



"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 reproved." Hab. 2:1

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Feature Article – Why Reproofs Are So Important – Part 6

We are considering at present the popular myths about reproving others.

Myth #1- Reproving others is unspiritual, unloving and unkind,

Myth #2 – It is wrong to reprove anyone outside your local church,

Myth #3 – Words of reproof must never be spoken to or about "God's Anointed Ones.,

Myth #4 – Reproof always involves judging and judging is sin.)

Myth #5 is "It is always wrong to reprove anyone in public. It must always be done in private."

Myth # 6 "Only a fruitful Christian is qualified to reprove error."

The Lord Jesus Christ spoke of the importance of bearing fruit in John 15. In fact He taught about the subject more than 40 times in the gospels. 23 verses seem to speak of believers bearing fruit. Consider these lessons:

1. Many verses tell us that fruit bearing is inevitable. Both kinds of trees bear fruit, good trees and corrupt trees. Saved men AND lost men bear fruit. Take Matt. 7:17-19 for an example. "Even so every good tree bringeth forth good **fruit**; but a corrupt tree bringeth forth evil **fruit**."
2. We learn that God intended for His children to be fruitful. "Every branch in me that beareth not **fruit** he taketh away: and every branch that beareth **fruit**, he purgeth it, that it may bring forth more **fruit**." John 15:2
3. We learn that a man's fruit reveals his true nature. "A good tree cannot bring forth evil **fruit**, neither can a corrupt tree bring forth good **fruit**." Matt. 7:18 (See also Mt

7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Mt 7:20 Wherefore by their **fruits** ye shall know them.")

4. We also learn that bad fruit brings destruction to the one who bears it. "Every tree that bringeth not forth good **fruit** is hewn down, and cast into the fire." Matt 7:19

So there really is no dispute regarding fruit bearing. All God's children are bearers of good fruit. No question about that. The question that ought to be asked is, "What constitutes good fruit?"

According to John the Baptist, when he spoke as God's inspired prophet, fruits of repentance are pleasing to God, "Matt. 3:8 "Bring forth therefore **fruits** meet for repentance" Luke 3:8 "Bring forth therefore **fruits** worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham."

Paul spoke of the fruit of the Spirit, as He grows in us the Christlike character of a godly life, " But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22,23 Paul and James both speak of the fruits of righteousness in Philippians 1:11 "Being filled with the **fruits** of righteousness, which are by Jesus Christ, unto the glory and praise of God." and in James 3:18 "And the **fruit** of righteousness is sown in peace of them that make peace."

The writer of Hebrews speaks of our words when he writes, " By him therefore let us offer the sacrifice of praise to God continually, that is, the **fruit** of our lips giving thanks to his name." Heb 13:15

And the Lord Jesus Christ spoke of men and women, boys and girls being converted to Christ as being fruit, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much **fruit**: for without me ye can do nothing. Herein is my Father glorified, that ye bear much **fruit**; so shall ye be my disciples. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth **fruit**, and that your **fruit** should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:5, 8, 16

So, if all God's children bear fruit, what kind of fruit must they bear in order to be qualified to offer loving reproofs to others? Will the fruits of repentance do? No? Well, then what about the fruit of the Spirit? Not good enough? Then what about the fruit of his lips giving thanks to God? Not the fruit they are looking for? Will the fruits of righteousness do? No? Well, will it do if a reprover wins others to Christ? How many must he win to qualify? 12? 100? 10,000? Does it matter how large his church is? Or does a potential reprover need to graduate from a particular Bible college and be invited to speak in the approved conferences, and be lauded by certain pastors in order to have his fruitfulness validated? Is it possible that the fruitfulness that the mythmakers are looking for has more to do with image than with real lasting fruit?

For almost sixty five years I have been watching preachers and listening to them and learning from them. Like most of you I have rubbed shoulders with the biggest and loudest of them all. I've heard many of them boast of their overwhelming fruitfulness (only to find that their large vineyards had more leaves than grapes!.) In 1971 I heard a missionary to Pakistan speak at a missions conference, and gleaned lessons from him on fruitbearing that none of the others ever taught me. He was home on furlough from Pakistan and was heading back again. He spoke of the difficulty of winning Muslims to Christ. We heard him describe the long barren years of preaching the gospel and praying

for fruit, nine years without a convert, and then there was one, and another and another, until after thirteen years, they had four baptised members in their little church, everyone risking their life by converting to Christ. And as he stood there with tears running down his face, he spoke of his eagerness to go back to that barren land, and bear fruit. He taught me that day that bearing fruit doesn't have to do with numbers and size and advertising budgets and new auditoriums and megaconferences. It has to do with the fruits of a repentant heart, with the Spirit's fruit in us, and fruits of righteousness, and fruitful words of praise to God on our lips. He taught me that converts, many or few, spring up from previous fruitfulness, watered by tears and germinated by God's Spirit. He taught me that God measures fruitfulness differently than men do.

So, what about this myth ("Only a fruitful Christian is qualified to reprove error.") Must I wait until the hierarchy of the denominational machinery validates a reprover's fruitfulness before I am allowed to hear his reproofs? Must he bring his diploma (Doctor of Fruitfulness?) before I hear? That's what the mythmakers are telling us. But I read my Bible thus, "Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which shall not break my head*: for yet my prayer also *shall be* in their calamities." Psalm 141:5.

I'll tell you a little secret. That dear old missionary to Pakistan can reprove me anytime he likes. It shall be a kindness and an excellent oil which shall not break my head.

Bro. Buddy Smith

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The Story of Anne Askew –

Anne Askew died as a martyr during the reign of Henry VIII of England. She was one of many who "loved not their lives to the death", but maintained their testimony of faith in Jesus Christ to the end of their lives.

Anne was born into the gentry as the daughter of Sir William Askew of Stallingborough, a wealthy landowner and part of the court of Henry VIII. She had a comfortable childhood and received a good education with her brothers at home. Hard working, clever and an avid reader, Anne showed a keen interest in Bible studies and memorized entire passages. After reading the Bible in English and much study, Anne came to adopt the principles of the Protestant cause. In London Anne became involved with Protestant evangelicals. She began to give talks and hand out books, and being a gentlewoman she soon became noticed by many people, and being so passionate about her Bible beliefs that she quickly became one of London's most well known 'Gospelers'. This also gained her the attention of the authorities; in March 1545 Anne was arrested.

Anne had a sharp intelligence and wit, was forthright and was not afraid to state her convictions, and did not gladly suffer those who willfully set themselves up against Christ. She was interrogated about her views by Christopher Dare, a theologian of the Roman Catholic church. Anne wrote an account of the questions put to her ('First Examinations of Anne Askew').

Dare asked, "Do you believe that the sacrament hanging over the altar is the very body of Christ really?"

Anne replied, "Why was Stephen stoned to death?"

Dare replied, "I cannot tell."

Anne said, "No more will I answer your vain question."

(If Dare had understood the significance of the question, he would have understood that Stephen has seen Christ as the Son of Man, standing in glory at the right hand of God (as recorded in Acts 7:56). Because of this it's impossible for Christ's body physically and literally to be present in anything claimed by the Catholic church, such as bread. The Catholic church maintains to the present day that her priests can magically transform bread and wine into the literal body and blood of Christ. As such they blaspheme the Son of God.)

Dare said, "A woman has testified that you have read how God is not in temples made with hands."

"So it is said in the 7th and 17th chapters of the Acts of the Apostles," replied Anne, "as Stephen and Paul spoke."

"How do you take those sentences?" asked Dare.

Anne said, "I will not throw pearls among swine, for acorns are good enough."

"Why did you say that you would rather read five lines in the Bible than hear five masses?" Dare asked.

Anne replied, "Because the one does greatly edify me, the other nothing at all: as St Paul says, 'If the trump gives an uncertain sound, who will prepare himself to the battle?'"

"You have said that if an evil priest ministered, it was the devil and not God," said Dare.

"I said no such thing," Anne replied, "but I said that an evil person ministering to me could not hurt my faith; but in spirit I received nevertheless the body and blood of Christ."

"What have you said concerning Confession?" asked Dare.

Anne said, "That, as St James said, every man ought to acknowledge his faults to others, and the one to pray for the other." (Anne rejected the Catholic doctrine that everyone should confess their sins to a catholic priest, and the priest would issue penance to carry out in order to earn the forgiveness of sin; Anne understood that forgiveness is the gift of God alone, who gives it willingly, and that priests have no role to play and have usurped power over people's lives.)

Dare asked, "Have you the Spirit of God in you?"

Anne answered, "If I have not then I am but a reprobate or cast-away."

Dare went on to ask, "Do you think that private masses help departed souls?"

"It is great idolatry to believe them to be of more value than the death that Christ died for us," Anne answered.

At a later time Anne was questioned by Sir Martin Bowes, Lord Mayor of London.

Bowes demanded, "Thou foolish woman! After the words of consecration" (as spoken in the Mass, the conversion of bread to Christ's literal flesh), "is it not the Lord's body?"

Anne answered, "No, it is but consecrated bread, or sacramental bread."

Bowes asked, "What if a mouse eat it after the consecration? What will become of the mouse? What sayest thou, foolish woman?"

Anne asked, "What shall become of it, say you, my Lord?"

Bowes answered, "I say that mouse is damned!"

"Alack, poor mouse!" said Anne.

Back in prison, Anne was visited and questioned by a priest, who had been instructed and sent by Edmund Bonner, Bishop of London. The priest questioned her about the 'sacrament of the altar', to which Anne only replied, "What I have said, I have said", having no desire to repeat words of value to someone whose only purpose was, not to learn and be saved, but to try and find evidence against her. Therefore Bonner himself came to see her, in the hope that his eminence would impress her and cause her to change her mind. One of the questions he asked was, "whether private masses benefited souls in purgatory". Anne gave the same answer to him that she had given to Christopher Dare; that is, that it was a great idolatry.

Angered, Bonner demanded, "What sort of answer is that?"

Anne replied, "Though it were but mean, yet it is good enough for the question."

Bonner continued to interrogate her, and Anne continued to answer him in a similar vein, and Bonner became so enraged that "he flung himself into his chamber in a great fury". The worldly power of an unsaved Bishop was brought to a halt by the power of the Holy Spirit in the heart of a true bible-believer, who was not consumed with fear at what could be done to her in this world by men, but had only regard for the approval of Jesus Christ.

Some days later Anne was released. In 1546 Anne was again arrested and was questioned by the King's Council about her religious beliefs; they hoped to provoke her to reveal herself as a heretic. Anne used silence, questions or Bible quotes by way of reply. Bishop Gardiner became furious and accused her of talking in riddles. He demanded she make a direct answer to the question but Anne replied: "I will not sing a new song of the Lord in a strange land." He accused her of speaking in parables. She said it was best she did for if "I show the open truth, you will not accept it." On June 18 Anne was convicted of heresy for denying the doctrine transubstantiation (the teaching that the bread and wine used in the Catholic sacrament becomes literally the body and blood of Christ). Having been told by Bishop Stephen Gardiner that she would be burnt, Anne told the church court, "I have searched all the Scriptures yet I have never found that either Christ or His apostles put anyone to death". After this her interrogation became more political and less religious in nature. She was taken to the Tower of London, where she was told to give up the names of others who held beliefs similar to her own. They particularly demanded any information concerning noblewomen who were close to the queen who were suspected of being heretics. Anne remained silent, so they put her on the rack and stretched her several times until she fainted from the pain and had to be revived. Anne said nothing, gave no names and didn't recant her beliefs. Her dignity and determination were too

much for the torturer, Sir Anthony Kingston, and when he was ordered to rack Anne again he refused and went to the king to beg forgiveness for not continuing, saying that he couldn't continue torturing a noblewoman. Henry gave his forgiveness but allowed the torture to continue in the hands of Lord Chancellor Wriothesley and Sir Richard Rich until Anne was near to death. Anne's piteous screams of pain were loud enough to be heard outside the tower by Kingston's wife and child, who were walking in the garden. So distressing were Anne's cries that they went indoors and shut the windows to block the sound. After this torture Anne was unable to walk anymore (possibly Wriothesley and Rich had severed her spinal column on the rack), but was left on the cold floor for two hours while they coaxed, demanded, pleaded and flattered Anne that she deny her faith, but she refused. Anne spent her last hours writing a denial of a rumour that existed that she had recanted her beliefs: "O Lord, I have more enemies now, than there be hairs on my head! Yet, Lord, let them never overcome me with vain words, but fight thou, Lord, in my stead: for on Thee cast I my care!...And, Lord, I heartily desire of Thee, that, Thou wilt, of Thy most merciful goodness, forgive them that violence which they do..."

Anne had to be carried by chair to the execution site at Smithfield, because her damaged legs could no longer support her. She was dragged from the chair to the stake and there chained to it to hold her upright. Anne Askew was burned to death at the age of 25, with three men, outside St Bartholomew's Church, Smithfield, London. The event was witnessed by a number of seated dignitaries, including the Lord Chancellor, the Duke of Norfolk, the Earl of Bedford, and the Lord Mayor of London. A sermon was preached and pardon was offered to those whom they called heretics, if they would only recant of their biblical beliefs, while there was still an opportunity, and embrace the teachings of the Catholic church. Anne was vocal during the preaching, approving of whatever seemed scriptural in what was said, but when the preacher put the Bible aside she chastised him, saying, "There he misses and speaks without the Book." Then she was given a letter from the king himself, in which she was again offered a pardon if she would recant, as the preacher had done on a previous occasion to save his life. The only answer that Anne gave was consistent with her conscience: "I came not hither to deny my Lord and Master."

"Let justice be done!" shouted the Lord Mayor, and immediately the fire was kindled.

Even though Anne Askew held to Reformed doctrines, there is no doubt that Anne was a genuine believer in Jesus Christ as her saviour, and should be received as a fellow believer. Her heart was not in the dead doctrines of men (Catholic or Reformed), but in the living words of God from the Bible as she best understood them. The courage shown by Anne Askew has been repeated many times over through the martyred lives of countless thousands of those who considered their adoption into the family of God, and the grace they received through Jesus Christ and their obedience to him, to be more important than what sinful men have demanded. It's difficult for most of us to believe that we could endure such treatment if such a test were to come, yet it's plain from Scripture that God grants grace for every situation to those who will trust him. Yet perhaps we shouldn't be moved to disdain at someone who hasn't the bravery that Anne Askew exhibited, for all men are flesh and weak and we don't always have the faith that we ought. Yet pain and torment on Earth, though shocking and appalling, is only for a season and is as nothing compared to eternity of blessedness, and the joy of hearing from Jesus Christ, "Well done, good and faithful servant." Believers in Christ are still persecuted even today, and sometimes are murdered for their faith, simply because they make the claim to belong to Jesus Christ and do no harm to others but seek to bless those who persecute them. Of them this sick world is not worthy.

It is perhaps best to allow Anne the final say in this article: "They said to me there that I was a heretic, and condemned by the law if I would stand in my opinion. I answered that I

was no heretic, neither yet deserved I any death by the law of God. But as concerning the faith which I uttered and wrote to the council, I would not, I said, deny it, because I knew it true. Then they would needs know if I would deny the sacrament to be Christ's body and blood. I said, "Yea, for the same son of God that was born of the Virgin Mary, is now glorious in heaven, and will come again from thence at the latter day, like as he went up (Acts 1). And as for that [which] ye call your God, is but a piece of bread. For a more proof of thereof (mark it when ye list) yet it lie in the box but three months, and it will be mould and so turn to nothing that is good. Whereupon I am persuaded that it cannot be good."

(This is a condensed version of the article "Anne Askew", found at Bible Truth For You. To see the full article, visit <http://writings.bibletruthforyou.com>)

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The Testimony of Edward F. Hills – Regarding Modern Textual Criticism

Edward Freer Hills (1912–1981) was a respected Presbyterian scholar. He was a distinguished Latin and Phi Beta Kappa graduate of Yale University. He also earned the Th.B. degree from Westminster Theological Seminary and the Th.M. degree from Columbia Theological Seminary. After doing doctoral work at the University of Chicago in New Testament textual criticism, he completed his program at Harvard, earning the Th.D. in this field. Though largely ignored by professional textual critics and translators, Hills has encouraged thousands of pastors, evangelists, missionaries, and Bible teachers by his defense of the Greek Received Text and the English King James Bible and by his exposure of the unbelief of modern textual criticism. In 1956 he published *The King James Version Defended: A Christian View of the New Testament Manuscripts*. Key chapters include "A Short History of Unbelief," "A Christian View of the Biblical Text," "The Facts of New Testament Textual Criticism," "Dean Burgon and the Traditional New Testament Text," and "The Textus Receptus and the King James Version." Hills exposed the rationalistic foundation of the field of modern textual criticism that underlies the modern Bible versions.

Following is Hills' testimony of how he came to a "faith position" on the text-translation issue: "I have been interested in the problem of New Testament textual criticism since my high school days in the 1920's. At that time I began to read the commentaries of Charles Hodge, books that were a part of my Presbyterian heritage. I noticed that Hodge would sometimes mention variant readings, most however, just to show that he was knowledgeable, for he rarely departed from 'the common text' (textus receptus) and 'our English version' (King James). Even so my curiosity was roused, so that in 1931, when I was a sophomore at Yale University I took down C.R. Gregory's *Canon and Text of the NT* from a library shelf and began to read. I was dismayed at the large number of verses that, according to Gregory and his teachers Westcott and Hort, must be rejected from the Word of God. Nor was I much conformed by Gregory's assurance that the necessary damage had been done and the rest of the text had been placed on an unassailable basis. How could I be sure of this? It seemed to me that the only way to gain assurance on this point

was to go to Westminster Seminary and study the question under the tutelage of Dr. Machen, who preached in New Haven rather frequently in those days, talking to Yale students at least twice.

When I began to study New Testament textual criticism at Westminster (under Dr. Stonehouse) I found that the first day or so was mainly devoted to praising Dr. B.B. Warfield. He was lauded for being among the first to recognize the 'epoch making' importance of the theory of Westcott and Hort and for establishing the Westcott and Hort tradition at Princeton Seminary, a tradition which was now being faithfully perpetuated at Westminster Seminary. To me, however, all this was very puzzling. Dr. Warfield was a renowned defender of the Reformed faith and of the Westminster Confession, yet in the department of New Testament textual criticism he agreed entirely with liberals such as Westcott, Hort and C.R. Gregory. He professed to agree with the statement of the Westminster Confession that the Scriptures by God's 'singular care and providence' had been 'kept pure in all ages', but it was obvious that this providential preservation of the Scripture was of no importance to Dr. Warfield when he actually began to deal with the problems of the New Testament. When he engaged in New Testament textual criticism, Dr. Warfield ignored the providential preservation of the Scriptures and treated the text of the New Testament as he would the text of any book or writing. 'It matters not whether the writing before us be a letter from a friend, or an inscription from Carchemish, or a copy of a morning newspaper, or Shakespeare, or Homer, or the Bible.'

I may be reading back into my student days some of my later thinking, but it seems to me that even at that time I could see that the logic of Warfield's naturalistic New Testament textual criticism led steadily downward toward modernism and unbelief. For if the providential preservation of the Scriptures was not important for the study of the New Testament text, then it could not have been important for the history of the New Testament text. And if it had not been important for the history of the New Testament, then it must have been non-existent. It could not have been a fact. And if the providential preservation of the Scriptures was not a fact, why should the infallible inspiration of the Scriptures be regarded as a fact? Why would God infallibly inspire a book and then decline to preserve it providentially? For example, why would God infallibly inspire the Gospel of Mark and then permit (as Warfield thought possible) the ending of it (describing the resurrection appearances of Christ) to be lost?

Why was Dr. Warfield so inconsistent in the realm of New Testament textual criticism? Dr. Van Til's course in apologetics enabled me to supply the answer to this question. Dr. Warfield's inconsistency was part of his scholastic inheritance, an error which had been handed down to him from the middle-ages. Let me explain. During the middle-ages the school men tried to reconcile the philosophy of Aristotle with the dogmas of the Roman Catholic Church by separating faith from reason and praying from thinking. While dealing with dogma, faith and prayer were appropriate, but the study of philosophy was reason's province. So the medieval school men contended, and soon this doctrine of the separation of faith from reason became generally accepted throughout the medieval Roman Catholic Church.

The Protestant Reformers were fully occupied with other matters. Hence they spent but little time combating this medieval, Roman Catholic error of the separation of faith and reason. Hence this false scholastic doctrine survived the Reformation and soon became embedded in the thinking of conservative Protestants everywhere. In the 18th century Butler and Paley built their apologetic systems on this false principle of the separation of faith and reason, and in the 19th century, at Princeton and other conservative theological seminaries, this scholastic principle even governed the curriculum and the way in which

the several subjects were taught. Systematic theology, practical theology and homiletics were placed in one box labeled FAITH. All the other subjects, including New Testament textual criticism, biblical introduction, apologetics and philosophy, were placed in another box labeled REASON.

We see now why Dr. Warfield was so inconsistent. We see why he felt himself at liberty to adopt the naturalistic theories of Westcott and Hort and did not perceive that in so doing he was contradicting the Westminster Confession and even his own teaching in the realm of systematic theology. The reason was that Dr. Warfield kept these subjects in separate boxes. Like an authentic, medieval scholastic, he kept his systematic theology and the Westminster Confession in his FAITH box and his New Testament textual criticism in his REASON box. Since he never tried to mingle the contents of these two boxes, he was never fully aware of the discrepancies in his thinking.

When I began to study New Testament textual criticism at Westminster in 1935, I noticed another thing. Almost as much time was spent in disparaging Dean Burgon as in praising Dr. Warfield. This again aroused my curiosity. Who was this Dean Burgon? Upon investigation, I found that he had been a British scholar that had not fitted into the usual scholastic mold. He had not kept his theology and his New Testament textual criticism in two separate boxes, but had actually dared to make his theology the guiding principle of his New Testament textual criticism. For this he was pronounced 'unscholarly.'

Actually, however, he was merely following the logic of faith. He believed that the New Testament was the infallibly inspired Word of God. Hence it had been preserved down through the ages by God's special providence, not secretly in holes and caves and on forgotten library shelves but publicly in the usage of God's Church. Hence the text found in the vast majority of the New Testament manuscripts is the true text because this is the text that has been used by God's Church. As soon as I began to read Burgon's works, I was impressed by this logic of faith and also by the learned arguments by which Burgon refuted the contention of Tischendorf, Tregelles, Westcott, Hort, etc. Finally, after some years of hesitation, I definitely committed myself to his view in 1952.

Therefore, the true New Testament text is found today in the majority of the Greek New Testament manuscripts, in the Textus Receptus, and in the King James Version and other faithful translations of the Textus Receptus. And therefore also this same preserving providence operating today through the agency of all those true believers, however humble, who retain and defend the King James Version."

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Cartoons to Make One Wise –



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How Sweet Is The Providence of God! –

Church Explosion Spares Choir

As unbelievable as this story is, it did happen. Despite the explosion's taking place five minutes after choir practice was scheduled to begin, not one of the fifteen people who should have been present had yet arrived when the building collapsed: Choir practice at the West Side Baptist Church in Beatrice, Nebraska, always began at 7:20 on Wednesday evening. At 7:25 p.m. on Wednesday, March 1, 1950, an explosion demolished the church. The blast forced a nearby radio station off the air and shattered windows in surrounding homes.

But every one of the choir's fifteen members escaped injury, saved by a fortuitous coincidence: All were late for practice that night. Considering the sanctified site of the explosion, it was not surprising that some attributed the near miss to divine intervention. They supposed rightly that the odds of unanimous tardiness were slim indeed, especially when the reasons were examined. Car trouble delayed two women. The minister and his wife and daughter were delayed by a dress that needed ironing at the last minute. Others were late because they paused to complete homework, finish a letter, or hear the end of a favorite radio show. One awoke late from a nap. Some could think of no special reason; they were just late.

It is impossible to calculate precise odds for all these events occurring at once. But past performance indicated that each person would be late for practice one time in four – producing a one-in-a-million chance that the entire choir would be late that night. As to what those reasons were, whether they were of the garden variety or divine intervention ilk, judge for yourself: It happened on the evening of March 1 in the town of Beatrice, Nebraska. In the afternoon the Reverend Walter Klempel had gone to the West Side Baptist Church to get things ready for choir practice. He lit the furnace — most of the singers

were in the habit of arriving around 7:15, and it was chilly in the church – and went home to dinner. But at 7:10, when it was time for him to go back to the church with his wife and daughter Marilyn Ruth, it turned out that Marilyn Ruth's dress was soiled. They waited while Mrs. Klempel ironed another and thus were still at home when it happened.

Ladona Vandergrift, a high school sophomore, was having trouble with a geometry problem. She knew practice began promptly and always came early. But she stayed to finish the problem.

Royena Estes was ready, but the car would not start. So she and her sister called Ladona Vandergrift, and asked her to pick them up. But Ladona was the girl with the geometry problem, and the Estes sisters had to wait.

Sadie Estes' story was the same as Royena's. All day they had been having trouble with the car; it just refused to start.

Mrs. Leonard Schuster would ordinarily have arrived at 7:20 with her small daughter Susan. But on this particular evening Mrs. Schuster had to go to her mother's house to help her get ready for a missionary meeting.

Herbert Kipf, lathe operator, would have been ahead of time but had put off an important letter. "I can't think why," he said. He lingered over it and was late.

It was a cold evening. Stenographer Joyce Black, feeling "just plain lazy," stayed in her warm house until the last possible moment. She was almost ready to leave when it happened.

Because his wife was away, Machinist Harvey Ahl was taking care of his two boys. He was going to take them to practice with him but somehow he got wound up talking. When he looked at his watch, he saw he was already late.

Marilyn Paul, the pianist, had planned to arrive half an hour early. However she fell asleep after dinner, and when her mother awakened her at 7:15 she had time only to tidy up and start out.

Mrs. F.E. Paul, choir director and mother of the pianist, was late simply because her daughter was. She had tried unsuccessfully to awaken the girl earlier.

High school girls Lucille Jones and Dorothy Wood are neighbors and customarily go to practice together. Lucille was listening to a 7-to-7:30 radio program and broke her habit of promptness because she wanted to hear the end. Dorothy waited for her.

At 7:25, with a roar heard in almost every corner of Beatrice, the West Side Baptist Church blew up. The walls fell outward, the heavy wooden roof crashed straight down like a weight in a deadfall. But because of such matters as a soiled dress, a catnap, an unfinished letter, a geometry problem and a stalled car, all of the members of the choir were late – something which had never occurred before.

Firemen thought the explosion had been caused by natural gas, which may have leaked into the church from a broken pipe outside and been ignited by the fire in the furnace. The Beatrice choir members had no particular theory about the fire's cause, but each of them began to reflect on the heretofore inconsequential details of his life, wondering at exactly what point it is that one can say, "This is an act of God." Barbara "something to sing about" Mikkelson

Sources: Edeal, George. "Why the Choir Was Late." Life. 27 March 1950 (pp. 19-23).

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Pastoral Depression –

by Charles Spurgeon

C. H. Spurgeon, revered as the (19th century's) greatest Baptist preacher, was so plagued by discouragement, depression, fatigue and illness that he tendered his resignation thirty-two times in thirty-nine years. Interestingly, he gradually discovered that such lows always seemed to precede new times of empowering for ministry.

"This depression comes over me whenever the Lord is preparing a larger blessing for my ministry. The cloud is black before it breaks and overshadows before it yields its deluge of mercy.

Depression has now become to me as a prophet in rough clothing, a John the Baptist heralding the nearer coming of my Lord's richer benison. So have far better men found it. The scouring of the vessel has fitted it for the Master's use.

Immersion in suffering has preceded the filling of the Holy Ghost. Fasting gives an appetite for the banquet. The Lord is revealed in the backside of the desert, while His servant keeps the sheep and waits in solitary awe.

The wilderness is the way to Canaan. The low valley leads to the towering mountain. Defeat prepares for victory. The raven is sent forth before the dove. The darkest hour of the night precedes the day-dawn."

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Deacon True Sez –

"If guns kill people, then....money produces greed, and forks cause gluttony, and pencils write profanity, and cars force people to drive dangerously."



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Now That I Have Believed –

I belong to God's Family	John 1:12
I am a new person	2 Cor. 5:17, Col. 3:9&10
I have the Holy Spirit who helps me	Rom. 8:9, John 16:13, 1 John 4:13
I am kept safe by Christ my Saviour	John 10:28&29, 1 Cor. 10:13
I overcome sin with the Lord's help	2 Peter 2:9
I will be baptized & unite with a Bible Believing Church	Matt.28:19, Acts 2:38,41, Col.2:12
I feed daily on God's Word the Bible	1 Pet.2:2, Col.3:16, 2 Tim.2:15, Josh.1:8
I pray daily to GOD	Psa.56:17, Matt.26:41, Phil.4:6, John 14:13
I hate sin & keep away from it	1 Pet.2:11, 1 Cor.6:20
I Gladly give me time, talents and Money to serve Christ:	
TIME	Eph.15,16
TALENT	1 Tim.4:14, 1 Cor.12:4, Col.3:17
MONEY	1 Cor.16:2, 2 Cor.9:6-8
I tell others about my Saviour	Mark 16:15, Acts 8:4
I wait for the Soon Return of My LORD	John 14:2&3, 2 Pet.3:14

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Links in the Media Chain –

- (If you are interested in low temperature super conductors and magnetic levitation, have a look at this clip: <http://www.flixxy.com/quantum-levitation.htm>)
- Some time ago I sent out the story of the farmer who enlisted enough help (344 people, to be precise!) to move a barn in one piece. Would you believe I stumbled across the video clip this week of them actually doing it? Here it is: <http://wimp.com/movebarn/>
- Know anyone who suffers from dyslexia? Did you know there is a positive side to it? <http://bayourenaissanceman.blogspot.com/2011/10/positive-side-of-dyxllexia.html>
- Beautiful photography of mountains – <http://www.dailymail.co.uk/news/article-2043782/Mountain-range-shots-taken-photographer.html>

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My Father's Fingerprints –

(For some time I have been considering including a column in Heads Up that highlights the evidences for creation. I call the "My Father's Fingerprints" and they are literally everywhere. – Ed)

The Bottomless Suitcase

Isaiah 29:16 "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

It was first discovered in 1855, but many scientists debated its existence for another 50 years. Once its existence was finally proven to everyone's satisfaction, it was another 50 years before science had any tools to begin studying it. Finally, in the late 1980s, scientists began to learn a little about the secrets of one of the tiniest, yet most amazing structures in the body. At the back of the eye, between the deepest layer of the retina and the cells beneath it, lies a tiny moat made up of about 10 drops of a mysterious fluid. The entire moat is thinner than a sheet of cellophane.

It seems that the clear fluid in the moat serves the surrounding light-sensing tissues of the eye in place of blood, bringing in nutrients and carrying away waste. It also transports light-sensitive chemicals needed by the light-detecting cells in the eye. In addition, it seems to glue the retina in place.

More than that, the moat is rich in a growth factor. This fact makes scientists believe that the gel may also be important to repairing injuries to the retina, keeping the cells of the retina young and active, as well as helping in the growth of new cells. As one researcher said, the more they study this tiny structure, the more unexpected abilities they find – something like a bottomless suitcase.

Charles Darwin, who didn't even know about the moat, was right when he said that it was impossible to believe that natural selection could have produced the eye.

from CreationMoments.com

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Notable Quotes and Quotable Notes –

- *Susannah Wesley*, mother of John and Charles Wesley, once used this striking sentence: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish for spiritual things – that is sin to you."
- He who wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. – *Edmund Burke*
- The media proves the turthfulness of the following quote from well know cartoonist, *Bill Waterson*, "The purpose of writing is to inflate weak ideas, obscure pure reasoning, and inhibit clarity. With a little practice, writing can be an intimidating and impenetrable fog!"

- “We do not need the Devil’s help in doing God’s work.” -*Dr. Wayne Van Gelderen, Sr*
- “I never went to school more than six months in my life, but I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand.... I can remember going to my little bedroom, after hearing the neighbours talk of an evening with my father...trying to make out what was the exact meaning of some of their, to me, dark sayings. I could not sleep, although I tried to, when I got on such a hunt for an idea until I had caught it; and when I thought I had got it, I was not satisfied until I had put it in language plain enough, as I thought, for any boy I knew to comprehend. This was a kind of passion with me, and it has stuck by me; for I am never easy now, when I am handling a thought, till I have bounded it north and bounded it south, and bounded it east and bounded it west.” -Abraham Lincoln (quoted in Abraham Lincoln: Wisdom and Wit, edited by *Louise Bachelder*, 1965)

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Fresh Quills -

(O)ne of the most valuable assets of our churches is the people who write. So I have decided to include a new column I will call "Fresh Quills." It is dedicated to our youth especially, who take up pen and paper (keyboard and computer?) and write what God is teaching them.

A Hug From God is written by Linet Binstead, a sixteen year old with a heart for missions and a hand that is skilled at writing. Many of us "old quills" are just about worn down to the nub. Linet is one of God's "fresh quills." - Ed.)

A Hug from God

By Linet Binstead

Don't you just love those moments when it feels like God is telling you He loves you? My youth group teacher calls these moments 'Hugs from God.'

I experienced one of these when my family and I had just moved to another town and another church. We had only been there for a week or two, and I was still feeling pretty lonely. It was a Sunday morning, and we were sitting in one of the pews waiting for the service to begin. There wasn't really anyone coming up and talking to us, and I was feeling a bit teary, so I started praying to God.

"Father, I don't know why you brought us here, but I know that if I trust you, all things will work out for your good. Please help me to trust you."

No sooner had I prayed that, than I felt a pair of arms around my neck.

You may be thinking, "You mean that it felt like God had his arms around you." No. There was actually a pair of arms around my neck.

I quickly spun around. There was a young girl there, around nine, hugging me. I gave her a surprised "hello." She clung on for a bit longer, then let go and wandered off.

I was a bit embarrassed. More for her than for me. I guessed that she had thought that I was someone else, and dismissed it from my mind.

I found out a few weeks later that her name was Elisabeth, and she had a mental problem. This caused her to be very affectionate to random people.

I thought that it was just a coincidence that she hugged me at the very moment that I needed it, but when I think about it now, I realize that it was my Father reminding me that He cares for me. He told her to come and hug me, and through her, He gave me strength to trust Him.

God gives me little reminders, often, that He's looking out for me and He loves me. But sometimes He uses other people and He works through them. In this case, He used a nine-year-old. In someone else's case, He could use you. Are you willing to let Him?

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Poems That Preach -

My Mother

*Whose womb held me for those nine precious months?
Whose arms cradled me when I cried?
Whose sweet songs lulled me to sleep?
Whose soft words calmed my fears?
Mother*

*Who taught me to love?
Who taught me to give?
Who taught me to serve?
Who taught me to pray?
Mother*

*Whose arms always held me when I ached?
Whose eyes held such tenderness?
Whose lips spoke words of kindness?
Whose life set a pattern to follow?
Mother*

*Who needs diamonds, rubies or gold?
When one has a mother who cares?
Who needs all this world can offer?
When one has a mother who loves?
Who has to worry and fret and sigh?
When one has a mother who prays?*

by Jillian Holmes

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Therapy For The Funny Bone –

(Some men have no class at all!) – My wife and I walked past a swanky new restaurant last night.

"Did you smell that food, it smelt incredible?" she said.

Being the nice guy I am, I thought "Why not, I'll treat her!"

So we walked past it again!

A rancher who grew up in a little town out West decided to open a checking account. He walked into the bank and told the teller what he wanted, and the teller said, "Fine, sir, just take this little form here and fill it out and you can have the account today."

The crusty old rancher replied, "I ain't filling out no stupid paperwork. I've lived here all my life and I know ever'body and ever'body knows me and there ain't no need for me to fill out no stupid paperwork!"

The teller said, "Why don't you just step over to the next window and talk with the manager about it?"

So the rancher stomped over to the next window and told the manager the same thing. Then the manager reached out and took him firmly by the ears and smashed his head into the bars a few times. The rancher staggered back to the first teller and asked him for the form.

When the teller said, "I thought you weren't going to fill it out," the rancher replied, "I wasn't till the manager explained it to me."

One of my neighbours told me this week that he was reading the newspaper and saw something really good. It said that men say about 2250 words a day and women say about 4500. So he said to his wife, "See I told you, women talk more than men."

She said, "Why do you say that?"

He replied, "It says it right here in the paper. Men use about 2250 words a day, and women, 4500. That's twice as many words!"

She said, "I can explain that."

"How?"

"We have to repeat ourselves, everything we say to you."

And he said, "What was that again?"

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Eddy-Torial -

The Forgotten Virtue

I hear a lot of talk about love. Isn't it strange that we hear so little about love's alter ego? What is love's "other self"? Well, it is the forgotten virtue of humility. Just in case you've forgotten, humility is that lowliness of heart that the Lord Jesus Christ displayed continually as he ministered to helpless and needy men (Matt. 11:29). It is what prompted him to lovingly wash His disciples' feet. It was what motivated Him to make Himself of no reputation and take upon him the form of a servant.

We need only look about us to see that we live in the generation described by Solomon in Proverbs 30:13, "There is a generation, O how lofty are their eyes! and their eyelids are lifted up." Self-esteem is in the ascendant, and narcissism is the flavour of the month. Listen to our politicians or to the most popular radio and TV preachers. I can't remember how long it has been since I heard even a hint of humility from either one.

Once in a while I stumble upon an exception, like the brilliant young Norwegian conductor, Arild Remereit. "Remereit was leading a Dallas Symphony concert as guest conductor. Before conducting Mendelssohn's complex Scottish Symphony, he turned to the audience and said, 'The musicians know within five minutes whether a new conductor is any good or not - and soon you will learn what they think of me as their leader.'

Over the next forty-seven minutes the concert hall was filled with heart-stopping beauty and technical brilliance as the orchestra became one instrument pursuing one passion. The audience was stunned by the performance and the applause went on and on. What Remereit did during all this applause told the story of the kind of leader he was. He immediately had the orchestra stand to take the applause and left the stage so that the appreciation would focus on them. When he returned on stage (because the clapping would not stop) he did not go to the podium to take a bow but wandered through the rear of the orchestra, asking the musicians to stand and take credit. When he did move toward the podium, he refused to take it, choosing instead to be recognized only as part of the orchestra." - selected

When all is said and done, when all the crowns are handed out at the judgment seat of Christ, and all the honours awarded, we will all wish we had given all the glory to Christ all along. And then we will finally realise that all our crowns belong at Jesus' feet.

He deserves all the glory. He always has.

Bro. Buddy Smith

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