

*Found* FAITHFUL



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ELIZABETH R. SKOGLUND

*Found* FAITHFUL

THE TIMELESS STORIES OF  
CHARLES SPURGEON, AMY CARMICHAEL,  
C. S. LEWIS, RUTH BELL GRAHAM,  
AND OTHERS

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*To Ken and Carolyn Connolly  
To Lynn and John Whorrall  
Among those found faithful*

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## ACKNOWLEDGMENTS

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The genesis of *Found Faithful* goes back to my Aunt Ruth's influence on me when I was about four and she had come back home after a number of years as a missionary in China. Names like Hudson Taylor, D. E. Hoste, and the China Inland Mission became familiar.

Then at the age of fifteen I attended a Christian school where a teacher, Beverly West, a principal, Pamela Reeve, and a Bible teacher, Grace King, introduced me to Amy Carmichael and Bible expositors like H. C. G. Moule. Encountering these greats of the past opened the door to others. All of them helped shape my life.

As if to round out the life cycle of influence, only a few years ago when I researched this book did I find the wealth of teaching in the writings of F. B. Meyer who I then discovered had been a favorite of my maternal grandfather. His signature affixed to many of my books began to explain the rather large library I have of Meyer.

Researching the material for *Found Faithful* was a Herculean task and stretched back over decades. Then condensing and connecting it into something that would not only help the reader but also whet his or her appetite for reading more of the writings of these great saints presented an even greater challenge. Many people helped in this task throughout the various partial editions of this book, for one does not write any book alone.

Few publishers combine godliness with practicality and skill as well as Discovery House. To Carol Holquist I owe my thanks for the vision to see the importance of the people written about in this book. To Tim Gustafson I am indebted for hours of hard work and

for sharing a genuine enthusiasm for these people, some of whom have been almost forgotten. Kim Collins is there at the end as she always is to begin the work of promotion. Beth Koops has been once again a valuable resource for all sorts of information and Kathie Schiedel has ably helped in these same areas as the book was being finished. I have appreciated Judith Markham for her insightfulness when several opinions were needed. Much thanks also to Donna Huisjen, Jackie Phillips, and Peggy Willison.

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her time to answer questions about Amy Carmichael on issues not written about before but which have enhanced the accuracy of the section on Amma. To her I am grateful, as I am also thankful to Judy Peterson for her transcription of those tapes. Another new factor is the deep insight which I gleaned from reading about Dr. Vernon Grounds. In the biography *Transformed by Love* by Bruce L. Shelley, Dr. Grounds seems to me to put the last hundred years of the organized Christian church into perspective.

My usual debt of gratitude goes to my daughter Rayne Wilcox for her detailed work on footnotes and permissions, to my son-in-law Lance Wilcox for his endless hours on the computer, to my granddaughter Elizabeth Wilcox for all her little acts of kindness, and to Marilyn Pendleton for practical details too numerous to mention. Of equal value has been their enthusiasm for the importance of this volume.

In writing this book I related at times to Churchill's words, uttered when he accepted the Nobel Prize for Literature for his six volumes on the Second World War. He said: "Writing a book is an adventure. To begin with it is a toy, an amusement, and then it becomes a master, and then it becomes a tyrant. And the last phase is that, just as you are about to be reconciled to your servitude, you kill the monster."

Yet for all the hard work, the joy of compiling the material and of writing this book was still greater. Someone once said, "The worth of a thing well done is to have done it." Out of the more than 30 books that I have written, few volumes have been as uplifting to me personally. Writing of the lives and works of these saintly people has been for me like attending a spiritual retreat. I have been refreshed, lifted up, challenged and amazed at the timelessness of biblical truth. Just to have done the job has ultimately become a reward in itself.

## PROLOGUE

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### No Scar?

*Hast thou no scar?  
No hidden scar on foot, or side, or hand?  
I hear thee sung as mighty in the land,  
I hear them hail thy bright ascendant star,  
Hast thou no scar?*

*Hast thou no wound?  
Yet I was wounded by the archers, spent,  
Leaned Me against a tree to die; and rent  
By ravening beasts that compassed Me, I swooned:  
Hast thou no wound?*

*No wound? no scar?  
Yet, as the Master shall the servant be,  
And pierced are the feet that follow Me;  
But thine are whole: can he have followed far  
Who has nor wound nor scar?<sup>1</sup>*

—AMY CARMICHAEL

## Living in Our Tension-Filled World

A few years back, as I lay in a hammock overlooking the deep blue waters of Zihuatanejo Bay in Mexico, I felt I could handle anything. The hot tropical sun was at its afternoon peak, but I was shielded from it by a large tree with enormous leaves. Looking out over the water provided an experience of sheer tranquility to my being. Up and down the beach I could see singular figures at various spots, napping, reading, or resting under shelter from the sun.

My body relaxed in the afternoon heat. No deadlines pressed in on me. No telephone was available if someone had wanted to reach me. No appointments were written into my purse-sized date book. It was the closest I had come in a long time to the eradication of all pain. No pressure. No worry. No irritation. Yet when I remembered that in the morning I would have to get up early to catch a plane to Mexico City and then home, I knew with a twinge of sadness that I had not eradicated pain. All the pressures of ordinary life would be waiting when I arrived home. But I had refurbished my strength and developed a greater ability to go on.

According to some Christians, if a person is really walking with God, suffering and pain are eliminated and life is free of stress. To such people, prayer which does not receive a “yes” answer is referred to as “Unanswered Prayer.” “Unanswered Prayer” usually means that the petitioner is somehow to blame.

The notion that God could say “Wait” or even “No” is inconceivable to those with such a mentality.

But realistically, pain, stress, tension, and grief are never eradicated from this earthly life. A vacation or even a special day-outing can provide temporary respite. My times in Mexico and my weekends by the ocean are good examples of this. Sometimes, too, we may experience miraculous answers to prayer. A cancer is healed; a job is salvaged; a prodigal child returns. But ultimately, suffering remains part of the condition of humankind. In the end, we will all experience physical death.

Day by day each of us is confronted by the stress and pressure of everyday life at both monumental and minimal levels. We file our tax return and discover we owe more than we have already paid out. We plan an outing, and it rains. We finish a report late at night, and our printer breaks down.

Then there are the “What Ifs.” The next mammogram may indicate cancer. The next person eliminated from our place of work may be ourselves. The newest accident statistic could be a loved one. At its best, life is uncertain. Drive-by shootings and terrorist attacks; earthquakes, hurricanes, and floods; financial crunches and problems in health care—all these, added to the individualized tensions and suffering unique to each human being, illustrate that pain is a certainty.

The solutions are not always spiritual. A malfunctioning thyroid gland may create a state of depression; childhood abuse can lead to a spiraling series of events that result in a fearful adult or an abusive parent. The body, mind, and spirit are inseparably intertwined. The best solution as we deal with life’s problems lies in the resources found in the combination of physical health, emotional wholeness, and above all, the indwelling Christ.

The message of the people featured in this book is that we can find meaning in the middle of suffering. We can cope with the

multitude of trivial irritations that bombard our lives. We can do more than just survive.

Such a viewpoint does not imply that pain is positive or that it should be cultivated because it can contribute to growth. To the contrary, any normal person will go to great lengths to avoid pain. We are talking about *unavoidable* pain—suffering that lingers even when we try desperately to get rid of it.

In contrast to many of our misconceptions regarding our tendency to focus on happiness and the eradication of pain, Dr. Joseph Fabry of the Institute of Logotherapy stated his views simply and concisely:

What I gained from Logotherapy is the recognition that central to man's life is the pursuit of meaning, and not the pursuit of happiness; that we only invite frustration if we expect life to be primarily pleasurable; that life imposes obligations, and the pleasure and happiness come from responding to the tasks of life.<sup>1</sup>

In Dr. Fabry's statement and in the writings of Dr. Viktor Frankl, who developed the ideas of Logotherapy, several concepts are clear. To live effectively requires that we deal with problems in a way that ultimately means transcending them and going beyond them, rather than eradicating them. We have not been promised a rose garden; neither have we been set down in a bed of thorns. When we are realistic, we see life as a mix of pain and pleasure.

When we view life from this vantage point, we will cease to berate ourselves for being so "unspiritual" as to suffer. Instead, we will accept God's gift of inner joy and find happiness in living lives content in a task. Meaning will be found, not lost, in suffering. For although we try by all means to avoid pain, there are

times when we cannot do so. Then the best way to handle inevitable suffering is to find some meaning in it.

Only children believe that pain always goes away; and even they learn quickly that such is not the case. The insane can occasionally fool themselves into believing they have eradicated their pain, but they do so by denying reality, not by embracing it.

In this century and in this culture we look upon happiness and freedom from pain as inalienable rights, as rewards for the person who manages his or her life well. Our worship of pleasure feeds this notion. So does our distorted view of the “normal” Christian life. We easily become disillusioned with our lives. We forget what Christ told us—that in this life we will have sorrow. We quote verses referring to the joy of God without defining the word *joy*. We forget the ups and downs, the delights and despair of the psalmist David. And we often forget that even in all of David’s distress of mind and anguish of soul, he was the one described in Scripture as a man after God’s own heart (Acts 13:22).

In contrast to the current barrage of literature that promises fast answers, instant success, and unending happiness, earlier figures in Christian thought promised no such panaceas. What they did offer was realistic—and it worked.

As we shall see, these saints were flesh-and-blood human beings with real problems. They were sometimes wounded in their respective journeys through life. But because of the way they dealt with pain, by definition they became heroes of the faith. They were found faithful.

The eradication of pain in this life is an unrealistic expectation. We deceive ourselves and others if we deny this truth. Several years ago I was on a talk show with another guest who directed a Christian organization. At the outset this man turned

to the talk-show host and stated, “I have never felt anger since the day I became a Christian.”

The host turned to me and laughed. “Then we’re in for an interesting show, since you just wrote a book on anger!”

The show went on, and I answered several questions about my book. The issue of our disagreement about anger did not come up again until the end of the two-hour show, when the other guest said vehemently, “You know, I get so angry at Satan!”

There was dead silence and then a roar of laughter from the talk-show host. Even the other guest had not eradicated anger. He just hoped he had and had tried to make himself believe he had succeeded. He viewed eradication, not coping, as the solution to life’s problems.

As children, and even as adults, we try hard to remove unpleasant emotions from our lives. Sometimes we try so fervently that we even believe we have succeeded until we are jolted back into reality by the obvious recurrence of those emotions. But all feelings—pleasant as well as unpleasant—are a part of life. The great challenge is to use unavoidable pain for growth. It is in the *contrast* between pain and pleasure that true happiness is felt, and it is in their tension and the resulting conflict that we often grow.

In a sense, the tranquility of Zihuatanejo Bay would have been flat and lifeless had it not been experienced in contrast to the tension of everyday life. The relaxation alone would not have reenergized me. Rather, it would have lulled me into a deadly depression, leading to emptiness, not to fulfillment.

## D. Martyn Lloyd-Jones (1899–1981)



Martyn Lloyd-Jones was a Harley Street physician who became a preacher and the handpicked successor of G. Campbell Morgan in England.

*“Christianity is Christ.” It is not a philosophy, indeed not even a religion. It is the good news that “God hath visited and redeemed his people” and that He has done so by sending His only begotten Son into this world to live, and die, and rise again. Our Lord Jesus Christ is “the Alpha and Omega, the First and the Last.” In other words, He is the one Authority.<sup>1</sup>*

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*What many are tending to do today is this. They say, “Take up Christianity. It will pay you. I am a witness to it.” So a short address is given, and people are then called upon to testify. Why are people expected to want to accept Christianity? Because it works. It does this or that. It promises you happiness. It gives you peace and joy. I suggest that this is false evangelism. Our one business is to preach the Lord Jesus Christ, the final Authority. We are told to declare Him, and that men and women are to come face to face with Him. The cults can give you “results.” Christian Science can tell you that if you do this and that you will sleep well at night, you will stop worrying, you will feel healthier, and you will lose your aches and pains. All the cults can do that sort of thing. We are not to do that. We are to declare Him, and to bring people face to face with Him. That was His own method.*

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*The whole of the New Testament is clearly designed to convince us of the authority of Jesus Christ. It is clear that if He is not who He claims to be, there is no need to listen to Him. If He is, then we are bound to listen to Him and to do whatever He may tell us to do. My own happiness is not the criterion. If He allows me to go on being ill or in trouble—whatever He says, I will answer, “Yes, Lord.” I will do so because He is the Lord. He is the Authority.<sup>2</sup>*