



*"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 shall answer when I am reproved." Hab. 2:1*

June 3, 2011

These are troubling times. Many of the Lord's people tell me they are helped in the reading of the Psalms. Some years ago I decided I would read through all the prayers of the Bible and pray all of them I could. Here is one you might turn into your own prayer,

"LORD, how are they increased that trouble me! many *are* they that rise up against me. Many *there be* which say of my soul, *There is no help for him in God.* Selah. But **thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.** I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the LORD sustained me. I will not be afraid of ten thousands of people, that have set *themselves* against me round about. Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly. Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah." **Psalms 3:1-8**

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## The Conversion of John Jasper –

"Mars Sam Hargrove called me to preach the gospel- he was my old marster, and he started me out wid my message.

"I was seekin' God six long weeks--jes' 'cause I was sich a fool I couldn't see de way. De Lord struck me fus' on Cap'tal Squar', an' I left thar badly crippled. One July mornin' somethin' happen'd. I was a tobarker-stemmer--dat is, I took de tobarker leaf, an' tor'd de stem out, an' dey won't no one in dat fac'ry could beat me at dat work. But dat mornin' de stems wouldn't come out to save me, an' I tor'd up tobarker by de poun' an' flung it under de table. Fac' is, bruthr'n, de darkness of death was in my soul dat mornin'. My sins was piled on me like mount'ns; my feet was sinkin' down to de reguns of despar, an' I felt dat of all sinners I was de wust. I tho't dat I would die right den, an' wid what I supposed was my lars breath I flung up to heav'n a cry for mercy. 'Fore I kno'd it, de light broke; I was light as a feather; my feet was on de mount'n; salvation rol'd like a flood thru my soul, an' I felt as if I could 'nock off de fac'ry roof wid my shouts.

"But I sez to mysef, I gwine to hol' still till dinner, an' so I cried, an' laffed, an' tore up de tobarker. Pres'ntly I looked up de table, an' dar was a old man--he luv me, an' tried hard to lead me out de darkness, an' I slip roun' to whar he was, an' I sez in his ear as low as I could: 'Hallelujah; my soul is redeemed!' Den I jump back quick to my work, but after I once open my mouf it was hard to keep it shut any mo'. 'Twan' long 'fore I looked up de line agin, an' dar was a good ol' woman dar dat knew all my sorrers, an' had been prayin' fur me all de time. Der was no use er talkin'; I had to tell her, an' so I skip along up quiet as a breeze, an' start'd to whisper in her ear, but just den de holin-back straps of Jasper's breachin' broke, an' what I tho't would be a whisper was loud enuf to be hearn clean 'cross Jeems River to Manchester. One man sed he tho't de factory was fallin' down; all I know'd I had raise my fust shout to de glory of my Redeemer.

"But for one thing thar would er been a jin'ral revival in de fac'ry dat mornin'. Dat one thing was de overseer. He bulg'd into de room, an' wid a voice dat sounded like he had his breakfus dat mornin' on rasps an' files, bellowed out: 'What's all dis row 'bout?' Somebody shouted out dat John Jasper dun got religun, but dat didn't wurk 'tall wid de boss. He tell me to git back to my table, an' as he had sumpthin' in his hand dat looked ugly, it was no time fur makin' fine points, so I sed: 'Yes, sir, I will; I ain't meant no harm; de fus taste of salvation got de better un me, but I'll git back to my work.' An' I tell you I got back quick.

"Bout dat time Mars Sam he come out'n his orfis, an' he say: 'What's de matter out here?' An' I hear de overseer tellin' him: 'John Jasper kick up a fuss, an' say he dun got religun, but I dun fix him, an' he got back to his table.' De devil tol' me to hate de overseer dat mornin', but de luv of God was rollin' thru my soul, an' somehow I didn't mind what he sed.

"Little aft'r I hear Mars Sam tell de overseer he want to see Jasper. Mars Sam was a good man; he was a Baptis', an' one of de hed men of de old Fust Church down here, an' I was glad when I hear Mars Sam say he want to see me. When I git in his orfis, he say: 'John, what was de matter out dar jes' now?'--and his voice was sof' like, an' it seem'd to have a little song in it which play'd into my soul like an angel's harp. I sez to him: 'Mars Sam, ever sence de fourth of July I ben cryin' after de Lord, six long weeks, an' jes' now out dar at

de table God tuk my sins away, an' set my feet on a rock. I didn't mean to make no noise, Mars Sam, but 'fore I know'd it de fires broke out in my soul, an' I jes' let go one shout to de glory of my Saviour.'

"Mars Sam was settin' wid his eyes a little down to de flo', an' wid a pritty quiv'r in his voice he say very slo': 'John, I b'leve dat way myself. I luv de Saviour dat you have jes' foun', an' I wan' to tell you dat I do'n complain 'cause you made de noise jes' now as you did.' Den Mars Sam did er thing dat nearly made me drop to de flo'. He git out of his chair, an' walk over to me and giv' me his han', and he say: 'John, I wish you mighty well. Your Saviour is mine, an' we are bruthers in de Lord.' When he say dat, I turn 'round an' put my arm agin de wall, an' held my mouf to keep from shoutin'. Mars Sam well know de good he dun me.

"Art'r awhile he say: 'John, did you tell eny of 'em in thar 'bout your conversion?' And I say: 'Yes, Mars Sam, I tell 'em fore I kno'd it, an' I feel like tellin' eberybody in de worl' about it.' Den he say: 'John, you may tell it. Go back in dar an' go up an' down de tables, an' tell all of 'em. An' den if you wan' to, go up-stars an' tell 'em all 'bout it, an' den down-stars an' tell de hogshed men an' de drivers an' everybody what de Lord has dun for yor.'

"By dis time Mars Sam's face was rainin' tears, an' he say: 'John, you needn' work no mo' today. I giv' you holiday. Aft'r you git thru tellin' it here at de fact'ry, go up to de house, an' tell your folks; go roun' to your neighbours, an' tell dem; go enywhere you wan' to, an' tell de good news. It'll do you good, do dem good, an' help to hon'r your Lord an' Saviour.'

"Oh, dat happy day! Can I ever forgit it? Dat was my conversion mornin', an' dat day de Lord sent me out wid de good news of de kingdom. For mo' den forty years I've ben tellin' de story. My step is gittin' ruther slo', my voice breaks down, an' sometimes I am awful tired, but still I'm tellin' it. My lips shall proclaim de dyin' luv of de Lam' wid my las' expirin' breath.

"Ah, my dear ol' marster! He sleeps out yonder in de ol' cemetery, an' in dis worl' I shall see his face no mo', but I don't forgit him. He give me a holiday, an' sent me out to tell my friends what great things God had dun for my soul. Oft'n as I preach I feel that I'm doin' what my ol' marster tol' me to do. If he was here now, I think he would lif' up dem kin' black eyes of his, an' say: 'Dat's right, John; still tellin' it; fly like de angel, an' wherever you go carry de Gospel to de people.' Farewell, my ol' marster, when I lan' in de heav'nly city, I'll call at your mansion dat de Lord had ready for you when you got dar, an' I shall say: 'Mars Sam, I did what you tol' me, an' many of 'em is comin' up here wid da robes wash'd in de blood of de Lam' dat was led into de way by my preachin', an' as you started me I want you to shar' in de glory of their salvation. 'An' I tell you what I reek'n, dat when Mars Sam sees me, he'll say: 'John, call me marster no mo'; we're bruthers now, an' we'll live forever roun' de throne of God.' "

*This is Jasper's story, but largely in his own broken words. When he told it, it swept over the great crowd like a celestial gale. The people seemed fascinated and transfigured. His homely way of putting the Gospel came home to them. Let me add that his allusions to his old master were in keeping with his kindly and conciliatory tone in all that he had to say about the white people after the emancipation of the slaves. He loved the white people, and among them his friends and lovers were counted by the thousand.*

*Reverend John Jasper is arguably one of the most famous black ministers of nineteenth-century Richmond, Virginia, who gained popularity for his electrifying preaching style and his ability to spiritually move both black and white Baptists. He began his career in the early 1840s, preaching at funerals of slave and free black parishioners and giving occasional sermons at the First African Baptist Church. His popularity grew quickly and not only among Richmonders; after giving a guest sermon to the Third African Baptist Church in the nearby city of Petersburg, Jasper was invited by that congregation to preach every Sunday. Jasper's*

*accomplishments are even more remarkable given the fact that he was a slave in the tobacco factories and iron mills of Richmond during the first twenty-five years of his ministry work during a time when Virginia law expressly prohibited blacks from preaching.*

*Following the Civil War, Jasper became a full-time pastor and in 1867 organized the Sixth Mount Zion Baptist Church in Richmond, ministering to hundreds of local black Baptists, but many whites as well. His sermons continued to attract eager audiences, but none seem to draw more listeners than his famous discourse, "De Sun Do Move" given in 1878. Faithful followers, devoted fans, curious onlookers and even news reporters gathered at the church for a standing-room only lecture on the powers and mysteries of God. Though not all were convinced by Jasper's heliocentric theory, his orating skills mesmerized most; as one skeptic wrote "Jasper didn't convert me to this theory, nor did he convert me to his religion, but he did convert me to himself."*

*Jasper's work extended far beyond preaching to the devoted and attempted to minister to all black Richmonders; the Sixth Mount Zion Baptist Church became active in providing community services including aid to the elderly and the destitute. Jasper continued in this capacity until 1901 at the age of eighty-eight, after half a century of serving God.*

### **Sources:**

*Mary J. Bratton, "John Jasper of Richmond: From Slave Preacher to Community Leader," Virginia Cavalcade 29 (Summer 1979); William E. Hatcher, John Jasper: The Unmatched Negro Philosopher and Preacher (New York: Negro Universities Press, 1969); John Jasper, "De Sun Do Move,"*  
<http://www.library.vcu.edu/jbc/speccoll/vbha/6th5.html>

From "John Jasper - The Unmatched Black Philosopher and Preacher"

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## **Bibliophilia For Dummies -**

**B**ibliophiles are lovers of books. Their favourite perfume is the essence of paper and ink. They feel that a day without a book is a wasted day. They seem to run in herds. My father and mother were bibliophiles and the genes must have run true, for my sister and I are bibliophiles as well. In fact, our children and grandchildren love to read.

Many new electronic data storage devices have recently hit the market, and are selling like hotcakes. Here is a short description of a new "device" that all bibliophiles will recognise:

ANNOUNCING the new Built-in Orderly Organised Knowledge device, otherwise known as the BOOK; no wires, no electric circuits, no batteries, nothing to be connected or switched on. It's so easy to use that even a child can operate it. Just lift its cover. Compact and portable, it can be used anywhere, yet it is powerful enough to hold as much information as a CD-ROM disk. Here's how it works: each BOOK is constructed of sequentially numbered sheets of paper (recyclable), each capable of holding thousands of bits of information. These pages are locked together with a custom-fit device called a binder which keeps the sheets in their correct sequence. By using both sides of

each sheet, manufacturers are able to cut costs in half. Each sheet is scanned optically by the reader, registering information directly into a personal memory bank. A flick of the finger makes the next sheet available. The BOOK may be picked up at any time and used by merely opening it. The Browse feature allows you to move instantly to any sheet, and move forward or backward as you wish. Most come with an 'index' feature, which pinpoints the exact location of any selected information for instant retrieval. Portable, durable and affordable, the BOOK is the entertainment wave of the future. New titles are appearing daily, Also available is a handy programming tool which can be used for bookmarking important passages in the BOOK. It is called the Portable Erasable-Nib Cryptic Intercommunication Language Stylus (PENCILS).

BroB

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## Notable Quotes and Quotable Notes -

**An old West Virginia Hillbilly saying: You ain't gonna get clear drinkin' water 'till you get the pigs out of the creek. - anon**

"When love and skill work together, expect a masterpiece." - **John Ruskin.**

"If we succeed without suffering, it's because somebody suffered before us. If we suffer without succeeding, it's because somebody will succeed after us." - **Author Unknown**

"You fall the way you lean." - **Author Unknown**

Criticism may not be agreeable, but it is necessary. It fulfils the same function as pain in the human body, it calls attention to the development of an unhealthy state of things. - **Winston Churchill**

"The fight is getting hotter and hotter and I'm liking it more and more." - **David Otis Fuller**

He who dies with the most toys is still dead! - **anon**

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## Decision Making & The Word of God

### *Apply 9 Scriptural Principles*

#### **1. Principle of Evaluation**

- a. Does it embrace biblical teaching? (II Tim. 2:15)
- b. Does it agree with all Scripture has to say on the subject? (II Peter 1:20).

#### **2. Principle of Edification**

- a. Does it build my own spiritual life; will it be a stumbling block to others? (Rom.14:19).

b. Does it strengthen my faith? (II Peter 3:18).

### **3. Principle of Excess**

- a. Is this being used in my life or “abused” in my life? (1 Cor. 7:31)
- b. Am I indulging to consume it upon my lusts? (James 4:3)

### **4. Principle of Example**

- a. What influence is this having upon others; will it help others see Christ in me? (I Cor.8:8-13,Rom. 14:13-14,21).

### **5. Principle of Expediency**

- a. Although it may not be wrong for me in and of itself, is it best for my life when all things are considered? (I Cor. 10:23).

### **6. Principle of Enslavement**

- a. Will this control my life; will it be something that I will be bound to habitually?
- b. Am I submitting this issue to the Lordship of Christ in my life? (I Cor. 6:12, II Cor.10:3-5).

### **7. Principle of Exclusion**

- a. Does it conform me to the world? (Rom. 12:2)
- b. Can I embrace this with total faith? (Rom. 14:23)
- c. Do I have the peace of God about this? (Coll .3:15)

### **8. Principle of Entanglement**

- a. Will this ensnare me and keep me from being effective for the Lord? (II Tim. 2:4)
- b. Will it weigh me down and hinder me from doing the will of God? (Heb. 12:1)
- c. Does it give place to the devil? (Eph. 4:27)

### **9. Principle of Exaltation**

- a. Will it lift up Christ? (I Cor. 10:31)
- b. Will it harm the ministry of Christ? (I Cor. 6:1-2)
- c. Does it promote Christ or me? (Jer. 9:23-24)

Sent by Pastor Christoper Eckels

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## Therapy For the Funny Bone -

Sometimes You Just Need A Chuckle –  
<http://www.flixxy.com/airport-bicycle.htm>

Engineers - What They Say Versus What They Mean:

Customer satisfaction is believed to be assured. (We're so far behind schedule that the customer will settle for anything.)  
Please see me / Let's discuss it. (I need your help. I've messed up again.)  
The project is in process. (It's so tied up in red tape that it's completely hopeless.)  
We're trying a number of different approaches. (We are still guessing, at this point.)  
We're following the standard operating procedure. (We've always done it this way.)  
Close project coordination. (We met together and had coffee.)  
Years of development. (It finally worked.)  
Energy saving. (Turned off the power to save electricity.)  
We'll have to abandon the entire concept. (The only person who understood the thing just quit.)  
We had a major technological breakthrough. (It's boring, but it looks high tech.)  
We're preparing a report with a fresh approach. (We just hired a couple of kids out of college.)  
Preliminary operational tests proved inconclusive. (It blew up when we flipped the switch.)  
Test results proved extremely gratifying. (Yahoo! It actually worked.)  
Please read and initial. (We want to spread around the responsibility in case it blows up when we turn it on.)  
Tell us what you are thinking. (We'll listen, but if it disagrees with what we've already done or are planning to do, forget it.)  
Tell us your interpretation. (Let's hear your dumb ideas.)  
We'll look into it. (Forget it! We've got so many other problems already, we'll never get to it.)  
No maintenance. (If it breaks, we can't fix it.)  
Low maintenance. (If it breaks, we're no likely able to fix it.)  
All new. (None of the parts are interchangeable with the previous design.)  
Rugged. (Needs a large crane to lift it.)  
Robust. (Needs two large cranes to lift it.)  
Light weight. (Weighs a little less than rugged.)  
Fax it to me. (I'm too lazy to write it down.)  
I haven't gotten your email. (It's been days since I've checked my email.)

## For you Texans out there –

After having dug down to a depth of 10 feet last year, New York scientists found traces of copper wire dating back 100 years and came to the conclusion, that their ancestors already had a telephone network more than 100 years ago.

Not to be outdone by the New Yorkers, in the weeks that followed, a California archaeologist dug to a depth of 20 feet, and shortly after, a story in the LA Times read: " California archaeologists, finding of 200 year old copper wire, have concluded that their ancestors already had an advanced high-tech communications network a hundred years earlier than the New Yorkers".

One week later. A local newspaper in Texas reported the following: "After digging as deep as 30 feet in his pasture near Eola, Texas , Bubba Gonzales, a self-taught archaeologist, reported that he found absolutely nothing. Bubba's mama has therefore concluded that 300 years ago, Texas had already gone wireless".

Just makes a person proud to be a Texan, don't it?

## Blinded Minds -

"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." II Cor. 4:3,4

One of the devices of the Devil is blinding the minds of lost men so that they do not believe on Christ. Sadly, even we who are not ignorant of his devices (II Cor. 2:11) are also susceptible and can be deceived. Beginning with this issue of Heads Up! I am adding a column called Blinded Minds to be published each week. Pastor John Piper, who calls himself a 7 point Calvinist, and who is usually thought to be a "conservative evangelical" builds bridges to men whose views are heretical, like Rick Warren. Below, you will see a report describing The interview John Piper had with Rick Warren, and below that report you will see a tongue-in-cheek report of what lies behind the friendship between Piper and Warren. - Ed.)

JOHN PIPER'S INTERVIEW WITH RICK WARREN (Friday Church News Notes, June 2, 2011, [www.wayoflife.org](http://www.wayoflife.org) [fbns@wayoflife.org](mailto:fbns@wayoflife.org)

866-295-4143) - One of the clearest evidences that "conservative evangelicals" are anything but safe spiritual guides today is witnessed by John Piper's close relationship with Rick Warren. Conservative evangelicals like Piper are enablers of heresy by their refusal to deal with error plainly enough and to cut off association with it decidedly, and they therefore allow and even facilitate its spread. Piper is held forth as a passionate Reformed Baptist who is zealous for doctrinal truth, but his staunch theology has given him very little spiritual discernment. In April of this year he conducted a Desiring God conference at Rick Warren's Saddleback Church, and recently he had an interview with Warren on doctrinal issues. Afterward he gave Warren a clean bill of health and recommended his ministry, saying: "I believe Rick's is a faithful heart. Listen to the clarity of his doctrinal commitments and hear the heartbeat of his love for Christ and those perishing without him" ([DesiringGod.org](http://DesiringGod.org), May 27, 2011). This is an amazing statement. Rick Warren is a clever man. He knows how to give the right answers in any context. He can be a Baptist for the Baptists, a Calvinist for the Calvinists, a Catholic for the Catholics. It was no accident that when he spoke to a large group of Jews he didn't even mention the name of Jesus! Rick Warren is an end-times chameleon, and for John Piper to miss this is evidence, as far as I am concerned, of his own spiritual blindness and compromise. Or it is a lack of proper research. Piper based the interview on just one of Warren's books, *The Purpose Driven Life*, but a man needs to be examined in the light of his entire teaching and ministry and not just one book. Piper's questions were softballs. The interview reminded me of a CNN interview of Barack Obama or Bill Clinton. Piper spent a lot of time praising Warren. He even praised Warren's incredibly unscriptural P.E.A.C.E. plan. Piper even took a cheap pot shot at Warren's detractors, pretending that they have slandered him by taking things out of context. And Piper didn't challenge Warren's answers. For example, he let Warren get away with saying that the gospel presentation in *The Purpose Driven Church* is shallow only because he did not have unbelievers in mind when he first wrote it as a seminar for his church. What nonsense! This is as silly as Aaron's statement that he threw some stuff into a fire and out came a golden calf! Rick Warren knew exactly what he was doing when he published *The Purpose Driven Life* as a book for mass distribution, and he stated in it exactly what he wanted to state. The fact is that the cheap gospel found in this book is the same gospel that is published in Saddleback Church's Statement of Faith and in the documents used to receive new members. It is a shallow "believe and receive" that does not deal with sin or with the atonement in any significant way. It is a "gospel" that would not offend the Pope or a Mormon. Further, Piper let Warren give "explanations" that plainly contradict what he has stated elsewhere on numerous occasions. Piper should have said, "Rick, why are you a man of such

contradiction? Isn't it true that you speak with lack of clarity and in contradictions because you are a chameleon?" This strange interview reminds me of when *Christianity Today* examined Robert Schuller in the 1980s and determined that he is of sound faith.

JOHN PIPER'S INTERVIEW WITH RICK WARREN - AS IT COULD HAVE BEEN (Friday Church News Notes, June 2, 2011, [www.wayoflife.org](http://www.wayoflife.org) [fbns@wayoflife.org](mailto:fbns@wayoflife.org), 866-295-4143) - We have decided to give a slightly tongue-in-cheek summary of John Piper's historic interview with Rick Warren as follows. Please understand that the following is my own take on what the interview COULD HAVE sounded like based on Piper's attitude during the interview and what Warren has said and done elsewhere:

**PIPER:** Rick, you aren't a heretic, are you? **WARREN:** Of course not. That is a slander cast upon me by those treacherous fundamentalists whom I have rightly likened to Muslim terrorists. **PIPER:** I thought that was the case. I hate them, too. They never say anything good about anyone, and they apply the Bible so literally. Always slandering everybody. Thank you for setting the record straight. By the way, how are all of your New Age friends? **WARREN:** They are doing just great. I'm so glad you asked. Take my pals who helped us put together the new Daniel Plan earlier this year and who spoke to the Saddleback Church crowd. Just this morning Mehmet Oz performed some Reiki on me and I could actually feel the channeled universal healing energy -- *feel* it, John! -- and Daniel Amen taught me how to practice tantric yoga and how to say the wonderful Hindu mantra saa, taa, naa, maa to increase my brain health. Actually, I'm not yet sure if I prefer Amen's Hindu yoga or Mark Hyman's Buddhist meditation practice. Both are so thrilling; it's hard to choose. And it all merges so seamlessly with our beloved Catholic mysticism, which I so highly recommend in my books. Oh, and in a telephone conversation I was thrilled to my toes to hear that my wonderful pal Tony Blair believes that all of the religions are coming together and that judgmentalism and division will soon be passé and his dream of an all-encompassing transcendental spirituality will be fulfilled sooner rather than later. He is so deserving of the peace prize that I bestowed on him in March at Saddleback Church. And I must not forget my pal Leonard Sweet, who has spoken at Saddleback and ministered together with me in the *Tides of Change* audio set and whose book *Soul Tsunami* I endorsed. His New Light theology, which is "a channeling of Christ energies through mindbody experience" is so thrilling. I especially like his statement that we need to learn the truth of Thomas Merton's statement, "We are already one." Oh, and my buddy Richard Foster, whose writings I recommend in *The Purpose Driven Church*, is doubtless still having out-of-body experiences to commune with God in outer space as he described in the first edition of his book *Celebration of Discipline*. Richard is also channeling the healing energy of Christ through visualization. Some of those old hateful fundamentalists would probably say these are New Age practices, but they criticize everything. Can't see the good. I ignore them completely, John. My motto is "if you don't have anything positive to say, don't say it." We are living in thrilling times, my good friend. **PIPER:** So right. Stay true to the faith, Rick. Make much of Jesus and don't forget to be a doctrinal man. God be with you in your fruitful and important ministry. My regards to your friends.

From Bro. David Cloud

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Are You A Social Thinker? –

(Here's a little spoof article on serious thinking - by an unknown author. - Ed)

It started out innocently enough. I began to think at parties now and then -- just to sort of loosen up. Inevitably, though, one thought led to another, and soon I was more than just a social thinker.

I began to think alone -- "to relax," I told myself -- but I knew it wasn't true. Thinking became more and more important to me, and finally I was thinking all the time.

That was when things began to go sour at home. One evening I turned off the TV and asked my wife about the meaning of life. She spent that night at her mother's.

I began to think on the job. I knew that thinking and employment don't mix, but I couldn't help myself.

I began to avoid friends at lunchtime so I could read and think. I would return to the office with my mind racing, asking, "What is life all about?"

One day the boss called me in. He said, "Listen, I like you, your work is good. It hurts me to have to say this, but your thinking on the job has become a real problem. If you keep doing this and upsetting all the other staff with your questions, I am afraid you'll have to find another job."

This gave me a lot to think about. I came home early after my conversation with the boss. "Honey," I confessed, "I've been thinking..."

"I know you've been thinking," she said, "and it is driving me crazy! I don't know how much more I can handle."

"But Honey, surely it's not that serious."

"It IS serious," she said, lower lip aquiver. "You think as much as college professors and college professors don't make any money, so if you keep on thinking, we won't have any money!"

"That's a faulty syllogism," I said patiently.

She exploded in tears of rage and frustration, "There you go again, using those big words nobody understands!"

I was in no mood to deal with the emotional drama. "I'm going to the library," I snarled as I stomped out the door.

I headed for the library, in the mood for something off the philosophy shelf. I roared into the parking lot with Classic Drive on the radio and ran up to the big glass doors.

They wouldn't open. The library was closed. I nearly wept.

To this day, I believe that a Higher Power was looking out for me that night. Leaning on the unfeeling glass, whimpering for help, a poster caught my eye, "Friend, is your thinking ruining your life?" it asked.

You probably recognize that line. It comes from the standard Thinkers Anonymous poster. This is why I am what I am today: a recovering thinker.

I never miss a TA meeting. At each meeting we watch a non-educational video; last week it was "An Inconvenient Truth." Then we share experiences about how we avoided thinking since the last meeting.

I still have my job, and things are a lot better at home. Life just seemed easier, somehow, as soon as I stopped thinking. I think the road to recovery is nearly complete for me.

Today I took the final step...I phoned Al Gore and signed up to become a climate alarmist.

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## The Biography of Captain Faith –

**W**hat glorious things are spoken of Captain Faith! It is no wonder John Bunyan chose him to be the champion of El Shaddai in his allegory **The Holy War**.

Have you read the story of Captain Faith? His biography is recorded in much detail in the Holy Scriptures. Though history does not tell us the exact date of his birth, there are strong hints that he first saw the light of day in the Garden of Eden when God covered the nakedness of man with the skins of sacrifices. For Adam and Eve, as for every man since, Faith came by Hearing and Hearing by the Word of God (Rom.10:17). When Adam and Eve left the garden, Captain Faith was already their faithful companion.

He was truly a man of war from his youth. He worshipped courageously with Abel (Heb. 11:4) and walked with Enoch (11:5,6). He built with Noah (11:7) and sojourned with Abraham (11:8-10). He served as paramedic to Sarah and rejoiced over the multitudes yet to come (11:11,12). He assisted Abraham in the offering up of Isaac and hoped for his resurrection (11:17-19). He looked far into the future with Isaac, Jacob, and Joseph and blest their children (11:20-22). He showed Moses' parents where to hide him when Pharaoh slew the infants (11:23). He moved Moses' heart to identify with the people of God and dispelled his fears, and then showed him the invisible God (11:24-27). He slew the passover Lamb and led Israel through the Red Sea dryshod. (11:28,29). He waded down into the Jordan with the priests (Josh. 3:15) At Joshua's command he helped pull down the walls of Jericho and rescued Rahab's family (11:30,31). He served as David's armourbearer when he went out to slay Goliath (I Sam. 17). He stood guard over Daniel when he slept among lions and blew the flames back in the fiery furnace. He held a sword in one hand and a trowel when he helped Nehemiah build the walls of Jerusalem.

But Captain Faith came into his own when the Saviour came to earth. As Jesus marched toward the cross Captain Faith's strength waxed greater and greater. He it was that whispered to the woman with the issue of blood that she should touch the hem of our Lord's garment (Matt. 9:20-22). He it was that held Peter's hand when he stepped out of the boat and walked on the troubled sea (14:29). It was Captain Faith that fed the multitudes in the wilderness.(16:8) The Saviour told His disciples how Captain Faith could move mountains (17:20). It was him that moved the friends of the paralytic to bring him to Jesus (Mark 2:5). It was Captain Faith that moved the blind to ask for their sight back (Mark 10:52). Captain Faith taught the centurion his place in God's chain of command (Luke 7:8,9). Captain Faith stood by Stephen when he refuted the sceptics in the synagogue (Acts 6:8-10). Captain Faith stood and knocked at the gates of heathen nations until they swung wide open (14:27). Captain Faith settled and stablished the infant churches among the Gentiles (16:5).

It is Captain Faith who daily serves as the herald of King Emmanuel. He, with all authority, declares the sinner righteous, when he bows his knee to the King (Rom.3:28 & 5:10). He brings peace to the dwelling of every new recruit (5:1). He opens the door to the King's palace of grace and shows us where to stand (5:2). He settles our convictions (Rom. 14:22) so that we become bold warriors for our King.

Captain Faith earned his stripes in Battle. He was there on the battlefield with every Greatheart from the shepherd lad to the missionaries we support today. He provides the armour we wear (Eph. 6:16 & I Thess. 5:8). His is the long vision needed to see both friend and foe from afar (I Cor. 2). He fights the good fight (I Tim. 6:12). Though he suffers the baptism of fire daily and is tested, He is steadfast. (James 1:3, I Pet. 1:7, and Col. 2:5). His sword is dipped in the blood of his enemies.

There is a very tender side to Captain Faith. He comforts his weary companion at arms (Rom. 1:12), and is always impartial (James 2:1). He loves the poor and knows the riches of their faith (2:5). He strengthens old men (Rom. 4:20) and gives gifts to men (I Cor. 12:3). Because of his love for his King, he promotes unity in the camp of the saints (Eph. 4:13). He loves to serve those who welcome him within (Phil. 2:17). He prepares a table before them in the presence of their enemies (I Tim. 4:6). He is never too busy to accompany a needy soul to the throne of grace (James 1:6) and emboldens the one who asks, seeks, and knocks. There is nothing more beautiful in all the biography of Captain Faith than the record of his care for those who stand on the banks of the River and gaze with longing hearts across the river. Captain Faith is the one who keeps them (I Pet. 1:5) and delivers them safe across the whelming flood (1:9).

Sadly, Captain Faith is no longer welcome in many churches. When for the time he ought to be in the place of leadership, he is asked to sit in a corner and refrain from speaking. Madam Bubble is now Bishop of the First Church of Hedonism, and knows not Captain Faith. So he is turned out of his quarters and banned from the battlefields where he won his greatest victories. His enemies have beaten on his bright shield and shot many a fiery dart at him, but he outlives all his pallbearers. We must not suppose that Captain Faith will ever retire. Reverend Fear, with his feeble knees and hands that hang down, has whispered that Captain Faith must go. His motion was seconded by Brother Worry, while Sister Doubting whispers her "Amens", but Captain Faith holds his head up high and quotes to them the words of the King, "...Faith should not stand in the wisdom of men, but in the power of God." Because his commission is permanent (I Cor. 13:13) he can never stand idle for long (James 2:14). I still see him marching off across the hills in search of the enemies of his King. The light of battle is ever in his eyes. It seems to me that the old Captain is still growing taller (II Cor. 10:15 & II Thess. 1:3). He has many offspring and kinsmen beyond number (Heb. 11). All his admirers can trace their lineage back to Captain Faith.

Ah yes, Captain Faith is yet alive. He lives in a fruitful hill among his companions at arms. Their names are almost as well known as his. The soldiers of Christ all know them and rejoice to see their banners waving over their battle camp, Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Meekness, and Temperance.

So when you are looking for a book to read, why not read the biography of Captain Faith, the servant of King Emmanuel? You will find the old Captain somewhere in the shadows of every book in the Bible. He is never far from his fellowsoldiers. You can even find him in some churches and he will most gladly come to abide with all those who love King Emmanuel.

Buddy Smith

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## Cartoons For Wise Men -

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### A Word of Testimony –

This time of year is especially sweet to my soul. My 48th spiritual birthday was in April, my physical birthday in May, and our anniversary is in June.

Today, the 3rd of June, is the day my sweetheart Susan and I were married in 1966, 45 years ago. What a blessing it is to still be married to the wife of my youth!

I rejoice over and over for the blessings of a godly wife! Every once in a while I write Susan's mother Mozelle, who is our only surviving parent, and tell her again how thankful I am that she and Gilbert (Tonne) raised Susan for me.

You know, a virtuous woman is no accident of nature. She is the result of wise and godly parenting. I count 48 descendants from Gilbert and Mozelle Tonne, 4 children, 11 grandchildren, and 33 great grandchildren (at last count!) Almost all of them have come to faith in Christ. A few are still on the way.

My Susan is the most adventurous and faithful wife I could ever have found. We've been everywhere and done everything. The week we were married was a busy one. Her high school graduation rehearsal was on Monday night, graduation on Tuesday night, prayer meeting on Wednesday night, wedding rehearsal on Thursday night, and wedding on Friday night, I was ordained to the ministry on Sunday afternoon, and by Wednesday night she had met the members of Grace Baptist Church in Galena, Mo. where I was the new pastor.

Those ten days were a cameo of the next 45 years. Two country kids, green as grass, and game as Ned (as we say in Australia) have enjoyed the blessings of God (with the trials of Job, at times) for all these years. How wonderfully glorious it is to be servants of our God!

Truly the Lord is good to all them who trust in Him! Praise His glorious Name!

Bro. Buddy Smith

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## Poems That Preach –

(For any lazy saints asleep in the pew (or in the pulpit!))

### The Uplift

When the drays are bogged and sinking, then it's no use sitting thinking,  
You must put the teams together and must double-bank the pull.  
When the crop is light and weedy, or the fleece is burred and seedy,  
Then the next year's crop and fleeces may repay you to the full.

So it's lift her, Johnny, lift her,  
Put your back in it and shift her,  
While the jabber, jabber, jabber of the politicians flows,  
If your nag's too poor to travel  
Then get down and scratch the gravel  
For you'll get there if you walk it - if you don't, you'll feed the crows.

Shall we waste our time debating with a grand young country waiting  
For the plough and for the harrow and the lucerne and the maize?  
For it's work alone will save us in the land that fortune gave us.  
There's no crop but what we'll grow it; there's no stock but what we'll raise.

When the team is bogged and sinking  
Then it's no use sitting thinking.  
There's a roadway up the mountain that the old black leader knows:  
So it's lift her, Johnny, lift her,  
Put your back in it and shift her,  
Take a lesson from the bullock - he goes slowly, but he goes!

Banjo Patterson

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## Good Links Methinks –

If you dads like to make toys with your kids (or grandkids) look here:

<http://www.sciencetoymaker.org/>

Slow motion lightning –

<http://www.wimp.com/lightningslowed/>

Life sized Dinosaur Puppets –

<http://www.wimp.com/seeingdinosaurs/>

Greatest Earthquakes of the Bible –

<http://www.icr.org/article/5661/>

A good video clip of an orchestra playing "The Flight of The Bumblebee" –

<http://www.wimp.com/rimskykorsakov/>

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## Eddy-Torial –

Last week the Eddy-Torial addressed the subject of church discipline. Conversations with other pastors have been very revealing. To date, only two have indicated to me that their churches obey the command of God to discipline wayward church members. Many reasons are commonly given for not doing so. Mostly it has to do with the pastor's fear of the repercussions among the remaining members or in the community.

Bro. Cloud addressed the subject of church discipline in an article written by Pastor James Crumpton. In it he wrote,

"NEGLECT OF CHURCH DISCIPLINE EVENTUALLY OMITTS THE GOSPEL

Practically all churches who neglect the practice of church discipline do so because it displeases the people. It is so clear how the erroneous idea of the churches of Jesus Christ being democracies instead of theocracies leads to the doing of what human nature likes instead of what God commands.

The average church begins by saying that she is opposed to drinking, adultery, gambling, etc., but that she can not, or will not, go so far as to take any action against it. You know, it is like being against a rattlesnake coming into your house, but certainly not being so drastic as to put it out should it come in anyway. THIS SPIRIT OF COMPROMISE GROWS LIKE CREEPING PARALYSIS. AND BEFORE ONE REALIZES IT, THE CHURCHES SPEAK OUT SO WEAKLY AGAINST ANY SIN THAT IT CAN BARELY BE HEARD, AND CERTAINLY THEY WOULD NEVER TAKE ACTION OF ANY KIND. THEY JUST SIT THERE TRYING TO BE PLEASING TO EVERYBODY UTTERING A FEW PIOUS MEANINGLESS PLATITUDES.

And, of course, when the churches get to this point, they cannot afford to preach the Gospel, telling people that they are hopelessly lost unless they get born again and washed in the blood of Christ. They are already so filled with unregenerate members that the voice of the people, which they suppose is the voice of God, would not allow such preaching or teaching. It would be all right to brag on buildings, offerings, membership, etc., but to preach on Hell, Sin, or Regeneration would be unthinkable. They need nothing, in their estimation, not even the Gospel!"

by Pastor James Crumpton

Over the past few years the church I pastor has unanimously agreed to exercise church discipline as it was needed. Was it painful? About as painful as cutting off a finger! Was it easy? About as easy as pulling a tooth! Was it helpful? About as helpful as cutting out a cancer from the body! Did it bring about more unity in the church? Definitely! Did it make us more aware how responsible each member is to the Head of the church and to each other? Yes! Did it result in more holiness and the fear of God? Without a doubt! Did it help our people understand the biblical precept of congregational church government? Yes, it did! Did it warn those who were playing footsie with the Devil that we all would be under close scrutiny and would be dealt with in disciplinary action? Yes. Have any been restored to fellowship yet? Not yet, but we have hope for one or two. Did it help our members to grasp the importance of each member being a functioning member of the church? Yes, it did. Has it changed the way I pastor? Definitely, because I now know the members are behind their preacher, and they support him when he preaches against sin and commands sinners to repent. What about receiving new members? Did it alter the way I counsel them before they become members? Oh yes! I now tell them that we are a church that obeys our Head, and that our obedience includes doing what He says in the Bible about church discipline. They are informed before they join that we practice church discipline, and expect them to be a part of any disciplinary action we have to take in the future.

One last question you may be asking, "Didn't it destroy the love that ought to be in the church?" Not at all, in fact, we found that there was more love among the members than we had before. Maybe it's because obedience to Christ is proof of our love to Him (John 13:34). And maybe it's because we all know where we stand.

Bro. Buddy Smith

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