giving them anything from God. He's just replacing *TOM 1980* with *TOM 2000.1*. And charging them a high price for it. What they bought was not *TFG*, but *TOM*, not revelation, but tradition.



## THE REASON TOM IS SUCH A PROBLEM -

We pastors need to research old *Tom's* background. The Holy Spirit actually records for us the name of his father and of his mentor. His father is *Phil Osophy*, and his mentor is *Vain Deceit*. That explains a lot. His father's genes run true, in that he always thinks he knows better than *TFG* does, just because his family has always done things this way. And his mentor, *Vain Deceit*? Well, he taught *TOM* that any deception of others is permissible, just as long as *TOM* gets his way. After all, he has a tradition to uphold!

## HAS TOM JOINED YOUR CHURCH YET?

*TOM* joined the church I attend when we constituted it and was a charter member. We've tried to kick him out of the membership, but he keeps sneaking back in under disguise, hoping we won't recognise him. When the church moved out of a home into the school, he complained and told everyone that it wouldn't be as spiritual because the early churches met in homes and we should, too. When we set up a building fund, he objected on the grounds that New Testament churches never owned buildings and neither should we. And when we began to build, he refused to help because he'd never been in a church that did it this way. He also opposed Sunday School and youth meetings and camps, and Scripture classes in the schools because they weren't invented by Baptists. Some hymns he won't sing for the same reason. He's never attended our evangelistic meetings because his grandfather refused to, and all change is sinful. When the church decided to use offering boxes some years ago he quit giving because he'd never seen it done before. For the same reason, old *TOM* reckons it is wrong to use musical instruments to sing with. Gospel tracts and recorded sermons are taboo. When we changed the order of service one Sunday, he almost had a stroke.

Old *TOM* is forever trying to steal something from our church, but we're keeping a close eye on him. Every once in a while we do an inventory, and if he's stolen anything we go get it and bring it back and tell him off for being such a spoiler of the church.

We have been able to keep *TOM* under control, but it takes all of us to do it. You see, we decided we would ask *TFG* to be our pastor, and when he accepted the call, we told him there were several things we wanted him to do. First, preach the whole counsel of God. Second, preach it hot! And Third, never back down on anything he knows to be from God! He agreed, and it's working well. Oh, every once in a while old *Tom* gets his dander up and tells us we can't do something since we never did it that way before, but our Pastor, dear old brother *TFG*, just looks over the top of his glasses, and tells him, "Chapter and verse, please!"

And we all say, "Amen!"

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## DEACON TRUE SEZ -



My old preacher invited us deacons to go with him a fellowship meeting a few years ago. The pastor of the big church where it was being held wanted to preach as many preachers as he could, so he slotted four of 'em in to preach in one hour-long slot.

I didn't think it would work, and it didn't. The first young whipper snapper took up forty five minutes, and sat down, leaving only fifteen minutes for the other three preachers.

The second one to speak was an older man, and he said, "I'm not going to preach, but I want to tell you a little story. Two old farmers lived close to each other and were good friends. One day, old Tom dropped by Jake's place and found him feeding turnips to his hogs to fatten them up.

He watched for a while, and then said, 'Jake, you know, them hogs could eat them turnips faster if you'd cook 'em first.'

Jake replied, 'Aw, Tom, you know time don't make no difference to a hog.'"

And then the old preacher sat down.

Best sermon I heard that day.

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Many a pastor is scratching his head these days because he can't figure out what has happened to his church. In spite of the fact that he has tried his best to accommodate the people and adjust his program to a changing world, he can't understand why his church is divided against itself and the spiritual life is at an all-time low. "Why do we have so much division?" he asks. "Why is there no revival?" "Where is the power and blessing of God?"

Perhaps you, dear friend, have been inclined to ask the same questions. If you haven't, you should! On the other hand, you may find yourself among the multitudes who have become so captivated by CCM (Christian Contemporary Music) and glorified church entertainment, that you are unable to see the Satanic evil behind this gigantic deception, leading millions down the road of apostasy. The answer is in the title of this article: **"IT'S THE MUSIC, BROTHER!"**

A discerning mind will observe that for many, CCM is offered solely for the purpose of satisfying man's insatiable lust for pleasure and self-enjoyment, rather than the offering of worship to a holy God.

These are the last days, described in the Bible as "perilous times" (II Tim. 3). We've lived to see the day when church platforms and pulpits have been transformed into Broadway stages, while loud, up-beat drums, electric guitars and digital key-boards have replaced the worshipful sound of the organ. The sound and style of music found in worldly places of amusement is now heard in the sacred places of worship.

**The demand and acceptance of radical changes in Christian music has done more to hinder the work of the gospel of Christ and advance the growth of apostasy within the professing church than anything that has happened since Pentecost.**

The godless, humanistic philosophy that permeates our society has produced a generation of young adults whose worship music has lost all sense of dignity, respect, holiness and the fear of God. Many say "But this is the kind of music we love!" or "This is what appeals to the young people." Isn't it odd that those with the AIDS virus come up with similar answers when questioned about their ungodly life style? The drug addict loves his drugs, the alcoholic loves his liquor, and the gambler loves his gambling, but each of these is the fruit of a sinful heart and can only lead to despair. The big question is . . . where and what does CCM lead to?



### WHERE IS THE OUTCRY?

Imagine your reaction if you knew children who attend Sunday School at your church were given lesson material containing pornography. How would you react to something like that? How would you react if a preacher were to stand in the pulpit of your church and preach false doctrine, denying the deity or resurrection of Christ. What would you do? Would you be upset? Would you ignore his remarks and remain silent or would you take immediate action to express your abhorrence against such erroneous teaching? My guess is, you would take quick action . . . right? Of course, any genuine Christian would! Then why, pray tell, do Christians not denounce this ungodly music that has infiltrated our churches, quenching the work of the Holy Spirit, preventing revival, promoting worldliness, dividing and literally destroying churches throughout the land? Why is there not an outcry of protest against this unholy invasion of the world into our churches? Where are the voices of God-fearing men and women crying aloud "ENOUGH IS ENOUGH!" have we become so worldly-minded and so tolerant of sin that we condone and indulge the flesh in the name of worship?

Where are the men of God who dare to stand against the unholy union with the world? **Have the under-shepherds of the flocks become so complacent they no longer answer the call to correct, reprove and rebuke sin, but rather appease the people by pretending that the problem is not there, ignoring it, or even worse, catering to it?**

### AWAY WITH TOLERANCE!

Our society continues to advance the theory that we all must be tolerant, which by definition means to be liberal or broad-minded. Tolerance may have its place in ethnic

diversity, but tolerance of sinful behavior is not a Christian virtue. Keep in mind that Bible truth is absolute (perfect) and God's way is called a "narrow way" (Mt. 7:14), not a broad way. Separation from the world is all-inclusive and is taught in the scriptures as vital to the Christian life (Rom. 12:1-2). When it comes to the question of something that is in disagreement with Bible truth, Christians must not be tolerant. Proverbs 8:13 says: "The fear of the Lord is to hate evil" . . . not tolerate it!

**The truth of the whole matter is that the mind of today's Christian has become so amalgamated into thinking just like the world, he can no longer differentiate between music that is holy and set apart unto God, from music that is profane and of the flesh.** Tolerance sets in when families gravitate to watching the immorality, vulgarity, obscenity, and violence, which at the same time promotes ungodly music into the home by way of television. They soon become so accustomed to it, it no longer offends them. If Christians tolerate the sinful ways of the wicked, they will soon tolerate the music of the wicked, because the two go hand-in-hand. Evidence of this spiritual condition is everywhere today.

The path of tolerance leads to the highway of acceptance. Once a person finds CCM acceptable, he will easily embrace it in worship.

### WHAT SHOULD A PASTOR DO?

Pastors often find themselves in an uncomfortable position regarding the subject of music. He's in trouble if he does and he's in trouble if he doesn't. It truly is a dividing issue and because of that most pastors prefer to stay silent on the subject and just hope and pray it will go away. But it will not go away! So what should a pastor do?

I was taken by surprise when I received an order for my book titled "Apostasy and Deception In Christian Music" from a Lutheran pastor. I thought to myself, "this is going to be interesting". I thought sure he would be in disagreement with most everything I said. About two weeks later, I got a letter from that Lutheran pastor, requesting 12 of the books. He said he was having problems with some church members who wanted to bring CCM into the services of worship. His plan was to give each of his elders the book and anyone else that he thought might have leanings toward CCM. What he was doing was letting the book do the work of setting his people straight on the subject. That Lutheran pastor came up with a great idea. Pastors . . . perhaps you should take heed.

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### NOTABLE QUOTES AND QUOTABLE NOTES -

- It took me seventeen years to get three thousand hits in baseball. I did it in one afternoon on the golf course. ~ *Hank Aaron*
- Bumper sticker seen on a car in Washington DC - "i suport publik edgekasion!!!!"
- Augustine complained that the churches were emptied by the competition of dancing girls in the theaters? ~ *Dr. Don Boys* (So, what's new? - Ed)
- We're suffering from a believism that never has believed and a receivism that never has received and which leads to deceivism. ~ *Vance Havner*
- After the game, the king and the pawn go into the same box. ~ *Italian proverb*
- Lawyers believe a man is innocent until proven broke. ~ *Robin Hall*

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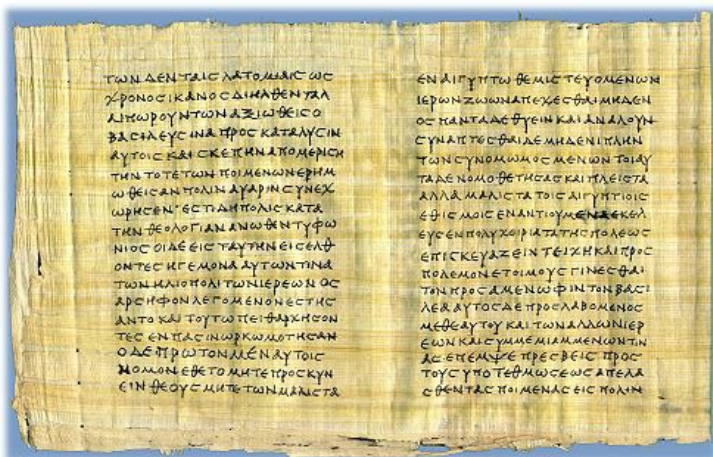
## LILIES OF THE FIELD

Formerly "The Prayer Club Newsletter"

"Building Up Ourselves in the Most Holy Faith"

To receive this e-newsletter monthly, subscribe at: [binsteads@bigpond.com](mailto:binsteads@bigpond.com)





It is Moses that introduces the great name of the LORD to the children of Israel during their sojourn to the Promised land. The book of Genesis, the first book of Moses, was recounted to the children of Israel after their exodus from Egypt. There was an infection among the people, that had been quelled through ten different plagues in the land of Egypt. For four-hundred and thirty years, the nation had been introduced to the false gods and goddesses of Egypt.

No doubt, there was a remnant that held to the faith, but many had become familiar with these figments of imagination from the darkened hearts of the Egyptians that rejected the true God. One of the early purposes of Moses, was to teach the nation about the true God that had released them from that terrible captivity. One of the ways of teaching about the true God to Israel (and us) is through the different names of God.

In the first verse of the Bible, God is introduced to the nation as Elohim: Genesis 1:1 "In the beginning God created the heavens and the earth." But that title was not exclusive to the true God. There are several uses of that same word in the Old Testament in reference to the false gods of the world. We will consider "Elohim" in a subsequent column and how in the context of dealing with the true God, it bears witness to incredible truths.

But there is an exclusive name for the Lord that is first introduced in Genesis 2:4, "These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens." That exclusive Name is the word LORD.

In the KJV, the English word is always in all capital letters. Sometimes it appears as "LORD" and sometimes it appears as "GOD." Most Christians are familiar with this Hebrew name. It is the name YHWH (sometimes written Yahweh or Jehovah). These four Hebrew consonants tell of the great character of the true God.

This is the one Name that sets God apart from men and all false gods. The pagans of the Promised Land learned of this Name very quickly, for it brought fear upon them all. Remember the words of Rahab concerning that fear? Joshua 2:9, "And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you." She spoke of the fact that Israel's God, YHWH, had given them the land. Or remember the great fear that the Philistines had later in 1 Samuel 5 for the ark and the fact of the fear that YHWH had brought to them?

The Name YHWH is used over five-thousand, five-hundred times in the Bible. It is never used of anyone outside of the Bible. It is exclusively used of the true God. Technically, the Name YHWH is the third person, masculine, singular, future form of the verb "to be." In reference to God, YHWH encompasses everything from He was, He is, and He shall be.

There are several truths encompassed in this name. For instance, when the Hebrew saw the Name YHWH, they knew that it spoke of God as being the "self-existing One." Yet, at the same time, it is a name that speaks of the assurance that God is always with His people, as "He is being." Imagine the comfort that the very Name YHWH gave to Moses and the nation of Israel, as this told them that He had never left them, nor would leave them, and was leading them into the Promised Land.

But perhaps, the greatest significance of the Name YHWH, is that it spoke of "the One Who is coming." As Moses spoke this Name to the Israelites, it said to them that one day God would become a man. It pointed to the Messiah. Sadly, to the unbelieving Jewish people today, the name still speaks of Messiah Who is coming. But for the believer, YHWH has already come, and His name is Jesus Christ. John declared in John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Surely, the Name YHWH tells us once again, as His children, that He is coming – but this time, He is coming again to rule and to reign.

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The history of ventriloquism is one of the strangest stories you will ever read. It originally meant "one who speaks from the belly", and referred to the ability of some to make their voice appear to come from some other source than the speaker.

It is a word with occultic connections. It was coined to describe the strange voices that emanated from mediums who fell into a trance and spoke with a voice that the hearer would have thought impossible to come from them. A witch would speak with the deep voice of an old man. A wizard, under a trance, would speak with a little child's or a woman's voice. A medium would utter mysteries in a voice that sounded like that of a loved one they had never met. That was ventriloquism originally.



Steven Connor describes early ventriloquy as being:

*archaic practices of divination, for example the practice of sternomancy (speaking through the chest) or the even more specialised practice of conjuring prophetic voices from the armpit seemingly practised by early Semitic peoples;*

*the myths of the dissociated voice, such as that of Orpheus, which ends with the severed head of the dismembered Orpheus singing plaintively the name of Eurydice as it floats down the river Hebrus, or the myth of Echo, who, deprived of a voice of her own in which to express her love for Narcissus, dwindles away into nothingness, leaving only her voice resounding emptily in the air;*

*"DUMBSTRUCK: A CULTURAL HISTORY OF VENTRILOQUISM" BY STEVEN CONNOR, PUBLISHED BY OXFORD UNIVERSITY PRESS*

Rome has developed its own liturgical ventriloquism by speaking, not out of the Pope's belly, but by speaking out of both sides of his mouth. It reminds me of the American Indian who observed, "White man speak with forked tongue." Surely, he had been listening to a politician when he said that. (Or maybe a Catholic priest?)

Note the following contradictory statements from the Pope:

#### 1. "JESUS NOT FOUND OUTSIDE THE CHURCH"

Posted in *Pope Francis* by [satodayscatholic](#) on April 23, 2013 - Pope Francis said that *people cannot be fully united to Jesus outside of the church during a Mass to commemorate Saint George, the saint he is named after.*

*"You cannot find Jesus outside the church," he said April 23 in the Apostolic Palace's Pauline Chapel.*

*"It is the Mother Church who gives us Jesus, who gives us the identity that is not only a seal, it is a belonging,"* he declared in his homily.

<http://satodayscatholic.wordpress.com/2013/04/page/2/>

This is perfectly consistent with the decrees of the popes all the way back to the earliest days of the Roman church:

The original saying by [Saint Cyprian of Carthage](#) (3rd century AD) is found in his Letter LXXII, *Ad Jubajanum de haereticis baptizandis*, and in Latin reads: "*Salus extra ecclesiam non est*". (Salvation outside the church does not exist)

[Fourth Lateran Council](#) (1215): "There is but *one universal Church* of the faithful, *outside which no one at all is saved.*"

[Pope Boniface VIII](#), Bull *Unam sanctam* (1302): "*Outside this Church there is no salvation and no remission of sins. We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.*"

[Pope Eugene IV](#), *Cantate Domino* (1441): "The most Holy Roman Church firmly believes, professes and preaches that *none of those* existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, *can have a share in life eternal*; but that they will go into the "eternal fire which was prepared for the devil and his angels" *only those remaining within this unity can profit by the sacraments of the Church unto salvation, no one, even if he pour*



out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church."

**Pope Boniface I**, Epistle 14.1: "It is clear that *this Roman Church is to all churches throughout the world as the head is to the members, and that whoever separates himself from it becomes an exile from the Christian religion, since he ceases to belong to its fellowship.*"

**Pope Pelagius II** (578-590): "Consider the fact that whoever has not been in the peace and unity of the Church cannot have the Lord... [If] *slain outside the Church, he cannot attain the rewards of the Church*" (Denzinger, 469).

**Saint Gregory the Great** (590-604), *Moralia*: "Now the holy Church universal proclaims that God cannot be truly worshipped saving within herself, *asserting that all they that are without her shall never be saved.*"

**Pope Sylvester II**, Profession of Faith, June AD 991: "I believe that in Baptism all sins are forgiven, that one which was committed originally as much as those which are voluntarily committed, and *I profess that outside the Catholic Church no one is saved.*"

**Pope Innocent III** (1198–1216), Profession of Faith prescribed for the Waldensians: "With our hearts we believe and with our lips we confess but one Church, not that of the heretics, but *the Holy Roman Catholic and Apostolic Church, outside which we believe that no one is saved*" (Denzinger 792).

**Pope Clement VI**, September 20, 1351, "*no man of the wayfarers outside of the faith of this Church, and outside the obedience of the Pope of Rome, can finally be saved...*"

**Pope Leo XII** (1823–1829), *This is why we profess that there is no salvation outside the Church...*

**Pope Gregory XVI** (1831–1846), *the necessity of the Catholic faith and of unity for salvation.* "Whoever has separated himself from the Catholic Church, no matter how laudably he lives, will not have eternal life, but has earned the anger of God because of this one crime: 'The holy universal Church teaches that it is not possible to worship God truly except in her and asserts that all who are outside of her will not be saved'"

**Pope Pius IX** (1846–1878), *it must be held by faith that outside the Apostolic Roman Church, no one can be saved; that this is the only ark of salvation; that he who shall not have entered therein will perish*

**Pope Pius IX** (1846–1878), Encyclical *Singulari Quidem* March 17, 1856): *There is only one true, holy, Catholic Church, which is the Apostolic Roman Church. There is only one See founded on Peter by the word of the Lord (St. Cyprian, Epistle 43), outside of which we cannot find either true faith or eternal salvation. ... Outside of the Church, nobody can hope for life or salvation*

**Pope Pius IX** (1846–1878), *the Catholic dogma that no one can be saved outside the Catholic Church is well-known; and also that those who are obstinate toward the authority and definitions of the same Church, and who persistently separate themselves from the unity of the Church, and from the Roman Pontiff, the successor of Peter, to whom 'the guardianship of the vine has been entrusted by the Savior, cannot obtain eternal salvation.*

**Pope Leo XIII** (1878–1903), *salvation is to be found nowhere but in the Church.*"

**Pope St. Pius X** (1903–1914), *absolute necessity to have recourse to this Church to effect our eternal salvation.*"

**Pope Benedict XV** (1914–1922), *the Catholic faith, which unless a man believe faithfully and firmly, he cannot be saved.*"

**Pope Pius XI** (1922–1939), *Catholic Church alone is keeping the true worship. if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation...* Furthermore, in this one Church of Christ, *no man can be or remain who does not accept, recognize and obey the authority and supremacy of Peter and his legitimate successors.*"

**Pope Pius XII** (1939–1958), *the Church alone is the entrance to salvation:*

**Second Vatican Council**, Dogmatic Constitution *Lumen gentium*, 14: "*They could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it.*"

## 2. POPE SAYS CHRISTIANS CAN WORK WITH ATHEISTS

Christians are called to *welcome and co-operate* with the good accomplished *by members of other religions or no religion at all*, promoting a culture of *dialogue and peace*, Pope Francis said on Wednesday, reports the *Catholic News Service* on NCR.

*"We are all children of God -- all of us. And God loves us -- all of us,"* the pope said in his homily during an early morning Mass in the chapel of the Domus Sanctae

Marthae. Lebanese Cardinal Bechara Rai, the Maronite patriarch, concelebrated the Mass, which was attended by Vatican employees. Pope Francis' homily focused on the day's Gospel story from Mark 9:38-40, which recounts the disciples complaining to Jesus about outsiders casting out demons in Jesus' name and Jesus telling the disciples, *"Whoever is not against us is for us." The pope said that by saying, "If he's not one of us, he cannot do good; if he's not in our party, he can't do good," the disciples were "a bit intolerant, closed in the idea of possessing the truth, in the conviction that 'all those who do not have the truth cannot do good.'" However, the pope said, "the possibility of doing good is something we all have" as individuals created in the image and likeness of God. All people are called to do good and not evil, the pope said. Some would object, "but, Father, he isn't Catholic so he can't do good." Yes, he can. He must.* The idea that others cannot really be good and do good in the world creates *"a wall that leads to war and to something that historically some people have thought: that we can kill in the name of God. And that, simply, is blasphemy. To say that one can kill in God's name is blasphemy."*

**Francis I -** *"The Lord has redeemed all of us, all of us, with the Blood of Christ: all of us, not just Catholics. Everyone. Even the atheists. Everyone,"*

He said that the saving blood of Christ *"makes us children of God of the first class. We are created children in the likeness of God and the blood of Christ has redeemed us all. And we all have a duty to do good."* The Pope said that because *to do good is inscribed on the human heart and does not derive from creeds, "it is an identity card that our Father has given to all of us, because he has made us in his image and likeness. And he does good, always."* Similarly, doing good *"is a duty"* for all people. The universal commandment to do good, he said, *"is a beautiful path towards peace."* *"If we, each doing our own part, if we do good to others, if we meet there, doing good, and we go slowly, gently, little by little, we will make that culture of*

*encounter: we need that so much."* - VATICAN CITY, May 22 (CNA/EWTN News)

## SO HOW CAN POPE FRANCIS I MAKE THESE TWO TOTALLY CONTRADICTORY STATEMENTS? -

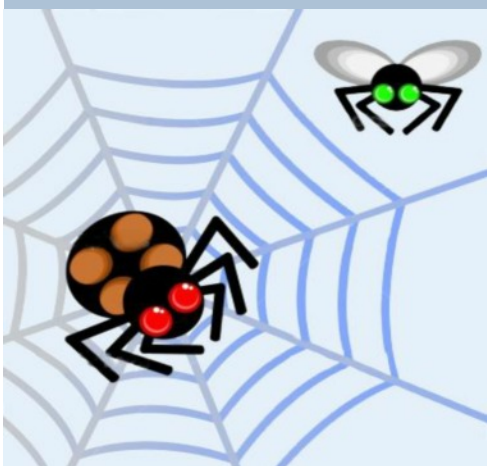
In case you are wondering how ventriloquists can develop the amazing ability to speak without moving their lips and make us think that the dummy is actually speaking, it is quite simple. They deceive us. Just like the pope is doing speaking out of both sides of his mouth. Did you catch it as you read his comments (in section 2)? Go back and read it again and take note of the words marked in green. They are the Public Relations Agenda of Rome, saying, *"We can work with you, no matter who you are! Greek Orthodox? No problem! Reformed? Come on in! Evangelical? We love you! Emergent? Great! We saw you coming and have been waiting for you! Muslim? We see the good you do! You'll fit in just fine! Atheists? You are doing good in the universities! We are interested! Come in, come in! You are all welcome!"* That is the ad campaign from the Vatican.

But if you want to know the True Agenda, go back and read point 1.

As I type up the last article for this issue of Heads Up, I ponder what Rome has done for the last 1800 years. She is not the Mother of Harlots, but she may well be the most Wicked, the most Reprobate, the most Immoral of all her daughters. She knows how to use flattery to seduce the simple, whether they be kings and princes or pastors and evangelists. And so it is with all her ecumenical speeches.

How long is it since you read ***The Spider and the Fly*** by Mary Howitt?

### THE SPIDER AND THE FLY - By Mary Howitt



*"Will you walk into my parlour?" said the Spider to the Fly,  
 "'Tis the prettiest little parlour that ever you did spy;  
 The way into my parlour is up a winding stair,  
 And I've a many curious things to shew when you are there."  
 "Oh no, no," said the little Fly, "to ask me is in vain,  
 For who goes up your winding stair can ne'er come down again."*

*"I'm sure you must be weary, dear, with soaring up so high;  
 Will you rest upon my little bed?" said the Spider to the Fly.*

*"There are pretty curtains drawn around; the sheets are fine and thin,  
And if you like to rest awhile, I'll snugly tuck you in!"  
"Oh no, no," said the little Fly, "for I've often heard it said,  
They never, never wake again, who sleep upon your bed!"*

*Said the cunning Spider to the Fly, "Dear friend what can I do,  
To prove the warm affection I've always felt for you?  
I have within my pantry, good store of all that's nice;  
I'm sure you're very welcome -- will you please to take a slice?"  
"Oh no, no," said the little Fly, "kind Sir, that cannot be,  
I've heard what's in your pantry, and I do not wish to see!"*

*"Sweet creature!" said the Spider, "you're witty and you're wise,  
How handsome are your gauzy wings, how brilliant are your eyes!  
I've a little looking-glass upon my parlour shelf,  
If you'll step in one moment, dear, you shall behold yourself."  
"I thank you, gentle sir," she said, "for what you 're pleased to say,  
And bidding you good morning now, I'll call another day."*

*The Spider turned him round about, and went into his den,  
For well he knew the silly Fly would soon come back again:  
So he wove a subtle web, in a little corner sly,  
And set his table ready, to dine upon the Fly.  
Then he came out to his door again, and merrily did sing,  
"Come hither, hither, pretty Fly, with the pearl and silver wing;  
Your robes are green and purple -- there's a crest upon your head;  
Your eyes are like the diamond bright, but mine are dull as lead!"*

*Alas, alas! how very soon this silly little Fly,  
Hearing his wily, flattering words, came slowly flitting by;  
With buzzing wings she hung aloft, then near and nearer drew,  
Thinking only of her brilliant eyes, and green and purple hue --  
Thinking only of her crested head -- poor foolish thing! At last,  
Up jumped the cunning Spider, and fiercely held her fast.  
He dragged her up his winding stair, into his dismal den,  
Within his little parlour -- but she ne'er came out again!*

*And now dear little children, who may this story read,  
To idle, silly flattering words, I pray you ne'er give heed:  
Unto an evil counsellor, close heart and ear and eye,  
And take a lesson from this tale, of the Spider and the Fly.*

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## MANNA IN THE WILDERNESS -

(We often include in Heads Up a link to sermons we can recommend.

Bro. James Herringson recently took up the pastorate of [Coastline Baptist Church](#) in Cairns, Queensland, here in Australia. We hear good reports of his preaching.

If you are far from a good church and good Bible preaching, then here is a sermon you can hear and rejoice that God is still raising up men of God to preach His word. - Ed)

["GLAD TO BE IN THE HOUSE OF THE LORD"](#)

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## SERMONS NOW AVAILABLE ON OUR CHURCH WEBSITE -

Several have written and asked if we could post sermons on the website of Grace Baptist Church.

Bro. Hughie Seaborn, who helps with the layout of Heads Up, and updates the website has uploaded to the site a few sermons. Three of them deal with the harmful influence of Contemporary Christian Music in churches, and one deals with the loss of evangelistic zeal in our churches, and is called Miracles Follow the Plow.

I see Bro. Hughie has dug up some other messages and uploaded them as well. You can download them from the Resources page. Just look for the Sermons Archive. - Ed

<http://www.gracebaptistmalanda.net.au/resources.html>

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*We live in a world which loudly proclaims “God is love”, a truth endorsed by the scriptures by explicit words and deeds (1 Jn. 4:8, 10). In men’s loud proclamation of this truth there is a deliberate ignoring that “God is light” (1 Jn. 1:5), that God created man for a purpose (Rev. 4:11), and the justice of God demands that the individual is accountable for their works (Rev. 20:12, 13). We cannot insult God by idolatry or calling him a liar.*



Some time ago I sat with an elderly lady who was exceedingly religious. I asked her: “If God was to set you before Him right now and ask you, give me one reason for letting you into heaven, what would you tell Him?” With an air of dignified assurance she told me how she was very religious in her ordinances and rituals.

I looked at her and told her she was one of the greatest idolators I have ever met and she ought to tell God straight to His face He was a liar.

Suddenly her dignified air was gone and she forcefully asked me why I should say such a thing. I replied: “Madam, an idol is anything I depend on other than God, and you are depending on your works to get to Heaven. Secondly, God has said that eternal life is in His Son, and you are saying ‘it is in my ordinance keeping and religious rituals’. God has said the only way of salvation is in the finished work of Christ without any rituals, ordinances or any works of mine.”

This lady was throwing God’s invitation of salvation back in His face, she was living as if her works could satisfy God.

Tenderly I told her that God is the God of love and sent His Son to be the Savior of all who would depend completely on Him for salvation. I told her of how she could know her sins forgiven and have peace with God and the blessed relief of knowing with assurance that Hell

is a place she would never enter. I also had to warn her that if an individual rejects God’s offer of forgiveness through the finished substitutionary work of Christ, then God’s justice must run its course. God has done all He can do when He put the penalty for my sins on His Son, and as a free gift, offers salvation. If I reject that offer then God has no alternative but to punish the individual for their sins.

There must be no mistaking this, every individual, irrespective of clime, color, creed, or culture, must face the reality that it is:

#### **Heaven or Hell for all eternity - which?**

The moment an individual dies having rejected God’s salvation, at that split second they are aware they are condemned to hell forever.

Some years ago I was down at the ovens in a crematorium. Two bodies were being cremated. As I looked into the ovens the thought came to me, what if I went into a deep coma, void of any life signs, and was to be cremated. The service is finished and the casket with my body is slid into the oven. The moment the oven door closes, I suddenly snap out of the coma and realize where I am and what is about to happen.

What would my response be?

*Unspeakable terror!!*

Then I thought, the moment an unsaved person dies they are immediately in Hell and have gone from:

***Opportunity to no hope  
Theory to reality  
Laughter to weeping and wailing  
Life to eternal and spiritual darkness  
Satisfaction to unconsolable grief***

May this meditation be used to cause many to stop and think, to consider their latter end, and ask “**What Then?**”

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(This column is included to call attention to the heretical men who control the religious movements in the world today. We do not agree with what they say, but we do need to know what they are saying. Remember that the "church" down the street is influenced by what is done at denominational "hindquarters." The first article below is a good example of what happens when a "church" adapts to its culture. Its leaders may think it is stylish and trendy to be sheep in wolves clothing, but we have observed that the wolves soon eat all such sheepish compromisers. The decision to conform to the pagan culture of Britain is perfectly consistent with the induction of the previous Archbishop of Canterbury into Druidism. See <http://adruidway.wordpress.com/tag/rowan-williams/> - Ed.)



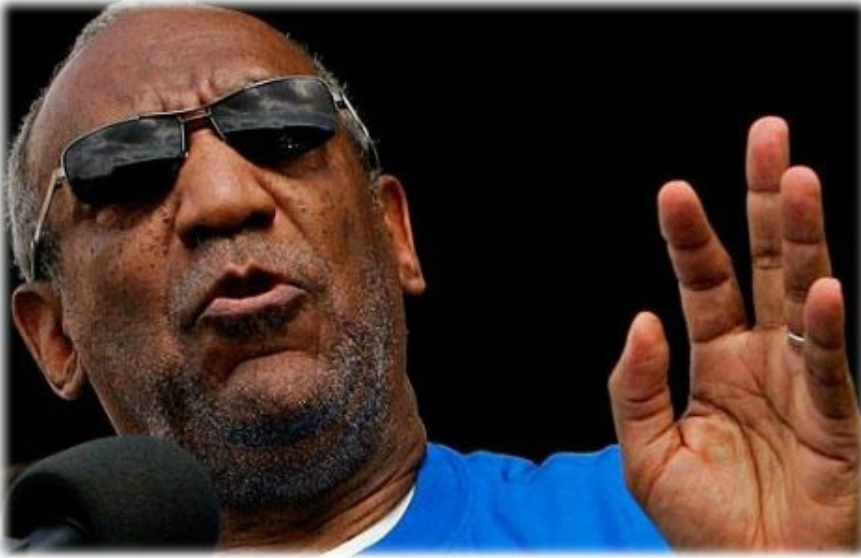
### CHURCH OF ENGLAND ENVISIONS 'CHRISTIANITY-CENTERED PAGAN CHURCH' - *By Anugrah Kumar*

As part of its drive to retain congregation numbers, the Church of England is training its clergy to create a "pagan church" where Christianity will be "very much in the center," a British newspaper reports. The mother church of the worldwide Anglican Communion is seeking to create new forms of Anglicanism with which people of alternative beliefs should feel comfortable, according to The Telegraph. "I would be looking to formulate an exploration of the Christian faith that would be at home in their culture," the daily quotes the Rev. Steve Hollinghurst, who is advising the denomination in its new endeavor, as telling the BBC. What the church is looking at is "almost to create a pagan church where Christianity was very much in the centre," he adds. The job of training the clergy to "break new ground" has been given to the Church Mission Society with the hope that many spiritual people will embrace Christianity. "Nowadays people, they want to feel something; they want to have some sense of experience," Andrea Campenale, who works with the CMS, was quoted as saying. "We live in reflective England where there's much more of a focus on ourselves. I think that is something we can bring in dialogue with the Christian society." Hollinghurst works at the research unit of the Church Army, an evangelistic organization founded in the Church of England and now operating in many parts

of the Anglican Communion. On the organization's website, Hollinghurst describes himself as "Researcher in Evangelism to Post-Christian Culture." "Needless to say that's a bit of a conversation stopper when asked 'so what do you do?' down the pub so I tend to put it more simply by saying my job is to find out how Christians can communicate their faith effectively with people who don't have a church background," he explains. "I find that most of the people I speak to who aren't Christians see the point! Indeed they often offer their own suggestions as to how Christianity can improve its flagging image."

Britain is no longer a Christian country, "yet spirituality is very much on the agenda for many," he goes on to say. "My own spiritual journey began in my teens with an exploration of all kinds of faiths and alternative spiritualities before choosing Christianity as my path. Since then I have always been interested in the spiritual quest of others and how Christianity might connect with their quest as it has done with mine." If God became human in Jesus not only to relate to humans but also to transform creation so it can fulfill its calling, "then Christianity ought to be relevant to all people," he adds. "But how can that connection be made when for many it seems to be a tired old religion, a relic of a passing age? Needless to say I enjoy a good challenge!"

<http://www.christianpost.com/news/church-of-england-envisions-christianity-centered-pagan-church-98578/>



### 'WE SHOULD ALL BE MORE LIKE MUSLIMS' - Bill Cosby

( Bill Cosby a favourite with Christians who are unaware how much he is a part of the deluded entertainment industry and its pragmatism. It will come as a surprise that he commends Islam as being better than Christianity. It is devastatingly sad that modern "Christianity" has departed so far from the teachings of Christ that men like Bill Cosby criticize "Christians" for their failures and commend the Black Muslims, and the Koran, not discerning that Islam is a militant expression of 7th century Arabic idolatrous culture, or that, if given the opportunity, modern day Muslims will enforce it in every place where they have the liberty to do so. As for Cosby's love of pragmatism, read the last 7 words of his comments below, "we can embrace the things that work." It seems to me that these words are the same words we are hearing in most of the Leadership Conferences sponsored by the large "successful" churches around the world. No longer do we hear Dr.

Flutesnoot preaching that we must preach and practice what God commanded in His word, but instead, we hear him say, "we MUST embrace the things that work." - Ed)

### COMEDIAN BILL COSBY IS NO STRANGER TO THE CULTURE WARS - 'WE SHOULD ALL BE MORE LIKE MUSLIMS'


The iconic stand-up and star of the beloved sitcom *The Cosby Show* routinely weighs in on cultural matters. This past weekend, Cosby penned an op-ed for *The New York Post* in which

he detailed some of the flaws in modern society. He also suggested we should take a page out of the Koran if we want to have healthier families, less crime and more productive people.

(He said), *"I'm a Christian. But Muslims are misunderstood. Intentionally misunderstood. We should all be more like them. They make sense, especially with their children. There is no other group like the Black Muslims, who put so much effort into teaching children the right things, they don't smoke, they don't drink or overindulge in alcohol, they protect their women, they command respect. And what do these other people do? They complain about them, they criticize them. We'd be a better world if we emulated them. We don't have to become black Muslims, but we can embrace the things that work."*

<http://www.breitbart.com/Big-Hollywood/2013/06/10/cosby-all-should-be-muslims>

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# Sharpened Arrows

AS ARROWS ARE IN THE HAND OF A MIGHTY MAN,  
SO ARE CHILDREN OF THE YOUTH.

Psalms 127:4

A publication of Golden West Independent Baptist Church Australia which aims to encourage and edify preachers children, youth & young adults to stand for Christ in the battle for the truth.



'Cash, check or charge?' I asked, after folding and packing the items the woman wished to purchase.

As she fumbled for her wallet, I noticed a remote control for a television set in her purse.

'So, do you always carry your TV remote in your purse?' I asked.

'No,' she replied, 'but today is the Superbowl game, and my husband refused to come shopping with me, so I figured this was the best thing I could do to him legally.'



Missionaries who evangelise tribes in rough terrain often feel the need for a vehicle that is up to the job. It must be reliable, have room enough to take national preachers, and be economical. That is a big order. Toyota and Nissa, Ford and Chevy 4WD's are good vehicles, but very expensive to buy and maintain.

A number of missionaries working in Africa approached Chrysler Corporation to ask if they would look into producing a suitable vehicle for Baptist missionaries (who are usually broke!) And this is what their Jeep division came up with.



For less than a hundred dollars, misso's can now purchase the Kalahari model of Jeep's new 4WD. The company claims that it will carry 15 (pygmy) preacher boys and 1 missionary, if he is not too tall (5 foot, four inches is just about the limit, though there is talk of a model with no roof for taller missionaries.) And he must have been back from furlough long enough to get his weight down to about 100 lbs. The new Jeep comes with solid tires to avoid punctures.

The advertising brochure says that it can be carried up most hills, and even includes a photo of the Kalahari on

top of Mt. Everest with half a dozen shivering Zulu children. We can't help wondering what the trip down was like.



So there you have it, The Cheap Jeep for Misso's. For more details, contact Jerry Wilhite in South Africa (pictured above with his wife) as he is their international sales rep.



A church was looking for a new minister, and the selection committee finally recommended a young man just out of the seminary. Many older church members protested that a more experienced man would have been preferable. Committee members retaliated with the argument that a younger minister might breathe fresh life into the congregation.

At the end of the meeting, one commented to an older member, that this marked the beginning of better things for their church.

"Yes," the elder said with a wry smile. "Looks like we're moving on to greener pastors." - *Contributed by Jerry Wilhite.*



Rumors are circulating in California that terrorists are planning to go on a rampage in Los Angeles, killing anyone who is a legal U.S. Citizen.

Police fear the death toll could be as high as 12.

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My Mother's father worked as a carpenter. On one particular day, he was building some crates for the clothes that his church was sending to orphanages in China. On his way home, he reached into his shirt pocket to find his glasses, but they were gone. When he mentally replayed his earlier actions, he realized what must have happened; the glasses had slipped out of his pocket unnoticed and fallen into one of the crates, which he had then nailed shut, ready for shipping. His brand new glasses were heading for China! The Great Depression was at its height and Grandpa had six children. He had just spent \$20 for those glasses that very morning. He was upset by the thought of having to buy another pair. "It's not fair," he told God as he drove home in frustration. "I've been very faithful in giving of my time and money to your work, and now this."

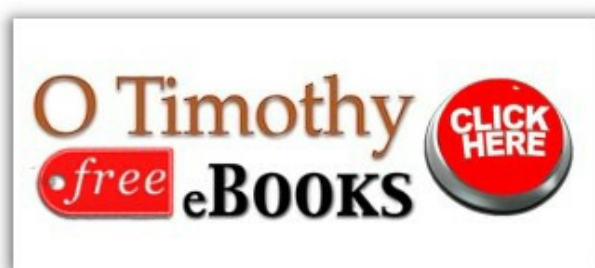
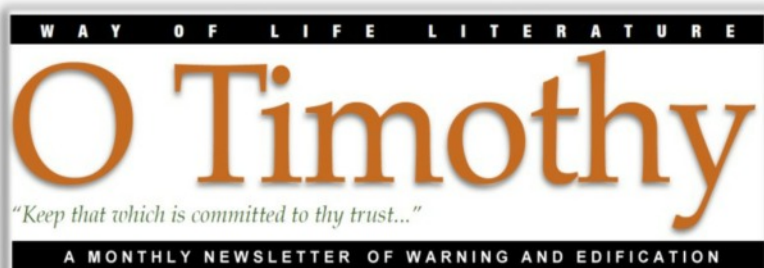
Some months later, the director of one of the orphanages was on furlough in the United States. He wanted to visit all the churches that supported him in China, so he came to speak one Sunday at my grandfather's small church in Chicago. The missionary began by thanking the people for their faithfulness in supporting the orphanage. "But most of all," he said, "I must thank you for the glasses you sent last year. You see, the Communists had just swept through the orphanage, destroying everything, including my glasses. I was desperate. Even if I had the money, there was

simply no way for me to replace those glasses. Along with not being able to see well, I experienced headaches every day, so my co-workers and I were much in prayer about it. Then your crates arrived. When my staff removed the covers, they found a pair of glasses lying right on top." The missionary paused long enough to let his words sink in. Then, still gripped with the wonder of it all, he continued: "Folks, when I tried on those glasses, it was as though they had been custom made just for me! I want to thank you for being a part of that." The people listened, happy for the miraculous glasses; but the missionary surely must have confused their church with another, they thought. There were no glasses on their list of items being sent overseas.

Sitting quietly in the back, with tears streaming down his face, an ordinary carpenter understood that the Master Carpenter had quietly used him in an extraordinary way to meet a need he knew nothing about.

Like my grandfather, there are times we question, doubt or blame God instead of trusting him! God makes no mistakes! He has purposes in mind in whatever touches our lives. We just have to wait to see what He has in store for us in the days ahead

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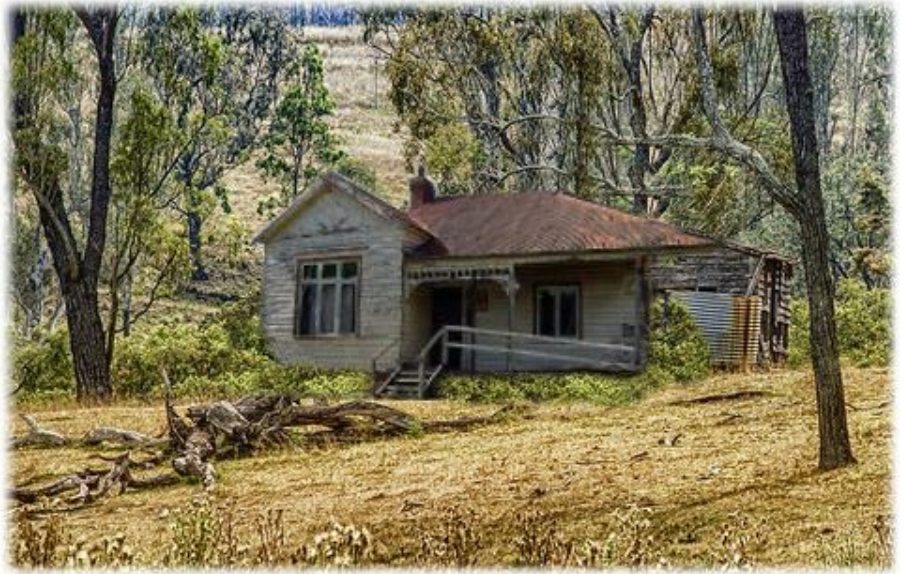
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Old Janet Davidson - it took me a minute or two to recall the surname : we always called her Janet - had been a widow for many a long year, and the task of raising her large family had proved just about as much as she could manage. They were always golden hours in which I strolled across the fields from the Mosgiel manse to sit with her for awhile when her rheumatism was worse than usual or her cough more than ordinarily troublesome. And often, on such occasions, she would lift the veil that concealed the past and let me peer into some phases of her long, brave, patient struggle to keep the wolf from the door. And yet nobody who knew Janet at all well, or who had even seen her face, would have suspected that she was aware of a wolf's existence. She dwelt in a crazy old weatherboard cottage, lying a long way back from the road. In the days of their courtship Alec and she had walked proudly up this road one summer's evening - it was all fields then - and had selected the quarter-acre section on which they were to build their nest.

"We'll put oor bit cottage right awa' back," Alec had said, "and then, if things go weel wi' us, we may be able to put up a fine place in front some day."

But it was not to be. During the twelve years of Janet's happy wedded life seven little children came stealing into her heart and home. The cottage had to be twice enlarged. And then, one terrible day, the very thought of which brought to Janet's face a shadow, like the shadow of a cloud sweeping across a simlit cornfield. Alec was smitten down. In the heyday of their happiness, in the prime of his lusty manhood, he was taken from her; and poor Janet was left to maintain the desperate struggle alone. During the 'sair years,' as she called them, she worked half-time in the woollen mills, leaving the yoimger children with a neighbour. And you should have seen her garden ! That strip of land between the cottage and the road was a picture all the year round. What Janet did not know about the succession of crops was not worth knowing. Occasionally one of Alec's old mates would look in on Saturday afternoon and do the hard digging for her; but Janet did all the rest. Very rarely could you see an inch of soil lying idle; she worked it for all it was worth. Later on, of course, the boys shared the burden with her. Lived in the cottage to the last. I am not sure that she would have left it even if fortune had poured its favours into her lap. But no such alternatives presented themselves, and, although it is years ago, I recall distinctly



the sadness that overcame me as I walked behind her coffin up the long straight path from the porch to the front gate over the site of that grander home of which she and Alec had so often dreamed.

It was one evening in the early winter that she first opened her heart to me. I had been visiting among the farms all the afternoon, and was making my way back across the fields in the dusk. I had not intended calling on Janet; but I saw her standing in the porch, taking off her apron and sunbonnet, and I did not like to pass. Her sorrow was then some years old; the elder children were at work; her youngest boy was eleven; and the worst of her struggle was over. She told me that she had just come out to fasten the shutters.

"Ah, yes," I said, perhaps with an unconscious tinge of sadness in my voice, "the sunshine doesn't last long now, Janet. The sun goes down over the back of the moimtain, and the day comes to an end."

"An end!" she exclaimed, and her face was illumined by one of her radiant smiles. "An end ! Why, my best time comes after I have put up the shutters. The sunshine is all in the evening. I light the lamp and make up the fire and, one by one, Jessie and Mary and the boys come home. And we have tea, and all their tongues seem to be going at once ; they chatter about the things they have seen and the things they have heard: and whilst we wash up the dishes the girls laugh and the boys argue; and then we settle down for the evening."

"And how do you spend it?" I inquired.

She was silent for a moment, and the old shadow swept her face.



"Would you like me to tell you a secret ?" she asked.

I said that I should.

"Well, you see," she went on, "it was like this. When my poor Alec left me, I had all the children on my hands, and there was still a mortgage on this wee bit place of home ; and I saw that I should have to work hard and be very careful. And yet I remembered a talk that Alec and I had together when Jessie, the first baby, was born. He was sitting beside my bed with the wee lassie in his arms." Janet's voice faltered for a moment, and I pretended to be interested in a passer-by. Then she collected herself and went on with her story.

"Well," he said to me as he sat there looking into Jessie's wee face, "I didn't have much fun myself when I was a boy. It was fetching and carrying from early morning until late at night, and I always got more kicks than ha'pence. I've heard some folks say that what was good enough for them is good enough for their children; but I should like my bairns to look back upon their childhood with pleasanter thoughts than come to me when I look back on mine."

"That's strange. Alec," I said, "for before you came into the room I was lying here looking at the wee mite and thinking what a happy girlhood mine was. I am afraid they spoilt me. I had all that heart could wish. It seems like a beautiful dream. And I was thinking that I would do all that a mother can do to make baby's childhood as happy as mine was. It would be lovely to think that in years to come she would look back upon her girlish days as I look back on mine, and bless us as I bless my father and mother."

"And in that very room" - her eye strayed pensively towards an inner door - "we promised each other that we would give our children just the happiest, merriest childhood that any parents could contrive. We did our best," Janet went on, "and then, when we had got all our children round us."

"Yes," I said, "I know."

She paused for a moment, and then continued her story.

"Well," she said, "when that happened, I thought my burden was greater than I could bear. I suppose it was wicked, but I was angry with God for being so hard on us when we were both of us doing our best. And I could not bear to think that now we should all have to be screwing and scraping, and that our dreams could never come true. I threw myself on the bed and had a good cry. And, as I lay there, a strange idea came to me. Once more I let my

memory wander back to the days of my own girlhood. How happy I was ! Expense was never considered where my pleasure was concerned. And yet when I came to recall the things that were most pleasant to look back upon, I was astonished to find that so few of them were pleasures that had cost money. How I used to love to go out into the fields and hear the lark singing in the blue sky far above me, and the grasshopper chirping in the grass at my feet! How I delighted in watching the changes that the seasons brought - the hawthorn in the lane, all clothed in a single night with a soft suspicion of green! Then there were the fields all gay with clover or with cowslips; the grassy banks twinkling with primroses and violets; the copses carpeted with bluebells; the dazzling glitter of the buttercups; the sight of the rabbit under the gorse and the squirrel up in the beech tree; the swaying of the corn beneath the caress of the wind, and the flashing of the red, red poppies as the ears bent to and fro. My happiest memories of girlhood were of walks, sometimes with father, sometimes with mother, sometimes with both, and sometimes all by myself, amidst such scenes as these, wandering along the lanes, climbing the hills or poking about in the forest. And I saw, as I lay there sobbing, that, without any burden of expense, I could teach my bairns to love all such things and enjoy them, and to store their minds with memories as happy as those their mother cherished."

"Yes, but Janet," I expostulated, "you can't do this on winter evenings. You told me, you know, that your best time came after you have put up the shutters."

"Oh, to be sure, to be sure; how I do run on. Well, I saw that other people took their children out of an evening to concerts and entertainments and the like, just as, once upon a time, my mother and father took me. And yet, when I came to look back upon the winter evenings of my girlhood, it was not the evenings that I spent at the entertainments, but the evenings that I spent by the fireside, that I recalled with the greatest pleasure. Curled up in the armchair, or sprawling on the rug, whilst mother read a book or father told a story, those were my golden hours. And so I got into the way, even before Alec died, of reading to the children or telling them a story before putting them to bed. But after Alec was taken I took more pains with it. I could not bear to think that my lads and lasses might go off by themselves of an evening in search of the pleasures I could not afford to give them."

It flashed upon me as she spoke that I scarcely ever met any of the Davidsons on the street after dark.

"Of course," she went on, "I had to begin by telling them nursery rhymes and fairy-tales— 'Jack and the Beanstalk,' 'Cinderella,' 'The Babes in the Wood,' and all that kind of

thing; and, later on, Jessie would tell these same stories to the little ones whilst I cleared away the tea. And then, after the dishes were all put away, and the little ones were in bed, we got out the book. We began with Christie's Old Organ and A Peep Behind the Scenes, After that we read Pilgrim's Progress, Robinson Crusoe, The Smss Family Robinson, Uncle Tom's Cabin, and Captain Cook's Voyages, It's just wonderful the number of books we get through, and the fun we have."

She glanced at the rows of old volumes that rested, like honoured pensioners, on a neat but evidently home-made set of bookshelves.

"At one time I used to do all the reading, but then, in those days, I bought the book. We used to make a sixpenny book last us a month. But when the elder children grew bigger, we made a new rule. They took it in turns to buy the book ; and the buyer had the privilege of selecting and the task of reading it. The boys brought home most of Ballantyne's stories; and the girls generally choose one of Dickens' or Scott's. Of course, they're getting big now - Jessie's twenty-two and Davie's eighteen— and we read now chiefly for the younger ones; but I notice that even Davie hurries down the township for anything he wants so as to be back in time for the reading. You would never believe the fun we've all had together. I remember how we laughed over Topsy and Mr. Pickwick and how we cried over Uncle Tom and Little Nell. Oh, yes, my sunshine all comes in the evening, after the shutters are fastened and the lamp lit! But here's Davie now !"

I turned to greet him, and, a minute or two later, bade them farewell and finished my walk across the fields to the manse.

Janet was not old when she died, although her long widowhood, her trying cough, and her severe rheumatism made us think of her as venerable. She breathed her last, mourned by all her bairns, in the very bed beside which Alec sat with the baby in his arms. Several of the children had married by this time, and nothing pleased Janet more than to romp with her grandchildren.

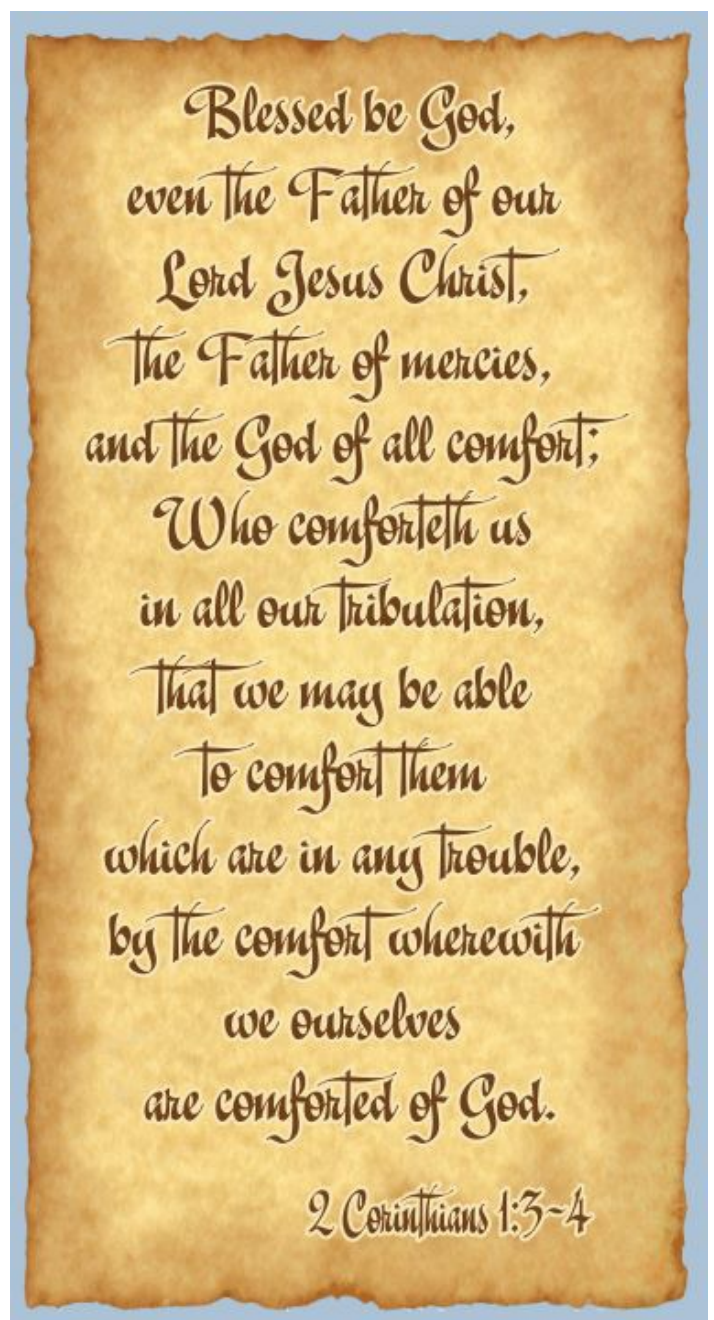
Donald came to see me after the funeral. Donald was her youngest boy. "Well, Donald," I said, "it's a great thing to have had such a mother!"

"My word it is!" he replied. "With next to nothing to come and go upon she made up her mind to give us all a good time, and, goodness knows, she did it If ever a lot of children were happier than we were, I should like to have known them."

But I could see that this was not the business that had brought him. "I want to join the church," he said, after a pause. "Mother always led us in family worship every night after reading, and she always prayed that we might all be members of the church and adorn our membership by lives lived in the fear of God. I'm the only one whose name is not on the church roll. I've been thinking about it a lot lately, and I promised mother last week I'd join."

He did; and in the work and worship of that church, and in the organizations and activities of that little town, there were very few movements in which one or other of the Davidsons did not play a prominent and honourable part.

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The “I” in **TULIP** stands for Irresistible Grace. Because this point is so obnoxious to sane people, Calvinists have used euphuisms such as efficacious, effective, etc., to make their point that man has nothing to do to go to Heaven. It is all of God because if men are totally dead, i.e., unable to repent, believe, or accept Christ’s atoning death then the elected few must be overwhelmed by God and saved. Philosophers and theologians have argued down through the ages about the possibility of man having free will, and Calvinists have decided they do not.

The Calvinist says that they are not “determinist” but of course, they are. Every Calvinist argues that man’s will is totally in bondage to sin. **So is man “free” to do all manner of evil as he chooses, but not “free” to choose God?** A determinist is one who has the “*doctrine or belief that everything, including every human act, is caused by something and that there is no real free will.*”

If a man has been chosen for Heaven, then it is impossible for him to resist God’s power and grace. But how does that bring glory to God? I should think a man choosing to accept God’s offer of mercy, based on the death and resurrection of Christ, would be far more glorifying to God than Him grabbing men by the neck and dragging them kicking and screaming into Heaven although my analogy breaks down since **puppets don’t kick and scream**. The Bible teaches that God draws men but He does not drag them, that He chose to give man the choice to worship Him. No one goes to Heaven against his will or His will.

John 6:44 is the verse that all Calvinists run through the TULIP patch to get to. **“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”** Most Fundamentalists believe that means “draw” not drag. We are told that men are not forced by God to come to Him but have been given the will to come and that God does not make man do what he does not want to do. However, what does “irresistible” mean if not that? The first definition is “overpowering.” Man’s will is overpowered by irresistible grace which brings men to salvation. According to this point in TULIP, an elected person could not refuse to be drawn to Christ because His grace is irresistible. The Bible teaches “draw” but Calvinists teach “drag.”

The word “draw” is used in the New Testament six times. In Acts 16:19 it is applied to a forced drawing of Paul and Silas to the market place. Two times it is used to denote the drawing of a net, John 21:6,11. Once it is used to draw a sword (John 18:10); and once similar to John 6:44 in John 12:32: **“And I, if I be lifted up from the earth, will**



**draw all men unto me.”** Chrysostom (died 407) early church father and great preacher said that this word “all” refers to everyone in every nation, not only to the Jews. What is it that Calvinists don’t understand about the word “all”?

So, does the Calvinist have a good point? If Christ draws all men then is that universal salvation? No, it is one thing to be drawn and another to be saved when a sinner makes a choice that a sovereign God has made available to him. It is all that come, not all who are drawn.

Please note that in Numbers 21:19 the serpent-bitten Jews in the desert, desolate country near Edom south of Mount Hor had a decision to make. God’s plan was for Moses to make a serpent of brass, elevate it on a pole and tell the bitten people to look and live. The result of disobedience was, don’t and die. No one forced them to look although no doubt friends and family sought to convince the bitten skeptics to seek the only remedy they knew. Christ used that historical incident to illustrate



what He was going to do. Then follows John 3:15 and 16. No one forces anyone to do anything. It was a choice made by the bitten Jews and it is a choice made by lost sinners today. Look and live, don't and die.

Adam and Eve had a choice, to obey God or disobey Him. They exercised their free will and disobeyed God, bringing a curse upon the world and mankind. But then supralapsarians believe that Adam and Eve had no choice. They were programmed by God to sin then cursed because of that sin! I am told that this is a misrepresentation but I don't understand how it is so. Some Calvinists tell us that man has the ability to **reject** Christ but not to **accept** Him! Pink wrote, "In and of himself the natural man has power to reject Christ; but in and of himself he has not the power to receive Christ." Arthur Pink, *The Sovereignty of God*, p. 128. Wait a minute; I thought man was totally dead. If a man cannot believe or repent then how can he reject? This is a complete rejection of irresistible grace!

Judges 5:2 tells us, "*Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.*" My search of "chosen," "willing," and "willingly" in the KJV and revealed that "chosen" is used 58 times, "willingly" is used 23 times and "willing" is used 31 times. Whatever the reason, Calvinists can't read or they are so obsessed with their TULIP patch that they can't see the truth.

Calvinists understand that their system rises or falls on this hinge of irresistible grace, but their hinge is rusty. Sinful, dead, lost, man does have the ability to accept or reject Christ thereby experiencing salvation or eternal damnation and all the Calvinists declaring otherwise doesn't change that fact.

The "**P**" in **TULIP** stands for perseverance of the saints and for many years I thought this point was synonymous with eternal security but not so. The Bible teaches that once a person has trusted Christ, he is saved eternally, that at his conversion he is as good as in Heaven. I go further and say that I could not go to hell if I wanted to. That is not blasphemy; it is scripturally true. Saved, born-again people are totally secure forever. Our eternal destiny does not depend upon our perseverance! It depends on God's power, presence, and preservation. Salvation is eternal life which begins at salvation not at death.

Most cursory readers of theology will be shocked to hear that Calvinism is the mirror of Arminianism when it comes to Perseverance of the saints! Again, Pink declared: "There is a deadly and damnable heresy being widely propagated today to the effect that, if a sinner truly accepts Christ as his personal Saviour, no matter how he

*lives afterwards, he cannot perish. That is a satanic lie...something more than believing in Christ is necessary to ensure the soul's reaching heaven.*" I. H. Murray, *The Life of Arthur W. Pink*, p 248-249. Again, Pink wrote: "Conclude we, then that holiness in this life is absolutely necessary to salvation, not only as a means to the end, but by a nobler kind of necessity—as part of the end itself." *The Doctrine of Sanctification*, p. 28. **That is an incredible statement for a Calvinist to make!**

Dr. John MacArthur wrote, "The signature of saving faith is surrender to the lordship of Christ." *The Gospel According to Jesus*, p.209 Later he wrote, "Those who deny the lordship of Christ are damned." p. 217. I have always believed that salvation will result in a changed life; however, the changed life is a result of the salvation and becomes outward evidence of it. It is not that the salvation depends upon a changed life, but a changed life depends on salvation. One gets saved to get better but does not get better to get saved. If a person professes faith in Christ and never shows any inclination to godliness and service, it is obvious that he was a mere professor not possessor. If a person says, "I will take Christ as my Savior from sin but I reject Him as Lord of my life," his decision is flawed in my opinion. When I got saved I knew nothing about anything other than the fact that I was going to Hell, deserved it, and Christ offered me a free salvation. I took it and everything changed. As I reminisce, I believe I acknowledged Him as Lord when I said "Yes!" to Him, not just to salvation, but did not know what was going on.

Many of this club tell us that there is no such person as a carnal believer; however, that is obviously not true. Paul writing in I Cor. 3:1 declared, "*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.*" In 1 Cor. 3:3 Paul writes, "*For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*" In verse four, he continued, "*For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?*" That should settle the argument about the possibility of a believer's ability to be a carnal believer.

I am not advocating carnality and ungodly living. I am only saying that all Christians don't live godly. And of course, all who profess to be Christian are not Christian. But in the above passages Paul was writing to believers. Paul even tells us in I Tim.4:1 that one can depart from the faith and 6:10 err from the faith. I think there is a great difference in departing from the faith and denouncing the faith as an apostate.

I will close with Calvin's own words and present day followers should be asked if they concur: "We call

*predestination God's eternal decree, by which he compacted with himself what he willed to become of each man. For all are not created in equal condition; rather eternal life is foreordained for some, eternal damnation for others. Therefore, as any man has been created to one or the other of these ends, we speak of him as predestinated to life or death."* John Calvin, *Institutes of the Christian Religion*, p. 926.

Lastly, he wrote: *"I freely acknowledge my doctrine to be this: that Adam fell, not only by the permission of God, but by His very secret counsel and decree; and that Adam drew all his posterity with himself by his fall, into eternal destruction."* John Calvin, *Calvin's Calvinism*, p. 267.

John Wesley put it well when he wrote: *"The sense of all is plainly this: By virtue of an eternal, unchangeable,*

*irresistible decree of God, one part of mankind are infallibly saved and the rest infallibly damned; it being impossible that any of the former should be damned, or than any of the latter should be saved. But if this be so, then is all preaching vain."* Alan Sell, *The Great Debate*, p. 73. Well said!

I must let that suffice since I have gone on much longer than I had planned. I have only cut a swath through the TULIP patch, not accomplishing a total discussion of the issue, but then men far more knowledgeable and competent than I have discussed this issue for hundreds of years without satisfying everyone.

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## EDDY-TORIAL - THE GOOD SHIP PUMPKIN - By Buddy Smith

Every preacher who works in Australia needs to read Ion Idriess. His biographer, [Beverley Eley](#) writes that, "Idriess was born at Waverley, NSW, in 1889. He authored more than 50 books over 43 years from 1927 to 1969 - an average of one book every 10 months. These could be loosely described as "Australiana", but that one word can cover a multitude of topics. He wrote books of travel, recollection, biography, history, anthropology and futurology. None of these were fiction, but all were written in a narrative, "story" style.

Many of the historical works interwove documented and oral history with cultural research and imagination. He also wrote political pamphlets and text books for miners and soldiers. His life has been documented in the book, *Ion Idriess*.

Our daughter Joye just loaned me his book, *In Crocodile Land*, first published in 1946. It describes the croc hunting the author did with an old acquaintance he calls Skipper as they sailed aboard the *Lotus* in the coastal rivers of the Northern Territory near Darwin.

It is the twentieth chapter of the book that struck a chord with me. It's called "Wagis, Queen of the Pumpkin." Idriess and Skipper and the crew were shooting and skinning crocodiles in the Finnis River, about 50 miles west of Darwin. They lay at anchor near the mouth of the river, intending to work their way upstream.

Idriess describes his first sighting of another croc hunter's boat, "One late afternoon, while sunset was bathing the



still waters a rosy hue, a picture appeared like magic. The tip of a little mast, then the bow, then a little cutter seemed to waft through the seaward trees and come gliding up the river mouth. Leading the cutter was a tiny canoe beautifully handled by a young half-caste girl. Behind the cutter came three much larger canoes manned by aboriginal oarsmen who chanted a native water song in deep, melodious voices. In the stern of the cutter sat a big old white man gazing upstream. A tall half-caste Chinese stood by the tiller, and copper coloured figures stared at us from the crowded vessel's deck. The white man waved a hairy arm and in a bull voice shouted surprised greeting as the cutter glided by. The Skipper waved in reply.

In the now beautiful surroundings the calvacade fitted the picture. But in daylight that cutter was a most disreputable looking little vessel. Naturally so, for she had

been battered by many seas, by many years. How she could still roam the seas was a mystery. Providence must lend a kindly hand to sea roamers such as these. She still poked her little snout into more gloomy, muddy, tortuous byways of the coast than any other vessel in the far-flung North.

As she anchored a hundred yards away from us her hook and chain rattled out, echoed musically by trees and water while ripples circled rapidly out to lap the banks. The canoes glided up to her and the men leapt aboard to help make all snug and prepare the evening meal.

"Mitchemore," said the Skipper, "in the *Pumpkin*. In such a place as this who'd have thought we were going to have company."

In that lovely sunset and halcyon surroundings what a name for the little craft - the *Pumpkin*!

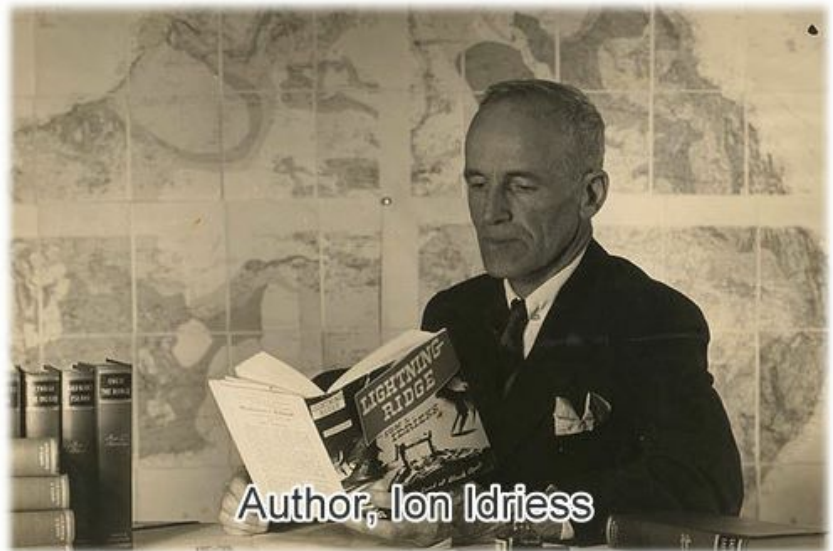
"What a load he carries," I said. "It's a wonder the cutter doesn't sink under that crowd."

"He daren't let them walk overland," answered the Skipper. "They wouldn't risk the land trip anyhow, for they'd have to run the gauntlet through hostile country. So he carries them and their families aboard the *Pumpkin*, and in the canoes."

"Did he pick them up here and there along the coast?"

"Yes, over hundreds of miles. Wherever he met a good man. They're all trained men, that crowd. What they don't know about crocodiles and how to catch them isn't worth knowing."

"Next morning life commenced lazily. There is no hurry in Aboriginal Land. The first to show aboard the *Pumpkin* was the little half-caste Japanese girl, Wagis. She was soon paddling about in her tiny canoe, her large brown eyes on us. The Skipper called to her to come and get some bread and jam, a great treat. Shyly she responded. She was a little copper coloured model. Her big brown eyes were solemn and intensely curious until she smiled, when they seemed to twinkle with glee. Her bread and jam vanished quickly so the Skipper gave her a real breakfast and a few simple presents... Old man Mitchemore had adopted Wagis after saving her life. When she was a baby her parents were about to strangle her just when Mitchemore came along...So he bought the trembling baby, reared her, and she had wandered with him ever since.



"Each shooting morning Mitchemore's little flotilla would start upstream, with Wagis in her canoe as she led the *Pumpkin*... Little Wagis was in her element when excitement was brewing, her eyes fairly leaping from her head, her body tensed forward, hands gripping the paddle in instant readiness to swerve aside or fly straight into the fray. And when it was over hers was the laugh that led the wild merriment and shouting jokes as men overturned in the excitement and swam or climbed to safety. If Mitchemore had ever known, he would never have let her out of sight of the *Pumpkin*. But all the croc hunters were careful not to push her away from the action. They did hold her back when trouble appeared with a croc until right at the point where their leadership might be needed. And right then, with a few swift strokes of her paddle, Wagis would race right up into the trouble. Of course, she'd solemnly promise never to do it again."

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In my mind's eye, I see a faint literary sketch of Aussie churches in *Pumpkin*, her skipper and her crew.

Here in Australia, at least among the rural towns, and especially the towns in what we call the Outback, there used to be a few churches like the good ship *Pumpkin*. More times than not, the skipper/pastor were old timers. For years and years they kept their crew together and patched up *Pumpkin* to hunt just one more season.

As for the (fellow)ship itself, she'd been battered by many a storm and was much the worse for wear, but the skipper knew all her creaks and groans, and kept her afloat.

The crew was all sorts, mostly composed of outcasts and rejects nobody else wanted. They were all converted



sinners, crims and crooks, drunks and druggies of all colours, sizes, and shapes.

The little country *Pumpkins* had polyglot crews. There were Germans, Kiwis, Aussies, Yanks, Poms, Aborigines, and Africans. There were townies and bushies, welders and engineers, carpenters and ship builders, electricians and farmers, plumbers and hospital wardsmen, chefs and entrepreneurs, waitresses and upholsterers, authors and stockmen, cleaners and draftsmen, brickies and fencing contractors, teachers and cooks, musicians and mothers. What a motley crew.

But the skipper loved them every one, and all in all, they were a versatile and skillful mob. Among them you would find folks like Willie, the shooter of crocs for the skipper. Adept with the rifle as he was with a spear, many a big croc went belly up, some as long as 28 feet!

And then there were those like little lively Wagis, rescued from oblivion, welcomed, and nurtured in the strangest "family" on earth, a bush church. The "Wagis" orphans may not have even known that there was a "Mitchemore" watching, providing, caring, charting the course for *Pumpkin* to sail, and planning the hunt. Idriess's *Pumpkin* and her crew makes me think of the New Testament churches and their members, as described by Paul in

**1Co 12:12-27** *"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether*

*one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."*

What a wonderful diversity there is in the good ship *Pumpkin*.

Of late, a strange transformation has come over the churches, the *Pumpkins* of our day. Where they were once simple little cutters crewed by men trained to hunt the big crocs, now the *Pumpkin's* have been all refitted and refurbished, and renamed. We'd never recognise the old *Pumpkin* in this shiny fleet. The new fleet sails the glassy seas with Love Boat's, and Show Boat's, and Luxury Yacht's, and maybe even a Theological Submarine or two, but old *Pumpkin* is missing from the fleet.

I suppose it's because the old skippers were decommissioned and the fleet lost the wonderfully diverse crews they once had. In the old days they gathered them a man at a time, and trained them to hunt the big lizards.

The new crews, fresh from the diploma mills, turn out Sunday after Sunday in their flash duds, frills and all, with their nails manicured and with every hair in place, but now they bravely feed goldfish in a fancy bowl.

In most places, the days are gone when the big crocs were shot and lifted off the bottoms of Gulf rivers, skinned and sold. The emphasis now is on polish and show, and the focus has shifted from spiritual warfare to socialising.

Oh, I know it's against the law to hunt crocs these days. We are too civilised for that sort of thing any more.

But the old skippers who have survived the modernising of the churches do miss Wagis and the days when we hunted off the *Pumpkin*.

Actually, come to think of it, I do know where there are a couple of *Pumpkins*, but don't tell anyone. They'll be scuttled for sure if the commodores of the fleet hear about them. What a blessing it is to visit, or better yet, to skipper a *Pumpkin* church. And to find that the Owner of the ship is still hiring crew members, as different from one another as chalk and cheese.

Aboard our little cutter we have a whole tribe of Wagises to serve as crew. Livewire, bright-eyed, adventurous, risk-taking young Christians, always out front, game for the hunt, darting in where we oldies would never dare to go, and loving every minute of it. A whole family of Wagises just left us with our blessing to go and help crew a brand

new *Pumpkin* that is to be launched very shortly in Katherine, NT. Two more of our Wagises are in Papua New Guinea at present helping a veteran missionary who was one of our earliest and best Wagises 25 years ago. Another is soon off to help with a Youth Camp there in PNG, as well.

Almost the whole crew of our young Wagises sang and ministered to the old people at the nursing home today, and one of the most promising of our Wagises was invited to pray with the feeble old Catholic priest in residence

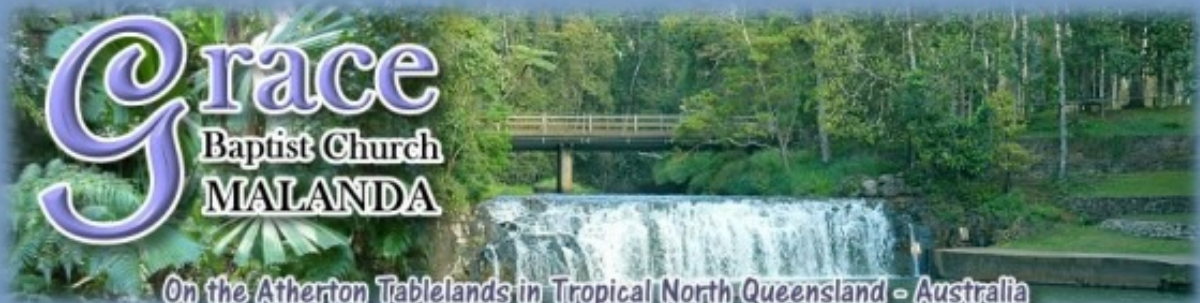
there. Another Wagis, surprised us at church recently by playing his violin superbly in a duet with another Wagis. I must admit, I have a real soft spot for these Wagises of ours.

You know, there may be more *Pumpkins* around than I thought. It just may be that some of these Wagises of ours will soon skipper their own *Pumpkins*!

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Welcome to the Website of Grace Baptist Church - Malanda, North Queensland, Australia



**Grace**  
Baptist Church  
MALANDA

On the Atherton Tablelands in Tropical North Queensland - Australia

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