



*"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." Hab. 2:1*

October 14, 2011

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Feature Article - The Importance of Reproofs - Part 4

At present, we are examining the popular Myths About Reproving Others. Thus far we have considered Myth #1 - (Reproving others is unspiritual, unloving and unkind), Myth #2 - (It is wrong to reprove anyone outside your local church.) and Myth #3 - (Words of reproof must never be spoken to or about "God's Anointed Ones.")

This week we examine Myth #4 - "Reproof always involves judging and judging is sin."

The "proof text" for this myth is usually Matt. 7:1, "Judge not, that ye be not judged."

We have all heard it quoted whenever anyone offers a much needed reproof to another person. Sometimes, if the reprover's reproof (That's what the verse quoter really is, you know!) is REALLY well read in the Scriptures, he may even quote v.2, " For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." May I suggest that you familiarise yourself with verses 3 to 6 as well? Mt 7:3-6 "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

When we read the context of "Judge not that ye be not judged" we find that there is a particular style or type of judging that is prohibited by the Lord Jesus Christ. He describes sinful judging as being:

- 1) *Judging that is ignorant of one's own accountability before God.* ("that ye be not judged." v. 1) The person setting himself up as Judge, (Jury, Bailiff, Jailer, and Executioner!) is one who fully expects to be exempted from ever standing before God to be judged. He is willfully ignorant that we shall all stand before God to give account of "the deeds done in the body, according to that he hath done, whether it be good or bad." II Cor. 5:10. Sinful judging forgets that solemn truth.
- 2) *Judging that supposes it will find mercy when it has shown none.* (v.2, " For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.") The Lord Jesus declares that He will use the same balances and weights to judge us that we use to judge others. James says much the same in his epistle, "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." (James 2:13)
- 3) *Judging that ignores one's own sin and focuses on another's instead.* (vv. 3,4 "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?") I call this the disease of "eye-log-itis". The evil judge has a log in his eye, and it obscures his sight so that he cannot see clearly how to minister to others. Where we live there are logging trucks on the road all the time. Every day I expect to see a logging truck with a Baptist judge hanging off the end of a log by his eye, wildly gesturing and calling out to everyone to look at the sawdust in the truck driver's eye!
- 4) *Judging that refuses to deal with one's own sin before it deals with another's.* (vv. 4,5 Or how wilt thou say to thy brother, Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.) Judging our own sins first works in us a deep humility and meekness and only these can make any of us the eye specialists we need to be to help our brethren.

Having examined these truths, we need to read verse 6, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Remember that this verse is in the same context as is verses 1 to 5. In this one verse the Lord Jesus balances the subject of judging. Certainly,

we are to shun the evil type of judging that is described in vv. 1 to 5. BUT we ARE to exercise the type of judging that is described in v. 7.

- *We MUST discern the difference between treasure and trash.* We must cultivate and grow that godly perceptiveness that can tell holy pearls from pigfood and dogfood. You don't feed holy things to the wicked. They have no taste for manna. Their culture is hog slops and smelly bones, Hollywood and Nashville and American Idol. Leave them to it. But holy pearls belong to the Bride of the Lamb. Jesus did not command His disciples to amuse goats, but to feed His sheep!
- *We MUST discern who are sheep and who are pigs and dogs.* If I have any doubts about the pedigree of a religious person, I must observe his diet, his friends, his words, his attitudes, his relationships, his attitude toward the Word of God and the house of God, and I would be very interested to see who he lives for. It takes time to perceive who and what a professing Christian is, but sooner or later, his true colours will surface. When the new born Christian named Saul of Tarsus popped up in the Jerusalem church one day Barnabas was the only one who accepted him, but it wasn't very long before they all perceived that he was the Lord's sheep not the Devil's hound.
- *And we MUST discern which ministry to exercise toward pigs/dogs and sheep.* I am to warn most solemnly the pig/dogs I encounter who do not know my Saviour and I must call upon them to repent. And I am to edify the Lord's sheep and fellowship with them as much as it is possible. Sadly, the level of discernment among the Lord's people has declined so drastically that we see preachers calling on the sheep to repent and cuddling the pigs and dogs (fleas included!) in their fellowship.

That's why the Lord Jesus commanded the Jews to "Judge righteous judgment!" (John 7:24)

In closing, let me share a quote someone sent me recently, "Confrontation is something most people avoid. Nevertheless, it's something you'll want to learn to like because God likes it. Whatever God does, He does it with the motive of love, mercy, and restoration. People often act without these qualities; therefore confrontation between people may become an opportunity for one man to belittle another, accuse, vent anger or violently end the relationship. No wonder folks avoid it.

Next to the Bible, my 1828 American Dictionary of the English Language by Noah Webster is my favourite book, and today I looked up the word confrontation. Listen to this great definition:

"Confrontation: the act of bringing two persons into the presence of each other for examination and discovery of truth." If you add the motive of love, mercy and restoration, confrontation becomes something beautiful. It's two people coming face to face and saying, "Something isn't right between us; what's happening? Let's discover the truth so that we might enjoy our relationship more."

Every battle, every confrontation that you will ever face in life, is for one purpose: that you may know more truth. It may be a lesson like I learned when the store owners confronted me: I was a thief who selfishly disregarded the property of others. Or it might be God showing Himself more powerful and more alive than you've ever seen Him. Battles expose wickedness and goodness. They prove that God didn't make the world and walk away, but He is actually involved in each event and every moment.

As much as is in your power, live at peace with others. It's not your job to go around starting fights. Nevertheless, don't run from confrontations and battles. When they come, keep your wits. Observe, examine and discover the truth God wants to teach you about yourself and about Him." - Bob Schultz

*Buddy Smith*

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## A Good Magazine for Teens -

Two of our fine young Australian Christians, Simeon and Kate Western have begun to publish a magazine for pastors' kids. It is called *Sharpened Arrows*. It is available for free (as the Lord supplies) by writing them and asking for it. Availability is not limited to pastors' kids. Anyone can subscribe.

Write to: [sharpenedarrows@gmail.com](mailto:sharpenedarrows@gmail.com)

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## Cartoons To Make One Wise -

When I saw this cartoon, I couldn't help thinking it applies to just about every nation on earth. And then I thought about it applying to the Old Ship of Zion, and it's not the US Constitution we need to read. [It's the Bible!!!](#) - Ed.

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## Blinded Minds -

(Just about every day I come across more evidence that evangelical churches (and many which are no longer "evangelical") have been blinded by the evil cultural influences of the age. In the USA the Southern Baptist Convention has as many factions as the Labour party does here in Australia. One of these is called the Co-operative Baptist Fellowship. Jimmy Carter is a big promoter of their modernistic methods. Here is an example of their latest fad, women pastors for their churches. Below that you will read of Presbyterian Churches USA ordaining queer pastors. How long, Oh Lord? - Ed. )

## Baptist Fellowship Offering Cash Incentives to Churches Considering Female Pastors

*Sarah Eekhoff Zylstra*

Christianity Today - 06 October 2011

Why leaders are willing to pay expenses for search committees that consider women for church leadership. The Co-operative Baptist Fellowship of Missouri (CBFMO) will offer cash incentives to any member church that is willing to consider hiring a female pastor. CBFMO leadership decided in September to pay interview, travel, and other expenses incurred by search committees that include a woman in their list of candidates in hopes of expanding the number of women in church leadership. None of the 50 CBFMO churches have female senior pastors. "The whole idea behind it, honestly, is to reduce the anxiety or risk that churches feel," CBFMO associate co-ordinator Jeff Langford told Christianity Today. "Search committees don't want to break new ground or rock the boat." There already is a lot of anxiety surrounding searching for a pastor, he said. Search committees want to make a good decision but not one that is too progressive, so often they choose what feels comfortable to them—a male candidate, he said. Paying expenses is a way to lessen that risk of opening the door to a woman pastor, he said. "Then once they open that door, I really believe that they will be surprised by the quality of candidates they're going to see," Langford said. "They will surprise themselves by how open they actually are to the idea. I hope both of those things happen." Where some see the move as giving churches a hand to help them over the gender divide, others see the initiative as a sign that women in church leadership just isn't working.

Central Baptist Theological Seminary President Molly Marshall; "When I was in seminary I had to put myself out there," she said. "That's how change happens—when a church hears a competent woman offer the word of God in a thoughtful manner. Change happens when the issue wears a face."

And that's why Central Baptist Theological Seminary President Molly Marshall called a meeting with CBFMO leaders—out of concern for finding churches for the seminary's graduates, half of which are women. The Central Baptist Theological Seminary serves the Midwest for the CBF. The idea for the incentive grew out of that meeting, and was a way of trying to shift the paradigm, she said. Marshall compared the incentive to the Rooney Rule, which requires National Football League teams to interview minority candidates for head coaching opportunities. "If we can pull away the crassness of, 'We'll pay you to put up with this and hold your nose and interview a woman,' it's meant to encourage churches, even if the church may not be at a point of being ready," she said. "They will never be ready without exposure to competent women." The incentive may be clumsy, but it has been a tool to get churches discussing the idea, Marshall said. "When I was in seminary I had to put myself out there," she said. "That's how change happens—when a church hears a competent woman offer the word of God in a thoughtful manner. Change happens when the issue wears a face." There are so few opportunities for female Baptist pastors in the Midwest that many leave Baptist churches for denominations like the United Methodist Church to find work, she said.

## The Poor Presbyterians – US Presbyterian Church Ordains "First" Homosexual Minister

A Day of Infamy and Gross Disobedience



*By Dinesh Ramde*

Associated Press - 09 October 2011

On Saturday, Oct. 8, 2011 the 'Reverend' Scott Anderson became the first openly homosexual person to be ordained to the ministry of the Presbyterian Church (USA), the largest Presbyterian denomination in the world. A man who left his Presbyterian ministry in California more than 20 years ago after telling his congregation that he is gay was welcomed back into the church leadership as its first openly gay ordained minister. In a quavering voice ripe with emotion, 56-year-old Scott Anderson on Saturday told the hundreds of friends and backers who packed Covenant Presbyterian Church in Madison, Wisconsin for his ordination ceremony that he never thought the day would come. "To the thousands of Presbyterians who have worked and prayed for almost 40 years for this day, I give thanks," Anderson said. "And I give thanks for those who disagree with what we're doing today yet who know that we are one in Jesus Christ." When he was presented to the crowd, audience members gave him a thunderous standing ovation and began roaring with cheers. "That was very atypical of Presbyterians," Doug Poland, an elder at Covenant Presbyterian Church, told the Wisconsin State Journal. "Usually our hands are in our laps." Anderson was closeted when he served as a minister in Sacramento, California., from 1983 until 1990. When a couple threatened to reveal his sexual orientation, he came out to his congregation and resigned because the Presbyterian Church (U.S.A.) barred homosexuals from serving as ministers. But things changed last year when the church's national assembly voted to remove the ban, clearing the way for Anderson's ordination.

Nancy Enderle, the interim executive director of the Covenant Network of Presbyterians, told The Associated Press the ordination was a glorious celebration that touched everyone, especially Anderson. "He's a very dignified and poised person but you could tell he was deeply moved," she said. Anderson currently serves as the executive director of the Wisconsin Council of Churches in Sun Prairie, which is near Madison, where he lives. His ordination means he'll be ordained to the specific job he already has. The only change is that he'll now be able to administer sacraments such as communion. He could also become a parish minister, a role he said he might consider in three or four years. Anderson chose the Rev. Mark Achtemeier of Dubuque, Iowa, to deliver the sermon Saturday. Achtemeier used to be one of the most vocal opponents of gay ordination, but he announced a complete turnaround after friendships with gay Christians prompted him to re-evaluate scriptural teachings about homosexuality. [*Be not deceived: evil communications corrupt good manners. 1 Corinthians 15:33 -Ed*] He told attendees Saturday he hopes Anderson's ministry will bring "healing good news" to all those who have felt "ostracised and alienated" from the church, the State Journal reported. Supporter Bob Lorenz told WISC-TV the ordination was long overdue for someone of Anderson's talents. "Ordaining him is just recognition of the gifts God already gave him," he said. [*The Days of Noah are upon us -Ed*]

Apostasy Alert

*Editor; Mike Claydon*

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## Deacon True Sez –

"One thing I've learned about church members at our church is THEY CAN'T PULL WHILE THEY ARE KICKING, AND THEY CAN'T KICK WHILE THEY ARE PULLING."

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## Sermon Fodder - What About the Rapture?

I read occasionally an uninformed attack on the doctrine of the rapture of the saints. Amillennialists especially hate the thought that the Lord will suddenly rapture His children, give them new bodies, and take them to Heaven. When I started reading the Greek New Testament, I discovered that the word for "rapture" is used many places in many ways, and that ALL of the uses agree with the concept of our sudden removal from the earth at the rapture. Below you will find the Greek words (with the Strong's concordance numbers) which underscore this mighty truth. When you want to preach on the rapture, these verses will give you a wealth of illustrative material. - Ed.

- 1) **harpagē** (*har-pag-ay'*) - from 726; pillage (properly abstract):--extortion ravening, spoiling.
- 2) **harpagmos** (*har-pag-mos'*) - from 726; plunder (properly concrete):--robbery.
- 3) **harpazo** (*har-pad'-zo*) - from a derivative of 138; to seize (in various applications):--catch (away, up), pluck, pull, take (by force).
- 4) **harpax** (*har'-pax*) - from 726; rapacious:--extortion, ravening.

### A. Catch up, away, caught up -

**Mt. 13:19** When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

**Ac. 8:39** And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

**2Co. 12:2** I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

**2Co. 12:4** How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

**1Th. 4:17** Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

**Re. 12:5** And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

## B. To take by force -

**Mt. 11:12** And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

**Joh. 6:15** When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

**Ac. 23:10** And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

## C. To pluck or pull out -

**Joh. 10:28** And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

**Joh. 10:29** My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

**Jude. 1:23** And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

## D. To extort, to plunder or pillage, to spoil -

**Heb. 10:34** For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

**Php. 2:6** Who, being in the form of God, thought it not robbery to be equal with God:

**Mt. 23:25** Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

## E. To seize and carry away for one's self -

**Joh. 10:12** But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

**Mt. 7:15** Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

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## Therapy For the Funny Bone -

The Farmer's Almanac is predicting a very cold winter. It must be true because all the squirrels are gathering NUTS. Already three of my friends have disappeared. (Are you O.K.?)

**R**ATS! ~~~ They sent my Census Form back AGAIN!!! In response to the question: "Do you have any dependents?" I replied - "12 million illegal immigrants; 3 million crack heads; 8.5 million unemployed people, 7 million in prisons; millions in every state collecting welfare and/or food stamps with no intentions of ever working; and 535 useless people in the U.S. House and Senate."

Apparently, this was NOT an acceptable answer.....

### Ol' Sam's version of the Good Samaritan

Once upon a time a man was goin' down from Jerusalem to Jericho an' he fell among de torns. An' de torns grew up an' choked him, but he went on an' didn't hab no money. So he went to de Queen of Sheba, and she gave him 1,000 talents of money an' 100 changes of raiment. So he bought him a chariot an' drove furiously.

An' when he was drivin' under a big Juniper tree, his har done got caught in de limb of de tree, and he hung dere many days. An' de ravens brought him food to eat an' water to drink. An' afterwards he was still an' hungered, so he ate 5,000 loaves an' 2 small fishes. Den one night while he was a-hanging dere, his wife Delilah came along and cut off his har, and he fell on stoney ground.

But he got up an' went on an' it began to rain. An' it rained 40 days an' 40 nights. So he hid hissself in a cave, and lived on locusts an' wild honey. Den he went on till he met a servant who said "come take supper at mah house". An' he began to make excuses, an' said "No!. Ah won't! Ah've married a wife, and Ah cain't go". An' de servant went out in de highway an' in de hedges, an' compelled him to come in. So after supper, he went on an' came to Jericho.

An' when he got dar, he looked up and saw Queen Jezebella, sitting way up high in a window. An' she laffed at him, an' he said "Flang 'er down!" So dey flang 'er down. Den he said "Flang 'er down some mo!" So dey flang 'er down 70 times 7; an' of the fragments, dey took up 12 baskets full.

Now Ah ask you, "In de razzerection - who all's wife she gonna be?"

*(contributed by evangelist Kevin Currell)*

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## Poems That Preach -

### The Anvil of God's Word

*Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers, worn with beating years of time.*

*"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then, with twinkling eye,  
"The anvil wears the hammers out, you know."*

*And so, thought I, the anvil of God's Word,  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed--the hammers gone.*

*John Clifford*

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## Links In The Media Chain -

- How Big Is a Billion? –  
<http://vimeopro.com/icr/thats-a-fact>
- A Bomb You can Make With Your Kids and Nobody Gets Hurt –  
<http://www.instructables.com/id/Cobra-Weave-Exploding-Stick-Bomb/>
- \$35 tablet computer out of India –  
<http://www.theglobeandmail.com/news/technology/technology-video/video-indias-35-tablet-computer-debuts/article2192071/>
- A Good Book On the Charismatic Movement Online - (Many years ago we came across an excellent book called The Corinthian Catastrophe by George Gardiner. I recently discovered that it is available online at the following website address. - Ed.):  
[http://books.google.com.au/books?id=4u6gJ-3p4C&pg=PA1&lpg=PA1&dq=the+corinthian+catastrophe&source=bl&ots=6ZjqlEPB7h&sig=xyG8uG3N2D-djmnXylu3MB61FdE&hl=en&ei=c\\_aKTqG6O-](http://books.google.com.au/books?id=4u6gJ-3p4C&pg=PA1&lpg=PA1&dq=the+corinthian+catastrophe&source=bl&ots=6ZjqlEPB7h&sig=xyG8uG3N2D-djmnXylu3MB61FdE&hl=en&ei=c_aKTqG6O-)

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## New Element Discovered - Governmentium

A major research institution has just announced the discovery of the heaviest element yet known to science. The new element has been named "Governmentium".

Governmentium has one neutron, 12 assistant neutrons, 75 deputy neutrons, and 224 assistant deputy neutrons, giving it an atomic mass of 312. These 312 particles are held together by forces called morons, which are surrounded by vast quantities of lepton-like particles called peons.

Since Governmentium has no electrons, it is inert. However, it can be detected, as it impedes every reaction with which it comes into contact.

A minute amount of Governmentium causes one reaction to take over four days to complete, when it would normally take less than a second.

Governmentium has a normal half-life of four years; it does not decay, but instead undergoes a reorganisation in which a portion of the assistant neutrons and deputy neutrons exchange places.

In fact, Governmentium's mass will actually increase over time, since each re-organisation will cause more morons to become neutrons, forming isodopes.

This characteristic of moron-promotion leads some scientists to believe that Governmentium is formed whenever morons reach a certain concentration. This hypothetical quantity is referred to as 'Critical Morass'.

When catalysed with money, Governmentium becomes Administratium, an element which radiates just as much energy, since it has 1/2 as many peons but twice as many morons.

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## Notable Quotes and Quotable Notes -

- In case of fire, you must exit building BEFORE tweeting about it. - *anon*.
- You cannot know God beyond the point of your obedience to what you already know of Him. - *T. Austin Sparks*
- God's wounds cure, sin's kisses kill. - *William Gurnall*
- If only closed minds came with closed mouths. - *author unknown*

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## The Blind Eye And The Deaf Ear - Part 1

The following is excerpted from Charles Spurgeon's Lectures to My Students:

Having often said in this room that a minister ought to have one blind eye and one deaf ear, I have excited the curiosity of several brethren, who have requested an explanation; for it appears to them, as it does also to me, that the keener eyes and ears we have the better. Well, gentlemen, since the text is somewhat mysterious, you shall have the exegesis of it.

A part of my meaning is expressed in plain language by Solomon, in the book of Ecclesiastes (7:21): "Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee." The margin says, "Give not thy heart to all words that are spoken"--do not take them to heart or let them weigh with you, do not notice them, or act as if you heard them.

You cannot stop people's tongues, and therefore the best thing is to stop your own ears and never mind what is spoken. There is a world of idle chit-chat abroad, and he who takes note of it will have enough to do. He will find that even those who live with him are not always singing his praises, and that when he has displeased his most faithful servants, they have, in the heat of the moment, spoken fierce words which it would be better for him not to have heard. Who has not, under temporary irritation, said that of another which he has afterwards regretted?

It is the part of the generous to treat passionate words as if they had never been uttered. When a man is in an angry mood it is wise to walk away from him, and leave off strife before it be meddled with; and if we are compelled to hear hasty language, we must endeavor to obliterate it from the memory, and say with David, "But I, as a deaf man, heard not. I was as a man that heareth not, and in whose mouth are no reproofs." Tacitus describes a wise man as saying to one that railed at him, "You are lord of your tongue, but I am also master of my ears"--you may say what you please, but I will only hear what I choose.

We cannot shut our ears as we do our eyes, for we have no ear lids, and yet, as we read of him that "stoppeth his ears from hearing of blood," it is, no doubt, possible to seal the portal of the ear so that nothing contraband shall enter. We would say to the general gossip of the village, and of the unadvised words of angry friends--do not hear them, or if you must hear them, do not lay them to heart, for you also have talked idly and angrily in your day, and would even now be in an awkward position if you were called to account for every word that you have spoken, even about your dearest friend. Thus Solomon argued as he closed the passage which we have quoted--"For oftentimes also thine own heart knoweth that thou thyself likewise has cursed others."

[Blind Eye And Deaf Ear In Beginning A New Ministry](#)

In enlarging upon my text, let me say first--when you commence your ministry make up your mind to begin with a clean sheet; be deaf and blind to the long-standing differences which may survive in the church. As soon as you enter upon your pastorate you may be waited upon by persons who are anxious to secure your adhesion to their side in a family quarrel or church dispute; be deaf and blind to these people, and assure them that bygones must be bygones with you, and that as you have not inherited your predecessor's cupboard you do not mean to eat his cold meat. If any flagrant injustice had been done, be diligent to set it right, but if it be a mere feud, bid the quarrelsome party cease from it, and tell him once for all that you will have nothing to do with it. The answer of Gallio will almost suit you: "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and vain janglings, look ye to it; for I will be no judge of such matters."

When I came to New Park Street Chapel as a young man from the country, and was chosen pastor, I was speedily interviewed by a good man who had left the church, having, as he said, been "treated shamefully." He mentioned the names of half-a-dozen persons, all prominent members of the church, who had behaved in a very unchristian manner to him, he, poor innocent sufferer, having been a model of patience and holiness. I learned his character at once from what he said about others (a mode of judging which has never misled me), and I made up my mind how to act. I told him that the church had been in a sadly unsettled state, and that the only way out of the snarl was for every one to forget the past and begin again. He said that the lapse of years did not alter facts, and I replied that it would alter a man's view of them if in that time he had become a wiser and better man. However, I added, that all the past had gone away with my predecessors, that he must follow them to their new spheres, and settle matters with them, for I would not touch the affair with a pair of tongs. He waxed somewhat warm, but I allowed him to radiate until he was cool again, and we shook hands and parted.

He was a good man, but constructed upon an uncomfortable principle, so that he came across the path of others in a very awkward manner at times, and if I had gone into his narrative and examined his case, there would have been no end to the strife. I am quite certain that, for my own success, and for the prosperity of the church, I took the wisest course by applying my blind eye to all disputes which dated previously to my advent. It is the extreme of unwisdom for a young man fresh from college, or from another charge, to suffer himself to be earwigged by a clique, and to be bribed by kindness and flattery to become a partisan, and so to ruin himself with one-half of his people. Know nothing of parties and cliques, but be the pastor of all the flock, and care for all alike. Blessed are the peacemakers, and one sure way of peacemaking is to let the fire of contention alone. Neither fan it, nor stir it, nor add fuel to it, but let it go out of itself. Begin your ministry with one blind eye and one deaf ear.

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## Eddy-Torial -

### A Time to Frown and a Time to Smile

The following is by *William Arnot*, *Studies in Proverbs*:

"The north wind driveth away rain: so doth an angry countenance a backbiting tongue."  
Proverbs 25:23

There is a use for everything. There is a use for the north wind, and for an angry countenance. Rough visaged, ungainly messengers both are; but when sent on necessary errands, they fulfil their mission well. When David wanted a weapon, Ahimelech, the peaceful priest of Nob, having no other than the sword of Goliath, which he kept as a relic, apologized as he offered it, thinking it not sufficiently slim and fashionable for a soldier from the court. "There is none like that," said David; "give it me." The man of war had seen hard service, and expected more: The sword that could deal a heavy blow was the sword for him.

According to the translation in the text, it appears that in the climate of Palestine the north wind carries the rain clouds away, and prevents them from discharging their burden on the land. The same phenomenon is to some extent observed in our own island [Britain]. This meteoric fact is framed into a proverb, and employed to describe an analogous feature in the action of moral forces in human life: "An angry countenance driveth away a backbiting tongue."

There is a place for anger as well as for love. As in nature a gloomy tempest serves some beneficial purposes for which calm sunshine has no faculty; so in morals a frown on an honest man's brow is, in its own place, as needful and useful as the sweetest smile that kindness ever kindles on a human countenance. A gentle, loving character is much admired, and, where it is genuine, deserves all the admiration it has ever gotten yet. These features, however, constitute only one side of a man, and we must see the other side ere we can pronounce an intelligent judgment on his worth. If he has not another side, he will not leave his mark on the world.

If he has not the faculty of frowning, I would not give much for his smile. A worthy matron once showed me her own portrait set in a massive frame, and suspended in the most conspicuous place of her best room. Her sons had secured the services of an eminent artist to fix their mother's features on the canvas that filial piety, in a future day, might have the double aid of sense and memory in the effort to recall the past. The old lady, after asking her visitor's opinion, frankly pronounced her own: "It is not in the least like me; I never had such great black blotches in the middle of my face." The artist's shade offended her. A shining disc of red and white would have pleased her better. She excelled more in the management of family economics than in judging a work of art. Such, in a more important sphere, is the taste that demands only gentleness in human character, and would dispense with virtues of swarthier hue.