

Matt. 9: 35 - 38

The Responsive
Heart

SUBJECT: The Heart to Care

D 6/66
GP

Math 9: 35-38

To Heart To Car

(a) Rome } Danub. Army ^{get} ^{below} ^{high} ^{2yr} } the training population
fed by the Caravan
crisis for entertainment

increasing bloodthirsty.

Circus Maximus - 200,000. Considerable grain, olive oil
plus the joy, death
AD 80, Colosseum built. 50,000. Wild beast
then gladiatorial fight.

(b) Watsu Patu, emperor of Epimenus, why I needed

The day came - crucifixion ^{with} ^{the} ^{cross}
- Colosseum in ruins

to did it? ^{with} ^{the} ^{cross} ⁱⁿ ^{the} ^{middle} ^{of} ^{the} ^{city}?

the miracle of math 9: 36

I The Compassion of Jesus

1. Illustrated

- (1) Parable in *Compassion*
- (2) Disciples, not the people

"No. & other in the par. 'disc' - Disciples, not the people"

(3) Parable, Jesus said this. Why? - NO food then, Part of the story"

(4) Disciples, not the people

(5) Disciples were angry
 TT felt... by mistake
 (6) They "had memories" - they - in *Compassion*

2. Reasons of the people
 "They have food... Broke up the loaf"
 Disciples & not the people "not in the par."
 At time of *Compassion*, "Behold how he loved him."

II Our Need

1. Their multitudes

children
 more than could anybody grasp after them.

We can have only
 more but we are
 willing to give.

2. 2M

more for multitudes... Le Garpy
 (a) 12 miles away...
 (b) 12 miles, but saw the car of children...
 wanted to get in there with every

III. Our defeat not in their hearts, but on bank of love.

1. Are they unreasonable?

- (a) *Compassion*, Tasso del *Paragon*
- (1) Onolly others... Mr. Lynch

(a) John Allen, *Disciples*, 1844. So Am. Miss Socy
 1891 died of same disease. Suffering never came.

2. It can be done

- (a) Par. S.S. *Compassion* 1944
- (b) S.S. *Compassion* 1944
- (c) *Compassion*

3. It takes the heart to care

- (a) *Compassion*

James City A.
Carmichael A.
18/48

9
6/66

The Conversion of Charles D. Finney

Living in Adams, New York, a young lawyer 29 years old.
Rev. Geo. W. Gale pastor of the Presbyterian Church.

"Mr. Gale had many private but apparently fruitless discussions with Finney respecting the truths of religion, but at last because so completely discouraged that, when some one proposed in church meeting to make Finney a subject of prayer, Mr. Gale remarked that it was of no use; that he did not believe that Finney would ever see converted since he had already sinned against so much light that his heart was hopelessly hardened."

But some kept on praying (among them the woman who later became his wife.)
Miss Lydia Anderson.

Out in the world whether the spirit had deserv'd him, and in his own room upon his return, the spirit of God came mightily into his heart. So over-whelming were these waves of feeling, that he cried out, "Lord, I cannot bear any more; I shall die if thou continue."

> A friend passing by alarmed at Finney's loud weeping, and supposing that he was suffering from pain, rushed to his assistance - but was confound when Finney replied that he was not in pain but so happy he could not live.

A single purpose dominated his mind: God wanted him to preach the gospel, and that immediately.

> He had been retained to attend a suit that morning as attorney, but when his client came to remind him of the case, Finney said that he had entered in the case of client, that he had a retainer from the Lord Jesus.

to plead his cause, and that sooner she must attend to the suit.
But instead of seeking another lawyer, the man, a deacon
of the church, immediately settled the suit, bestowed himself
to prayer, and more direct labor for the salvation of souls.

Frimoy went out from his office to converse with his
friends and associates about religion - all during the day whenever
he chanced to meet them. News ran very fast. At evening,
without appointment, the church packed - and soon to
open the meeting! Without waiting to be called upon,

Frimoy proceeded to tell them the story of his conversion.

No sooner had he closed his narrative than Mr. Hale
rose and confessed that he had sinned in limiting the power
of God, and in discouraging the people from prayer. He, like
many others that day, said it could not be true, when
the reason appears that Frimoy had been converted, but said that
Frimoy - or simply trying to see what he could make
Christian people believe.

Immediately upon his parents, people, revival - revival -
revival. However - and many - about the religious world
of America.

Joe Howard was the principal of the A.S. at
Oakland, Ky. and an S. S. superintendent. He went
to Louisville to teach in the public schools there.

Mr. Lynch came to take his place - Howard
was such a blessing to us we all felt a keen
disappointment in the new principal. Not a Christian.

I spoke to him many times - begged me.
For us they, too proud to come down the aisle before
all the children, confess his sins, bow before Christ.

Our meetings came in the fall - in readiness,
his name, all interested. I discouraged the efforts.
No - not him. Will not reach him.

But some girls at the A.S. covenanted together
to pray - and that earnestly. Upon a night, he
sitting on the back porch in the house. During
the invitation, Dorothy Allen went back,
plea with him - and to my amazement, and
to the joy of the people, down the aisle he came,
confessing his faith in the Lord Jesus.

I stopped the service - suddenly exclaiming, for
had told so many - "No, not the principal. He
cannot come."

sensitive consciences and high courage. Walter Pater describes Marius the Epicurean, who had witnessed the old gladiatorial combats, as feeling that "what was needed was the heart that could make it impossible to witness all this, and the future would be with the forces which could beget this heart." Our religion produced that more sensitive conscience, and from it through the centuries there have come new insights—including our present-day awareness of the imminent evils of war and national hatreds and poverty.

But it is not an easy thing to develop, and maintain, a sensitive conscience. Our troubles come in part from our own desires. As the Epistle of James puts it, "Everyone is beguiled and allured by his own desire; then Desire conceives and breeds Sin." And sin impairs the tenderness of conscience.

Dean Wicks of Princeton University has written of the official account of the sinking of the Titanic. The captain of the ship, which was on her maiden voyage, was ambitious to set a record. He desired fame for himself and his company. Five times the radio brought warnings of ice ahead, but he kept the great ship on her way at twenty-two knots, in a fog. Only twelve miles away the steamship California was also in an ice field. And just five minutes before the Titanic crashed, the California's radio operator took off his head-phones and went to bed—because he was sleepy; yet he knew of the dangers of that foggy night, in the midst of icebergs. The California could have saved the lives of all of the passengers on the Titanic—if she had heard the S.O.S. call. The captain's desire for fame, and the radio operator's urgent desire for sleep, seemed innocent enough; but they impaired the sailor's high sense of responsibility for human lives.

The Course of 13 Missions p 270

Charles Darwin was citing the Terra del Fuegians as the "missing link" incapable of moral distinction. Captain Allen Gardiner accepted the challenge, effected in England the S. American Missionary Society (1844) and went forth to heroic, self-sacrificial effort, to die of slow starvation with his entire party while they waited in vain for the supply ship that came too late. This was in 1851, and his sacrifice stirred enthusiastic support of the society. Darwin himself was convinced, paid high tribute to the heroes among these degraded people, and became a contributor to the support of the work.

THE HEART TO CARE

Matt. 9: 35-38 "And Jesus went about all the cities and villages, teaching in the synagogues, and preaching the gospel of the Kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.'

I. THE COMPASSION OF JESUS.

- Illustrated:
- (1) "Lazarus, live in Capernaum"
"No, & other cities, villages, towns"
 - (2) Disciples rebuke mothers of children
"Suffer them to come unto me, rebuke them not..."
 - (3) Disciples, "Send them away to buy."
"No, feed them. They faint by the way."
 - (4) Widows of grain, only one, weeping...
"Jesus had compassion..."

- (5) "Bartimaeus, seek..."
"Bring him to me"
- (6) Via Calvesa, weeping
"Weep not for me, but for..."
- (7) The soldiers weeping
"Jesus, Jesus... weeping..."
- (8) The thief, "Lord remember me."
"Today..."

God loved His Son.
Highly exalted him; gave him a name above every name; gave him many souls

And the people responded.
Oh, how they did! By the roadside. Just to touch his garments. Disciples & Jesus thought must not let them go.
This friend, loan, helper, teacher, friend. They knew they can't find people about whether you love them.
As they have looked him in the face, one great characteristic - love, gentleness of heart. He sees, the blind, the crippled, the lame, the outcast, down-trodden. "Behold, how he loves him!"
There were many of his death, many a poor man who had been a life-wretch.
I would say that anyone who has experienced it will say.

II. OUR NEED

This is what I have chosen to call, The Heart to Care, and it is the only thing in the world to which people will willingly, gladly, joyously, believeingly respond.

See all these lost souls - hundreds, hundreds. Men, women, fathers, mothers, uneducated, untrained, unsought. See these boys and girls - playing in the streets on the Ladies Day mornings. See the young people - Ladies Day mornings.
Jesus surely then had compassion upon them. Must he die for them.
There be none until somebody takes compassion upon them. The heart to care.

Pray for the Lord of the harvest (of souls) to send forth labourers. He must do it. ^{that is the same}
that sent Christ - for him. ^{for his own love... from his love.}
All of our rills, pleadings, words of obligation and duty will never make
us go out, offer our lives for service. We will never do it until we
are moved in our souls.

(a) See these children? Think what it is to be down for them, helpless things. Can
you, feed, clothe, nurse, nurse, protect. If fatherhood, motherhood, or the basis
of cold responsibility & duty - hapless children, miserable parents. ^{But that will}
not do it that way. ^{Once, I saw a mother, more mother - just love.}
on the basis of love - just up all night, watch over every hour, even a touch
more a joy, a delight. The heart to care.

Once, down down the street. If run over a child, life lost, trouble in court.
But now - if run over one of them, I think of the price of their birth, the waiting
wonderful nights, the mother's sorrow. Nobody pays a rule, enforces a duty.
The heart to care.

Let me show you two spectacles in our midst.

1. For lack of teachers, leaving or already lost half of our boys and young men.
For lack of leaders, young people & children in T.U. decimated.

(a) Titanic, California
Some of us are sleepy, some of us are lazy, self-indulgent, unwilling -
rather lie around or go away, or stay in bed, or retreat out in a cloud or the
lawn, or read at home, or in it, than attempt to save these lives. Will not try

2. The lost souls all about us.
(a) Missing the Episcopians.

III. Our defeat not in the hardness, sin, of the souls we would reach.
The fault is in us: we do not really try, we do not care.

Are they impossible?

- (a) Charles Darwin and the Lina del Fuca
- (b) Dorothy Allen and Mr. Lynch.
- (c) Mr. Burnings, Mrs. M.M.

It can be done. It can be done. It can be done. God willing, God blessing, it can be done.

- (a) Robert Haiko and the street children } Florence.
- (b) S.S. class at Anconello. Guy Thomas, licensed with me, unable to attend school, his life there. I brought out these boys - taught, wild when I was in U.S.
- (c) Jackson Stone.

It takes the heart to care.

(a) ^{But what many missionaries} had not given, brought out a thing, did. A visit to the church, the sexton - the sexton, his power, a prophet. The sexton took him to the study - set there - long your face in your hands - weep. So the sexton - stand there - long again you in your hands - weep. f. white girls - training.