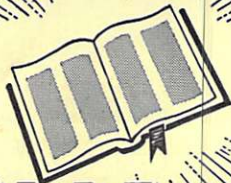
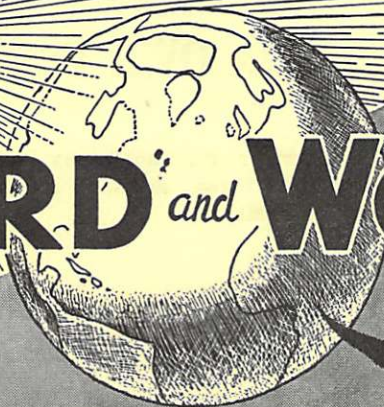


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# God's Family

W. R. H.

## "TEND THE FLOCK OF GOD"

The above title, from I Peter 5, introduces us to the number one concern of the teaching or preaching elder, and is an imperative that historically has brought him tears and fears in self-examination. It is something like the feeling that Jesus must have experienced when many of His disciples turned back and walked no more with Him (John 6:68). We see younger and older ones alike, who have come to the knowledge of the truth and met the Lord Jesus as Savior, who suddenly absent themselves from the services.

### *Some Fears:*

Since people do what they want to do, wherein have we failed? Have personal feelings been hurt? Have I been misunderstood? Are we in some error? Is there a lack of love evident among us? Are we drying up spiritually? Have we failed to use this brother? Do we appear to be dogmatic or dictating?

What would the Lord have us to do in such a situation, we ask ourselves. Since the local congregation is also likened to a body, and each person an individual part thereof, how can we thrive if the toes cease to flex and carry us along, or if an ear has some infectious "rising", or if the teeth begin to break? What part of the body do we deem ourselves to be? Perhaps not an essential at all. This is so sad! In I Cor. 12, the apostle Paul cites the hand, the foot, the ear, the eye, and the nose. Finally he speaks of the head and the feet.

I feel myself as a much smaller part of the body, but nevertheless, how important is each part! A fingernail or toenail is priceless. The very joints or bones are everything to our ability to work—yet what about the muscles that make them move, or the capsules that enclose them and lubricate? Each vertebra in the spine has its special duty, and who can say which is most needed? And what if the basic organs, like lungs, liver, stomach, heart, or intestines fail in their constant responsibilities?

### *ATROPHY*

Everyone knows that if we want our bodies to grow and reach the peak of their potential we need more than just common exercise. We need a consistent balance of food, activity, and rest. Any one of these three might be missing at certain times but we dare not ignore their absence. Even our brain, the most intricate part of the

body, follows the same mode of operation. The earlier in life one begins to learn, to memorize, to inquire, to reason things out— so much more will be the capacity to comprehend and formulate. But to sit idly by, and wait for someone else to puzzle or plan for us, is to already begin to crystalize.

The apostle Paul spoke of Christians, who by reason of time ought to be teachers, were yet needing to be taught, and instead of being able to take solid food, were yet on milk. Time is a natural element of maturity, when all things are doing as they should. But time alone will not guarantee the growth of the body, nor of the church, the body of Christ. Since the growth and potential of each member, is the chief concern for the upbuilding of the church, let's examine our daily routine, and make changes if needed.

### **FOOD**

God's word, the Holy Bible, is our source of strength, but let us realize that Jesus, the Living Word, is also integral with the written word. "Unless ye eat the flesh of the Son of man, and drink His blood, ye have not life in yourselves. I think this means more than our "primary obedience" in accepting Him as Savior. The "Abiding in Me," that Jesus spoke of in John 15, is that daily attachment and communion that Paul labeled "Christ in you, the hope of glory." The Holy Spirit within us bears witness with His Spirit, and the newness of life flows in.

If, in our worship services, we can always be mindful that Jesus is in the midst of "the candlesticks", and that He is a party to our singing, praying, and fellowship, then will our souls indeed be fed, and the meeting hour will be constant joy and not at all tedious.

### **ACTIVITY**

But the more of life there is, the more activity will follow. If we have a chief sin in our churches, it is in not putting our young Christians to work. Many who leave us actually are going elsewhere, to find some place where they can actively serve the Lord. And, if we have not found a place for them to serve among us, we ought to be glad that they have found this place by their own seeking. But we cannot rejoice if some have gone away just to find a "band wagon" or a place that is more suitable to their fleshly appetites. We should not seek activities for activities' sake, but what the activities mean for the Lord's sake. Serving Jesus is one thing, but serving the desires of the flesh and of the mind, is quite the opposite.

### **REST**

In addition to food and activity, there must be interspersed times of rest. Some of our best opportunities to witness come while we are on vacation. Some of our greatest worship comes after a busy day. In one of Jesus' busiest campaigns, He called the disciples to "rest a while." They had been without leisure even to eat. We dare not go overboard about this rest need, but in these days of affluence, it is still as vital to spiritual well-being as ever. There is eternal rest promised for all of us, but it is no sin to get a foretaste of it along the way.



## THOUGHTS FROM ROMANS

Ernest E. Lyon

### “Loving Your Enemies”

*I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen. (Romans 9:1-5, NIV).*

With the opening of the ninth chapter Paul begins three chapters that will show how the promises to Israel fit in exactly with what he has been expounding on justification by faith. He opened the subject in the beginning of chapter three but went on to other things. Now he has given a full view of justification, so he takes up the subject of Israel and shows how God has not changed his mind or shunted Israel aside forever. The Old Testament had borne witness to what he has said and will say through these three chapters.

I realize that nothing in these verses mentions loving your enemies, but if you will remember the kind of treatment that Paul had received from his fellow Israelites, you know what I mean. He had been hounded everywhere by the fanatics who thought that he was a traitor to their cause and was saying that Jesus had set aside the Law and all that they professed to believe and practice. From Damascus, Jerusalem, Antioch in Pisidia, Iconium, Derbe, Thessalonica and many other places they had done everything they could to drive him out—and drive him out they did. Paul said, “Five times I received from the Jews the forty lashes minus one,” and that he had been “in danger from my countrymen.” Almost everywhere he went his fellow Jew, at least their leaders, had opposed him in every thing they could. So I think it is fair to say that they were his enemies and that when he speaks so strongly of his desires for them he was showing real love for his enemies. It is no wonder that he felt that he had to emphasize what he was saying by saying “I am not lying.” Such love is not what we expect for ones who had tried to kill him and once even thought they had left him for dead (in Derbe).

Paul, of course, is simply following the teaching and the example of the Lord Jesus Christ. And the same people who had brought

Jesus to Pilate were now working all the harm they could to him. Note his response to that—he had “great sorrow and unceasing anguish in (his) heart.” And then he goes further and indicates that if it would do any good for them he could wish that he were cursed and cut off from Christ for their sake. He knew, of course, that no one is saved by another being lost, but if that were possible he would do it for “those of my own race, the people of Israel.” That is a degree of love that most of us can never really comprehend. And that is a degree of love that really has to have Christ in him to bring it to pass. It is not human to have such love, but it is divine and not only is the Lord Jesus Christ divine, so is the Spirit that indwelt Paul—and I hope, dwells in you.

At this point Paul expands the list of advantages of the Jew that he had started in chapter 3. As a nation they had received the “adoption as sons;” likewise as a nation the divine glory, the covenants God had made throughout the Old Testament, the law, the “service” or “temple worship” and the promises as a nation. To no other nation did these things apply. Christians (whether Jews or Gentiles by birth) can individually receive the adoption as a son, know they will partake of the divine glory in eternity, have the advantage of the new covenant, receive the gospel in place of law, worship in spirit and in truth (not “the temple worship”; for a church to try to emulate that is to steal what belonged to Israel), and the promises in Christ. But these things were “natural” to Israel, but they threw away all of that by not staying true to God. They didn’t even recognize Him when He came in the person of His Son. When they saw Jesus Christ they were seeing God but did not know it; they had built up such a very false idea of what He was like. Two other advantages are then listed for them—the patriarchs (Abraham, Isaac, Jacob, etc.) were their patriarchs and when God brought His Son into the world it was to be a human being born to their own human ancestry. Unfortunately for them they did not recognize that Christ was “God over all, forever praised!”

Fellow Christian, there are two things we should take from Paul’s wonderful example here. First, we should love our enemies, regardless of who they are and how they treat us. Again I remind you, Paul in this was following both the teaching and the practice of Christ Himself. And, secondly, we should, as Christians realize the source of our blessings, the concern of Jesus for the Jews (so that He wept over Jerusalem when on the way there to be crucified) and do all that we can to bring them to a saving knowledge of the Lord Jesus Christ. Remember, most Jews feel that we worship a man and not God. They do not generally know of our use of the Hebrew Scriptures (Please call them that instead of the Old Testament in speaking to a Jew). I still remember one of the first Jews that I ever had much opportunity to have as a friend years ago would not believe that our Old Testament is their Scriptures until he went home and brought back a Hebrew Bible (translated into English, of course) and saw they were the same. Pray for them, witness to them lovingly, and never allow a single anti-Jewish sentiment to take root in you. Very few Jews ever have a good opportunity to learn the truth about

Christ. They think the holocaust in Germany was carried out by Christians. Show them that that is not typical of you as a Christian and then that no real Christian can carry such hatred for anyone. May the Lord be with you in this—now and forever.

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## Viewing the News

Jack Blaes

From the Pro Family Forum Alert, January, 1986, "How to Make a Child into a Delinquent—Twelve Easy Rules for Parents."

1. Begin at infancy to give the child everything he wants. In this way, he will grow up to believe the world owes him a living.
2. When he picks up bad language, laugh at him. This will make him think he is cute.
3. Never give him any spiritual training. Wait until he is 21, and then let him "decide for himself."
4. Avoid the use of the word "wrong." It may develop a GUILT COMPLEX. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.
5. Pick up everything he leaves lying around—books, shoes, clothes. Do everything for him so that he will be experienced in throwing all responsibility to others.
6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking glasses are sterilized, but let his mind feast on garbage.
7. Quarrel frequently in the presence of your children. In this way they will not be shocked when the home is broken up later.
8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?
9. Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may

lead to harmful frustration.

10. TAKE HIS PART AGAINST NEIGHBORS, TEACHERS, POLICEMEN. They are prejudiced against your child.

11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief. You will be likely to have it.

o o o o

SOME OBSERVERS SEEM TO THINK THAT THIS WILL PROVE TO BE EMBARRASSING TO him, but I'm not so sure that it will be. Joseph P. Kennedy, busily engaged in a race for the House seat of Speaker Tip O'Neill (D.-Mass.) as a liberal, has filed a financial disclosure form which shows that he and his wife received from \$335,000 to \$835,000 in interest and dividends over the past two years from firms doing business in South Africa. In Massachusetts a Kennedy dollar is a good dollar no matter what the source may be.

o o o o

WILL THE HAT RACK BE BACK? Former Rep. Bella Abzug (D. N.Y.) says that she will continue testing Westchester's political waters to help make up her mind about running in the Democratic primary in September for a seat in Congress.

o o o o

TREASURY SECRETARY JAMES BAKER III is pursuing his plan to pressure U.S. banks to lend an additional \$20 billion over the next three years to third world countries such as



Argentina. These loans are in effect secured by the American taxes, and, naturally, when the borrower nation defaults, the banks don't lose; the tax payer just pays the bill. These big banks are not troubled about lending money which they can't lose. But why is Secretary Baker so concerned about the plight of Argentina and the rest of the Third World when the burden is really borne by the American workman who is already crushed under the heavy tax burden he is forced to carry? And do you suppose that his boss is not aware of what is going on? I'm sure that no more than a handful of those voting for a conservative President thought that his Administration would sanction, let alone push for, such shenanigans.

DR. VERNON MARK, RETIRED head of the department of neurosurgery at Boston City Hospital and an associate professor of surgery at the Harvard Medical School, will recommend that the state declare AIDS a dangerous transmissible disease. Under the law, the state could then take some extraordinary measures. Mark urges that public health officials start by testing known venereal-disease carriers and drug addicts—groups with a higher than usual incidence of AIDS. Once identified, carriers would be notified that if they continued being sexually promiscuous or sharing needles, they would be quarantined on Penikese Island, off the coast of Cape Cod, which was used as a leper colony until early 20th century.

MORE EVIDENCE OF NICARAGUA'S ROLE in supplying the anti-government rebels in El Salvador was uncovered in an automobile accident recently in Honduras. The car involved was a Soviet built Fiat. Police discovered secret compartments that contained 7,000 rounds of ammunition, 86 electric blasting caps, 20 fragmentation grenades, 17 grenade fuses, radios and walkie talkies, computer-made coding and decoding equipment and \$27,400 in \$11 bills. It was driven by a member of the Costa Rican Communist party who admitted that the materials came from Managua and were heading for El Salvador.

Elliot Abrams Assistant Secretary of

State affirms that it is impossible for a car so equipped coming from the city of Managua to exist without the involvement of the Sandanistas.

BISHOP DESMOND TUTU, THE MEDIA'S HERO from South Africa, boasts: I am a socialist—I detest capitalism. Capitalism is exploitative and I cannot stand that.

DECEMBER 10, THE SOUTH AFRICAN EMBASSY was presented a petition signed by 750 journalists protesting restrictions on the media in South Africa. Dave Marsh, the anchor man of NBC affiliate WRC-TV in Washington, D.C., one of the leaders in this action declared: This is not a political demonstration... We're here to protest specific restrictions on the rights of journalists in South Africa to practice their profession. The fact that these knowledgeable journalists singled out one country and have never thought of such action against other nations who impose much worse restrictions and use inhumane measures to enforce them—that fact marks their action as being extremely political.

The official sponsor of this demonstration is the Committee to Protect Journalism which includes Dan Rather and Walter Cronkite on its board, along with many other liberals. Barbara Koepfel is the committee's executive director. A week before this demonstration against South Africa, she was involved in a conference on socialism and activism in New York, at which was laid the groundwork for future demonstrations against South Africa. A representative of the African National Congress spoke at this conference. Barbara K. sat on a panel titled: "Media and Influencing Public Opinion."

ONE OF THE MOST BITTER PILLS THESE JOURNALISTS have had to swallow was Ronald Reagan's 1984 landslide victory. Veteran journalist Theodore White was interviewed on Cable News Network as the returns poured in revealing the dimensions of the Republican sweep. When asked what he made of the results, he stunned his questioners with this reply: "What it means is that you people have been repudiated by the voters."



## Questions Asked of Us

Carl Kitzmiller

*How can we account for people leaving a church in which they have grown up and were active and going for what seem to be trivial reasons to some place with less scriptural worship and/or practices?*

The reasons may be various ones, of course. We should not suppose that any one single reason accounts for such conduct. Some of the same factors may be at work in a number of cases and thus becomes significant, so I suppose the question really is: Is there some general failure, some correctable matters which need attention, so as to lessen such a trend?

One of the great concerns of some Christians I came to know early in my ministry were the reasons why a certain preacher had gone into a church that represented far less truth and scriptural practice than he had had. His action denied some of his previous teaching and seriously disturbed some who had had great confidence in him. Over the years since, similar things have happened to others, many of whom were not preachers, but whose action was such as to raise questions.

One reason for religious change is that an individual does so for the sake of truth. One of the glories of God's dealings with man is the fact that those who have sinned may repent, those who have followed error may come to know truth, and those who have been deceived may become aware of their deception. Man can change for the better. When Paul left the Jewish religion to embrace Christianity, it did not add to his popularity with the Jews, and we may suppose there were those who were deeply disappointed in him. It was a commendable change, however, in spite of the disappointment of some. Some people do make religious change for the sake of truth, and where this really is the motivation and the end achieved, we should be glad. It can even be that churches drift into unfaithfulness and evil, so that an individual must disassociate himself from that change.

Sometimes people make religious change when the motivation may be good but their achievement of their purpose is a failure. For a variety of reasons they may end up no closer to their goal than they were. Many of us are familiar with the type of person who is unstable, who is tossed about by every wind of doctrine, who is ever learning but never comes to a knowledge of the truth. These may suppose that truth is their goal, but they may use wrong standards for measuring truth (e.g., feelings or rational thought instead of God's word). The devil is in the deceiving business and poses as an

angel of light. He causes many to believe that in accepting his ways they are following truth. He deals in religious deception, and some are more easily deceived than others. Some of those whom we think to be well-grounded in God's word really are not. Now God surely acts to lead those who diligently desire to do His will into a knowledge of that will (cf. John 7:17), but some who seek to follow truth do not do so because it is an all-consuming desire with them. They are only partly committed to such a course.

Not all religious change is based on truth, however. We venture the guess that much of it is not. It is often made for personal advantage, social reasons, convenience, or many other reasons. Some of these reasons may not be wrong of themselves unless in securing them we deprive ourselves of more valuable things or give support to wrong things. I know of a particular denominational preacher who openly admits to a change of denominational ties some years back because the retirement benefits with the present group are much better. The doctrinal stance of the two groups is significantly different, so it is evident that money controls what the man has decided to preach. We are repulsed by that in a preacher, but we see the same principle at work in many religious changes—some human, earthly advantage is sought at the price of truth or spiritual values.

Some religious change takes place because of shallow thinking or commitment on the part of the persons involved. Many people in our nation suppose religious toleration means acceptance of what is tolerated. The thinking is quite prevalent in our land that one church is as good as another, that we are all headed to the same place, and that the only differences are just matters of personal taste anyway. Therefore, when some unpleasant incident arises, or one does not like the preacher, or one does not get his way, or some undesired demand is made, or something "over there" looks exciting and popular, etc., etc., the change is easily made. Often these are so shallow in Bible knowledge that they know little of what the spiritual issues are, what truths either their former or present religious bodies stand for, or what difference it makes. In some cases there may be an attempt to change but stay with something fairly similar, something more to one's liking.

Some make change knowing they are sacrificing in one area but suppose that the loss is more than compensated for in another area. Herein is the appeal of many popular churches. There is a sort of awareness that some scriptural principles are compromised, but after all they show so much life and enthusiasm and have desirable activities going. We rationalize that these things are good and desirable too, so in order to have them we will sacrifice in other ways. Americans are success oriented, so that the team that is not winning, the business that is struggling, or the church that is not setting new records "must not be doing things the right way." God counts faithfulness as more important than success (as measured in human terms), and the person who judges the work of a church by how well it is prospering at any given time may likely reach a wrong conclusion. He would have done so often in measuring the activities of the Lord's church down through history.

Now there is such a thing as a person who is committed to a thing (whether it be right or wrong. It is my party, whether right or wrong, still my party! We certainly do not argue for that or seek to promote it. There is such a thing as growing in Christian truth and awareness, and such growth may lead any one of us to make honest change. The sad thing, however, is that far too many religious affiliations are based on comparatively trivial things which can be easily tossed aside. Clearly a part of the answer to this problem is in getting people deeper into the word of God and deeper into their commitment to Him. This may still bring change, but it will be change more fully into the will of God and not away from it for trivial reasons. Not all who are religious love the truth, so we need to stress the importance of this. Surely we need to challenge people to a scriptural set of values. God forbid that we should become promoters of parties and divisions in the body of Christ, but at the same time we must not lose through misuse or failure to teach those distinctive things in doctrine or worship that the New Testament teaches.

I suppose there will always be those who are unstable, deceived, shallow, selfishly motivated, etc., so that improper change will come and mankind will often disappoint us. Jesus knew what it was to have people follow Him for the loaves and fishes rather than for Himself and the truth He represented. He saw these turn away when difficulty arose. We need not expect that human nature has changed or that our faithful work in His church will be different from that. We will always need the spirit of Joshua, who declared his determination that whatever others did, as for himself and his house (so far as he was responsible): "We will serve Jehovah" (Josh. 24:15). This was not spoken without deep concern for others, but it marks the kind of commitment to God that is needed. It was the kind of spirit which had caused him to stand against the wrong but popular view of the spies (Num. 13).

127 E. Highland Rd., Johnson City, TN 37601

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## HEROES OF THE FAITH

### Charles Spurgeon

Phil Hannum

One spring evening in the middle 1800s two young men strolled toward Teversham, a village near Cambridge, England. Later that night they would conduct a preaching service, under the auspices of a lay preachers' association. Charlie Spurgeon, 15, the younger of the pair who had known Christ as personal Saviour for only a few months, had joined the association as a non-preaching member. Thus during leisure hours he helped with services in hospitals, among poor folks and in homes of shut-ins.

Now, within sight of Teversham, Charlie asked his companion: "Aren't you nervous about tonight's sermon, William? Won't this be the first time you've ever preached?"

William stopped, facing Charlie. "Me—preach? I should say

not, Charlie. I was told you were to give the sermon tonight. I was sent along to be company for you!"

Charlie Spurgeon was stunned.

"Honest, Charlie," added the companion, "words would stick in my throat if I got up before a congregation. Can you think of a text?"

Charlie nodded slowly. "I guess so. But folks would walk out of that church tonight if they saw a boy get up to preach."

"You'll have to try it, though," said William. "I can't. And it's too late to go back to Cambridge to get anyone else."

Charlie's father and grandfather were ministers, but the boy never had planned to follow in their steps. As he hurried on with William, he was glad to recall a text his grandfather once had used: "Unto you, therefore, which believe, He is precious."

Only a few dozen persons were in the church that evening. To Charlie it looked as though the entire village had turned out. He was shaking, inside and out, as he stood up to bring his unprepared sermon.

While waiting for people to settle down, the boy felt a sense of ease, happiness and friendliness creep upon him. He felt at home, looking down upon the earnest people whom William had been afraid to face.

Charlie's voice was clear and strong as he gave out his text. His sincere faith in the Lord Jesus quickly impressed every listener. As Charlie made each point, he illustrated it with incidents from English village life in order that his sermon could be easily understood. No one walked out on Charlie Spurgeon that night.

"You're a natural born orator," said William warmly on the way home. "That was a fine sermon. The people want you to come back."

"I'll go back gladly whenever they want me," replied Charlie happily. "But I'm no orator, William. It just came easy for me to talk to those folks because I love them. I love the Lord Jesus Christ. I want to bring all the people I love to Him."

Charlie Spurgeon did go back to Teversham many times. Villagers spread reports of his excellent sermons. Over in Waterbeach, a neighboring village, a congregation had lost its beloved old pastor, Charlie, just after turning 16, went to fill the vacancy.

The Waterbeach chapel was a converted barn; the congregation, 40 people. The pastor's salary was five pounds a quarter; roughly, \$100 a year.

The power of his sermons grew. Waterbeach folks filled his church. People from Cambridge went down to hear young Charlie Spurgeon. They returned to the university town inspired by the common sense he used in his powerful gospel messages.

He was 19 when his local fame took an amazing turn. He was asked to deliver the principal address before the Sunday School Union anniversary conference in Cambridge. Among his listeners that day was a Mr. Gould.

After hearing young Spurgeon, Gould hurried to London. There he sought out Thomas Olney, an influential member of the New Park Street Chapel. Although this was London's largest Baptist church, its membership was falling off rapidly.

"Young Spurgeon is the very man you need!" Mr. Gould informed Olney. "I've never heard a man, regardless of age, who impresses me so much with his faith, his sincerity and genuine human kindness."

"But he's only 19," objected Olney. "Our people would never tolerate a man so young in our pulpit."

"Come to Waterbeach next Sunday!" challenged Gould. "Hear him. Then judge for yourself."

After hearing Spurgeon the next Sunday in the rude Waterbeach chapel, Thomas Olney returned to London as excited as Gould himself had been.

Olney had to argue long with fellow church members, but finally won permission to invite Charlie Spurgeon to preach at New Park Street Chapel. The invitation, though, was good for only a single sermon in the winter of Charlie's nineteenth year.

Many members of the London church were indignant.

"With what authority can such a youth speak?" protested such people. "We'll not waste time listening to a country bumpkin!"

The sermon was practically boycotted. Only 200 people were in the church, surrounded by a thousand empty seats. Those present, however, got the thrill of their lives. From the text, "Every good gift, and every perfect gift, is from above," Spurgeon developed a sermon which won the hearts of the faithful 200.

The young country preacher was asked to return three Sundays in January. Each of these Sundays he faced a much larger congregation. He was invited to accept the pulpit on a six month's trial.

Meanwhile, a cholera scourge broke out in London. The young preacher threw himself into nursing the sick of his congregation night and day. Always in danger of the scourge himself, he won the admiration and love of the Londoners. Before the six month's trial ended Spurgeon was given the pulpit as permanent pastor.

Soon such crowds were coming to hear him that New Park Street Chapel could not hold them. Exeter Hall was rented; then Surrey Garden Music Hall. Sunday morning crowds of ten thousand became commonplace. Everyone came—poor folks from London's slums, the English Prime Minister, laborers and the nobility.

Spurgeon rarely spoke for more than 45 minutes. He never used notes. Without aid of public address systems, his clear voice reached everyone in the largest halls. Yet he was neither sensational nor dramatic. Men who analysed his amazing drawing power over other preachers of his day agreed that his simple, sincere faith in the Lord Jesus and his tremendous love for the people before him were the real sources of his power.

Since no other suitable building was available, the Metropolitan Tabernacle was built to seat 6000 people. For over thirty years that building was packed several times a week. During Spurgeon's ministry in London, 10,800 people were baptized.

Once the Tabernacle was completed, Spurgeon started three other great works close to his heart. He founded a college for training poor English boys to be ministers. He started a home for orphan boys, then one for orphan girls. Through these three institutions and

the Tabernacle, Spurgeon poured out his great love for people until 1892, when he died at the age of 58.

Besides being a great preacher, he was a remarkable writer. His books about an imaginary Englishman, John Ploughman, were much like Benjamin Franklin's *Poor Richard* series. From tremendous sales of these common-sense books and his printed sermons, Spurgeon had a big income.

He gave this money to his college and to his orphan's homes as fast as royalties were paid. In his love for the children, his greatest concern was that the orphans should find love, good care, wise education and wholesome play in the homes he maintained.

More than a thousand boys and girls went out into society as Christian young people from these homes during his lifetime.

The college for young ministers also yielded a wonderful harvest. Men trained by Spurgeon went out to many countries. It is estimated that these graduates were responsible for bringing to the Lord Jesus more than a hundred thousand people before Spurgeon died.

Through books, sermons and the wholesome young people he sent out, Charles Haddon Spurgeon's influence spread as far away as Australia and New Zealand, to Asia and the Americas. The number of lives he turned toward the Lord Jesus is incalculable.

All that the famous preacher achieved, however, was the result of the simple program Charles Spurgeon started in his late 'teens—to bring as many of the people he loved as possible to the Lord Jesus Christ, whom he loved even more. It was a formula which shook England!—Reprinted by permission from POWER FOR LIVING; copyright 1948, Scripture Press Publications, Inc., Wheaton IL 60187.

## SOME TREASURES FROM SPURGEON

**REGARDING PRAYER:** "There was a mere handful to whom I first preached (referring to his earliest weeks in London). Yet, I can never forget how earnestly they prayed. Sometimes they seemed to plead as though they could really see the Angel of the Covenant (i.e., Christ Himself) present with them, and as if they *must* have a blessing from Him.

"More than once we were all so awestruck with the solemnity of the meeting that we sat silent for some moments while the Lord's power appeared to overshadow us; and all I could do on such occasions was to pronounce the benediction and say, 'Dear friends, we have had the Spirit of God here very manifestly tonight. Let us go home and take care not to lose His gracious influences.'

"Then came down the blessing; the house was filled with hearers, and many souls were saved!"

**REGARDING REPENTANCE:** "If the convert distinctly and deliberately declares that he knows the Lord's will but does not mean to do it, you should not pamper his belief that he is a Christian, but it is your duty to assure him that he is not saved.

"Do not imagine that the Gospel is magnified or God glorified by going to the worldlings and telling them that they may be saved at this moment simply by accepting Christ as their Saviour, while they

are wedded to their idols and their hearts are still in love with sin. If I do so, I tell a lie, pervert the Gospel, insult Christ, and turn the grace of God into lasciviousness." (See Jude 4)

REGARDING KNOWING GOD: (The following is quoted from a sermon Spurgeon preached when he was twenty years old!) It has been said by someone that 'the proper study of mankind is man'. I will not oppose the idea, but I believe it is equally true that the proper study of God's elect is God; the proper study of a Christian is the Godhead. The highest science, which can ever engage the attention of a child of God, is the name, the nature, the person, the work, the doings, and the existence of the great God whom he calls his Father.

"There is something exceedingly *improving to the mind* in a contemplation of the Divinity. It is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity. Other subjects we can compass and grapple with; in them we feel a kind of self-content, and go our way with the thought, 'Behold I am wise', But when we come to this master-science, we turn away with the solemn exclamation, 'I am but of yesterday, and know nothing'. No subject of contemplation will tend more to humble the mind, than thoughts of God . . .

"But while the subject *humbles* the mind, it also *expands* it. He who often thinks of God, will have a larger mind than the man who simply plods around this narrow globe. . . The most excellent study for expanding the soul, is the science of Christ, and Him crucified, and the knowledge of the Godhead in the glorious Trinity. Nothing will so enlarge the intellect, nothing so magnify the whole soul of man, as a devout, earnest, continued investigation of the great subject of the Deity.

"And, whilst humbling and expanding, this subject is eminently *consolatory*. Oh, there is, in contemplating Christ, a quietus for every grief; and in the influence of the Holy Ghost, there is a balsam for every sore. Would you loose your sorrow? Would you drown your cares? Then go, plunge yourself in the Godhead's deepest sea; be lost in his immensity; and you shall come forth as from a couch of rest, refreshed and invigorated. I know nothing which can so comfort the soul; so calm the swelling billows of sorrow and grief; so speak peace to the winds of trial, as a devout musing upon the subject of the Godhead. . .

REGARDING DEPRESSION OR HEAVINESS OF SPIRIT (Spurgeon himself often wrestled with spells of deep depression): "Our work, when earnestly undertaken, lays us open to attacks in the direction of depression. Passionate longings after men's conversion, if not fully satisfied (and when are they?), consume the soul with anxiety and disappointment. To see the hopeful turn aside, the godly grow cold, professors abusing their privileges, and sinners waxing more bold in sin—are not these sights enough to crush us to the earth? . . . Such soul-travail as that of a faithful minister will bring on occasional seasons of exhaustion, when heart and flesh will fail. Moses' hands grew heavy in intercession, and Paul cried out, 'Who is sufficient for these things?' Even John the Baptist is thought to have had his



fainting fits, and the apostles were once amazed, and were sore afraid.

"If the Christian did not sometimes suffer heaviness he would begin to grow too proud, and think too much of himself, and become too great in his own esteem. . .

"Another reason for this discipline is, I think, that in heaviness we often learn lessons that we never could attain elsewhere. Men will never become great in divinity until they become great in suffering. 'Ah!' said Luther, 'affliction is the best book in my library,' and let me add, the best leaf in the book of affliction is that blackest of all the leaves, the leaf called heaviness, when the spirit sinks within us, and we cannot endure as we could wish.

"And yet again; this heaviness is of essential use to a Christian, if he would do good to others. Ah! There are a great many Christian people that I was going to say I should like to see afflicted—but I will not say so much as that. If it were the Lord's will that they should be bowed down greatly, I would not express a word of regret; for a little more . . . power to sympathize would be a precious boon to them. Those who have been in the chamber of affliction know how to comfort those who are there. God cannot make ministers—and I speak with reverence of His Holy Name—He cannot make a Barnabas except in the fire. It is there, and there alone, that He can make His sons of consolation; He may make His sons of thunder anywhere; but His sons of consolation He must make in the fire, and there alone. Who shall speak to those whose hearts are broken, who shall bind up their wounds, but those whose hearts have been broken also, and whose wounds have long run with the sore of grief? 'If need be,' then, 'ye are in heaviness through manifold temptation.'" (1 Pet. 1:6)

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## Little Worms and Little Christians in a Big World

Tom Bradshaw

### *Little Worms*

Let me tell you the story of the Japanese silkworm. Over in Japan, as you probably know, silk production is a major industry. The farmers there plant fields of mulberry bushes which they fill with silkworms. The worms make their homes in these plants, settling down, getting good and comfortable, preparing for the big job that lies ahead of them. As they look around at their homes, they might reason like this, "You know, this home of mine is really nice. I have all I need—a fine place to live, plenty of food, a good job—I might as well make myself warm and cozy." So the silkworm begins to make his life a little more "comfy" by wrapping himself in a wonderful warm cocoon made of silk. As he does this, he begins to notice that he can see less and less of the world that surrounds him. No matter, though, he has his own wonderful world, and that is all he needs.

Meanwhile, the farmer waits, anticipating the day when he will call for the reapers.

But what about the silkworm? Well, he continues to feed on the leaves of his mulberry bush home, and he grows larger and larger.

He is very busy producing more silk, wrapping himself around with a strand about three thousand feet long. By now he can just barely see out of the top. He says to himself, "I can hardly see my neighbors anymore; about all I can see is the sky, and I won't be able to see it much longer if I keep this up. I wonder how my friends are. The last time I saw them it seemed that they were doing the same thing. After all, what is a silkworm supposed to do." So he wraps and he wraps until he is completely covered up, cut off from every thing and everybody around him, but he is fine, at ease in his cocoon, and he sleeps

The farmer, though, is not sleeping. He knows his silkworms, and he knows it is time for the harvest, so he calls for the reapers.. His helpers come and disturb the sleep of the silkworms. They destroy their homes, taking them and throwing them in boiling water. Their lives are ended over the fire.

But what if the silkworm awakes from his sleep before the reapers come and says to himself, "Wait a minute. This is not good for me to forget about everybody else and just be all wrapped up in my own little world. "I'm going to break out of this shell and make some changes." So he bursts his cocoon and discovers that he has been transformed. He is no longer a worm; he is a moth, and he can fly? The world is no longer a small place. He flies to new heights and sees wonders of the world which he had shut out. Though his life is quite short compared to that of the farmer, it is now much better, and he gives life to others while he lives.

### *Little Christians*

Are many of us like the silkworm? Sometimes I get so concerned about taking care of myself, making life comfortable, being at ease in my hometown, forgetting that the people around me have great needs. I get so involved in my own little world that I forget my brothers and sisters in other worlds. I forget, too, about the unsaved, whether they are nearby or on the other side of the earth. We must break away from such selfish thinking and burst the cocoons which keep us from seeing the needs of those around us. May we take our eyes off ourselves so that we might give life to others.

Our Savior was a man who lived for others. He looked away from himself and saw multitudes distressed like sheep without a shepherd. Moved with compassion, He asked His followers to pray to the Lord that He might bring peace to the distressed by sending workers to tell them the message of His love. Like our Savior, let us look—to "all the world"—and let us weep, pray, go, and tell, giving ourselves that others might have life.

\*     \*     \*     \*

I am grateful to Brother Moto Nomura for telling me the story of the Japanese silkworm. I was able to visit with him, along with Brother Victor Broaddus and another friend, during the summer of 1985. In a land filled with mulberry bushes, I was challenged by the needs of many who do not know Christ (less than one percent of the Japanese are Christians). Pray for Brother Moto, Brother Schichiro Nakahara, and others who are working in Japan and throughout the world.

# ABORTION: DECEPTION-ON-DEMAND

By C. Everett Koop, M.D., Surgeon-General of the U.S.;  
as told to Dick Bohrer

**Abortion:** The whole issue has been foisted upon us through deception. Its advocates have convinced much of the American public and the courts that abortion concerns a fetus that is not a person in the true sense, that it concerns a woman's right of privacy, and that the issue is political and social rather than personal or moral.

The Supreme Court has championed these views. The secular public has split down the middle. Pro-life groups flex muscle in major cities. But the evangelical church, which should be seething with outrage and storming the nation in protest, still waits in the wings, trying to make up its mind.

Abortion, infanticide, and euthanasia stand before us like dominoes; the first to fall has been abortion on demand. It is a grave issue. Nothing like it has separated our society since the days of slavery.

The pro-choice faction says that children who result from rape or incest, or who are defective or deformed really never have lives worthy to be lived. And they lead us to conclude that nearly all abortions performed in this country correct one or another of those tragedies.

It simply isn't true. Abortions in the United States for rape, incest, to protect the life of the mother, or to void a defective fetus comprise less than five percent of all abortions. The rest are performed just for convenience. And we're talking about one million abortions a year.

*Rape* practically never results in pregnancy. Studies in Pennsylvania and Minnesota concerning rape and pregnancy show that as many as five thousand rapes have occurred successively without a single pregnancy.

Even if a child is conceived through rape, destroying it does not end the trauma. It does not deter the rapist. It does not blot out the woman's memory of the assault. It does not change her degradation in any way.

We must remember that half of that baby belongs to her. It is part of her family no matter who the father was. The woman needs extraordinary care, but we should not add the guilt of killing her unborn child to all her other problems. Abortion is the same kind of violence as was the rape.

Yes, she has rights. She has the right to an abortion under the law. Even the rapist has the rights. The only one with no rights at all is the unborn baby.

Extraordinary relationships develop between the raped woman and her child when the pregnancy is carried to term.

*Incest* is the most common untalked-about crime in this country. Because this is a quiet crime, the girl is usually very far along in her pregnancy before anybody knows about it.

Most people do not know the younger the mother is, the more

likely she will suffer sterility later if she has an abortion. Studies in Canada indicate that sterility is as high as thirty per cent among women fifteen to seventeen years old who have had abortions.

If a girl is old enough to conceive, she is old enough to have the baby. We forget that girls in other parts of the world have babies at a far younger age than girls in our Anglo-Saxon culture.

Abortions on young victims of incest are usually hazardous. We are working not only with a very late pregnancy, with a viable unborn child, and with a pre-teen or early teen mother, but also with all kinds of guilt, family-wide, because the unborn has a father who is possibly also his grandfather or his uncle.

*Protection* of the life of the mother as an excuse for an abortion is a smoke screen. In my thirty-six years in pediatric surgery I have never known of one instance where the child had to be aborted to save the mother's life.

When a woman is pregnant, her obstetrician takes on the care of two patients—the mother-to-be and the unborn baby. If, toward the end of the pregnancy complications arise that threaten the mother's health, he will take the child by inducing labor or performing a Caesarian section.

His intention is still to save the life of both the mother and the baby. The baby will be premature and perhaps immature depending on the length of gestation. Because it has suddenly been taken out of the protective womb, it may encounter threats to its survival. The baby is never willfully destroyed because the mother's life is in danger.

Infanticide was the second domino, and it fell very silently. Unless you know someone who talks about his work in an intensive care unit for newborns, there is no way the public would know this. Abortion is legal, infanticide is murder.

It is still illegal in every state in the union; yet for some reason when a newborn baby is starved or in some other way allowed to die, the law turns its back. It isn't that the law doesn't know about it because reputable medical journals publish paper where authors acknowledge that they have engineered the deaths of babies under their care.

Surveys by national organizations of their own constituents in pediatrics have indicated that many of these people have a very low view of deformed human life, feeling youngsters will have lives too difficult, too worthless to live.

Corruptive forces are exerting an influence on medical men and women in this country. Some obstetricians admit that they abort because the patient wants them to, even if it is not medically required.

The American College of Obstetricians and Gynecologists has changed the definition of pregnancy from "that period from conception to birth" to "from implantation to birth" in order to make the intrauterine device (I.U.D.) more acceptable to American women. The I.U.D. prevents implantation on the prepared wall of the womb.

Zoologists and biologists say life is a continuum from fertilization until death of the organism, whether earthworm or baboon or fox or pigeon. Is it different for man?

Pregnancy begins with fertilization, not with implantation! The change in the definition by the college lacks integrity.

We're just smoke-screened to death.

The medical profession must not let itself be pushed by society and by our social planners into the role of social executioner. For as the medical person becomes an abortionist, he becomes the social executioner of the unborn.

As he allows infanticide in his intensive care unit, he becomes the social executioner of the newly born. In days ahead, he may well be required to commit euthanasia and become the executioner of the elderly.

*Pennsylvania's legislature passed a law that said that if an unborn baby was viable—had the ability to exist outside the womb on its own—the physician should select that technique of abortion most likely to produce a living child. The Supreme Court struck it down.*

The Massachusetts legislature passed a law that said if a minor child was to have an abortion her parents were to take part in the discussion to see whether or not it was in the minor child's best interests to have the operation.

That law was also stricken down.

Every opportunity the Supreme Court has had to back off its position of 1973, it has not taken. Every new decision concerning abortion has compounded the original unfortunate decision.

Parental rights are gone. Spousal rights are gone. The rights of the baby are gone. Legally, a minor child may now have an abortion without her parents' knowledge; but, technically, she cannot have her ears pierced for earrings without parental consent.

*Abortion is an atrocity changing the whole thought process of our country. More than a million unborn lives a year cannot be violently terminated without taking its toll on us as a nation.*

Japan has records of more than fifty million legal abortions since World War II. That country is less than one percent Christian. Here in America we will destroy a larger number than that in the same amount of time, and we're supposed to be a Christian country.

Even though you and I know that that is not a true description of this country anymore, we do have a Judeo-Christian heritage. We do have a memory of a Judeo-Christian consensus. We have an extraordinary number of people who claim to be evangelical, Bible-believing Christians; but they don't believe what they read about the sanctity of human life.

Of all people, the evangelical should best know that man is unique because he has been created in the image of God and is precious to Him.

I have spent thirty-six years in the practice of pediatric surgery, longer than anybody else now practicing in this country. I deal primarily with the correction of congenital defects and I know what these "defective" children become.

But the verse that really gives me great courage to do what I am doing is Exodus 4:11, where God speaks to Moses at the burning bush when Moses doesn't want to plead with Pharaoh.

God says, "Who made man's mouth? Who made the deaf or the

dumb or the seeing or the blind? Have not I, saith the Lord.”

*Like it or not, God makes the imperfect. And you and I as His stewards have no more right to destroy the imperfect than we have the right to destroy the perfect.*

Many times, when I am struggling with a newborn baby with many defects, I think about that verse and that this is as much God’s business as anything else.

I recently went to a celebration in the home of a boy who had been operated on forty-five times. He’s a great kid. He wants to spend his life working with handicapped people. His whole family came to Christ out of the circumstances surrounding his difficulties and are outstanding believers now.

I’ve seen this happen so many times that I just can’t help be thankful that I’m in the field I’m in. God is sovereign. He has His own reasons for giving families deformed children.

I have never had a family come to me and say, “Why did you try so hard to save the life of our child?” nor have I ever had a grown child come to me and say, “Why did you try so hard to save my life?”

These youngsters become loved and loving children. They become productive members of society.

Nothing I have ever done to preserve human life leads me to believe that it isn’t the right thing to do.

I’ve tried to figure out why evangelicals are so undecided about abortion. Do they figure that their citizenship is only in heaven? Are they more concerned with their life in the hereafter than they are with the here and now?

Don’t they realize that God left us here so that we could be the salt “of the earth” and the light “of the world”?

Do they think talking about abortion is dirty? It’s not dirty. There is another reason.

So many evangelicals are afraid of the social gospel that, when you talk about the social action which this issue demands, they think it is something they shouldn’t get mixed up with. But if evangelicals aren’t concerned with the abortion of man who is created in the image of God, what issue are they going to espouse?

In my opinion, this is the most important issue the church has ever faced, and it has changed my life. I am no longer just a pediatric surgeon. God has given me a tremendous opportunity to take this view of the sanctity of unborn life to the Christian public.

I am convinced that this is the most important thing God has ever given me to say.

If you believe the universe came about by chance, that you and I evolved from primordial ooze, then there is no unique dignity to human life. Why worry about it?

But if you believe that man was created in the image of God and that he has total, unique, specific specialness, then he should be protected to the best of our ability for all of his lifetime.

In general, I get the feeling that the evangelical church is not responding. Some raise Exodus 21 as a proof text that God doesn’t regard the unborn child in the same way as He does the newly born child. But if you read the text carefully, you will find it says that

if a man in an argument with another man *accidentally* strikes a woman and she has a premature birth, there is to be a fine. Nothing here is premeditated.

But if any further mischief is done—and take that to mean a deformity of the baby or the death of the baby—then the old law applies of an eye for an eye and a tooth for a tooth.

Francis Schaeffer checked the exegesis of these verses with five Hebrew scholars and was convinced that God means just that, and in no way does He mean to down-grade the worth of an unborn child.

The story of the incarnation leaves no room for doubt. The angel told Joseph, "That which is conceived in her is of the Holy Spirit. From the moment of conception God had entered human life.

The soul that I am has also existed from the moment of conception and the fetus that became me was God's method of enclosing the soul so that it could become incarnate. I am a soul. I inhabit a body. I have a spirit. The story of the incarnation confirms this.

I have always been interested in the fact that when the preborn John the Baptist leaped in Elizabeth's womb because of the presence of the Lord in Mary's womb (Luke 1:41, 44), He—the Lord—was a very tiny Baby. He would not have been discernible as an individual at that time, but He certainly was a Person.

We evangelicals have already lost too much by being indecisive on these issues. Secular people are the ones who have organized "Birth-Right", "Life-Line," "Americans United for Life," "Heart-Beat," and pregnancy crisis centers.

The Roman Catholic church has been so vocal that pro-abortion forces tell our politicians that abortion is a religious issue. "You can't have one church forcing its morality on the rest of the nation," they say.

But this is a human rights issue. It's a legal issue. It's a sociological issue. It's a Christian and moral issue. Thank God that at least the Catholics are fighting it.

When I was first a Christian, I noticed the disdain the evangelical church had for unmarried pregnant girls. It is possible that had we shown the love and compassion that we should have, the need to change the abortion laws may never have come about.

We're sinful in two ways: We didn't care then and we don't care now.

Our churches must get educated. That means they've got to find somebody who can talk to them about the origin of life. Many of our people don't realize that by the twenty-first day—before most women even know they are pregnant—the baby's heart demonstrates its first feeble beats.

*By the sixth week the adrenal gland and the thyroid are functioning. The child's fingerprints are indelibly in place by the twelfth week. Abortion kills a developing human being! No matter how old or how large the organism is when he/she leaves the womb, that emergence—by whatever means—is still a birth.*

Churches have to recognize that there are two alternatives to the present state of affairs. One is political involvement and the one is personal involvement.

We must learn how our state and federal government works. We must become educated in the political process.

We must vote for the candidates who will stand for what we want them to stand for, and we must watch them later to make sure they do.

We've got to push for a human life amendment that will guarantee to any unborn child the right to live.

Evangelical churches should have crisis pregnancy services. They should cultivate families in the church willing to provide refuge to a pregnant woman who doesn't want to be.

They should have Christian lawyers who could arrange adoptions if necessary. But it has to go further than that.

Some married women wonder how they will be able to cope with a pregnancy, and I think the church has to say, "We will stand by you. We will provide baby-sitting. We will help any way we can."

Too often, the unsaved show more compassion than the saved. This is to our shame.

An orthodox Jewish law student gave up a year of his time at Boston University to go to Akron to fight legislation through the courts. He sought passage of an ordinance requiring that a woman know what the unborn child she is aborting looks like by having the physician show her a picture of a fetus of the same gestation he thinks her child is.

The ordinance passed also asked that the woman not have the abortion until twenty-four or forty-eight hours have gone by after she has signed the paper for operative permission.

But the pro-abortion forces do not want the pregnant woman to know what she is aborting and they don't want her to have the time to think it over.

The idea is contrary to everything happening in this country; there is tremendous movement now for informed consent. Legally, if you bring a child to me for a hernia repair, I can't tell you that he should be operated upon or even schedule him for admission unless I tell you all of the possible good and bad results from that hospitalization.

With abortion, the counseling is not done, and the clinics do not tell you about alternatives to abortion; but worse yet, the pro-abortion people get terribly upset if somebody pushes for informed consent.

So we are really against an irrational, unfair group of people, lacking in integrity because they are demanding for other types of operations certain medical protocol which seems legal and right; but when it comes to abortion, they don't want knowledge and they don't want time.

Unless the evangelical church adds its immense weight to the pro-life forces seeking a human life amendment to the Constitution, giving us once again a national respect for human life, born or unborn, certain things will come that you don't have to be a prophet to anticipate.

I believe that infanticide, now practiced illegally behind closed doors, will become legal and eventually, for certain types of deform-



ity, may be mandatory.

I believe that through the Living Will, passive euthanasia will become so much a part of our culture that after we've had it for five years or so we will adopt active euthanasia.

I believe it might well be illegal for an obstetrician to deliver a baby with a congenital defect if that defect could have been detected before birth and the baby aborted.

*I believe that in ten years it could be difficult for a Christian physician to practice medicine in this country as a matter of conscience.*

So, what will be next?

The parallels that can be drawn between Germany with it's Holocaust and America here and now are frightening. We are too close to the abyss. —from *The Union Signal*

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## GLEANINGS

Compiled by Larry Miles

### *Learning About God*

What is the profit of studying about Israel? To make a study of the Chinese of one thousand years ago would be of historical interest only and of little practical value. But when we study the history of Israel as it unfolded in the Old Testament we are in reality learning about God.

—J. R. Clark

### *Prayer*

Prayer was an important part of the curriculum of the early church. The apostles believed that prayer was essential to living the new life before the world in a manner that would magnify their Master. (Acts 4:29, 30) The educational value of prayer is increasing the knowledge of God's will and in purifying and ennobling the life can be readily seen. Through prayer they had a direct approach to their Teacher and Lord. Prayer undergirded all the ministry of the Word. (Acts 6:4) Without it the educational programs would have been a miserable failure.

—Dennis Allen

### *Are We Watching For His Son From Heaven?*

Paul teaches us that it is characteristic of God's people to be looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. (Titus 2:13) The Apostle himself loved Christ's appearing. (Tim. 4:8) The Thessalonians were converted "to wait for His Son from Heaven." (I Thess. 1:10)

Many Christians do not have this attitude. There seem to be two reasons for this, namely:

Because the conscience is not ready to meet the Lord. Like Adam, when he became conscious of sin, there is a natural tendency to wish to avoid God's presence.

Because the affections are not right—there is no real love for the Lord. It does not seem possible for a worldly person to love His appearing. One might study prophecy day and night, with no personal, loving wish to see Him. "And the Spirit and the Bride say, 'Come.'" The last verse but one in the Bible says, "Even so, come, Lord Jesus."

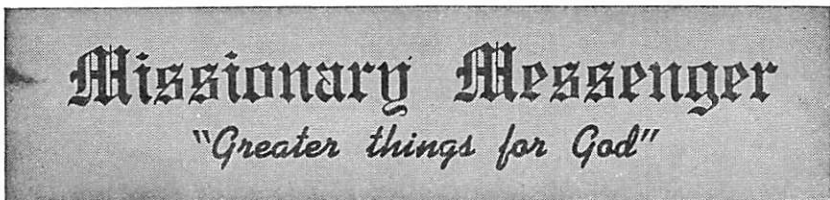
—A. C. Harrington

### *Love*

Love does not abolish law, but fulfills its provisions without compulsion.

—Selected

Until next time, *Maranatha!*



Robert & Joy Garrett

Ruwa, Zimbabwe

January 12.

What a fine beginning to '86 was our New Year's Day meeting at the Church of Christ in Waterfalls.

Last year saw the reconciliation of the Children Drive church in Waterfalls with the Harare area churches of Christ. Then the Prospect church (also in Waterfalls) joined with Chiltern Drive to make one congregation. Since then there has been full fellowship and cooperation with the other congregations in camp meetings and youth meetings.

This New Year's meeting filled the Waterfalls building to overflowing. Extra benches and chairs placed in the back and in the aisles could not accommodate all the crowd and a large number of children sat on the floor up front. The morning and afternoon messages were a spiritual feast from Brother Jeffrey Tindwa, an attorney from Malawi. Bro. Tindwa, who as a child attended the Highfield Church of Christ where his parents were founder members, spoke from 1 Tim. 3:15, emphasizing the God-given role of mothers, fathers, wives, children, older and younger men and women, and servants as God intended each to live everyday in their relationship to each other, to God and the world.

Our new trucks provided good transportation for that meeting, each making 2 or 3 trips to pick up people from other congregations. As they are open trucks we were grateful to the Lord that it did not rain that day although it is the middle of our rainy season.

While Bro. Tindwa is here on a short visit we made use of him and called an all-day youth meeting yesterday (Jan. 11) at Mbare where he was the guest speaker and also this Sunday morning again at Mbare where overflowing attendance was reported.

A recent highlight last year in our youth program was the attendance of 145 teenagers and older youth at an all-day youth meeting in November at the Hatfield Church of Christ with local brethren teaching the lessons.

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## A CHRISTIAN'S PRIORITIES

John Stott

*For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. 2 Corinthians 4:5 RSV*

"We preach . . .". Since what we preach to others means nothing if we do not first preach it to ourselves, and since what we preach is what we believe, these words have a much wider application than to preachers. They apply to all Christian people. Paul is here summarizing what (if we are Christians) we stand for. These are our priorities, our ambitions.

### WE PREACH NOT OURSELVES

Those of us who are called to preach know that it is perfectly possible, even under the guise of preaching Christ, to be in reality preaching ourselves, to be more concerned with our own glory than with Christ's. I hope you pray that your ministers may be made and kept humble.

This is a word for the congregation too. A modern expression for preaching ourselves might be "self-advertisement", which dominates a good deal of our lives. We do not advertise ourselves or exhibit ourselves as blatantly as we did when children, but in subtle, adult and inconspicuous ways. We preach ourselves whenever we put ourselves forward, whenever we draw attention to ourselves by the way we dress, walk, gesticulate or speak, by talking more than we listen, and by monopolizing the conversation.

We preach ourselves when we are easily offended. It is strange how many people are prickly, touchy and irritable. It is always wounded pride. We are not appreciated as we think we deserve to be. We do something for somebody else, or for the church, but nobody notices, nobody comments, nobody thanks us. We preach ourselves, but nobody listens to the sermon! We are hurt. What is hurt? Our vanity.

We preach ourselves when we fawn on those who say nice things about us. We thrive on flattery. We steer the conversation into channels in which we are likely to receive compliments or hear pleasant things said about us.

It is extraordinary how much our likes and dislikes of people are determined by their opinion of us. Instinctively we like people who think well of us, and dislike those who do not, and show it. This is not cynical, but realistic. Selfcenteredness is deeply ingrained in our

fallen human nature. It is natural to preach ourselves; to preach Christ requires a supernatural work of grace.

### WE PREACH CHRIST AS LORD

"Jesus Christ is Lord" is a fundamental doctrine of Christian theology. God the Father has exalted Him, given Him a name or rank above every name or rank, that every knee should bow to Him and every tongue confess Him Lord. Otherwise we cannot even call ourselves Christian, for "if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead you will be saved." Romans 10:9 RSV.

But how far has this doctrine ever been translated into our experience and behaviour? It is easy to talk of the lordship of Jesus, to call Him "our Lord" or "the Lord." But does He still need to say to us, "Why do you call me Lord, Lord and do not the things that I say?" Have we surrendered to the lordship of Christ the secret places of our lives?

*Is He the Lord of your ambitions?* Can it be said that your supreme concern is His will and His glory, and that you don't care two pins whether you make a name for yourself in this world, so long as you are in the centre of His will?

*Is He the Lord of your affections?* If you are single, have you faced the plain command of God in His word that a Christian believer is at liberty to marry only a fellow believer? Are you resolved to obey this, even if your only chance of marriage is to disobey and marry an unbeliever? Indeed, have you faced the possibility that He may call you to remain single, since He does not call everybody to marriage? Again, if you are married, are you faithful—entirely and exclusively—to your marriage vow and covenant?

*Is He the Lord of your money?* Most people guard their bank pass book more jealously than any other book. It is a top secret document, which no eyes are allowed to see but their own. They do not want anybody to know how much they have in the bank. But God knows all about our income, investments and bank balance. Have you ever looked at these as a Christian, recognizing that you are not a proprietor of them, but a steward? Have you ever spent time in conscientious thought and prayer concerning what percentage of your income you should give to God? And do you review it at least annually, increasing it as your wage or salary increases?

*Is He the Lord of your time?* How much time do you give to Bible reading and prayer each day? How much time do you give to God on Sunday? Since Sunday is the Lord's Day, the whole of it is His. Do we only give Him an hour or two for worship, and even grudge Him that? How do we spend the rest of the day? Can it bear His scrutiny? And how much of our spare time do we devote to the service of God and men?

*Is He the Lord of your mind?* There are some converted Christians who are intellectually unconverted. They have surrendered their heart and will, their affections and ambitions, their time and money to the Lord Jesus, but not their mind. They have never allowed Jesus Christ to become the Lord of their mind or brought every thought into captivity to His obedience. They have views about God and man,

about Christianity. Scripture, the Church, this life and the next which are at variance with the views of Jesus Christ. "I think this" (they say), and it does not seem to bother them that Jesus Christ may have thought and taught something completely different. No. They are self-opinionated. They have their own cherished opinions; they have never humbled themselves to let their opinions be formed by Jesus Christ.

### **WE PREACH OURSELVES AS YOUR SERVANTS FOR JESUS' SAKE**

Literally, the word is "your slave." The Christian is a slave twice over,—of Christ and of his fellows. I know that Christ said no man can serve two masters, but He was alluding to God and Mammon. Nobody can serve these two, because their wills are opposed to each other and they pull their slaves in opposite directions. But we can serve Christ and others for Christ's sake because these two slaveries do not conflict.

How little of this humble slavery is found among us! We do not easily put ourselves out for others. We have little patience with the difficult, aggravating and time-consuming, and little understanding of or compassion for the mentally sick. We tend to avoid people who are demanding, because we are unwilling to meet their demands. If they do not serve us and our interest, we regard them as a nuisance; we are not prepared to serve them.

As for evangelism, I fear that many of us only play at it. We may speak to others about Christ when the opportunity occurs, but we do not go out of our way to make the opportunity. We do not identify ourselves with the unbelieving world and make friends with publicans and sinners, as Jesus did. We do not become like them in all things not sinful as Paul did, making himself "a slave to all" (I Corinthians 9:19 RSV) We do not give ourselves to them in sacrificial friendship, in the love which endures all things and will not let them go.

Nor do we easily open our home, as Christians should, to entertain strangers. We rather resent the intrusion of "outsiders" into the intimate privacy of our home.

All this is changed by the magic phrase "for Jesus' sake." He came not to be served but to serve. He fulfilled the role of the suffering servant of the Lord. He said "I am among you as a serving man." He went about doing good. He healed the sick, cleansed lepers, comforted the broken-hearted, and preached the gospel to the poor. He washed His disciples' feet. He gave Himself up to shame and spitting, to the lash, and to the nails of crucifixion. He came. He loved. He served. And He said, "the servant is not greater than his Master . . ." "If I . . . have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you." John 13:14, 15.

You will remember that, according to the law of God, we are to love Him first, our neighbour next and ourselves last. This text teaches the same order of priorities. Perhaps it is a sign-post for the New Year.—not a New Year resolution but a New Year reorientation. This is what we preach, what we stand for. This is our mes-

sage, our whole Christian philosophy: "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake."

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## **"And There Shall Be Great Earthquakes"**

Tona Covey — 1940

In answer to the disciples' question, "What shall be the sign of thy coming, and of the end of the world (the consumation of the age)?" the Lord said (combining the three statements as given by Matt., Mark, and Luke) "There shall be great earthquakes in divers places." These words of the Lord place special significance on earthquakes and are sufficient to cause the Christian to watch these occurrences with growing interest, for they help to tell him when the redemption of the righteous draweth nigh.

Things that have been the common experience of men for centuries past cannot well be considered signs of an approaching event unless they should begin to vary in frequency, severity, or magnitude. "Great earthquakes in divers places" would suggest such variations in earthquakes.

The record of the great quakes reveals a significant variation. The number that have perished in the recorded great quakes is not the only factor by which to judge the severity of a shock but is a sufficient index for our purpose. Here is the list as given in different standard reference books: 1693, Sicily, 60,000 killed; 1703, Japan, 200,000 killed; 1755, Lisbon, 50,000; 1783, Calabria, Italy, 60,001; 1822, Alippo, Italy, 22,000; 1905, Kanga, India, 20,011; 1906, San Francisco, 500; 1906, Valparaiso, Chili, 1,500; 1907, Kingston, Jamaica, 1,100; 1908, Messina, Italy, 76,483; 1920, Kunan province, China, 200,000; 1923, Japan, 99,331; 1935, Quetta, India, 56,000; 1940, Turkey, 46,000. Of these fourteen major that have occurred over a period of 247 years, 9 of them have been since the beginning of the year 1905, and of the total estimated number of 792, 583 killed in these fourteen calamities, above 500,000 have died since 1905. This shows nearly twice the number of quakes with nearly twice the number of deaths caused by them in the last 35 years as took place in 212 years before. Surely these figures are significant. It might be well for scoffers to take heed lest that day overtake them suddenly as a snare, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Luke 21:28). Even the earthquakes seem to be saying, Watch!

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## **THE MAN WHO KNOCKED AT MIDNIGHT**

*"BECAUSE OF HIS IMPORTUNITY"* Luke 11:8

by J. Miller Forcade

Brother Ben J. Elston, my wife's father, used to tell a very impressive story. A tribe of Indians had gathered for a powwow to make some crucial decisions about going to war. One by one the

braves arose and spoke with considerable display and dancing, but no decision was reached. Finally an older Indian arose and quietly said a few words to which the council quickly agreed. When a wondering observer inquired why the council had such great respect for the quiet words of the last speaker he asked, "Didn't you see all those scars he had?" When Jesus speaks on prayer he speaks for the standpoint of sacrificial experience, for he "hath been in all points tempted like as we are yet without sin" (Heb. 4:15) and he has the scars in his hands and his side to prove it, so let us listen to him.

In response to the request of one of his disciples, "Lord, teach us to pray" Jesus gave a short model prayer which he began with the word "Father", and he concluded his teaching with a contrast between us as fathers with our "heavenly Father" (Luke 11:1-13). In between Jesus spoke what Peloubet calls the parable of "The Importunate Friend," also called the parable of the "Three Friends". For in it is a dramatic account of the action of three friends in relation to one another from which Jesus draws a wonderful lesson on the importance of importunity in prayer.

Jesus tells us how the first friend has a second friend come to him from a journey. Impelled by his sense of need, for he had "nothing to set before him"; he goes to the home of his friend "at midnight" and appeals to him, "Friend, lend me three loaves; for a friend of mine has come to me from a journey, and I have nothing to set before him". But the third friend turns a deaf ear saying, "Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee". Then what to me are very strange words from Jesus follow, "I say unto you, Though he will not rise and give him because he is his friend, yet *because of his importunity* he will arise and give him as many as he needeth."

How are we to understand these strange words? Will God refuse us as friends and supply our needs only when we trouble him? Does Jesus teach impudence in prayer? For "That word importunity is very interesting. It is the only place in the Greek New Testament where it occurs. Importunity means impudence. That is the real meaning of the word. It comes from the Latin 'importunas' which means troublesome." (G. Campbell Morgan) Both of these suggestions must be rejected because they conflict with so much plain teaching in the Bible about God. But the fact remains that the friend did not get his loaves because he was a friend but because he was troublesome to his friend.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11:9, 10) With these words Jesus emphasizes the thought of the parable that importunity in prayer will bring results. "The words here are slightly climacteric. Asking is a simple use of the voice; seeking is a motion of the body, and knocking is an effort to open and pass through obstacles." (J. W. McGarvey)

"Christ's invitation to ask, seek and knock does not imply that prayer is a forcing of ourselves into God's presence nor the wringing of something from a reluctant God. He is more ready to hear than we

are to pray. Persistence in prayer, both on our behalf and on behalf of others, is the lesson in prayer our Lord is teaching in this parable. Archbishop Trench observes: "If a bad man will yield to the mere force of an opportunity which he hates, how much more certainly will a righteous God be prevailed on by the powerful prayer which he loves?" "Endurance in prayer is hard but fruitful." (Herbert Lockyer)

"And therefore will Jehovah wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of Justice; blessed are all they that wait for him." (Isa. 3:18) These words of Isaiah were given to explain why God sometimes delays (for his delays are never without reason) and to encourage his people to wait upon him. Brother McGarvey comments upon the importunity of the friend in these words, "Friendship should have prompted the man to supply his friend. It failed, however, yet the bread was given to get rid of a noisy beggar, to be rid of whom all the bread in the house would be willingly sacrificed if necessary. If a selfish man can be thus won by importunity, much more can a generous God, whose reluctance is never without reason, and whose ever-present desire is to bless. Idle repetition of prayer is forbidden; but persistence and importunity are encouraged."

Let us now consider some of the possible reasons why God delays to answer our prayers and some of the great blessings of importunity in prayer. It may encourage us some to know that sometimes God answers our prayer immediately but there may be a delay in the knowledge reaching us. There are several examples of this in the book of Daniel. "At the beginning of thy supplication the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision." (Dan. 9:23) "Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before God, thy words were heard: and I am come for thy word's sake." (It had been three weeks. Dan. 10:3) (Dan. 10:12).

Sometimes we forget that "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual host of wickedness in the heavenly places" (Eph. 6:12) and that the forces of evil may occasion the delay (Dan. 10:13). At other times God in his goodness may delay to give others time for repentance (Rev. 2:21; II Peter 3:9). It may be that God is waiting for the fulness of our obedience (II Cor. 10:6), or that our prayer request is selfish and must be purified first. (James 4:3) Daniel understood by the books that it was time for God to fulfill his promise to Israel at the end of their seventy year captivity but he did not see any evidence among his own people of true repentance so he instituted that which was lacking beginning with himself. "And I set my face unto the Lord God, to by prayer and supplications, with fasting and sackcloth and ashes. Whenever God delays an answer to our prayers we may be fully assured that in his goodness he will make it a blessing to us and to others.

Importunity in prayer to God is usually in proportion to our sense of need for his blessing. The friend that asked to borrow the three loaves at midnight had a compelling sense of need that prompted his



importunity. Jesus, even though he was the Son of God, must have had this keen sense of need for sometimes "he continued all night in prayer to God" (Luke 6:12). "And he left them again, and went away, and prayed, a third time, saying again the same words" (Matt. 26:44).

This means of need is usually born of human desperation. In the fall of 1926 I left our family home at Beloit, Kansas with \$150 (\$100 was borrowed from an older brother) to go to Kansas City, Missouri to enroll in the Kansas City College of Osteopathy and Surgery. On arrival I boldly paid the full tuition of \$136 and began to seek a job. It was difficult for men with years of experience to get a job in those days due to the depression and almost impossible for green country boys such as I was. This was the usual conversation. "What experience have you had?" "None, I was raised on a farm." "Sorry, you don't farm in the city." "We can't use you." Finally I applied for a copy holder at the Kansas City Journal Post and received a bit more consideration. Armed with this encouragement and pushed by a growing sense of need for a job I went back often to see the man I hoped would hire me.

At long last he gave me a job and then smilingly asked "Do you know how you got this job? You just kept coming back after it." We must have a deep sense of need before we can importune either God or man. Spiritually this may come from a deepening sense of our personal need or an increased compassion for the need of others with a consciousness of our own inability to help them, without special help from God.

Satan is a master in using fear, not only to keep us in bondage to him (Heb. 2:15) but also to keep us from importuning God in prayer. Sometimes he may suggest that persevering and prolonged prayer may lead to self-deception. But this danger is more apparent than real as true importunity is prompted by an honest and good heart filled with compassion and faith, which heart strongly resists self-deception. Or he may suggest that there is grave risk in begging (importuning) God too long or too heard lest he turn on us in impatience and anger and give us what we are asking to our own injury or destruction. He may even remind us of Israel's sad experience in asking for a king which God is said to have given in anger and taken away in wrath. (I Sam. 8:1-22; Hosea 13:10, 11).—from INTO ALL THE WORLD, Nov. 1965

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## The Blind Men and The Elephant

John Godfrey Saxe

It was six men of Indistan to learning much inclined,  
Who went to see an elephant (though all of them were blind)  
That each by observation might satisfy his mind.  
The first approached the elephant and happening to fall  
Against his broad and sturdy side at once began to bawl;  
"God bless me, but the elephant is very like a wall!"

The second, feeling of the tusk, cried, "Ho! What have we here  
So very round and smooth and sharp? To me 'tis very clear  
This wonder of an elephant is very like a spear!"

The third approached the animal, and happening to take  
The squirming trunk with his hand, thus boldly up and spake,  
"I see," said he, "the elephant is very like a snake!"

The fourth reached out an eager hand and felt about the knee.  
"What most this wondrous beast is like is very plain," said he;  
"It is clear enough the elephant is very like a tree!"

The fifth, who chanced to touch an ear said, "E'en the blindest man  
Can tell what this resembles most; deny the fact who can.  
This marvel of an elephant is very like a fan!"

The sixth no sooner had begun about the beast to grope,  
Than, seizing on the swinging tail that fell with his scope,  
"I see," quoth he, "The elephant is very like a rope!"

And so these men of Industan disputed loud and long,  
Each in his own opinion exceeding stiff and strong,  
Though each was partly in the right and all were in the wrong!

### Moral

So oft in theologic wars, the disputants, I ween,  
Rail on in utter ignorance of what each other mean,  
And prate about an elephant not one of them have seen.

—from *Story and Verse for Children*, Miriam Blanton Huber, ed.,  
The MacMillan Company: New York, 1940.

## NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

I would like to renew my subscription to the "Word & Work."

I would like you to know how much of a blessing this publication is. I keep all my copies and go back and read them over again.

Thanks for keeping up the good work. —Rhonda Giamalva

I am 64 years young, almost 65 and I have diabetes real bad; have one leg amputated just below the knee and wear an artificial leg (right leg) and 3 toes off the left foot and wear "rocker panel shoes". But I still teach and

preach and get around fairly well.

Please keep in touch with us, and let us know how the work there is doing.

Have a happy and prosperous New Year.

John O. Fordyce  
Munster, Indiana

Dear Brothers in Christ:

I still marvel that you can print the magazines for so little. I see so many that cost so much more and have so little real value in them.

—Leona Littell

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