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THE LORD IS MY SHEPHERD

Vicar's ten - minute reflection THE LORD IS MY SHEPHERD



Psalm 23 is a beloved Psalm and one of the most read and memorised chapters in the Bible. Even at funerals, it is one of the favourites because it gives a reassuring comfort that God who is being pictured as a shepherd in the Psalm will be on hand to lead the deceased through the unknown paths of the dead. Many of us abuse the Psalm in its usage because we erroneously assume that in Psalm 23, we have been promised a life that's free of opposition, pain and difficulty because *'the Lord is my Shepherd'*. Nothing can be further from the truth. So, why Psalm 23 and what has it got to teach us and what legitimate comfort can we derive from reading, meditating and owning it? I daresay that in order to understand the glory of Psalm 23 and its place in the Scriptures, we must note its relationship to Psalm 22 which precedes it.

Listen to Charles Spurgeon's words: "The position of this psalm is worthy of notice. It follows the twenty-second, which is peculiarly the Psalm of the Cross. There are no green pastures, no still waters on the other side of the twenty-second psalm. It is only after we have read, "My God, my God, why hast thou forsaken me?" that we come to "The Lord is my Shepherd." We must by experience know the value of blood-shedding, and see the sword awakened against the Shepherd, before we shall be able truly to know the Sweetness of the good Shepherd's care."

Psalm 23 comes after Psalm 22 on purpose and it cannot be understood apart from its canonical context. We first see the Psalm of the Cross (Psalm 22) as it is being fulfilled when Christ is crucified, surrounded by gentiles, ridiculed, forsaken, delivered into the hands of his enemies... and it is because of the gruesome experience of the Shepherd in Psalm 22 that we can enter the glory, experience and blessing of the Shepherd in Psalm 23.

This Psalm is used even by unbelievers as God's promise to everybody but that is not true. David does not even apply this Psalm to everyone in Israel but to himself. Only if you have passed through the purifying experience of Psalm 22, been washed in the blood of the Lamb who was sacrificed for you, can you enter into the relationship where you can say, *"The Lord who suffered on the cross, bled and died as shown in Psalm 22 is my shepherd."*



Now there is one little word in this verse that makes the entire passage operable for you and me. In fact it's the most powerful word in this psalm and it's certainly the sweetest word, and it's the word "my." If you can't say "my" this psalm is not for you. That little word is the golden key that unlocks the door to God's treasure chest of blessing. **You may know God as a shepherd; you may even believe God is the shepherd. But the question is, can you say "the Lord is my shepherd."**

An amazing thing happens in your relationship to God when you come to know Him as your shepherd. When you say, "my Shepherd," He says, "My sheep." Saying "my Shepherd" is the supreme act of faith. But when He says "My sheep," that's the supreme act of grace. **There is only one way to know that the Lord is your shepherd, and that is to make sure that the Shepherd is your Lord.**

A famous actor was once the guest of honour at a social gathering where he received many requests to recite favourite excerpts from various literary works. An old preacher who happened to be there asked the actor to recite the twenty-third Psalm. The actor agreed on the condition that the preacher would also recite it. The actor's recitation was beautifully intoned with great dramatic emphasis for which he received lengthy applause. The preacher's voice was rough and broken from many years of preaching, and his diction was anything but polished. But when he finished there was not a dry eye in the room. When someone asked the actor what made the difference, he replied, "I know the psalm, but he knows the Shepherd."

This Shepherd wants to have a personal relationship with you. But understand clearly the Lord cannot become your shepherd until the shepherd becomes your Lord. If Jesus Christ is not your Lord, then He is not your shepherd either, for "The Lord is my shepherd."

The beautiful thing about this shepherd is that He doesn't just give us everything we need, He is everything we need. If you're hungry He is the Bread of Life. If you're thirsty He is the Living Water. If you're in the dark He is the Light of the World. If you're lost He is the Way. If you need it He has it. If He doesn't have it you don't need it.

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LEARNING TO LOVE AGAIN



It's easy to think you're a failure after a failed romance. But learn to take that leap of faith by understanding how to love again after being hurt.

You didn't stop walking just because you fell down as a child, did you? Or did you stop playing a game or driving around in your car because you messed it up at some point? You wouldn't know happiness if you don't understand pain. And you won't understand true love without understanding how a broken heart could feel like.

How to love again after being hurt

While this may sound like a consolation, this really isn't. It's the truth. Life is unpredictable and doesn't always work out just like you wanted or expected. Learn to deal with the losses and cherish the happy experiences, and learn from your experiences. Tough times don't last but tough people do. Don't give up on love because of a broken heart or because you think it'll cause you pain. Bad relationships cause pain, not love. Remember that.

Have you given up on love?

Almost all the time, many lovers who endure bad relationships and failed romances give up on truly loving again. They just assume love doesn't exist, and think it's something all people call a relationship where two people put up with each other and sacrifice their happiness for the other person. It's an easy way to squirm out of a situation where you may partly be at fault. Denying that love exists is a coward's way of lying to the world that they failed or haven't met anyone who's worth living for. Take your time to get your life back in order and be willing to commit afresh to the Holy Spirit as your guide.

Falling in love again

Here are some tips that can help you experience a happier relationship and a better life.

1 Accept that your old unpleasant relationship is history

If you want to love again, learn to put the past behind you. Many heartbroken lovers pine and dwell over the hurts of the past like they've lost their own lives. It could feel that way, true, but it's all in your head. You have the choice to bring a smile back to your face if you choose to.

Learning to love again. (continued from page 4)

You may feel like it's a bad thing to be cheerful or have a good time after a bust-up, especially when it's easier to stare at a wall and sadistically feel good about the pain you're going through. Heal your heart in a manner that'll work for you, but don't spend all the time locked in isolation.

2 Where did you go wrong?

The bust-up may have come out of the blue or it may have been a series of little disagreements and fights. Whatever the reasons may be, even if you have no reason to blame yourself, learn from the relationship. Experience is what you get when you fail at something. But it's a valuable lesson nevertheless.

When a family is in crisis, it is easy to become trapped beneath a mountain of problems. In order to crawl out from underneath that pain, there are choices and sacrifices that must be made. Dr. Phil offers suggestions for what families must do to survive a crisis and move forward. He says: "Set blame aside. This is not the time for finger pointing. Your energy needs to be focused on solving problems, not assigning blame. Feelings like anger and resentment need to be put aside so that the family can work together on fixing the problems at hand.

Prioritize your problems. When dealing with more than one family problem, tackle the most pressing issue first, and then move on to others. Surmounting one problem at a time is key to moving successfully through a crisis.

Stand in others' shoes. During a highly emotional and tense time, it's easy to get lost in your own emotions and forget about other people. You need to imagine how each person involved in the situation is feeling to understand the whole problem and figure out the best solution.

Re-engineer the family unit. If the family unit you have established for yourselves isn't working, you have to change the way you all operate... A shift in the family dynamic could be an important step toward healing.

Recognize that everyone's affected... Be sure that everyone has the chance to talk about how they feel. Listening is as important in conversation as talking.

The Lord is my shepherd (Continued from page 3)

Empires and countries throughout the centuries have adopted various animals to symbolize their national spirit. The United States adopted the eagle. Russia adopted the bear. Great Britain adopted the lion. Each one of those animals symbolizes strength and power and independence. But God chose to represent His people as sheep who need a shepherd.

Let's think about the sheep for a moment and then apply it again to ourselves. A sheep can find itself in an awkward position on its back and is unable to right itself. A sheep is a weak, defenceless, foolish creature, prone to wander, and can seldom return home of its own accord. A sheep has neither strength to fight with the wolf, nor speed to escape from it. It does not have the foresight of the ant to provide its own sustenance. Such is our character, and our situation! We are unable to take care of ourselves, prone to wander from our resting-place, exposed to enemies which we can neither escape nor withstand. Are you really God's sheep? How regularly do you go to Him for sustenance? Once a week, twice a week? If you are really God's sheep, you will go to Him, talk with Him, express your dependence on Him every hour not just for one and a half hours on Sunday, but every day of the week.

Now some might be offended that we are compared to sheep, yet I want us to focus on the fact that God is compared to a shepherd. Notice carefully that this shepherd is "the Lord."

While the word "LORD" speaks of deity, the word "shepherd" speaks of humanity. The one David wrote about is both a sovereign and a shepherd; He is both divine and human; He is both God and man. Does that remind you of anyone? This Shepherd is none other than the God-man Jesus Christ. That's why in John 10:11 He is called "the good shepherd." In Heb. 13:20 He's called "the great Shepherd." In 1 Pet. 5:4 He is called "the Chief Shepherd." Therefore when Jesus becomes your Saviour, Jehovah becomes your Shepherd. When Jehovah becomes your Shepherd, He becomes responsible to meet all of your needs.

I read about a Sunday School teacher that decided to have her first grade class memorize the 23rd Psalm. She gave them a week to learn the psalm. (Continued on page 7)

The Lord is my shepherd (Continued from page 6)

Little Bobby was so excited about this task but he just couldn't remember it. He tried and tried and tried, but he just could barely get past the first line. Well, on the day the kids were scheduled to recite the 23rd Psalm in front of the whole church, little Bobby got up and he was so nervous. When it was his turn he stepped to the microphone and simply said, "The Lord is my Shepherd...and that's all I need to know!" Well, that is all you need to know the next time you are tempted to worry, because He is responsible to meet your needs.

This is a psalm of faith that covers the present, past, and future. "The Lord IS my shepherd"...right now. And because the Lord is looking out for me right now, "I shall not be in want" - I have everything I need. "He makes me lie down in green pastures" - I get my proper rest because someone who knows I need it is watching out for me...in surroundings that lend themselves to comfort and allow me to relax, be nourished, and be myself. "He leads me" - I do not have to find my own way; I have a trustworthy guide in His Spirit.

"He restores my soul" - when I am down, he brings me up.

"He guides me in paths of righteousness (or 'in right paths') for his name's sake" - But not only does the shepherd pick us up when we go astray, he guides us so that we get it right. For literal sheep this means that the shepherd will go ahead of the sheep to make sure the track along which they are traveling gets to the place intended- the new pasture or watering hole. But when applied to God and his people it is a way of life which is right- a life of righteousness, the kind of life we were made for. And notice why God does this- it is for 'his name's sake,' because of his own honour- the sake of his name-his good reputation. And by extension, even the righteousness is not mine but His, for Christ has become our righteousness through His sacrifice as shown in psalm 22.

I do not need to justify myself before God because my Shepherd has justified me by virtue of His shed blood. (Hebrews 9:22). My shepherd takes care of me in the here and now. My shepherd has taken care of me in the past and He will do so in the future. Continued on page 8

The Lord is my shepherd (Continued from page 8)

"Even though I walk through the valley of the shadow of death, I will fear no evil"...not if I walk, but **when** I walk...and we know those valleys do come in all our lives, and when it comes to the deepest and darkest valley of them all- death- I will fear no evil because *You* are with *me*. At this point- the point of death - no other guide can accompany the traveller.

I have had the privilege of being by dying people's bedside and have encouraged them to make peace with God as I hold their hands and pray for and with them. But that is all I can do. What I have not been able to do is to take them from this world to the next. There is only one person who can do that- Jesus. When it comes to that point for you, all the friendships, all the family, all the achievements, all the 'stuff' you have worked so long and hard for, will be left behind. They can't go with you, there is only one shepherd who can. And if you do not know him by then-you will go through that valley alone. You see the LORD is wise enough, strong enough and powerful enough to get you across and no enemy- including the last enemy -death- can defeat him. Without Jesus death is horrible, but with Jesus it is holy, kind and the joy of true believers.

Do you take notice of the final verse and what it is saying? Your goodness and love (mercy KJV) chase after me. They stalk me. They pursue me. How wonderful it is to have Jesus as your Shepherd, chasing after you with the intention of pouring his goodness and love upon you. Wonderful! Sweet!

Is the Lord, who died on the cross your Shepherd? If not, will you like to accept His offer of becoming your Shepherd? Here is how: Come to God just as you are, believing that the only thing that qualifies you to be acceptable in His presence is the blood of Jesus that was shed on the cross for you. His death is the **total and final** payment for your sin. So, bring these sins to Him that they may be nailed to His cross. Invite Jesus into your life as your Lord and Saviour. He has promised to come into your life if you let Him in. Tell Jesus that you want Him to take over the reins of your life. Thank Him for coming in to your life as your Lord and Saviour and Shepherd. Is this your prayer? Drop me a line and I will send you reading materials to help you in your walk. Dele Agbelusi

REHEARING THE GOOD NEWS FOR THE POOR

How can a rich church like mine rediscover the power of the gospel?

When Karl Barth finally finished his formal education in the first decade of the 20th century, he, like many other rookie theologians, had trouble finding an academic post (some things never change). Unsurprisingly, Barth was in the upper echelon of the Western European liberal theological community, yet still struggled to find a teaching gig. Although he was Swiss, Barth was trained in German Protestant liberalism and was positioned to be the next big thing in the scholastic movement. That is, until he graduated.

Upon completing his training, Barth took his academic achievements into a job that was available: he became a pastor at a rural Reformed church in the village of Safenwil, in Switzerland. He began the regular pastoral duties of preaching and teaching in this small, simple congregation. He philosophized and theologized with grandiose word pictures and complicated strands of thought each Sunday only to watch his congregation's eyes glaze over. All of the theology that seemed to work in the academic world of Germany seemed to fall flat in rural Switzerland. He could not connect the word of God to the villagers. What was he doing wrong?

It was only in Barth's preaching through the book of Romans that he began to discover just how far he had been led astray while in school. Barth became somewhat famous for disagreeing with most of his academic mentors back in Germany as he began to watch the simplicity and power of the gospel take hold of his congregation through Paul's letter to the church in Rome. **As Barth backed away from high philosophies and high theorizing, he let the Word loose, changing him and his congregation forever.**

About 15-20 years later, as Barth moved on and became a professor, he also turned into an academic idol for a young Dietrich Bonhoeffer, who had just accepted a Sloan Fellowship to study theology at New York's Union Theological Seminary.

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Rehearing the Good News for the poor

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In New York, Bonhoeffer would encounter a similar struggle as Barth in American pastors. Much like Barth, they couldn't seem to get the power of the gospel on the ground to their congregations. Bonhoeffer became bitterly disappointed in the churches in New York for their theological gymnastics that ended far outside of gospel of Jesus. "In New York," Bonhoeffer famously said, "they preach about virtually everything except ... the gospel of Jesus Christ."

As highlighted in Charles Marsh's excellent new biography on the man, it wasn't until Bonhoeffer joined Abyssinian Baptist Church in the ghetto of Harlem that he would say he "heard the gospel preached" for the first time. All through the large, well-known churches of New York City, there was little good news being proclaimed. From Bonhoeffer's view, it was in the "Negro churches" of the ghettos and the poor rural landscapes in the great American South that the gospel was alive and well. He was transfixed by the preaching in the black churches during the struggle for civil rights and often wrote about the "ecstatic joy 'in the soul of the Negro.'" Bonhoeffer found the joy of the gospel of Jesus, but only in what he called, "the church of the outcasts in America."

The idol of a rich gospel

These stories should make us pause as we consider where and how we proclaim the gospel in our different contexts. It is possible to create for ourselves an idol of theorizing "the gospel"—to be able to explain all of the intangible mechanics without proclaiming its reality and availability to all. **It is easy for us to become "rich in spirit," thinking we need to create spiritual insiders instead of allowing God to remake humble worshippers. We are certainly able to have, as St. Paul would put it, "an appearance of godliness, denying its power."**

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Rehearing the Good News for the poor

(Continued from page 11)

The gospel seems to be active in the rather unexpected places, migrating and shifting towards the vulnerable, not the comfortable. As the historian Andrew Walls has argued, the central geographic point for Christianity seems to be constantly moving. What started in Jerusalem made its way to the Greco-Roman world, Europe, the United States, and now Africa or China, depending on who you ask.

When the gospel rests in a place of power or riches—whether the Roman Empire, prestigious early 20th century Academic centers of Europe, or the Upper East Side in the 1920s—**"the radical message of sin and grace and the cross can become muted or even lost,"** Tim Keller has said. Because the message of the cross is so perfect for our weakness, the gospel will always be on the move as it shows blessing to those meek, poor in spirit, and in mourning. There is, therefore, reason for pastors and religious leaders of the rich to continue partnerships and friendships with these kinds of communities.

My church sits in the middle of a wealthy suburb, and it is painful to see myself and many others fall into a type of comfort within Christianity—to stare blankly, unmoved as we sing lines such as, "O to grace, how great a debtor, daily I'm constrained to be ... "

For this reason alone rich Christians—like those in my church—need to serve alongside those in more materially poor communities, to do as Jesus commanded us and identify with the vulnerable in any way we can. For us, that has looked like mission trips, service opportunities, and financial support. In the ghettos and the villages of the poor we contribute the little we can while receiving the magnificent gift of re-hearing the gospel and seeing its power afresh.

To hear the Word again

In all of his learnings from his pastorate in rural Switzerland and his own reading of Scripture, Karl Barth made a type of conclusion in *The Word of God and the Word of Man*, saying, "We must take the trouble to go off far enough to hear the Word again."

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Joseph Gilmore's Memorable Hymn

HE LEADETH ME



When Joseph Henry Gilmore died on July 23, 1918, he had taught for many years at the University of Rochester in New York and authored several books on literature. He is remembered in educational circles for these contributions and others. But in Christian circles he is remembered for a single hymn written over half a century before his death. In 1862, as a 28-year-old student who was about to become a pastor, Henry was invited to preach at the historic First Baptist Church of Philadelphia. "I set out to give the people an exposition of the Twenty-third Psalm. I had given this exposition on three or four other occasions; but this time I did not get beyond the words 'He leadeth me.' So greatly impressed was I with the blessedness of divine guidance that I made this my theme." He later felt that the dark days of the Civil War may have subconsciously led him to focus on God's leadership.

At the close of the meeting, Henry and some others went to the home of a deacon. "There," he wrote, "we continued our discussion of divine guidance. While I was still talking and listening, I wrote on a piece of my exposition manuscript the words to this hymn. I handed the paper to my wife and more or less forgot the incident."

The words that Henry had written began with this famous stanza:

He leadeth me! O blessed tho't!
O words with heav'nly comfort fraught!
What-e'er I do, wher-e'er I be,
Still 'tis God's hand that leadeth me!
Chorus: He leadeth me...

Three years later, having pastored for some time in New Hampshire, Henry was invited to preach a trial sermon at the Second Baptist Church in Rochester. "I picked up a church hymnal to see what songs they sang and was surprised to have the book fall open to the very song I had written three years earlier," he wrote. (Continued on page 17)

Rehearing the Good News for the poor

Continued from page 11

Both Barth and Bonhoeffer had to go away to re-hear the good news they had awoken to first years ago, to be reminded of what to Paul was "of first importance." As a young preacher and pastor in America, I am reminded of what Andrew Walls would call, "a certain vulnerability, a fragility, at the heart of Christianity" (that is, the cross of Christ). In the midst of the evangelical industrial complex that has been built here in the West, we must not modify this "good news for the poor," or try and rephrase it so that it might "work" for the satisfied, popular, and wealthy. Perhaps this is why Jesus commanded us to care for and identify with the poor. **I've realized that I lose track of the gospel when I lose track of other people He is working in.**

Our church has committed to long-term relationships with churches and organizations that operate in very different gospel ecosystems—that is, they are planting the seed of the word in different soil than we are. These partnerships—friendships, more accurately—help both of our communities re-hear the gospel. We get to re-hear the gospel as told to us by our friends in Africa and our souls are stirred as we understand the power of Jesus in their cities. Likewise, they see the work God is doing here in Oregon—and they are moved to tears oftentimes, as their faith in God's faithfulness increases. Because we are friends, we celebrate what they celebrate, and struggle as they struggle.

Each of us—rich and poor—now has more opportunity to hear the true gospel of Jesus as it meets both of our communities in our weakness. This, to me, is what it means to truly have camaraderie centered on the gospel: each one working our own field, lending one another water, and watching God grow it all into an abundant harvest.

"To hear the Word again." Yes, to constantly rehear it, even if it means we need to go to the villages and ghettos to do so.

Chris Nye

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LAUGHTER LINES

THE SECRETS OF CHILDBEARING

When I was expecting my first baby, a six-year-old neighbourhood girl was particularly curious. She wanted to see the baby furniture and hear our list of possible names.



When she asked where the baby was, I was a walking show-and-tell even at four months. But then she asked the question that probably had been foremost in her mind: "How did the baby get in there?"

"I think you'd better ask your mother about that," I said.

"Oh, I tried that," she confessed. "Nobody in my family knows!"

Mary L. Hickey, Kirkersville, Ohio. Christian Reader,

UNEXPECTED SERVANT!

An elderly lady was well-known for her faith and for her boldness in talking about it. She would stand on her porch and shout "Praise the Lord". An atheist who lived next door to her would get so angry at her proclamations that he would shout "There ain't no Lord."

Hard times set in on the elderly lady and she prayed for God to send her some assistance. She stood on her porch and shouted "Praise the Lord God. God, I need food!" I am having a hard time. Please Lord, send me groceries!"

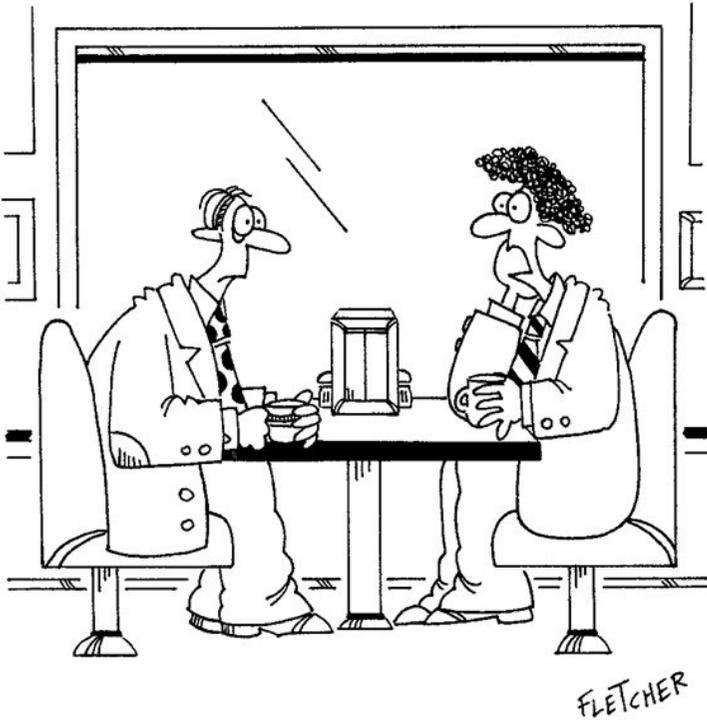
The next morning the lady went out on her porch and noted a large bag of groceries and shouted, "Praise the Lord!"

The neighbour jumped from behind a bush and said, "Aha! I told you there was no Lord. I bought those groceries, God didn't."

The lady started jumping up and down and clapping her hands and said, "Praise the Lord. He not only sent me groceries, but He made the devil pay for them. Praise the Lord!"

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LAUGHTER LINES



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"Why is it that a congregation that is still bitter about a 42-year-old misunderstanding can't remember last week's sermon topic?"

BUS STOP BLUES

At a bus stop, my husband handed out bus fare to each member of our family except our four-year-old daughter, Nina. Feeling left out, she asked, "What about me?!" I explained, "Nina, you're free." She then protested, saying, "No, Mommy! I'm four!"

Hiroko O'Leary, Japan. Today's Christian Woman, "Small Talk."

WHAT'S ON 7 SEPT - 26 OCT.

| <u>Date</u> | <u>Time</u> | <u>Order</u> | <u>Theme</u> | <u>Texts</u> |
|-------------|-------------|--------------|---------------------------------------|--|
| 07/09 | 1030hrs | (MP) | ELIJAH IN GOD'S SCHOOL | 1 Kings 17:1-7 |
| | 1800hrs. | (EW) | A TRUE KING | Psalm 2 |
| 14/09 | 1030hrs | (HC) | ADVANCE TRAINING AT ZAREPHATH | 1 Kings 17:8-16 Luke 9:57-62 |
| | 1800hrs. | | THE MAJESTIC LORD | Psalm 8 |
| 21/09 | 1030hrs. | (FS/AA) | WHERE ARE YOU? | Genesis 3:1-13 |
| | 1800hrs. | (EW) | THE GREAT - SHEPHERD | Psalm 23 |
| 28/09 | 1030hrs. | (HC) | STANDING IN GOD'S SHADOW | 1 Kings 17:17-24 Luke 8:22-25 |
| | 1800hrs. | (EW) | ARGUING WITH GOD | Psalm 143 |
| 05/10 | 1030hrs. | (MP) | THE GOD WHO ANSWERS BY FIRE | 1 Kings 18:12, 17-40 |
| | 1800hrs. | (EW) | SEEING THINGS - AS THEY ARE | 2 Corinth 1: 1-11 |
| 12/10 | 1030hrs. | (HC) | GOD'S PROMISES ARE TRUSTWORTHY | 1 Kings 18:41-46 John 15:1-8 |
| | 1800hrs. | (EW) | THE OTHER SIDE OF LOVE | 2 Corinth 1:12-2:11 |
| 19/10 | 1030hrs. | (FS/AA) | BE GENEROUS IN GIVING | 2 CORINTH 8:1-15 |
| | 1800hrs. | | (NO EVENING SERVICE) | |
| 26/10 | 1030hrs. | (HC) | AT THE THRESHOLD OF DEPRESSION | 1 Kings 19:1-21 John 14:1-3 |
| | 1800hrs. | (EW) | A CALLING OF GOD'S SERVANT | 2 Corinth 2:12-3:18 |

Note: (HC) - indicates Holy Communion (Common Worship); (MP) - Morning Prayer; (EW) - Evening Worship (AA/FS) - All Age/Parade /Family Service; (HA)- Healing and Anointing. (SW) - Service of the Word. There is Holy Communion Service every Sunday at 8am using the Book of Common Prayer except where otherwise directed.

Joseph Gilmore's Memorable Hymn

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"When I returned home, I related this experience to my wife. 'I do not understand it,' I said. 'My words had been set to music by Dr. William B. Bradbury; yet I had not given the words to anybody.' My wife smiled and said, 'I can explain it, Joseph. I felt that the words would bless the hearts of people in these troublesome times; so I sent the poem to *The Watchman* and *Reflector*. I am glad to know that they have printed it.'"

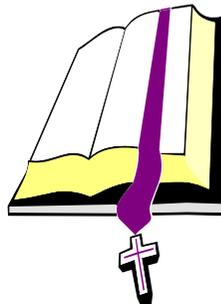
The famous hymn composer William Bradbury had seen the lines and added music and the last two lines of the chorus. Henry took this incident as divine leadership that he should accept a situation at the Rochester church. That put him in position two years later to accept an offer to teach Hebrew at Rochester Theological Seminary. The following year, he was offered a professorship of logic and English literature at the University of Rochester, which he held until his retirement in 1908. An English chair at the school is named after him.

Dan Graves, MSL
Church History Timeline

Memory Verse

**I am the good shepherd. The
good shepherd lays down His
life for the sheep.**

John 10:11



THE WORLD NEEDS MEN AND WOMEN ...

Who cannot be bought; whose word is their bond;
who put character above wealth; who possess opinions and a will;
who are larger than their vocation; who do not hesitate to take chances;
who will not lose their individuality in a crowd;
who will be as honest in small things as in great things; who will make no compromise with wrong;
whose ambitions are not confined to their own selfish desires; who will not say they do it "because everybody else does it";
who are true to their friends through good report and evil report, in adversity as well as in prosperity;
who do not believe that shrewdness, cunning, and hard-headedness, are the best qualities for winning success;
who are not ashamed or afraid to stand for the truth when it is unpopular;
who can say "no" with emphasis, although the rest of the world says "yes."

Daniel was a man like that. Of course, when we think of Daniel, we think of the lions' den. In fact, **it seems like every time we read about Daniel and his friends, they are going from the frying pan into the lions' den. Somebody is always trying to either heat them up or to eat them up. It's sad to say, but many Christians never have to worry about either the fiery furnace or the lions' den. Not because fiery furnaces and lions' dens are not around, but because of what you have to do to get in to either one.**

You see, the way to be thrown into the fiery furnace is to stand up while the whole world is bowing down. The way to be thrown into the lions' den is to bow down while the whole world is standing up. But most Christians today "go along to get along." But not Daniel. Daniel knew how to sleep with the lions without being eaten. We need more men and women today with a fiery furnace faith and a lion's lair love for the Lord Jesus Christ.

The chorus of a song I learnt at the Sunday School many years ago comes to mind:
Dare to be a Daniel
Dare to stand alone
Dare to have a purpose firm
Dare to make it known.

HEAVENLY CORRESPONDENCE

E-MAIL FROM GOD (38)

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From: **GOD, YOUR HEAVENLY FATHER**

To: **You, My beloved child**

It is the word of faith that welcomes God to go to work and set things right for us...Say the welcoming word to God - "is my Master" - embracing, body and soul...You are not "doing" anything; you are simply calling out to God, trusting him to do it for you. That's salvation (Romans 10:9 The Message)

Subject: **SAY THE WELCOMING WORD**

My child,

Some people have a totally wrong idea of what it is to have a relationship with Me. They come at Me with all sorts of accomplishments, trying to impress Me with what good people they are. (If they're so good, what do they need Me for?)

Don't they realize I'm already aware of their mistakes? Approaching Me with a false pride is not the way to impress Me. I want to be friends with the person who'll go out on a limb and express faith in Me and My Son...the person who'll welcome our work...the person who's not too proud to show need.

You don't need to wear a religious mask or put on a big charade. When you tell Jesus you believe in Him and need Him, you can walk right in My front door. It's that simple.

Lord of All
God.

Adapted from 'e-mail from God for Teens'-Clonigers

TEXT FOR THE YEAR (Isaiah 41:10. NLT)

Don't be afraid, for I am with you. Don't be discouraged, for I am your God. I will strengthen you and help you. I will hold you up with my victorious right hand.

FINDING OUT ABOUT ...CHRIST CHURCH?

Tel/Fax: 020 8340 1566

We are a family of men and women, boys and girls who are resolved to live for God in a world that has largely chosen to ignore Him.

We believe that it is God's world and that He has given the answer to all human problems in Jesus Christ. As a body of believers, we offer to all who come, regular opportunities for worship and service that point the way to God as our strongest resource in all aspects of life.

We will be pleased to welcome you to any of our activities.
You will find a warm welcome at Christ Church.

Times of worship and fellowship are shown below:

- Sunday** - **8.00 am.** Holy Communion (Book of Common Prayer)
- **10.30 am.** Main service with Crèche facilities
There is all-age/parade service once every month - usually the third Sunday of the month unless otherwise indicated.
- **6.00 pm.** Evening worship

WEEKLY ACTIVITIES AT A GLANCE

- Sunday** - Choir practice in church (9.30 am)
Monday - Brownies meeting in church (5.30 pm)
- Prayer meeting in church - 1st Sep, 15th Sep, 6th Oct
Wednesday - Fellowship Meal in church (6:30 pm) followed by,
Bible Fellowship (7.15 pm)
Thursday - Homework Club (5 pm-7 pm during term-time)
Friday - Scouts meeting in church and hall (6.30 pm)
- Music Team practice in choir vestry (6.00 pm)
Saturday - Intercessors prayer meeting in church (7-8 pm)
Enquiry/Counselling/Prayer Lifeline - please phone 020 8340 1566
Editorial Board: Sheila Wheeler, Iyabo Agbelusi, Dele Agbelusi
Vicar: - Revd Canon Dele Agbelusi
Church Wardens: Peter Green, Jibola Fapohunda, Charles Murphy
Lay Ministers: Richard Mercer, Iyabo Agbelusi
Organist: Position vacant

YOUR COMMENTS AND CONTRIBUTIONS ARE WELCOME

PLEASE WRITE TO THE EDITOR AT:

CROSSLINKS, THE VICARAGE, 32 CRESCENT ROAD, LONDON, N8 8AX
E-MAIL: christchurchn8@aol.com; WEB: www.christchurchn8.org.uk