



November 09, 2012

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## THE SIMPLICITY OF FAITH -

### "I Have Taken God at his Word!"

The simplicity of Faith was once illustrated to me in another, and a very different manner.

I was preaching my ordinary weekly lecture in the evening when I was sent for in great haste to visit a woman who was said to be dying and who very much desired to see me. I closed the service as soon as I could and went immediately to her house.



She was a member of my church whom I had known very well for years; with whom I had been acquainted ever since her first serious impressions before she became a communicant. As I entered the room where she lay, I found it filled with her friends, who had gathered around her to see her die. Making my way through the midst of them, I reached the side of her bed, and found her apparently in the last agonies of death. She was bolstered up in her bed, gasping for breath, almost suffocated by the asthma and the whole bed shook, by a palpitation of her heart, which seemed to be shaking her to pieces. It appeared to me, that she could not live the quarter of an hour. I said to her, " Mrs. M , you seem to be very sick ?"

" Yes," said she, " I am dying."

" And are you ready to die ?"

She lifted her eyes upon me, with a solemn and fixed gaze, and speaking with great difficulty, she replied, "Sir, God knows—I have taken him—at his word—and—I am not afraid—to die."

It was a new definition of faith. "I have taken him at his word." It struck me in an instant, as a triumph of faith. "God knows I have taken him at his word, and I am not afraid to die." It was just the thing for her to say. I have often tried to think, what else she could have said, that would have expressed so much, in such few words.

I prayed, some four minutes by her bed-side, recited to her some passages of God's word, and was about to leave her for a moment to her friends, whom she seemed anxious to address. She held me by the hand; and uttering a word at a time, as she gasped for breath, she said to me, " I wanted to tell you—that I can—trust—in God—while—I am dying. You have—often told me—he would not—forsake me.—And now—I find—it true.—I am—at peace.—I die—willingly —and happy."

In a few minutes, I left her, uttering to her such promises of the Saviour as I deemed most appropriate. However, she did not die. She still lives. But that expression of her faith has been of great benefit to me. It has aided me in preaching, and in conversation with inquiring sinners very often. It gave me a more simple idea of faith, than I ever had before. It put aside all the mist of metaphysics, speculation, and philosophizing. It made the whole nature of faith plain. Everybody could understand it: "God knows, I have taken him at his word ."

If I am not mistaken, many of the speculations about faith have no tendency to invite faith. Rather the contrary. The speculations tend to throw over the exercises of faith an obscurity. They tend to give them a dimness and distance, which make them too uncertain and too far off, for either clearness or comfort. We cannot afford to take such long journeys, and through such intricate windings. The Bible never asks us to do it. "The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach, that if thou shalt confess with thy mouth I the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved." This is all clear, " nigh thee." It is God's word. Speculations cannot improve it. Explanations cannot make it invite faith, only as they make its simplicity understood.

Many of the published Dissertations, on the nature and philosophy of the atonement may be deep, but they are dark. We cannot afford to travel along such weary distances, and through such twilight paths in order to get at the fact—at what it is that we are to believe and trust in. The Bible puts it directly before us "slain for us, and the just for the unjust, that he might bring us to God."

We are asked to receive it, just on God's testimony, not by the aids of philosophy but on the declaration of the fact. We "make God a liar," if we do not "believe the testimony which he hath given us of his Son." We must take it on God's declaration. That is faith. The calculations may be useful to silence scepticism, but they never soften hearts. They may make us scholars; but they never make us children, or lead us home. The atonement satisfies God. He says so. That is enough. Leave it there. Men may try; but they will try in vain, when they attempt to convert the weapons for defending against infidelity, into bread to feed God's hungry children. We must "take God at his word." The philosophy of religion, is just faith, nothing more.

Many of our treatises on the subjects of faith, (having a kind of Germanizing about them—a kind of crazy philosophizing) are so filled up with explanations, and labored justifications, and attempted analogies, that they have more tendency to awaken doubt, than call forth faith. They have just the effect, to make the reader believe that the authors are not themselves quite certain of the thing, since they take so much pains to demonstrate, explain, and justify it. They appear to go back of God's word, and invite other people to go along with them, as if God's word needed the props of their philosophy. This is no aid to faith. Let us "take God at his word." No philosophy can prop up a divine promise: or build a scaffolding to reach it.—Some of

our Theologians; having a kind of German baptism, are more likely to make infidels, than make Christians. The same thing may be said of a great deal of modern science " falsely so called "

*Ichabod Smith Spencer*

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## Manna In The Wilderness -

In every issue of Heads Up we hope to include a link to good preaching that is available on the Internet. Coastline Baptist Church in Cairns, Queensland, here in Australia is a good church founded and pastored by missionary Dan DeLong. Bro. Dan has recently returned to the USA to take up a position with BIMl, and the church is in need of a good pastor. Their website has many good sermons available for those who live far from churches where God's Word is faithfully preached. - Ed

<http://www.coastlinebaptistchurch.org.au/sermons.html>

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## Sandy Was a Dandy! -



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## Deacon True Sez -

We got one of them fortune-telling, gypsy-type women settin' up shop in our little town. Bumped into her down the street t'other day and asked her three questions that been botherin' me.

I says, "I wanna know sump'n. How come you fortune tellin' folks never win the lottery? An' how come you got a radar detectin' device on your dashboard? An' how come a little freckle faced kid can predict things better than y'all can by just flippin' a coin?"

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## Hopeful Travellers Guide to Well Digging

Have you ever watched a travelogue on the Middle Eastern countries, and wondered why anyone would live in such a barren and desolate wilderness? There seems to be no vegetation that is not brown, and apparently in the last stages of life. All around are rocks sizzling in the heat, scorching sands, and biting and stinging things in varying sizes! Not my idea of a pleasant place to be - yet in everyone's lives there are places very similar to this.

Psalm 84:5-7 tells us of a place that none of us want to inhabit, and yet we find ourselves there not a few times through life.

*"Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."*

## The Valley of Baca - not a holiday destination!

The Valley of Baca is literally interpreted "The Valley of Weeping". It is any place in our lives that weeping prevails. You all know the places that I mean. The reasons for being there are as diverse as the nations of the earth. In a sense, when we travel through this valley, we travel alone. Even though others may be suffering the same thing, this journey becomes intensely personal.

Like most of the struggles we go through, we have choices as to how we respond to them. If we enter this valley full of hopelessness, not thinking about anything but escaping from it with a whole skin, we will end up parched in body and soul.

Jeremiah 17:5,6 tell us, *"Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."*



The Valley of Baca is not a place I want to inhabit but if my heart departs from the LORD, and I trust to my own devices to get myself out of there, that will become the place where I dwell.

If, on the other hand, when entering the Valley of Baca our strength is in the Lord, and His ways are in our hearts, we can change that dismal place of sorrow. Psalm 84:6 says we can make the Valley of Baca a well!

## Hope digs wells!

Hope doesn't spend it's time casting about for an escape route - hope prepares for the long haul. It plans to make this time in the valley not only bearable but fruitful. Hope is realistic; it knows the road through this valley is the only road to many places, and it will be trodden many more times by many more people. It plans for the future.

## Well-Digging For Hopeful Travellers!

The first thing we need to do when we find ourselves in the Valley of Baca is to start moving dirt! When a well is dug, dirt has to be moved. We need to get busy moving the dirt out of our lives. When trials come, the first order of the day should be – cleanse my heart. Make sure I am in right fellowship with God, and with others also; if I am not, then move the dirt by making things right. James 4:8-10, *"Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."*

Do a serious spring clean, sweep out all the hidden corners, and then ask God to give you more light on the subject - and then follow through on dealing with what He reveals. It's a bit like cleaning out the grease trap...nasty but necessary.

## The next step is to go deeper.

Many of us have found that in the Valley of Baca there is precious treasure. It is the deepening of our relationship with our Father in Heaven. For fresh water in a desert place, we must find a spring. Did you know that only 2.5% of water on earth is fresh? And that 99% of that is underground? Psalm 87:7 says, *"..all my springs are in thee."*

All of our refreshing comes from God. He is the source of our peace, our joy and our comfort. We can never drink this fountain dry! Psalm 36:9 says, *"For with thee is the fountain of life."* Jesus said, *"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."* John 4:14. In wilderness travels, this is what we need – a well of water continually springing up. People looking on may wonder how we are being sustained, but we know because we are connected to the Spring! When in the Valley of Baca, we must drink here deeply and continually.

## Preparing for the Future -

When we are digging wells spiritually, we are doing what others have done when digging wells physically. They were preparing for the future, and providing for others' wellbeing also. If we come into this valley with the foresight to say, "I will pass this way again", we will see the need to leave provision and direction for the next time. When we are hard pressed and worn, it is a blessing to know where the wells are, and where the refreshing is to be found. It is also a blessing to be able to point out where the wells are to others going through the valley.

## The Pipelines We Lay -

We know that God is our source of spiritual strength, but are there means of access to help and blessing that flow from that same spring? There are, and you will know them by the effect they have on your life. Are there passages that you run to in times of sorrow? They provide access to God. Do you keep a journal of God's blessings and promises to you? That can be a pipeline to the well to drink deep at. Is there a friend who shares your sorrow, and who holds you up in prayer, and sends you Bible verses and encourages your heart? Is there a hymn that runs through your heart and mind, and lifts you up? Is there a quiet place where you can seek God's face, and spend time with Him? These are all pipelines to the Well. It is good to identify the means of access to God in our lives.

Psalm 84:6 says, *"...the rain also filleth the pools."* I hope I am not wandering into a flight of fancy but I wondered why God put this here. I think that a pool is, in this case, a natural indentation in the ground, maybe even a cistern. Rain is often spoken of as God's blessing. Are there 'natural indentations' in the ground of your life? Holes? Empty places? I have found from personal experience that God fills the empty places of my life with His blessing. As we travel through the Valley, God will still be filling the empty places of our lives with Himself. Digging a well is thirsty work, He sends His blessings to satisfy and strengthen us for the task He has for us to do.

## The Secret to Perennial Fruitfulness -

Remember we spoke of the man who made flesh his strength? Jeremiah wasn't finished; he had more to say. He wanted to tell us of the man who trusted in the LORD. It sounds as though this man is also going through dry places but listen to the contrast. *"Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."* Jeremiah 17:7,8. Because his hope was in the LORD, he was like a tree next to good water with deep roots and green, spreading branches. We are told that drought would come...and when it came, he would not be fearful, and he would continue to bear fruit.

## Digging Wells Before We Need Them -

This picture gives us a mute instruction to place our hope in the Lord, and to put down deep roots in times when there is no drought. This is another way to 'dig a well'. It is simple to float along on flowery beds of ease when all is peaceful but there is an awful 'bump' when God lets us slip over the edge into the Valley of Baca. Be prepared for times of drought. They come to everyone. Psalm 84:7 tells us, *"They go from strength to strength, every one of them in Zion appeareth before God."*

When we learn, not only how to survive, but also how to be fruitful in this place, God says we go from strength to strength! Our faith is strengthened, our hope takes wings. God grows us through these low places in our lives when we put our trust and hope in Him. I think He inclines His ear from Heaven to hear our cries. He is very near.

*"...but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."* 2 Corinthians 4:16-18.

by Joye Binstead

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**THIS COURSE IS UNIQUE IN SEVERAL WAYS:**

*It is unique in its approach.*

While it is practical and down-to-earth, it does not present a formulaic approach to soul winning, recognizing that individuals have to be dealt with as individuals. The course does not include any sort of psychological manipulation techniques. It does not neglect repentance in soul winning, carefully explaining the biblical definition of repentance and the place of repentance in personal evangelism. It explains how to use the law of God to plow the soil of the human heart so that the gospel can find good ground.

*The course is unique in its objective.*

The objective of biblical soul winning is not to get people to “pray a sinner’s prayer”; the objective is to see people soundly converted to Christ. This course trains the soul winner to pursue genuine conversions as opposed to mere “decisions.”

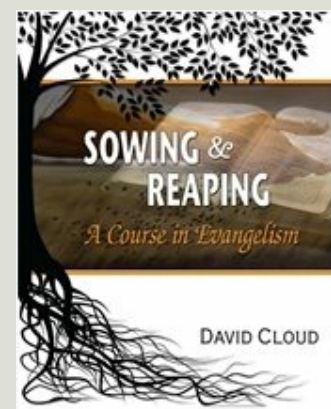
*The course is also unique in its breadth.*

It covers a wide variety of situations, including how to deal with Hindus and with skeptics and how to use apologetics or evidences in evangelism. There is a memory course consisting of 111 select verses and links to a large number of resources that can be used in evangelism, many of them free. The course is suitable for teens and adults and for use in Sunday School, Youth Ministries, Preaching, and private study.

**OUTLINE:**

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- The Technique of Evangelism
- Using Tracts in Evangelism
- Dealing with Skeptics

[For more information, click here.](#)



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## The Death of Religious Liberty ? -

(I love I Cor. 16:9, where Paul writes, "There is a great door and effectual opened unto me, and there are many adversaries." The entire life of the Christian is summed up in that verse. Great doors and many adversaries! We read here of great opportunities and great difficulties. So it has been and so it shall be. What could be better than for the Lord to give us both at the same time? He is telling us to "Look up! and Look out!" - Ed.)



**VICTORY FOR FREE SPEECH IN CANADA** (*Friday Church News Notes*, October 26, 2012, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - In a victory for free speech in Canada, the highest appeals court in Alberta ruled last week in favor of a pastor who had been harshly treated by the Alberta Human Rights Commission. In June 2002, the Red Deer Advocate printed Stephen Boissoin's letter to the editor in which he warned about the "militant homosexual agenda" that was spreading "all manner of wickedness" in Canadian society and subjecting children to "psychologically and physiologically damaging pro-homosexual literature and guidance in the public school system." Boissoin, a youth pastor at the time, urged his readers to "start taking back what the enemy has taken from you."

Homosexual activist Darren Lund, a professor at the University of Calgary, complained to the Human Rights Commission, which ruled

not only that Boissoin had to write an apology and pay \$5000 to Lund, but the preacher could never again make a public statement relating to homosexuals. In 2009, a judge on the Court of Queen's Bench ruled that Boissoin's article did not constitute hate speech and declared that the human rights panel had no constitutional authority to order the punishments it had imposed ("Victory at Last," *National Post*, Oct. 19, 2012). Lund appealed the decision to the Alberta Court of Appeal, which has now affirmed the lower court's ruling in favor of Boissoin's free speech. Justice Clinton O'Brien made the following statement in its ruling: "Whether offensive or not, the letter was perceived to stimulate and add to an ongoing public debate on matters of public interest, as distinct from hate propaganda which serves no useful function and has no redeeming qualities. ... Boissoin and others have the freedom to think, whether stemming from their religious convictions or not, that homosexuality is sinful and morally wrong.

In my view, it follows that they have the right to express that thought to others." The court also said that it was concerned that Canada's human rights law, because of a lack of clarity, can "cast a chill on the exercise of the fundamental freedoms, such as freedom of expression and religion." Jonathan Kay, Managing Editor for Comment at the *National Post*, said, "Though I disagree with Mr. Boissoin's views on homosexuality, I congratulate him on his victory, which is really a victory for all Canadians who care about ideas--even if he never should have been drawn into this expensive, exasperating decade-long saga in the first place."

**DEFEAT FOR FREEDOM OF RELIGION IN ENGLAND** (*Friday Church News Notes*, October 26, 2012, [www.wayoflife.org](http://www.wayoflife.org), [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - England is becoming a dangerous place for Christians who take their faith seriously and who seek to obey the Bible. A British judge has ruled that the Christian owners of a bed & breakfast broke equality laws and ordered them to pay \$6000 in damages to a homosexual couple for not allowing them to have a double bed room in March 2010 ("Christian B&B loses court case," *The Christian Institute*, Oct. 18, 2012). Mike and Susanne Wilkinson, owners of the Swiss B&B in Cookham, also live in the B&B. The couple





have been heaped with “a torrent” of vile abuse and threats since the case became public. Mrs. Wilkinson says, “Christianity isn’t just something we do in church on a Sunday – it affects every area of our life, including our home and our business. Surely there is room for that in modern British life.” Apparently not. The real bullies here are the homosexual activists who aren’t satisfied with living their lives but are intent on punishing those who refuse to support them. Even the Daily Mail observed, “... surely ... sticking fervently to their admittedly old-fashioned views within their own home--cannot be deserving of the vicious torrent of bile, obscenity, hatred, bullying and death threats that nearly swept them away.”

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## Right Response to Suffering is a Christian’s Best Testimony -

*"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."* **1 Peter 4:16**

*"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."* **Romans 8:18**

As Christians, there is no time more important to respond well than when we suffer. Any sort of suffering quickly provides the "acid test" of whether or not our faith is truly grounded in Christ. History is full of accounts of people who both shined under suffering and who collapsed never to recover from their trial, realising too late that their foundation was built on something other than Christ.

Like Job, we never really know how much of an impact our example may have on others in the future. Recently I discovered how the testimony of unknown saints during suffering reached many people, through the writing of one man.

Aleksandr Solzhenitsyn, a writer and winner of the Nobel prize for literature, was born in Russia in 1918. He grew up in the Soviet communist system and served as a captain in the Soviet army, until a falling out with the Stalinist dictatorship found him in the Gulag prison system. His two main works were *The Gulag Archipelago* and *A Day in the Life of Ivan Denisovich*. The latter book describes a character named Alyosha, and "the Baptists," whom he no doubt met in the camps. The book describes terrible conditions which would break many who profess Christ in our modern affluent world, yet here is a quote about the Baptists from the book:

*"Far in the distance Alyosha, who was standing next to Shukhov, gazed at the sun and looked happy, a smile on his lips. What had he to be happy about? His cheeks were sunken, he lived strictly on his rations, he earned nothing. He spent all his Sundays muttering with the other Baptists. They shed the hardships of camp life like water off a duck's back."*

There are several other quotes in the book which present the testimony of Christians during suffering.

After Stalin died and some reforms came to the Soviet system, the book, "A day in the Life of Ivan Denisovich," was studied in many Soviet schools. It also showed the west the horrors of Soviet prison life and the power of those who are in Christ to bear suffering with strength.

David Whitton

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### Poems That Preach! -

*Think it not strange, then, pilgrim, neither faint,  
Much less indulge in murmuring and complaint,  
If what you meet with in your heavenly road  
Is hard to bear; since all is planned by God,  
His child to train in wisdom's holy ways,  
And form a chosen vessel for His praise.  
Now we are slow those ways to understand;  
But let us bow beneath His mighty hand,  
Sure that His wisdom over all presides,  
His power controls, and love unerring guides.*

J. G. Deck

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### What the Ark Narrative Teaches Us About Worship -

David went back to God's Word to remember what God had said. Remembering, functioning based on inspired written record, is a primary message of the ark narrative. The priests bore the ark on the staves "as Moses commanded according to the word of the Lord" (15:15). The LORD had chosen them to carry the ark of God. David was God's choice as king. Others were God's choice for other tasks. Worship required different offices

of men (the male gender) who met specific qualifications.

From 15:3 to 15:26, the Levites are listed who led this worship. You cannot miss music here. They carried the ark. They played music. Singers. Instruments of music. Psalteries. Harps. Cymbals of brass.

Trumpets. Chenaniah "instructed about the song, because he was skilful" (15:22). Someone could judge whether people were good or not. For there to be skill, there must also be a lack of skill in some. The unskilled were excluded. I read that once or twice a year, W. A. Criswell, at First Baptist Church in Dallas, had a night where an hour or two of special music was sung by people who wanted a chance to sing a solo. That's how he dealt with that unique problem. Churches have strayed widely from the point of music in worship.

The Levites had a process of sanctification they went through. They had a means God ordained to set themselves apart for this task for God. These worship tasks should not be seen as ordinary or mundane. They are holy to God. The worship of churches becomes more and more casual, more worldly, and purposefully so. It's called contextualization. Man has become the center of church worship instead of God. We don't know who God is killing because of it, like Uzzah, but He isn't happy with it.

Sanctification related to proximity to God. The ark not only represented God's presence, but His special presence was in fact there, like God's presence was in the burning bush with Moses. Moses had to take off his shoes, not because there were different elements in that ground, but because he was nearer the special presence to God. The approach to God must be different, special, sacred. To have something be sacred, something must be able to be sacred. There must be something sacred. We can know what the sacred is. We've known it in the past, because we cared about the sacred. Today churches are rushing to the common.

The worship of fundamentalism and evangelicalism has in large become common and profane, driven by man-centeredness. Much of this relates to what is convenient to and comfortable for men. Another idea is that it is evangelistic, and a perversion of the incarnation is placed upon it with a term, incarnational. The church is becoming like the world like Jesus became man by taking on a human body. This is a deep, dark, twisted deviation from God. It's bad enough that they are doing it, but even worse that they think of a theological justification that attacks the incarnation of Christ.

The profanities of fundamentalism and evangelicalism are different. Fundamentalism has often taken to the kitsch, the carnival and merry-go-round, Western bumpkin every man. The idea has perhaps been accessibility to a certain segment of people, who are entertained by a toe-tappin' hoe-down, and somehow equivocate that with some spiritual happening or revivalist tradition. Evangelicalism just sent the worship form and method to the non-essential and almost anything goes. They will use the most vile and profane with almost nothing barred from acceptability. These are violations of sanctity. The sacred is lost and God is not worshiped, despite what the intentions might be.

*by Kent Brandenburg*

(to read more, go to <http://kentbrandenburg.blogspot.com.au/> - Ed)

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**Back Issues of Heads Up!**  
**Available at:**

[www.gracebaptistmalanda.net.au/resources.html](http://www.gracebaptistmalanda.net.au/resources.html)

## A Right Royal Scribe! - A challenge indeed.

(We have been blest to have Travis and Leonie Hutton and their children visiting with us at Grace Baptist Church recently. Their little son Ben is a right royal scribe. According to Deuteronomy 17:18 a king was commanded to write his own copy of the law of God, *"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:"* Little Ben Hutton is a right royal scribe. Leonie is Kevin and Pat Milson's niece. Kevin describes Ben below. - Ed)



Just this week we had a visit from our niece and husband and family from Tamworth, New South Wales. Their children, three girls and a boy.

The oldest girl is 13 and is totally wheel chair bound and has to have everything done for her. Her little brother Benjamin has a condition called Prader-Willi syndrome, which has given him many challenges in life. He is 11 years old today, one point two metres high, a ball of energy and has greatly enjoyed the time with us here at Quinola Lakes Campground.

At church he sings the hymns at the top of his voice following the piano very well whether he knows the words or not.

During the message Benjamin has a copy book that he writes the Bible into. This is done by hand, one letter at a time. Benjamin has been doing it for some time now waking early and writing while he waits for the family to rise.

So far, Benjamin is half way through copying Exodus, having handwritten all Genesis. He has filled eight one hundred page copy books. He has used up ten ballpoint pens to their very end and when he empties each one his dad gives him a new one. This has taken about a year for him to do. Pastor Buddy Smith has nicknamed him Super Ben.

This is a real work of art. First, he has to find the place he left off last time. This may take ten minutes as each letter has to be checked till the correct place is found. Our pastor is not too long winded, and during the message last Sunday, Benjamin copied nearly half a page.

What a challenge this is! His devotion and determination is second to none.

The children have been a real blessing to us over this last two weeks as they have holidayed in our home. Around the breakfast table we discuss different verses of God's Word and Benjamin and the girls have great input into our discussion.



When Pastor Smith asked the congregation the question, "What illustrations are there of Jesus serving others?" Benjamin answered, "When He died on the cross for us." What an insight from a little fellow whom we might pass by as not understanding much.

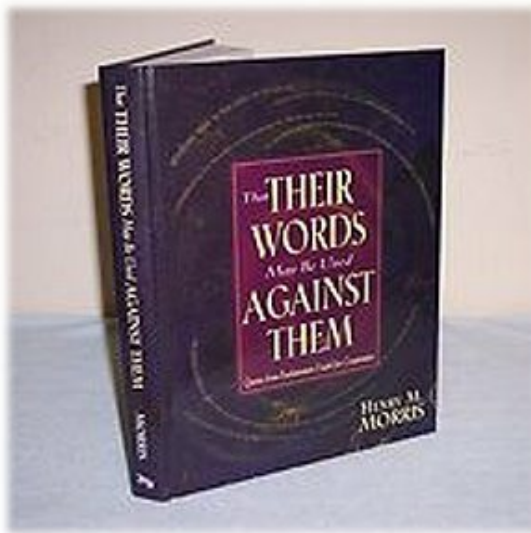


I wonder how many of us would have the determination and the commitment to write by hand whole chapters of the Bible even when we are blest with a full education and fluent handwriting ability?

This has been a real challenge to us and trust it will be to you the same.

*Kevin and Pat Milson.*

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## An Embarrassing Admission From An Evolutionist -

In Colin Patterson's speech on Evolution and Creationism at the American Museum of Natural History, New York, November 5, 1981, he made an embarrassing admission. He is the senior paleontologist at the British Museum of Natural History, and editor of its journal, as well as the author of his book Evolution.

"I'm speaking on two subjects - evolutionism and creationism - and I believe it's true to say that I know nothing whatever about either of them. (The) Question is: Can you tell me anything about evolution, any one thing, that is true? I tried that question on the geology staff at the Field Museum of Natural History and the only answer I got

was silence. ...it does seem that the level of knowledge about evolution is remarkably shallow. Then I woke up and realized that all my life I had been duped into taking evolutionism as revealed truth in some way. I feel that the effects of hypotheses of common ancestry in systematics has not been merely boring, not just a lack of knowledge; I think it has been positively anti-knowledge. In other words, evolution may very well be true, but basing one's systematics on that belief will give bad systematics."

- from pp. 128, 129 in *That Their Words May Be Used Against Them*, by Henry Morris. Published by Institute of Creation Research.

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### Romans 1:20

**"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."**

## Notable Quotes and Quotable Notes -

- On how easy it is to jump to the wrong conclusions when you don't know the whole story - "A small boy said to his father, 'Now I know where horses come from. Mr. Schultz, the blacksmith down the street makes them.' 'Oh no,' his dad replied. 'Horses are born, not made. Just like cows, or chickens, or people.' 'No sir,' the lad insisted, 'the blacksmith makes them. I saw him make one.' The boy's father was puzzled at the boy's insistence, and asked, 'Now just what did you see? Did you see the blacksmith make a whole horse?' To which he received the amazing rejoinder, 'No, I didn't see him make a whole one: but I saw him finish one up. He was just nailing the feet on when I passed by.' " *Harry Rimmer*, in his book, *The Theory of Evolution and the Facts of Science*
- Man's wisdom is crippled by his darkened heart. It is our rebellion against God that clouds our eyes. I am reminded of the man who claimed he knew why fire trucks are red. He reasoned it this way, "Fire trucks have four wheels and eight men. Four plus eight makes twelve. There are twelve inches in a ruler. Queen Elizabeth is a ruler. Queen Elizabeth is also a ship. Ships sail the seas. The seas have fish. Fish have fins. The Finns fought the Russians. The Russians are called Reds. And that's why fire trucks are red." (*Sure, and that agrees perfectly with most of the scientific, and political, and educational, and (im)moral wisdom of our day.* - Ed)
- Never underestimate the importance of simply being physically present in the place God wants you. You may not be asked to perform some dramatic ministry, but simply being there is a ministry. - *selected*
- More and more I see professing Christians who are spiritual mavericks. They wander from church to church and jump everybody's fences and graze in everybody's pastures, but give no milk to anybody and pull nobody's plow. They feel no responsibility to contribute or serve or be accountable to the Lord or to their brethren. They have no sense of community larger than their own little family nor feel any need to be members of any church.

Deep down inside, they are confident that they can meet all their own spiritual needs and those of their family. Whatever spiritual gifts they have are enough to meet their family's needs. The gifts God gives to a local church are seen as unnecessary for these maverick Christians. They have no loyalty to any assembly, but only to their own family.

On the farm we had a steer that wandered all over the country. We named him Houdini because he could "get out of anything". He was forever jumping the fence from one farm to the next. He ate the best grass off every farm and came and went at his own pleasure, until one day the farmer that owned the farm where we lived rounded up a dozen steers to send off to the meatworks, and the first thing he knew, there was old Houdini in the back of the truck on his way to the butcher. His head was up and he was looking for a way out, but there was none left. There comes a time like that for all mavericks. - *B. Ferraro*

- Patriotism is loving your country always and your government when it deserves it. ~ *Mark Twain*
- This is an old story about four people: Everybody, Somebody, Anybody and Nobody. There was an important job in the church that needed to be done and Everybody was asked to do it. Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did. Somebody got angry because it was Everybody's job. Everybody knew that Anybody could do it, but Nobody realised that Somebody wouldn't do it. And it ended up that Everybody blamed Somebody because Nobody did what Anybody could have done. - from *Bro. Nabeel Zaydan*

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## Therapy For the Funny Bone -

- The little boy climbed up into the barber's chair, and told the barber, "I want a haircut like my grampa's." The barber said, "And what kind is that?" "It's got a hole in the top."
- Today I asked my son, Jeremiah, to hand me the newspaper. He said, "Dad, we don't use newspapers anymore. Here's my iPad." "I'm telling you, that fly never knew what hit him!!" - from *Jerry Wilhite*
- Jonesy and his missus needed to go away for a couple of weeks so they asked old Tom, their nearest neighbour to keep an eye on the place and feed their dogs and collect the mail once a week out of their mailbox in front of the house. He agreed, and told them to just drop off a bag of dogfood at his house because Jonesy's three dogs were down at his house everyday anyway to play with his dogs. When Jonesy dropped in at Tom's place on the way home, he asked if everything was ok. Tom replied, "Yep. Ah well, I guess so. Your dogs been actin' sorta funny the last couple of days. Before that they were all comin' down together to eat, but the last few days they been comin' down one at a time, sort of like they was eatin' in shifts." Jonesy said, "Wonder why?" When he got home he found that a burglar had kicked in the back door and the three dogs had him cornered in the kitchen. When they got hungry, two of them would watch the burglar while the other one would take a lunch break. Apparently, the robber had been there for two full days and nights without anything to eat or drink. (*I reckon I could find some beefsteak for dogs like that.* - Ed)
- Letter to the editor of a Chicago newspaper - "I'm pretty upset with my old uncle Billy. He came to town last Tuesday to vote for Obama and never even dropped in to say hello. And I paid for his funeral out of my own pocket when he died three years ago."
- Tom Denton was my maternal granddad. He had a perennial sense of humour that infected the whole family. His oneliners are still echoing around, and are repeated by his grandkids and great grandkids. My granny told me that they were approached by a panhandler one day with a request for money, and my granddad told him to get over to the other side of the street because HE was working this side. Another time they were in an antique shop and he told the owner that he had an antique brass clock like that one on the wall, but that his was older. The shop owner asked how he knew it was older. He replied, "Because the shadow of the pendulum has wore a hole in the wallpaper." He used to ask me when I was a little kid, "You see that old boy over there? Well, him and me was in school together and he was the dumbest kid in the whole school. He was in the third grade all four years I was in the first grade." And he always said these things with a straight face.

(Please excuse me for my sense of humour. You didn't have the granddad I had. - Ed)

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W A Y O F L I F E L I T E R A T U R E

# O Timothy

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## Eddy-Torial - Whatever Happened to the Gospel? Part 4



There are several ways to kill a tree. You can ringbark it, or it can get a poison in its leaves, or it can get rotten roots, or you can cut it down.

There are several ways to kill off the preaching of the gospel.

You can stand idly by while new evangelicals chip away at the integrity of the Word of God. From roots to shoots to fruits the Word of God is one. Its unity and integrity is entire. The wounds received at the hands of its friends are chipping away at the doctrines of Creation and Israel and God's Law and Prophecy.

The gospel itself has come under attack from Health, Wealth, and Prosperity marketeers. They tickle itching ears and sate the palates of carnal men, and promise them the moon. It seems not to matter at all to them that their false gospel is ringbarking the tree of life.

You can groove away with the grooviest while the megachurch DJ's inject their CCM poison into the leaves of the tree. So slowly does the poison work that very few pastors connect the death of the tree with the music they allowed into their churches. Their eyes were already so blinded that they never even noticed that the men with the music brought with them a malignant message, moody minds, moviestar morals, meager melodies (?), and mental maladies.

You can gaze at the stars while the new modernists, the Emergent pastors burrow down to the roots so the rot of modern mysticism and hedonism can do its work. Their re-imagining of God, their New Age doctrines, and their love of a depraved Culture are rotting the roots out from under the churches. Haven't you noticed how shaky the preaching of the gospel has become of late? It is because the roots are rotting.

You can fly in your little swing and dream your little dreams and sing your little ditties and ignore the sound of the axe while the Devil himself chops away at the preaching of the gospel. His enmity has never been greater. His fury is unabated. His hatred is ancient. But now he has help, so much help. On the inside.

It seems to me that there was a time when preachers knew that the roots as well as the shoots as well as the fruits of the gospel needed defending. But that time is gone.

The book of I Samuel is a great encouragement to pastors who still strive to preach the gospel.. Oh, I know Eli was a failure as a father, as a high priest, and as a judge. His sons were worse than their father. They were immoral and profane and greedy and superstitious. When they died in battle, Eli collapsed and broke his neck and he died as well. The Tabernacle then fell into disrepair and was never used again as a place of worship. God spoke of Shiloh's destruction, so that its name became a byword for judgment.

**Ps 78:60** *So that he forsook the tabernacle of **Shiloh**, the tent which he placed among men;*



**Jer 7:12** But go ye now unto my place which was in *Shiloh*, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

**Jer 7:14** Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to *Shiloh*.

**Jer 26:6** Then will I make this house like *Shiloh*, and will make this city a curse to all the nations of the earth.

**Jer 26:9** Why hast thou prophesied in the name of the LORD, saying, This house shall be like *Shiloh*, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

Yet in the midst of all this, God sent them a prophet to regather the people and to preach to them and to anoint to them their first two kings.

Little Samuel was the least likely of all the prophets. A child, a Levite, a little seer, God's man.

The big men in our pulpits are, for the most part, blind, deaf, and dumb when it comes to preaching the gospel. Shiloh is falling down around their ears and they know it not.

In such a time as this God raises up his Samuels.

And though the sons of Eli never bend an ear to hear God's little man, the people hear and obey. And the nation is saved. In our case, the churches are saved.

Lord, hast thou any more Samuels?

*Buddy Smith*

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