

NURSERY MINISTRY WORKERS FOR THIS WEEK

10:50 a.m. Service ----- Cradle Roll 1: NEED VOLUNTEER!
Cradle Roll 2: NEED VOLUNTEER!
6:30 p.m. Service ----- Cradle Roll 1: NEED VOLUNTEER!
Cradle Roll 2: NEED VOLUNTEER!
Wed. Evening Service ----- Cradle Roll 1: NEED VOLUNTEER!
Cradle Roll 2: NEED VOLUNTEER!

AND THE PEOPLE CAME...

Week of July 17, 2016

Sunday School ----- 23
Sunday Morning Service ----- 29
Sunday Evening Service ----- 25
Wed. Eve., 07/20/16 Service ----- 18

AND THE PEOPLE GAVE...

Week of July 17, 2016

Undesignated Tithes & Offerings ----- \$ 775.13
Total Received for Week of 07/17/16: \$ 775.13
Average amount of Undesignated Offerings needed
to operate the church EACH WEEK,
as a minimum = **\$ 1,400.00**

ABSENT FROM THE BODY.....

....PRESENT WITH THE LORD

REBECCA PICKUP

July 17, 2016

LISTEN TO -



ABIDINGRADIO.COM

WHAT IT MEANS TO BE SAVED

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.



Please Remember To Be Faithful to Give!

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today - OK?** Thank you.

Church Directory

Todd W. White ----- Pastor
Mickie Shatwell ----- Pianist
Lois Mae Floyd ----- Pianist/ Organist
----- Greeter
Shayne Hooper, Brian Crawford, Charity Crawford ----- S.S. Teachers
Larry & Mary Byars, ----- Outreach
Bertha Segebarr ----- Custodian
Flowers ----- Shirley White, Charity Crawford

REMINDER

CHURCHES EMBRACING POKÉMON AS "OUTREACH" TOOL

by Evangelist David W. Cloud



Pokémon Go has become a craze. Almost overnight, it has become the most popular mobile game in American history, increasing the stock market value of part owner Nintendo more than 50%. According to Baptist Press News, 07/15/16, "*Pokémon Go*, the newest iteration of the nearly 20-year-old Pokémon franchise, engages players in an 'augmented reality' where they try to find and capture Pokémons hidden throughout the real world. The Australian Business Review has suggested that it may be a 'watershed moment' in the development of virtual reality" ("Pokémon Go craze drawing gamers to church").

The game "uses the mobile phone's camera to create the perception that the Pokémon characters are actually in front of the players." Two men recently fell off a cliff near San Diego while engaged in the game. *Some churches are even embracing it as an "outreach" tool.*

For example, Trinity Baptist Church of Yukon, Oklahoma, a SBC congregation, held a Pokémon Go activity on July 17 at which they "*searched for Pokémons together.*" Pastor Dave Dolphin says, "*Everything can be something you can leverage to turn people toward the Gospel.*"

Pastor Kevin Glenn of Calvary Baptist Church in Las Cruces, New Mexico, said, "*My conviction is that there are elements of creativity in the cultural products of our time. We can find redemptive analogies in them.*"

Sure, we should preach the Gospel to Pokémon Go players, *but it is confusion to use something with direct occultic associations as any sort of tool of evangelism and to encourage the use of such things!* July 23, 2016 It would be like preaching the gospel with Tarot cards. The Bible is very clear on this. The following Scriptures, among many others, expose the error and rebellion of the contemporary "**engage the culture**" philosophy:

- K "*And have no fellowship with the unfruitful works of darkness, but rather reprove them*" (Ephesians 5:11).
- K "*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you*" (II Corinthians 6:17).

How successful would Dolphin, Glenn, etc., be in their "engage the culture" venture if they started obeying God's Word to reprove the works of darkness and to refuse to touch the unclean thing?

Pastor David Brown, First Baptist Church of Oak Creek, Wisconsin, who made the effort to investigate Pokémon and apply the test of God's Word to it in 1999, says, "The name Pokémon is derived from POCkEt MONster. ... One of the first things I did was to find out who produced the Trading Card Game. Here is an exact quote right from the Web page of the producer -

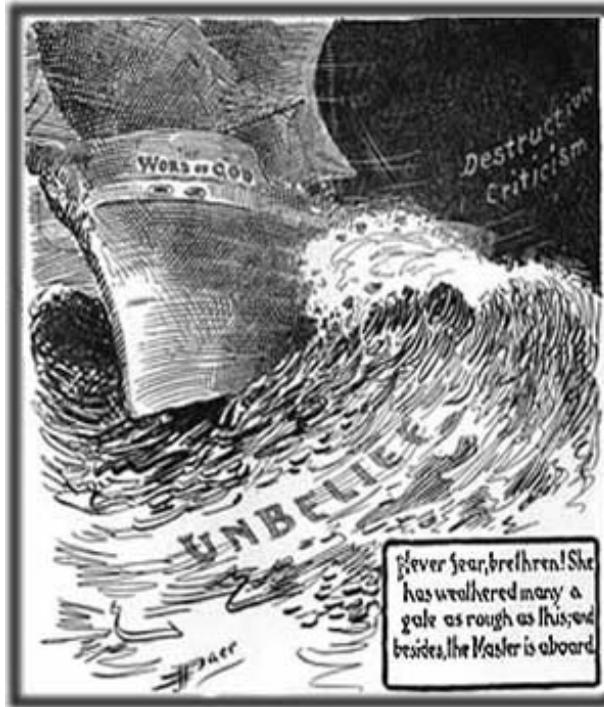
'The Pokémon Trading Card Game is a new collectable Card Game that is made and distributed by Wizards of the Coast. The same company that made the best-selling game ... **Magic: The Gathering.**' Wizards of the Coast also owns TSR, the producers of *Dungeons & Dragons*. When I discovered who owned the American Pokémon Trading Card Game rights, I knew it was not just (continued inside)

an innocent card game for elementary school children. [The Pokémon rap mantra says]: *'I will travel across the land/ Searching far and wide/ Each Pokémon to understand/ The power that's inside/ Gotta catch them all.'* ... To be sure it is a game, **but a game that does not glorify God!** When God says something is wrong, it is wrong regardless of what form it is in. Not only that, but many of the kids who play this game are seduced into believing the principles that the game subtly teaches" (Dave Brown, "The Problem with Pokémon").

In the official literature, the main characters of the game are described as *headstrong, stubborn, quibbling, hormonal, having a fascination with and trying to "score" with the opposite sex, self-centered, vindictive, obnoxious, and prone to cross-dressing!*

Pokémon promotes the search for occultic power. The cards are called "energy cards." Players engage in "pretend" occultic warfare. Currently, there are 729 species of Pokémon monsters, and 151 of them are sought by Pokémon Go players. Two of them are named **Abra** and **Kadabra**, long associated with magic. The Abra card promotes the ability to read minds. The Kadabra character has a *pentagram* on his forehead. *What an incredibly dangerous, wicked influence for children!* Nintendolife says there are poison types, psychic types, dark types, fairy types, dragon types, and ghost types!

There is nothing innocent about Pokémon. It is a clever attempt at demonic mind-control. ***It is no accident that Pokémon Go often leads people to church properties!*** "Many churches



have been included, along with other public places, as Pokestops and gyms in the game. Gyms are places where players can battle one another and help one of three teams gain supremacy in the location. Pokestops are places where players can pick up free items that help them in the game" (Baptist Press News, July 15, 2016).

The creators of the app doubtless know that most churches are spiritually powerless; most of the church youth aren't born again; and the Pokémon demons will have more influence on church kids than the churches will have on Pokémon players.

For more about the dangers of Pokémon see:

"The Problem with Pokémon" by David Brown at - <http://logosresourcepages.org/Occult/more.htm>

THE STORIES BEHIND OUR HYMNS

"I Love to Tell the Story"

Katherine Hankey loved to tell others of her Saviour. She was born in 1834 into a wealthy English family, but her desire and joy was to see the poor and downhearted come to Christ. Early in life she started conducting Bible studies all over the city of London.

When she was thirty, she got very sick and was told that she had to take some time off from her Bible studies and rest. For a year, she rested but did not lay dormant. It was during this time that she took her pen and wrote a very long poem about Jesus Christ. It was out of the second half of her poem where we find the words to our hymn, *"I Love To Tell The Story."*

*I love to tell the story of unseen things above,
Of Jesus and His glory, of Jesus and His love;
I love to tell the story because I know 'tis true;
It satisfies my longings as nothing else can do*

*I love to tell the story, more wonderful it seems
Than all the golden fancies
of all our golden dreams.*

*I love to tell the story, it did so much for me;
And that is just the reason I tell it now to thee.*

*I love to tell the story, 'tis pleasant to repeat
What seems, each time I tell it,
more wonderfully sweet.*

*I love to tell the story, for some have never heard
The message of salvation
from God's own Holy Word.*

I love to tell the story, for those who know it best

*Seem hungering and thirsting
to hear it like the rest.*

*And when in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
that I have loved so long.*

*I love to tell the story,
'Twill be my theme in glory,*

To tell the old, old story of Jesus and His love.

COUNT ON ME!

by Robert Simms

A woman in a certain church was growing steadily unable to hear. Yet she was unwilling to consider a hearing aid. And in spite of the fact that she had gotten to the point that she couldn't follow much of what was said or sung, she continued to attend church services. One day the pastor visited with her and summoned up the nerve to ask her, very loudly, "I know you can't hear anything that's going on in church. Why do you continue to come?"

The woman's reply was quick: *"I come because I want everybody to know whose side I'm on!"*

Sometimes the core of Christian behavior is just this simple: letting others know whose side you're on. At such times, our actions need to say, "Lord, I'm on your side - you can count on me!"

God knows our hearts, and whether or not we love him truly and are his completely. He knows whether or not he can count on us. But others - like our churches - also need to know. God wants his church to be able to count on its members to stand with it in ministry and witness. Is it enough to attend worship services regularly? Can anyone infer from this that we can be counted on to help move the church forward? Could church leaders plan for challenging outreach ministries based on the assumption they can count on us? Can a church commit itself to support a mission, after reassuring itself that its members will pray, and give, and work? Can your church count on you? Can God?

One of the most important issues for a church is its members' faithfulness to give. Stewardship is certainly about more than giving money; but when it comes right down to converting the resources of individuals into the stuff that runs the nuts-and-bolts operations of Christian ministry, churches need their members to be good givers.

Some people complain about churches which - in their opinion - spend too much time talking about money. Admittedly the subject can be overdone. But look at it this way: churches challenge their members to become generous benefactors of the most important and most rewarding cause in the world, the cause of Jesus Christ, the only Savior. Churches challenge us to take our minds off only what we want to buy, do, or have. They teach us to think of others, to think of spiritual needs, to value more than anything else the advancement of the kingdom of God and the salvation of the world's people. All this is part of what our churches do through the resources their members give Sunday by Sunday.

Can you be counted on to support your church's work? The Bible

teaches us that stewardship is the handling responsibly everything God has put at our disposal or entrusted to us. We are charged with the necessity of giving, the grace of giving, the urgency of giving. Look how the scriptures teach us we should be people who can be counted on.

I. Counted on to Do What We Ought:

One of the basic reasons for our being givers who can be counted on is simply that we are commanded to give - it is a responsibility that has been part of God's law for thousands of years.

The Old Testament contains clear commandments to bring offerings to God, not just the sacrifices that symbolized the price of sin, but the offerings of grain, fruit and other products that came from the living the people made every day. We learn from Numbers 18:21 that the institutions of worship and ministry, and those called to lead them, are to be supported by the tithes of God's people. Other places we read about how the poor are to be fed through the offerings God's people give. There's no debate about what God commanded in the Old Testament.

But many wonder if the New Testament, and specifically Jesus, reaffirmed the importance of giving a tithe, or if He overturned it or brought it to an end. The full answer to that question is not as simple as saying, "We don't have to tithe anymore," or "We do." But starting with the very words of Jesus, we get an idea how He regarded tithing. Read Matthew 23:23, for example:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Notice the "oughtness" in this verse. He tells the Pharisees that instead of just following the letter of the law they should obey its spirit. But notice that instead of saying they should *substitute* the spirit for the letter, He says they should keep the letter *after* keeping the spirit, or perhaps *as a result* or keeping the spirit of the law. The words **"not to leave the other undone"** refer to tithing, and constitute Jesus' reaffirmation of God's intention that His people should give the tenth back to Him.

Since Jesus wanted His followers to continue to tithe, He showed us in a number of his parables what kind of spirit we should do it in. We should be the kind of people who are faithful with what God has put in our keeping. We *ought* to faithfully handle even the least of our trusts, and we ought even more to be faithful in the things that lie at the core of life: justice, faith and mercy. All of these we owe God. It is wonderful that the Christian has the word written on his heart, the love of Christ inside him, the righteousness of faith clothing him as a gift of grace: but never let any of us who know Jesus Christ believe that we owe God any less in the matter of giving, just because we're in the age of grace. And we are bound by our duty to the Saviour Who died for us to render unto God the things that are God's, even when we may not feel the inward urgency we *ought* to feel to be stewards.

- More Next Week