



“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I will answer when I am reprov’d.” Hab. 2:1

December 30, 2011

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My Infidelity and What Became of It -

B. H. Carroll

I cannot remember when I began to be an infidel. Certainly at a very early age—even before I knew what infidelity meant. There was nothing in my home life to beget or suggest it. My father was a self-educated Baptist minister, preaching -- mainly without compensation -- to village or country churches. My mother was a devoted Christian of deep and humble piety. There were no infidel books in our home library, nor in any other accessible to me. My teachers were Christians -- generally preachers. There were no infidels of my acquaintance, and no public sentiment in favor of them. My infidelity was never from without, but always from within. I had no precept and no example. When, later in life, I read infidel books, they did not make me an infidel, but because I was an infidel I sought, bought, and read them. Even when I read them I was not impressed by new

suggestions, but only when occasionally they gave clearer expression of what I had already vaguely felt. No one of them nor all of them sounded the depths of my own infidelity or gave an adequate expression of it. They all fell short of the distance in doubt over which my own troubled soul had passed.

From unremembered time this skepticism progressed, though the progress was not steady and regular. Sometimes in one hour, as by far-shining flashes of inspiration, there would be more progress in extent and definiteness than in previous months. Moreover, these short periods of huge advances were without preceding intentions or perceptible preparations. They were always sudden and startling. Place and

circumstances had but little to do with them. The doubt was seldom germane to the topic under consideration. It always leaped far away to a distant and seemingly disconnected theme, in a way unexplained by the law of the association of ideas. At times I was in the Sunday-school or hearing a sermon or bowed with others in family prayer -- more frequently when I waked at night after healthful sleep, and still more frequently when rambling alone in the fields or in the woods. To be awake in the stillness of the night while others slept, or to be alone in forest depths, or on boundless prairies, or on mountain heights has always possessed for me a weird fascination. Even to this day there are times when houses and people are unbearable. Frequently have I been intoxicated with the thoughts of immensity of space and the infinity of nature. Now these were the very times when skepticism made such enormous progress. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou has ordained ; what is man, that thou art mindful of him, and the son of man, that thou visitest him."

Thus, before I knew what infidelity was, I was an infidel. My child-mind was fascinated by strange and sometimes horrible questionings concerning many religious subjects. Long before I had read the experiences of others, I had been borne far beyond sight of any shore, wading and swimming beyond my depth after solutions to such questions as the "philosopher's stone," the "elixir of life," and "the fountain of youth," but mainly the "chief good." I understand now much better than then the character and direction of the questionings of that early period. By a careful retrospect and analysis of such of them as memory preserves, I now know that I never doubted the being, personality, and government of God. I was never an atheist or pantheist. I never doubted the existence and ministry of angels -- pure spirits never embodied: I could never have been a Sadducee. I never doubted the essential distinction between spirit and matter: I could never have been a materialist.

And as to the origin of things, the philosophy of Democritus, developed by Epicurus, more developed by Lucretius, and gone to seed in the unverified hypothesis of modern evolutionists -- such a godless, materialistic anti-climax of philosophy never had the slightest attraction or temptation for me. The intuitions of humanity preserved me from any ambition to be descended from either beast or protoplasm. The serious reception of such a speculative philosophy was not merely a mental, but mainly a moral impossibility. I never doubted the immortality of the soul and conscious future existence. This conviction antedated any reading of "Plato, thou reasonest well." I never doubted the final, just judgment of the Creator of the world.

But my infidelity related to the Bible and its manifest doctrines. I doubted that it was God's book; that it was an inspired revelation of his will to man. I doubted miracles. I doubted the divinity of Jesus of Nazareth. But more than all, I doubted his victorious expiation for the sins of men. I doubted any real power and vitality in the Christian religion. I never doubted that the Scriptures claimed inspiration, nor that they taught unequivocally the divinity and vicarious expiation of Jesus. If the Bible does not teach these, it teaches nothing. The trifling expedient of accepting the Bible as "inspired in spots," never occurred to me. To accept, with Renan, its natural parts and arbitrarily deny its supernatural, or to accept with some the book as from God, and then strike at its heart by a false interpretation that denied, the divinity and vicarious expiation of Jesus -- these were follies of which I was never guilty -- follies for which even now I have never seen or heard a respectable excuse. To me it was always "Aut Casear, aut nihil." What anybody wanted, in a religious way, with the shell after the kernel was gone I never could understand.

While the beginnings of my infidelity cannot be recalled, by memory, I can give the date when it took tangible shape. I do know just when it emerged from chaos and outlined itself in my consciousness with startling distinctness. An event called it out of the mists and shadows into conscious reality. It happened on this wise:

There was a protracted meeting in our vicinity. A great and mysterious influence swept over the community. There was much excitement. Many people, old and young, joined the church and were baptized. Doubtless in the beginning of the meeting the conversions were what I would now call genuine.

Afterward many merely went with the tide. They went because others were going. Two things surprised me. First, that I did not share the interest or excitement. To me it was only a curious spectacle. The second was that so many people wanted me to join the church. I had manifested no special interest except once or twice mechanically and experimentally. I had no conviction for sin. I had not felt lost and did not feel saved. First one and then another catechized me, and that categorically. Thus: "Don't you believe the Bible?" "Yes." "Don't you believe in Jesus Christ?" "Y-e-s." "Well, doesn't the Bible say that whosoever believes in Jesus Christ is saved?" "Yes." Now, mark three things: First, this catechizing was by zealous church-members before I presented myself for membership. Second, the answers were historical, Sunday-school answers, as from a text-book. Third, I was only thirteen years old. These answers were reported to the preachers somewhat after this fashion: "Here is a lad who believes the Bible, believes in Jesus Christ, and believes that he is saved. Ought not such a one to join the church?" Now came the pressure of well-meant but unwise persuasion. I will not describe it. The whole thing would have been exposed if, when I presented myself for membership, I had been asked to tell my own story without prompting or leading questions. I did not have any to tell, and would have told none. But many had joined, the hour was late, and a few direct questions elicited the same historical, stereotyped answers. Thus the die was cast.

Until after my baptism everything seemed unreal, but walking home from the baptism the revelation came. The vague infidelity of all the past took positive shape, and would not down at my bidding. Truth was naked before me. My answers had been educational. I did not believe that the Bible was God's revelation. I did not believe its miracles and doctrines. I did not believe, in any true sense, in the divinity or victorious sufferings of Jesus. I had no confidence in professed conversion and regeneration. I had not felt lost nor did I feel saved. There was no perceptible, radical change in my disposition or affections. What I once loved, I still loved; what I once hated, I still hated. It was no temporary depression of spirit following a previous exaltation, such as I now believe sometimes comes to genuine Christians. This I knew. Joining the church, with its assumption of obligations, was a touchstone. It acted on me like the touch of Ithuriel's spear. I saw my real self. I knew that either I had no religion or it was not worth having. This certainty was to my state had no intermittence. The sensation of actual and positive infidelity was so new to me that I hardly knew what to say about it. I felt a repugnance to parade it. I wanted time and trial for its verification. I knew that its avowal would pain and horrify my family and the church, yet honesty required me to say something. And so I merely asked that the church withdraw from me on the ground that I was not converted. This was not granted, because the brethren thought that I mistook temporary mental depression for lack of conversion. They asked me to wait and give it a trial; to read the Bible and pray. I could not make them understand, but from that time on I read the Bible as never before -- read it all; read it many times; studied it in the light of my infidelity; marked its contradictions and fallacies, as they seemed to me, from Genesis to Revelation. Two years passed away. In this interval we moved to Texas. In a meeting in Texas, when I was fifteen years old, I was persuaded to retain membership for further examination. Now came the period of reading Christian apologies and infidel books. What a multitude of them of both kinds! Hume, Paine, Volney, Bolingbroke, Rousseau, Voltaire, Taylor, Gibbon, et al, over against Watson, Nelson, Horn, Calvin, Walker, and a host of others. In the meantime I was at college, devouring the Greek, Roman, and Oriental philosophies. At seventeen, being worn out in body and mind, I joined McCullough's Texas Rangers, the first regiment mustered into the Confederate service, and on the remote, uninhabited frontier pursued the investigation with unabated ardor.

But now came another event. I shall not name it. It came from no sin on my part, but it blasted every hope and left me in Egyptian darkness. The battle of life was lost. In seeking the field of war, I sought death. By peremptory demand I had my church connection dissolved, and turned utterly away from every semblance of Bible belief. In the hour of my darkness I turned unreservedly to infidelity. This time I brought it a broken heart and a disappointed life, asking for light and peace and rest. It was now no curious speculation; no tentative intellectual examination. It was a stricken soul, tenderly and anxiously and earnestly seeking light. As I was in the first Confederate regiment, so I was in the last corps that surrendered; but while armies grappled and throttled each other, a darker and deadlier warfare raged within me. I do know this: my quest for the truth was sincere and unintermittent. Happy people whose lives are not blasted, may affect

infidelity, may appeal to its oracles from a curious, speculative interest, and may minister to their intellectual pride by seeming to be odd. It was not so with me. With all the earnestness of a soul between which and happiness the bridges were burned, I bought a broken and bleeding, but honest heart to every reputed oracle of infidelity. I did not ask life or fame or pleasure. I merely asked light to shine on the path of right. Once more I viewed the antichristian philosophies no longer to admire them in what they destroyed, but to inquire what they built up, what they offered to a hungry heart and a blasted life. There now came to me a revelation as awful as when Mokanna, in Moore's "Lalla Rookh," lifted his veil for Zelica.

Why had I never seen it before? How could I have been blind to it? These philosophies, one and all, were mere negations. They were destructive, but not constructive. They overturned and overturned and overturned; but, as my soul liveth, they built up nothing under the whole heaven in the place of what they destroyed. I say nothing; I mean nothing. To the unstricken, curious soul, they are as beautiful as the aurora borealis, shining on arctic icebergs. But to me they warmed nothing and melted nothing. No flowers bloomed and no fruit ripened under their cheerless beams. They looked down on my bleeding heart as the cold, distant, pitiless stars have ever looked down on all human suffering. Whoever, in his hour of real need, makes abstract philosophy his pillow, makes cold, hard granite his pillow. Whoever looks trustingly into any of its false faces, looks into the face of a Medusa, and is turned to stone. They are all wells without water, and clouds without rain. I have witnessed a drought in Texas. The earth was iron and the heavens brass. Dust clouded the thoroughfares and choked the travelers. Water courses ran dry, grass scorched and crackled, corn leaves twisted and wilted, stock died around the last water holes, the ground cracked in fissures, and the song of birds died out in parched throats. Men despaired. The whole earth prayed: "Rain, rain, rain! O heaven, send rain!" Suddenly a cloud rises above the horizon and floats into vision like an angel of hope. It spreads a cool shade over the burning and glowing earth. Expectation gives life to desire. The lowing herds look up. The shriveled flowers open their tiny cups. The corn leaves untwist and rustle with gladness. And just when all trusting, suffering life opens her confiding heart to the promise of relief, the cloud, the cheating cloud, like a heartless coquette, gathers her drapery about her and floats scornfully away, leaving the angry sun free to dart his fires of death into the open heart of all suffering life. Such a cloud without rain is any form of infidelity to the soul in its hour of need.

Who then can conjure by the name of Voltaire? Of what avail in that hour is Epicurus or Zeno, Huxley or Darwin? Here now was my case: I had turned my back on Christianity, and had found nothing in infidelity; happiness was gone, and death would not come. The Civil War had left me a wounded cripple on crutches, utterly poverty-stricken and loaded with debt. The internal war of infidelity, after making me roll hopelessly the ever-falling stone of Sisyphus, vainly climb the revolving wheel of Ixion, and stoop like Tantalus to drink waters that ever receded, or reach out for fruit that could not be grasped, now left me bound like Prometheus on the cold rock, while vultures tore with beak and talons a life that could suffer, but could not die.

At this time two books of the Bible took hold of me with unearthly power. I had not a thought of their inspiration, but I knew from my experience that they were neither fiction nor allegory -- the book of Job and the book of Ecclesiastes. Some soul had walked those paths. They were histories; not dreams and not mere poems. Like Job, I believed in God; and like him, had cried: "Oh that I knew where I might find him! That I might come even to his seat!...Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take." Like Job, I could not find answers in nature to the heart's sorest need and the most important questions; and, like Job, regarding God as my adversary, I had cried out for a revelation: "Oh that one would hear me! Behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. Surely I would take it upon my shoulder, and bind it as a crown to me." Like Job, I felt the need of a mediator, who as a man could enter into my case, and as divine could enter into God's case; and, like Job, I had complained: "He is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." And thus I approached my twenty-second year.

I had sworn never to put my foot in another church. My father had died believing me lost. My mother -- when does a mother give up a child? -- came to me one day and begged, for her sake, that I would attend one more meeting. It was a Methodist camp meeting, held in the fall of 1865. I had not an atom of interest in it. I liked the singing, but the preaching did not touch me. But one day, I shall never forget. It was Sunday at 11 o'clock. The great, wooden shed was crowded. I stood on the outskirts, leaning on my crutches, wearily and somewhat scornfully enduring. The preacher made a failure even for him. There was nothing in his sermon. But when he came down, as I supposed to exhort as usual, he startled me not only by not exhorting, but by asking some questions that seemed meant for me. He said: "You that stand aloof from Christianity and scorn us simple folks, what have you got? Answer honestly before God, have you found anything worth having where you are?" My heart answered in a moment: "Nothing under the whole heaven; absolutely nothing." As if he had heard my unspoken answer, he continued: "Is there anything else out there worth trying, that has any promise in it?" Again my heart answered: "Nothing; absolutely nothing. I have been to the jumping-off place on all these roads. They all lead to a bottomless abyss." Well, then, he continued, "admitting there's nothing there, if there be a God, mustn't there be a something somewhere? If so, do you know it is not here? Are you willing to test it? Have you the fairness and courage to try it? I don't ask you to read any book, nor study any evidences, nor make any difficult and tedious pilgrimages; that way is too long and time is too short. Are you willing to try it now; to make a practical, experimental test, you to be the judge of the result?" These cool, calm, and pertinent questions hit me with tremendous force, but I didn't understand the test. He continued: "I base my test on these two scriptures: 'If any man willeth to do his will, he shall know of the doctrine whether it be of God;' 'Then shall we know if we follow on to know the Lord.'" For the first time I understood the import of these scriptures. I had never before heard of such a translation for the first and had never examined the original text. In our version it says: "If any man will do the will of God." But the preacher quoted it: "Whosoever willeth to do the will of God," showing that the knowledge as to whether the doctrine was of God depended not upon external action and not upon exact conformity with God's will, but upon the internal disposition -- "whosoever willeth or wishes to do God's will." The old translation seemed to make knowledge impossible; the new, practicable. In the second scripture was also new light: "Then shall we know if we follow on to know the Lord," which means that true knowledge follows persistence in the prosecution of it -- that is, it comes not to temporary and spasmodic investigation.

So, when he invited all who were willing to make an immediate experimental test to come forward and give him their hands, I immediately went forward. I was not prepared for the stir which this action created. My infidelity and my hostile attitude toward Christianity were so well known in the community that such action on my part developed quite a sensation. Some even began to shout. Whereupon, to prevent any misconception, I arose and stated that I was not converted, that perhaps they misunderstood what was meant by my coming forward; that my heart was as cold as ice; my action meant no more than that I was willing to make an experimental test of the truth and power of the Christian religion, and that I was willing to persist in subjection to the test until a true solution could be found. This quieted matters.

The meeting closed without any change upon my part. The last sermon had been preached, the benediction pronounced, and the congregation was dispersing. A few ladies only remained, seated near the pulpit and engaged in singing. Feeling that the experiment was ended and the solution not found, I remained to hear them sing. As their last song, they sang:

*O land of rest, for thee I sigh,
When will the moment come?
When I shall lay my armor by
And dwell in peace at home.*

The singing made a wonderful impression upon me. Its tones were as soft as the rustling of angels' wings. Suddenly there flashed upon my mind, like a light from heaven, this scripture: "Come unto me all ye that

labor and are heavy laden, and I will give you rest." I did not see Jesus with my eye, but I seemed to see him standing before me, looking reproachfully and tenderly and pleadingly, seeming to rebuke me for having gone to all other sources for rest but the right one, and now inviting me to come to him. In a moment I went, once and forever, casting myself unreservedly and for all time at Christ's feet, and in a moment the rest came, indescribable and unspeakable, and it has remained from that day until now.

I gave no public expression of the change which had passed over me, but spent the night in the enjoyment of it and wondering if it would be with me when morning came. When the morning came it was still with me, brighter than the sunlight and sweeter than the song of birds, and now, for the first time, I understood the scripture which I had often heard my mother repeat: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:12).

When I reached home, I said nothing about the experience through which I had passed, hiding the righteousness of God in my own heart: but it could not be hidden. As I was walking across the floor on my crutches, an orphan boy whom my mother had raised noticed and called attention to the fact that I was both whistling and crying. I knew that my mother heard him, and, to avoid observation, I went at once to my room, lay down on the bed, and covered my face with my hands. I heard her coming. She pulled my hands away from my face and gazed long and steadfastly upon me without a word. A light came over her face that made it seem to me as the shining on the face of Stephen; and then, with trembling lips, she said: "My son, you have found the Lord." Her happiness was indescribable. I don't think she slept that night. She seemed to fear that with sleep she might dream and wake to find that the glorious fact was but a vision of light. I spent the night at her bedside reading Bunyan's "Pilgrim's Progress." I read it all that night, and when I came with the pilgrims to the Beulah Land, from which Doubting Castle could be seen no more forever, and which was in sight of the heavenly city and within sound of the heavenly music, my soul was filled with such a rapture and such an ecstasy of joy as I had never before experienced. I knew then as well as I know now that I would preach; that it would be my life-work; that I would have no other work. -

From Sermons and Life Sketch of B. H. Carroll, D. D., compiled and edited by J. B. Cranfill. American Baptist Publication Society, 1893.

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Proverbs 3:7-10

Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

A Word of Testimony -

Acts 10:35, *“But in every nation he that feareth him, and worketh righteousness, is accepted with him.”*

Praise the Lord that this is so! Therefore, even an arrogant, atheistic self inflated German, like this writer used to be, was accepted by our gracious Lord. Why? Not because of election, but because whom he did foreknow, he also did predestinate to be conformed to the image of his Son. (Rom 8:29) I thank the Lord that He is so patient, because there was and still is a lot of conforming to be done in this child of His.

One thing this saved sinner has learned by reflecting on the 69 years of his life the Lord knows those who have been written in the Lambs book of life, before they know Him. There were many instances when the Devil had set a trap to lead this unsuspecting character into sin, yet the Lord without exception delivered him out of all the snares of the Devil. Yet when I gave in to my flesh to commit the same sin because I wanted to, the Lord never stopped me, but I had to suffer the consequences later.

Gal 6:7, *“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”*

Another thing this man has learned, the Lord has given to every one of His children a gift; however it is our responsibility to find out what it is, and then use it for the kingdom of God. Yet beware of your flesh and the Devil, they want you to think of yourself more highly than you ought too. (Rom 12:3)

After living for thirty and four years in Perth WA, and for four years in Nhulunbuy Northern Territory (where I worked in the Alcan drawing office), my wife and I moved in 2006 to Atherton North Qld and joined the Malanda GBC. I am glad that the Lord Jesus has led me into a King James Bible believing Church.

Romans 8:28, *“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”*

Bro. Helmut Silbach

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Poor Temporary Atheists -

Christopher Hitchens, one of the most militant atheists of our generation, died recently. Another poor temporary atheist. Somebody needs to tell the modern crop of infidels that there are no atheists in the cemetery. Why? Because whichever viewpoint you hold eliminates atheists after they die once and for all.

Consider how a Christian views the death of an atheist.

According to the Bible, atheists go to hell when they die to wait in torment for the judgment of the Great White Throne and the Lake of Fire. In hell the atheist knows that the God of the Bible is real and that he is accountable to him for his angry rejection of Christ. A man who knows that God has put him in hell for

his sins is no longer an atheist. He may still hate God and rail against Him, but he can no longer deny the existence of God! There are no atheists in Hell. Universalists, Unitarians, and muddle-headed modernists would like us to believe that atheists go to Heaven, like everybody else (they think), but there are no atheists in Heaven. No man comes to the Father but by Christ, so there are no atheists in heaven.

Don't believe the Bible? Well consider how the atheist views his own death, and you will still see that atheism is temporary.

The atheist believes that there is no life after death. He believes he ceases to exist the moment he dies. So if he ceases to exist at death, then his atheism ceases the instant his conscious existence ceases. By his own admission, death makes him a non-existent atheist, and non-existent atheists are not atheists! It's a fact that there are no atheists in eternity. And there are no atheists in the cemetery.

So where are the atheists? They are here on earth for a little while, angrily denying the existence of the compassionate God who gives them their every breath and every good thing that they enjoy every day of their lives, foolishly rejecting His gracious offer of eternal salvation. And then death comes knocking at the door, and they cease to be atheists.

Poor temporary atheists. Voltaire, Robert Ingersoll, Christopher Hitchens, and a host of others called themselves atheists while they were alive, but the moment they died, they ceased being atheists.

We Christians should put markers on their graves that say, "No longer an atheist!"

Buddy Smith

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Deacon True Sez -

Me and Ma were in town shopping and I saw a sign advertisin' ladies dresses, 80% off. I told Ma she oughta get some since the price was so cheap. She went in the shop for a look, but came out without any. When I asked why, she told me they were 40% off the top and 40% off the bottom, and she likes to wear dresses that are 100% there. Mighty smart woman, Ma.

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Psalm 2:1-4

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Links in the Media Chain -

- Looking for a gift for the wife? - <http://bayourenaissanceman.blogspot.com/2011/12/shiny-and-expensive-start-to-new-year.html>
- Are flash mobs who sing Christmas carols serving God or entertaining sinners? - <http://www.youtube.com/watch?v=Vnt7euRF5Pg>
- Good stunts for dads to do for kids - <http://www.dump.com/2011/11/26/another-10-quirky-science-stunts-video/>
- Mandarin ducklings first flying lesson - <http://www.dump.com/2011/12/23/brave-little-mandarin-ducklings-video/>

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Too Much TV Spells ADHD? -

Article from the Sydney Morning Herald

Every hour a toddler spends watching television each day could increase the risk of attention problems in later childhood, US research suggests.

The more viewing between the ages of one and three, the greater the risk of developing attention deficit hyperactivity disorder (ADHD) at seven, say University of Washington researchers. For each daily hour, the risk jumps by nearly 10 per cent.

The finding adds to previous research linking television exposure with obesity and violent behaviour, and suggests that it may overstimulate and permanently alter the developing brain.

Researchers led by Dimitri Christakis, a doctor at the Children's Hospital and Regional Centre in Seattle, examined the records of more than 2500 children involved in a long-term health study. About 10 per cent were found to have attention disorders at the age of seven.

The researchers then examined their television habits at one and three years of age, and found that viewing increased the risk of an attention problem by 9 per cent for every hour watched a day.

"Limiting young children's exposure to television as a medium during formative years of brain development . . . may reduce children's subsequent risk of developing ADHD," Dr Christakis writes in the journal *Pediatrics*.

But more research is required before a direct link can be established, Australian experts said.

Frank Oberklaid, director of the Centre for Community Child Health at Melbourne's Royal Children's Hospital, said the finding was consistent with the message that television should not be used as a "passive babysitter".



"The best thing parents can do is turn the television off and talk to their kids and read to their kids, which is a much more positive activity than watching passive television," Professor Oberklaid said. "TV should not be a substitute for parent-child interaction."

But the president of the Hyperactivity Attention Deficit Association NSW, Julie Appleton, said the finding ignores the high number of people aged in their 50s and 60s, who grew up without television, being diagnosed as ADHD sufferers.



Jane Roberts, president of the media advocacy group Young Media Australia, said parents needed to make sure viewing was appropriate for a child's age.

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Muddled Morality - Transvestism in the churches -

The phone call came as a shock to my soul. A dear pastor friend was asking me what I thought he should do about the man who visited his church dressed as a woman. Should he allow him to attend in hopes he would be converted? Should he forbid him to come for fear of the harmful effects on others? Soon I received another call from a pastor telling me he was facing the same problem and needed help. An evangelist friend also told me he experienced the same thing in meetings several years ago.

I must confess that I was not prepared for this dilemma. I am one of those theological dinosaurs that expects modernists to have this sort of problem to deal with, not pastors of fundamental churches. We expect them to attract these sorts of people, not us. I never expected to see transvestism in the churches. Cross dressing is an abomination I would expect to hear was practised in night clubs or encountered on dark streets late at night, not in Bible believing churches.

These pastoral crises have troubled my spirit ever since I heard of them and have stirred my heart to examine again the subject of transvestism, of men wearing women's clothes and women wearing men's clothes.

Here is what I found:

Cross dressing is clearly warned against in Scripture. God forbade to His people the pagan practice of transvestism in Deut. 22:5, "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God." One of the old preachers commented many years ago that the Devil was the first moral pervert. He was the one who first devised the blurring of the distinctions between things that differ, including the genders of male and female. Christians in the 21st century must not lightly dismiss this warning from God, saying it is Old Testament, or it is under the law. We should recognise that it is as relevant to us in our pagan, perverted culture as it was to Israel as they confronted the moral perversions of the Canaanites.

Historically, transvestism has never been found in good company. A simple search turned up the following comments:

In Scotland, men dressed as women--led by the heroic male "Madge Wildfire"--fought the 1736 Porteous uprisings in Edinburgh. The battles were sparked by a despised English officer, oppressive customs laws and resistance to the union with England. From 1760 to 1770 in Ireland, the Whiteboys-- named for their long white frocks--created peasant troops "to restore the ancient commons and redress other grievances." In the mid-1840s in Ireland landlords feared the Molly Maguires, male peasants who dressed in women's clothes. - from A NEW LOOK AT HISTORIC REBELLIONS By Leslie Feinberg

Feinberg's article goes on to describe other revolutionary movements which were characterised by transvestism. This simple fact ought to warn every one of God's children against cross dressing. Its nature is that of rebellion against authority!

Where rebellion is there will be transvestism. Where cross dressing is, rebellion has already taken root. The two go hand in glove.

Cross dressing has become an accepted practice among Christians in fundamental churches, particularly for our ladies. (I fully expect to see the trend adopted by men, if the Lord tarries His coming!) I am well aware that this is one of the ministerial minefields for fundamental preachers. Any time we bite the bullet and speak up about the issue of clothing, we are in grave danger of being blown sky high by some sister with a 125mm mouth and an explosive tongue. Nevertheless, it needs to be preached that the clothes we wear are not a non issue. The clothing styles of the first family were indicative of their spiritual state and God offered the first sacrifices to correct the real issue, their rebellion against God. The clothing styles of the apostate women of Israel were important enough for God to inspire Isaiah to condemn their finery in chapter 3, verses 16 to 26. Their clothing (and their body language!) agreed with their miserable spiritual condition. So today, when the pastor's wife turns the church aisle into a catwalk and struts the latest styles, and all the ladies rush to mimic her worldliness, we should not be too surprised when their daughters flaunt their wares at church, too. Men often feel that they have been slapped in the face with brazen attempts at seduction, AND THAT IN THE VERY HOUSE OF GOD! If the immodesty of modern clothing styles is not effrontery enough, there is often added to it the brazenness of women wearing the types of clothing that ought to be worn by men. The snare of lust is baited with two alluring morsels, immodesty and rebellion.

I think I hear someone complaining that this viewpoint is legalistic. (I think I also smell something burning !)
We theological fossils are often told by the Sweet and Sickly Sisters Sewing Circle (You know the ones. They have the frosted blue hair and wear the pink pantsuits.) that we are so hopelessly out of date we ought to be pensioned off. Well, before you ship us off to the backside of the desert, let me share a couple more thoughts with you.

First, the New Testament teaches modesty in dress- "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." I Timothy 2:9

Second, The New Testament teaches non-conformity to the fashions of the world, " And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Romans 12:2

Third, Grace preaches just as boldly to the saints today as the Law did to Israel in the wilderness, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should liver soberly, righteously, and godly in this present world:" Titus 2:11,12.

So, what applications will we make of these truths? We ought to repent of our mimicry of the world's styles and reject the fashions that involve immodesty and cross dressing. Transvestism is a perversion of God's order. He assigned to men and women different genders and roles. There are styles of clothing that suit

each gender and role. Let us grasp the truth that fulfillment is never found in rebellion, but rather in simple submission and obedience to God.

Buddy Smith

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The Leg Pull Column - (Tiger Airways photo)

(Australia has benefited from the deregulation of the airline industry recently. New low cost fares HAVE caused problems, one of which is the very large influx of illegal immigrants into Australia. The present government welcomes them and puts them on welfare. One of the airlines, Tiger Airways had a number of safety issues and was suspended from flying for several weeks. The following press release just came out, much to the relief of Muslim refugees waiting in Indonesia to fly to Australia. - Ed)

TIGER AIRWAYS ARE BACK IN BUSINESS

Having satisfied Australian Aviation Authorities, Tiger Airways are now back in the air. This coincides with their announcing a partnership deal that has been struck with SANTACO AIR who fly between Mumbai and Christmas Island .. They are planning to introduce further services direct to Australia later this year. CASA (Civil Aviation Safety Authority) say they will be trying to stop the planes as they are unsure about their airworthiness.

Tiger Airways announced a spacious Business Class on the upper deck. Spokesmen for both Jetstar and Virgin said that they will not be beaten on price.



tigerairways.com

The Preferred Airline By 7 Out Of 10 Asylum Seekers

'We Get You Almost There'

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Muslim Persecution of Christians: November 2011

by *Raymond Ibrahim*

Hudson New York

December 21, 2011

The so-called "Arab Spring" continues to transition into a "Christian Winter," including in those nations undergoing democratic change, such as Egypt, where the Muslim Brotherhood and the Salafis dominated the elections

unsurprisingly so, considering the Obama administration has actually been training Islamists for elections.

Arab regimes not overthrown by the "Arab Spring" are under mounting international pressure; these include the secular Assad regime of Syria, where Christians, who comprise some 10% of the population, are fearful of the future, having seen the effects of democracy in neighboring nations such as Iraq, where, since the fall of the Saddam regime, Christians have been all but decimated.

Meanwhile, it was revealed that "Christians are being refused refugee status [in the U.S.] and face persecution and many times certain death for their religious beliefs under Sharia, while whole Muslim communities are entering the U.S. by the tens of thousands per month despite the fact that they face no religious persecution."

Categorized by theme, November's batch of Muslim persecution of Christians around the world includes (but is not limited to) the following accounts, listed according to theme and in alphabetical order by country, not necessarily severity.

Churches

Ethiopia: More than 500 Muslim students assisted by Muslim police burned down a church, while screaming "Allahu Akbar" (and thus clearly positing their attack in an Islamic framework); the church was built on land used by Christians for more than 60 years, but now a court has ruled that it was built "without a permit."

Indonesia: Hundreds of "hard-line" Muslims rallied to decry the "arrogance" of a beleaguered church that, though kept shuttered by authorities, has been ordered open by the Supreme Court. Church members have been forced to hold services on the sidewalk, even as Indonesia's leading Muslim clerics warned Christians that it would be "wise and sensible" for the church to yield to "the feelings of the local believers, specifically Muslims."

Iran: The nation's minister of intelligence said that house churches in his country are a threat to Iranian youth, and acknowledged a new series of efforts to fight the growth of the house church movement in Iran.

Nigeria: Islamic militants shouting "Allahu Akbar" carried out coordinated attacks on churches and police stations, including opening fire on a congregation of "mostly women and children," killing dozens. The attacks occurred in a region where hundreds of people were earlier killed during violence that erupted after President Jonathan, a Christian, beat his closet Muslim rival in April elections.

Turkey: The ancient Aghia Sophia church has been turned into a mosque. Playing an important role in ecumenical history, the church was first transformed into a mosque in 1331 by the jihadist Ottoman state. As a sign of secularization, however, in 1920 it was turned into a museum. Its transformation again into a mosque is a reflection of Turkey's re-Islamization.

Apostasy and Proselytism

Afghanis around the world are being threatened for leaving Islam and converting to Christianity. One exile, who changed his name after fleeing Afghanistan in 2007 when an Islamic court issued an arrest warrant for his conversion, is still receiving threats: "They [Afghan officials] were very angry and saying that they will hit me by knife and kill me." Even in distant Norway last September, an Afghan convert to Christianity was scalded with boiling water and acid at a refugee processing center: "If you do not return to Islam, we will kill you," his attackers told him.

Algeria: Five Christians were jailed for "worshiping in an unregistered location." International Christian Concern (ICC), an advocacy group investigating the case, states that the five Christians are charged with "proselytizing," "unauthorized worship," and "insulting Islam."



Iran: Pastor Yousef Nadarkhani, who caught the attention of the world after being imprisoned and awaiting execution for leaving Islam, remains behind bars as officials continue to come up with excuses to force him to renounce Christianity, the latest being that "everyone is [born] a Muslim." A Christian couple "who had been snatched and illegally-detained" by authorities for eight months without any formal charges, were finally released, beaten again, and have since fled the country. While imprisoned, they were "ridiculed and debased" for their Christian faith.

Kashmir: Muslim police arrested and beat seven converts from Islam in an attempt to obtain a confession against the priest who baptized them. After the grand mufti alleged that Muslim youths were alternatively being "lured" and "forced" to convert by an Anglican priest "in exchange for money," the priest was arrested in a "humiliating" manner. Recently released, his life is now "in serious danger."

Kenya: A gang of Muslims stabbed and beat with iron rods a 25-year-old Somali refugee, breaking his teeth; he was then stripped naked, covered with dirt, and left unconscious near a church. Although he was raised Christian since age 7, he was attacked on the "assumption that as a Somali he was born into Islam and was therefore an apostate deserving of death."

Nigeria: The Muslim militant group, Boko Haram, executed two children of an ex-terrorist and "murderer" because he converted to Christianity. When still a terrorist, he "was poised to slit the throat of a Christian victim" when "he was suddenly struck with the weight of the evil he was about to commit." After finding he converted to Christianity, "Boko Haram members invaded his home, kidnapped his two children and informed him that they were going to execute them in retribution for his disloyalty to Islam. Clutching his phone, the man heard the sound of the guns that murdered his children."

General Killings

Egypt: After a Christian inadvertently killed a Muslim in a quarrel begun by the latter, thousands of Muslims rose in violence, "collectively punishing" the Copts of the village. Two Christians "not party to the

altercation" were killed; others were stabbed and critically wounded. As usual, "after killing the Copts, Muslims went on a rampage, looting and burning Christian-owned homes and businesses." Even so, "Muslims insist they have not yet avenged" the death of their co-religionist, and there are fears of "a wholesale massacre of Copts." Many Christians have fled their homes or are in hiding.

Kenya: Suspected Islamic extremists, apparently angered at the use of wine during communion Islam forbids alcohol threw a grenade near a church compound killing two, including an 8-year-old girl, and critically wounding three others. The pastor of another congregation received a message threatening him either to flee the region "within 48 hours or you see bomb blast taking your life and we know your house, Christians will see war. Don't take it so lightly. We are for your neck."

Nigeria: In the latest round of violence, soon after mosque prayers were heard, hundreds of armed Muslims invaded Christian villages, "like a swarm of bees," killing, looting, and destroying virtually everything in sight; at the end of their four-hour rampage, some 150 people had been killed at least 130 of them Christians. Another 45 Christians were also killed by another set of "Allahu Akbar!" shouting Muslims who burned, looted, and killed. Hundreds of people are still missing; the attacks have included the bombing of at least ten church buildings. Nearly all the Christians in the area have fled the region.

Pakistan: A 25 year-old Christian was shot dead by "an unidentified gunman in what his family believes was a radical Muslim group's targeting of a Christian." According to the son, "We firmly believe that my father was killed because of his preaching of the Bible, because there is no other reason." He began to receive threats "after voicing his desire to start a welfare organization for the poor Christians" of the region. "Dhimmitude"

November's major instances of dhimmitude come from two Muslim nations notorious for violating Christian rights Egypt and Pakistan neither of which is even cited in the U.S. State Department's recent International Religious Freedom report:

Egypt: Following October's Maspero massacre, when the military killed dozens of Christians, some run over intentionally by armored vehicles, Egypt's military prosecutor detained 34 Christians, including teens under 16, on charges of "inciting violence, carrying arms and insulting the armed forces"; many of the detainees were not even at the scene and were just collected from the streets for "being a Christian." Three are under 16 years of age, including one who, after having an operation to extract a bullet from his jaw, was chained to his hospital bed. Hundreds of Christians also came under attack from Muslims throwing stones and bottles, after the Christians protested against the violence at Maspero: "Supporters of an Islamist candidate for upcoming parliamentary election joined in the attack on the Copts." Meanwhile, a senior leader of the Salafi party, which came in second after the Muslim Brotherhood in recent elections, blamed Christians for their own massacre, calling "Allah's curse on them." Muslim Brotherhood leaders asserted that only "drunks, druggies, and adulterers" are against the implementation of Sharia a clear reference to Egypt's Christians.



Pakistan: A new U.S. government commission report indicates that Pakistani school textbooks foster intolerance of Christians, Hindus, and all non-Muslims, while most teachers view religious minorities as "enemies of Islam." "Religious minorities are often portrayed as inferior or second-class citizens who have been granted limited rights and privileges by generous Pakistani Muslims, for which they should be grateful," notes the report. Accordingly, in an attempted land-grab, Muslim police and cohorts of a retired

military official, beat two Christian women with "batons and punches," inflicting a serious wound to one of the women's eyes after the women spoke up in defense of their land, and shot at Christians who came to help the women. "In the last few years Muslims have made several attempts to seize the land from the Christians, usually succeeding because Christians are a marginalized minority." Likewise, under a "false charge of theft," a Christian couple was arrested and severely beaten by police; the pregnant wife was "kicked and punched" even as her interrogators threatened "to kill her unborn fetus." A policeman offered to remove the theft charges if the husband would only "renounce Christianity and convert to Islam."

Raymond Ibrahim is a Shillman Fellow at the David Horowitz Freedom Center and an Associate Fellow at the Middle East Forum.

<http://www.meforum.org/3138/muslim-persecution-of-christians-november-2011>

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Poems that Preach -

IF CHRISTMAS IS JESUS

*If Christmas is Jesus
Then why all the tinsel?
If Christmas is Jesus
Then who is the white-bearded man?
If Christmas is Jesus
Will someone please tell me why,
We have to have trees and gifts
and lights in the sky"*

*Is it not Jesus' birth we are to remember?
Do we not see Him as Christ the Lord?
He laid aside a princely crown
To be born in a stable
Not a room to be found.*

*Where is He this Christmas?
Somewhere far away
From your thoughts and your hearts,
Have you thought of Him today?*

*We sing carols that don't touch us deep down
inside.
When He calls
We're too busy.
There's no place for Him to abide.
There's no room in the inn
He is crowded out again.*

*Oh, that we could forget all the worldly
pleasures
At this time of year.
Could we not set aside some time to reflect
On all He has done
In our hearts and our lives?*

*Could we give our gifts to Jesus
Our time and our talents?
All He has given us
Our family and friends.
We could worship Him together
And come before His throne.*

*So, this Christmas
Before you join the worldly throng,
Stop and think for a while
About the one for which we should long,
The one who gave us our life.
That babe in the manger
Who became our Saviour.*

*If Christmas is Jesus
Then why not, this Christmas
Have Christmas in your heart?*

Jillian Holmes 2005

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Notable Quotes and Quotable Notes -

- "Music should be the united expression of the assembly-the worship of all uttered in song. It is not to be a performance by a company of musicians, for the entertainment of the congregation, but an act of worship by the congregation itself" *The Fundamentalist Digest October -November 2011*

"Of Hillsong's Latest Album, "God is Able," which CCM positive reviewers allege is Hillsong's supposed "best" worship CD. Christianity Today claims that "modern worship is practically synonymous with Hillsong." While that claim is virtually so, with 11 million albums sold and 20 CD's, Hillsong's music offerings do not come anywhere near meeting the Biblical test for sound Christian music. In fact, the exact opposite is true. Hillsong has also published "work tape" tutorial versions of the songs on this album on "YouTube" to supposedly "help musicians learn how to play the songs on keyboard, drums, guitar and bass."

- Fundamental Baptist churches and schools should reject such charismatic based worship songs as "Shout to the Lord," "The Stand" and "Mighty to Save," which while they carry pro-Biblical themes are CCM based, and serve as an introduction to heretical Charismatic worship practices! Fundamentalists should openly repudiate ALL the Hillsong musical presentations! in all things, including music, genuine Bible-believers should emulate the Scriptural injunction of "proving what is acceptable unto the Lord"- Eph. 5:10. *The Fundamentalist Digest October- November 2011 Page 10 under BEWARE*
- Speaking about the Liquor business."Every once in a while some pious, weak-kneed, thin-skinned, spineless, yellow-backed, white-livered, thumb-sucking, toe-kissing, pusillanimous, pussy-footing, fence-straddling, pie-eating, biscuit-hunting, ham-and-egg preacher gets up and says, "Well, now, it's not the men we're fighting. It's the business." God bless you, brother, I fight the man as well as the business and if he doesn't want me to kick his shins, let him get out of the dirty, old low-down, lousy wicked business he is in. You can't separate a man from the character of the business he operates." - *Sam Morris*
- "There are a lot of Christians who are halfway fellows. They stand in the door, holding on to the Church with one hand while they play with the toys of the world with the other. They are in the doorway and we can't bring sinners in. And, until we get some of God's people right, we cannot hope to get sinners regenerated. Now they always accuse me of carrying around a sledge hammer with which to pound the church members. Yes sir, I do pound them, every time I come down, I knock one of the halfway fellows out of the doorway, and every time I knock one out I get a sinner in." - *Mordecai Ham*

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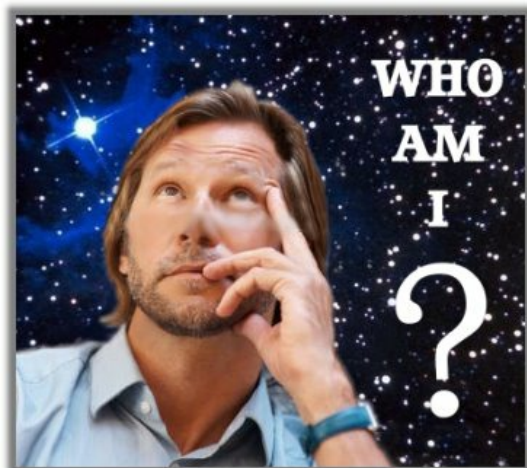
Ephesians 5:18-20

**And be not drunk with wine, wherein is excess; but be filled with the Spirit;
Speaking to yourselves in psalms and hymns and spiritual songs, singing and
making melody in your heart to the Lord; Giving thanks always for all things unto
God and the Father in the name of our Lord Jesus Christ.**

Who and What Am I?

I AM...

1. A child of God (Romans 8:16)
2. Redeemed from the Hand of the Enemy (Ps 107:2)
3. Forgiven (Colossians 1:13-14)
4. Saved by Grace through Faith (Ephesians 2:8)
5. Justified (Romans 5:1)
6. Sanctified (1 Corinthians 6:11)
7. A New Creature (2 Corinthians 5:17)
8. Partaker of His Divine Nature (2 Peter 1:4)
9. Redeemed from the Curse of the law (Galatians 3:13)
10. Delivered from the Powers of Darkness (Colossians 1:13)
11. Led by the Spirit of God (Romans 8:14)
12. A Son of God (Romans 8:14)
13. Kept in Safety Wherever I Go (Psalms 91:11)
14. Getting All My Needs Met by Jesus Christ (Philippians 4:19)
15. Casting All My cares upon Jesus (1 Peter 5:7)
16. Strong in the Lord and in the Power of His Might (Ephesians 6:10)
17. Doing All Thing through Christ Who Strengthens Me (Philippians 4:13)
18. An Heir with God and a Joint Heir with Jesus (Romans 8:17)
19. Heir to the Blessings of Abraham (Galatians 3:13-14)
20. Observing and Doing the Lord's Commandments (Deuteronomy 28:12)
21. Blessed Coming in and Blessed Going out (Deuteronomy 26:6)
22. An Heir of Eternal Life (1 John 5:11-12)
23. Blessed with All Spiritual Blessings (Ephesians 1:3)
24. Healed by His Stripes (1 Peter 2:24)
25. Exercising My Authority over the Enemy (Luke 10:19)
26. Above Only and Not Beneath (Deuteronomy 28:13)
27. More than a Conqueror (Romans 8:37)
28. Establishing God's Word Here on Earth (Matthew 16:19)
29. An Overcomer by the Blood of the Lamb and the Word of My Testimony (Revelation 12:11)
30. Daily Overcoming the Devil (1 John 4:4)
31. Not Moved by What I See (2 Corinthians 4:18)
32. Walking by Faith and Not by Sight (2 Corinthians 5:7)
33. Casting Down Vain Imaginations (2 Corinthians 10:4-5)
34. Bringing Every Thought into Captivity (2 Corinthians 10:5)
35. Being Transformed by Renewing My Mind (Romans 12:1-2)
36. A Laborer Together with God (1 Corinthians 3:9)
37. The Righteousness of God in Christ (2 Corinthians 5:21)
38. An Imitator of Jesus (Ephesians 5:1)
39. The Light of the World (Matthew 5:14)
40. Blessing the Lord at All Times and Continually praising the Lord with My Mouth (Psalms 34:1)



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Therapy For the Funny Bone -

Everyone keeps wishing me a merry Christmas, so I thought I would cautiously do the same.

I have sought counsel on the issues you raised. I wanted to send some sort of holiday greeting to you, but it is difficult in today's world to know exactly what to say without offending someone. So I just met with my lawyer, and on advice I wish to say the following :

Please accept with no obligation, implied or implicit, my best wishes for an environmentally conscious, socially responsible, low stress , non addictive, gender neutral celebration of the summer solstice holiday practised with the most enjoyable traditions of religious persuasion or secular practices of your choice with respect for the religious / secular persuasions and / or traditions of others, or their choice not to practice religious or secular traditions at all .

I also wish you a fiscally successful, personally fulfilling and medically uncomplicated recognition of the onset of the generally accepted calendar year 2012, but not without due respect for the calendar of choice of other cultures whose contributions to society have helped make our country great (not to imply that Australia is necessarily greater than any other country) and without regard to the race, creed, colour, age, physical ability, religious faith or sexual preference of the wishee .

By accepting this greeting, you are accepting these terms :

This greeting is subject to clarification or withdrawal. It is freely transferable with no alteration to the original greeting. It implies no promise by the wisher to actually implement any of the wishes for her / him or others and is void where prohibited by law, and is revocable at the sole discretion of the wisher. The wish is warranted to perform as expected within the usual application of good tidings for a period of one year or until the issuance of a new wish at the sole discretion of the wisher .

Best Regards (without prejudice)

Name withheld (Privacy Act).

(From *Mike Claydon*, editor of the *Apostasy Alert*)

An old hillbilly who lived way back in the woods found a piece of a broken mirror. He'd never seen one before. As he turned it this way and that he caught sight of his own face and exclaimed, "Well! I never knew there was any pictures of my old pa!" so he took it home and hid it in the woodshed since he was afraid his wife would throw it away if she found it. From time to time he would sneak out of the house and have a look at his old pa's likeness. His wife became suspicious that he went to the woodshed without cause, so when he was away one day, she went looking to see what it was he was so interested in. It took a while, but she found it, and took it out into the daylight to see what it was. And when she saw her face in it, she said, "Ah ha! So that's the old hag he's been hanging around with!"

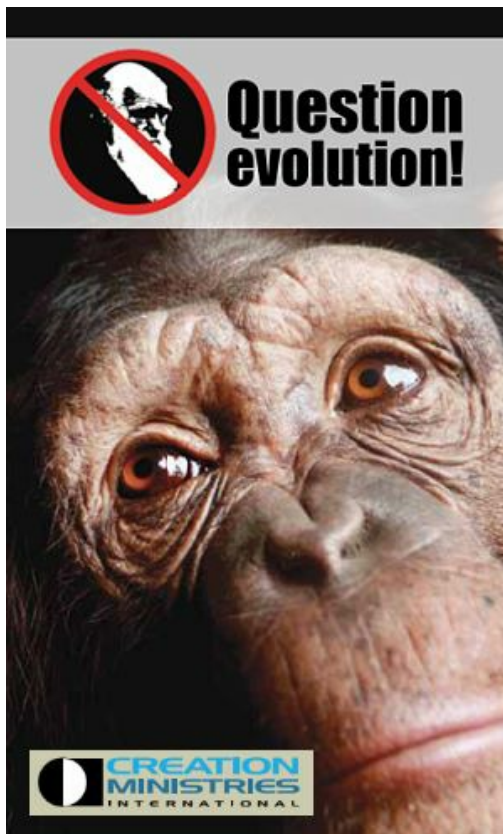
Five riddles -

1. A murderer is condemned to death. He has to choose between three rooms. The first is full of raging fires. The second is full of assassins with loaded guns. The third is full of lions that haven't eaten in 3 years. Which room is safest for him?

2. A woman shoots her husband. Then she holds him under water for over 5 minutes... Finally, she hangs him. But 5 minutes later they both go out together and enjoy a wonderful dinner together. How can this be?
3. What is black when you buy it, red when you use it, and grey when you throw it away?
4. Can you name three consecutive days without using the words Wednesday, Friday, or Sunday?
5. This is an unusual paragraph. I'm curious as to just how quickly you can find out what is so unusual about it. It looks so ordinary and plain that you would think nothing was wrong with it. In fact, nothing is wrong with it! It is highly unusual though. Study it and think about it, but you still may not find anything odd.... But if you work at it a bit, you might find out. Try to do so without any coaching!

(Answers next week)

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Fifteen Questions for Evolutionists -

1. HOW DID LIFE ORIGINATE?

Evolutionist Professor Paul Davies admitted, “Nobody knows how a mixture of lifeless chemicals spontaneously organized themselves into the first living cell.” Andrew Knoll, professor of biology, Harvard, said, “we don’t really know how life originated on this planet”. A minimal cell needs several hundred proteins. Even if every atom in the universe were an experiment with all the correct amino acids present for every possible molecular vibration in the supposed evolutionary age of the universe, not even one average-sized functional protein would form. So how did life with hundreds of proteins originate just by chemistry without intelligent design?

2. HOW DID THE DNA CODE ORIGINATE?

The code is a sophisticated language system with letters and words where the meaning of the words is unrelated to the chemical properties of the letters—just as the information on this page is not a product of the chemical properties of the ink (or pixels on a screen). What other coding system has existed without intelligent design? How did the DNA coding system arise without it being created?

3. HOW COULD MUTATIONS—ACCIDENTAL COPYING MISTAKES (DNA ‘LETTERS’ EXCHANGED, DELETED OR ADDED, GENES DUPLICATED, CHROMOSOME INVERSIONS, ETC.)—CREATE THE HUGE VOLUMES OF INFORMATION IN THE DNA OF LIVING THINGS?

How could such errors create 3 billion letters of DNA information to change a microbe into a microbiologist? There is information for how to make proteins and also for controlling their use—much like a cookbook contains the ingredients as well as the instructions for how and when to use them. One without the other is useless. See Mutations are known for their destructive effects, including over 1,000 human

diseases such as haemophilia. Rarely are they even helpful. But how can scrambling existing DNA information create a new biochemical pathway or nano-machines with many components, to make 'goo-to-you' evolution possible? E.g., How did a 32-component rotary motor like ATP synthase (which produces the energy currency, ATP, for all life), or robots like kinesin (a 'postman' delivering parcels inside cells) originate?

4. WHY IS NATURAL SELECTION, A PRINCIPLE RECOGNIZED BY CREATIONISTS, TAUGHT AS 'EVOLUTION', AS IF IT EXPLAINS THE ORIGIN OF THE DIVERSITY OF LIFE?

By definition it is a selective process (selecting from already existing information), so is not a creative process. It might explain the survival of the fittest (why certain genes benefit creatures more in certain environments), but not the arrival of the fittest (where the genes and creatures came from in the first place). The death of individuals not adapted to an environment and the survival of those that are suited does not explain the origin of the traits that make an organism adapted to an environment. E.g., how do minor back-and-forth variations in finch beaks explain the origin of beaks or finches? How does natural selection explain goo-to-you evolution?

5. HOW DID NEW BIOCHEMICAL PATHWAYS, WHICH INVOLVE MULTIPLE ENZYMES WORKING TOGETHER IN SEQUENCE, ORIGINATE?

Every pathway and nano-machine requires multiple protein/enzyme components to work. How did lucky accidents create even one of the components, let alone 10 or 20 or 30+ at the same time, often in a necessary programmed sequence? Evolutionary biochemist Franklin Harold wrote, "we must concede that there are presently no detailed Darwinian accounts of the evolution of any biochemical or cellular system, only a variety of wishful speculations."

6. LIVING THINGS LOOK LIKE THEY WERE DESIGNED, SO HOW DO EVOLUTIONISTS KNOW THAT THEY WERE NOT DESIGNED?

Richard Dawkins wrote, "biology is the study of complicated things that have the appearance of having been designed with a purpose." Francis Crick, the co-discoverer of the double helix structure of DNA, wrote, "Biologists must constantly keep in mind that what they see was not designed, but rather evolved." The problem for evolutionists is that living things show too much design. Who objects when an archaeologist says that pottery points to human design? Yet if someone attributes the design in living things to a designer, that is not acceptable. Why should science be restricted to naturalistic causes rather than logical causes?

7. HOW DID MULTI-CELLULAR LIFE ORIGINATE?

How did cells adapted to individual survival 'learn' to co-operate and specialize (including undergoing programmed cell death) to create complex plants and animals?

8. HOW DID SEX ORIGINATE?

Asexual reproduction gives up to twice as much reproductive success ('fitness') for the same resources as sexual reproduction, so how could the latter ever gain enough advantage to be selected? And how could mere physics and chemistry invent the complementary apparatuses needed at the same time (non-intelligent processes cannot plan for future coordination of male and female organs).

9. WHY ARE THE (EXPECTED) COUNTLESS MILLIONS OF TRANSITIONAL FOSSILS MISSING?

Darwin noted the problem and it still remains. The evolutionary family trees in textbooks are based on imagination, not fossil evidence. Famous Harvard paleontologist (and evolutionist), Stephen Jay Gould, wrote, "The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology". Other evolutionist fossil experts also admit the problem.

10. HOW DO 'LIVING FOSSILS' REMAIN UNCHANGED OVER SUPPOSED HUNDREDS OF MILLIONS OF YEARS, IF EVOLUTION HAS CHANGED WORMS INTO HUMANS IN THE SAME TIME FRAME?

Professor Gould wrote, “the maintenance of stability within species must be considered as a major evolutionary problem.”

11. HOW DID BLIND CHEMISTRY CREATE MIND/ INTELLIGENCE, MEANING, ALTRUISM AND MORALITY?

If everything evolved, and we invented God, as per evolutionary teaching, what purpose or meaning is there to human life? Should students be learning nihilism (life is meaningless) in science classes?

12. WHY IS EVOLUTIONARY ‘JUST-SO’ STORY- TELLING TOLERATED?

Evolutionists often use flexible story-telling to ‘explain’ observations contrary to evolutionary theory. NAS (USA) member Dr Philip Skell wrote, “Darwinian explanations for such things are often too supple: Natural selection makes humans self-centered and aggressive—except when it makes them altruistic and peaceable. Or natural selection produces virile men who eagerly spread their seed—except when it prefers men who are faithful protectors and providers. When an explanation is so supple that it can explain any behavior, it is difficult to test it experimentally, much less use it as a catalyst for scientific discovery.”

13. WHERE ARE THE SCIENTIFIC BREAKTHROUGHS DUE TO EVOLUTION?

Dr Marc Kirschner, chair of the Department of Systems Biology, Harvard Medical School, stated: “In fact, over the last 100 years, almost all of biology has proceeded independent of evolution, except evolutionary biology itself. Molecular biology, biochemistry, physiology, have not taken evolution into account at all.” Dr Skell wrote, “It is our knowledge of how these organisms actually operate, not speculations about how they may have arisen millions of years ago, that is essential to doctors, veterinarians, farmers” Evolution actually hinders medical discovery. Then why do schools and universities teach evolution so dogmatically, stealing time from experimental biology that so benefits humankind?

14. SCIENCE INVOLVES EXPERIMENTING TO FIGURE OUT HOW THINGS WORK; HOW THEY OPERATE. WHY IS EVOLUTION, A THEORY ABOUT HISTORY, TAUGHT AS IF IT IS THE SAME AS THIS OPERATIONAL SCIENCE?

You cannot do experiments, or even observe what happened, in the past. Asked if evolution has been observed, Richard Dawkins said, “Evolution has been observed. It’s just that it hasn’t been observed while it’s happening.”

15. WHY IS A FUNDAMENTALLY RELIGIOUS IDEA, A DOGMATIC BELIEF SYSTEM THAT FAILS TO EXPLAIN THE EVIDENCE, TAUGHT IN SCIENCE CLASSES?

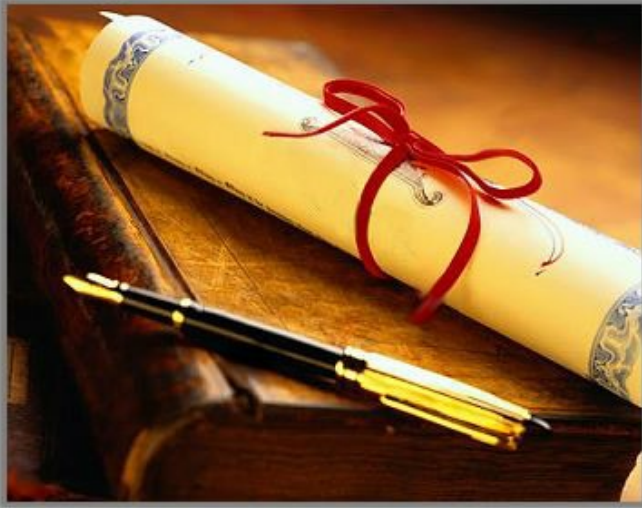
Karl Popper, famous philosopher of science, said “Darwinism is not a testable scientific theory, but a metaphysical [religious] research programme” Michael Ruse, evolutionist science philosopher admitted, “Evolution is a religion. This was true of evolution in the beginning, and it is true of evolution still today.” If “you can’t teach religion in science classes”, why is evolution taught?

(from [Creation Ministries International](#))

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1 Corinthians 1:20-21

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.



Eddy-Torial -

New Degrees for Our Preacher Boys

Out of curiosity the other day I looked on the web to see how many academic degrees there are that can be earned at universities and seminaries and such. I was surprised to learn that one website listed 792 academic degrees. They run the gamut (almost) from A to Z. In Australia there are even Degree Naming Conventions held to come up with new abbreviations for new degrees for new graduates. Amazing!

I think we preachers ought to initiate our own Online Degree Naming Convention. In fact, I have a few in mind to get us started. These are not new degrees to be bestowed on future grads. These are degrees that ought to be given to men in the ministry right now!

How about awarding a B.Nai. to the gullible preachers in our ranks? It stands for Bachelor of Naivete. It is bestowed on those pastors who go along to all the ecumenical gatherings, and eagerly join the ministers fraternal, and lend their support to the local Carols by Candlelight singfest in the park. They never question the validity of any religious movement or leader. One of them told me that his Bible college lecturers taught him that "discernment" is a swear word. Oh, yes, I meant to mention that the B.Nai. is an earned degree and the list of holders is quite exclusive, to the point that the holder of a B.Nai. is required under penalty of law to surrender his degree if he ever attains the Wis.M. degree (Master of Wisdom.)

Several times a year, all over the world conferences are held at which the holders of the Prag. D. degree are honoured and feted. Not familiar with that one? It is the Doctor of Pragmatism degree. To earn this degree, it is not necessary to attend any college lectures, read any books, or sit any exams. All they have to do is start every sermon with a joke, tell lots of stories, misuse Scripture consistently, and claim to have won lots of souls. Oh, and they need to have pastored a large church at some point and be willing to travel to Australia to preach in the big conferences there. (But you ought to know that the diploma for the Prag. D. degree has a Latin motto at the bottom that translates as "The end justifies the means!!")

Not seen as often, but still highly sought in some circles is the Dec.M. degree. It stands for Master of Deception. I attended Bible college with John Avanzini in the 1960's. He was working on his Dec.M. way back then, and he finally got it, graduated Summa Cum Lucre. Sadly I've come across a few groups of pastors who all had this degree and flaunted it at every opportunity.

Have you heard of the B. Illit. degree? It is one you can buy cheap off the Internet. Stands for Bachelor of Illiteracy, and is only given to those preachers who refuse to read books, newspapers, and magazines, even good ones. We had a missionary with a B. Illit. visit us once, but he wasn't taking very good care of his degree. He admitted to reading a book the previous year, a magazine on exercising. He'll have to be careful, the board of regents will take his degree off him.

I met one preacher who had attended a five star Bible college. He was working on his Hig.Crit.M. degree, after earning his Tex.Crit. D. Not familiar with either of those? Where have you been? Tex.Crit.D. stands for Doctor of Textual Criticism. He told me you have to spend ten years learning to criticise the Bible, and sit a five day oral exam at _____ university before they will let you even begin taking the courses that qualify you for your Hig.Crit.M (Master in Higher Criticism.) There was a twinkle in his eye (or was it a tear?) when

he told me he would be invited to join the faculty at the university once he had his Hig.Crit.M degree in hand. Poor chap. He was already 60 years old and had been in university since he was knee high to a puddle duck.

I knew Lester Roloff well in the latter years of his ministry. He was offered a Doctor's degree after he stood up to the Texas state government when they tried to close down one of his homes. He refused the degree with these words, "You don't chocolate coat an onion!" What can we say to that, but Amen!

Admittedly, I do occasionally stumble across a preacher now and again that, if anybody ever deserved to be called "Doctor" it would be them. Most of the time, they are ignored by the diploma mills.

Bro. Alan Pope used to say he had two degrees, a B.A. and a S.S.B.G. And that they stood for "Born Again" and "Sinner Saved By Grace."

Well, if we need any degrees to get in Heaven's gate, those will do.

If you wish to nominate any new degrees for our preacher boys, send 'em along. maybe somebody will want to claim them.

Bro. Buddy Smith.

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On Sunday we will welcome in the New Year. I remember way back in 1980, thinking we must surely be at the end of the church age, and the rapture just MUST be at hand. Here we are 30 years later and still looking for our dear Saviour's return. Will it be this year? We just don't know, but we can say with the apostle Paul,

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Romans 13:11

It is surely the better part of wisdom to read the whole verse.

In these drowsy days of lethargy and indifference among Christians, it surely time to wake up and put on our armour. The enemy is at the very gates, and vigilance is required.

Is that the shout, is that the sound of the trumpet that heralds His coming?

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