

# Addresses: Pastor's Conference WMU Convention

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## PASTOR'S CONFERENCE

For Release After 10:25 a.m., Monday, June 11

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## BELIEVING GOD IN THE DESERT

BY JOHN C. MITCHELL

Our greatest need is faith—faith in the ability of God to perform supernaturally and miraculously in our lives and churches. Will you not agree that the thrust of our theological training, denominational emphases, and church programs has been what we can do with God's help rather than a deep faith in God for what He can do. We have organized and developed super-active church members who are frustrated with repeated failure, emptiness, and inability to reach the overwhelming masses of people for Christ. Most of our reporting has been what we have accomplished in our fleshly wisdom, ability, and sweat rather than the miraculous work of God. Our surface successes have been our defeat.

God has used the deficiency of my ministry, the needs of my family, and the cry of my people to move me along in the school of faith. About ten months ago, I came to realize how little faith I really had in God. The excessiveness of the charismatics had caused me to shy away from, or at least, to minimize "the gift of faith." And yet everytime I read my Bible, I was confronted with repeated teaching on faith. I discovered that the noun *faith* and the verb *believe* are found five hundred times in the New Testament. I knew that I had trusted Jesus Christ for salvation, but had actually believed Him for very little else. I could not get away from such verses as "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

God began to put me through some things that helped me to learn experimentally what I had known only intellectually. I gained a fresh understanding that faith is the principle by which God operates in the world today, the key which opens our lives to His presence and supernatural power. Or as Manley Beasley says, "Faith is the key to move God out of heaven into earth." I understand better now that God not only wanted me to believe His word but to believe Him in such a way that He could convert the truth of this Book into personal reality.

The study of every great man of faith in the Bible further revealed that God develops this gift of faith by testing a man's life. "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7). It is in the crisis of life that faith puts down roots into the promises of God.

Faith, mighty faith, the promise sees  
And looks to that alone,  
Laughs at impossibilities  
And cries: It shall be done.

Moses one day found himself and his people in a desert without water. The only thing he could do was cry out to God. In response to Moses' faith, God performed a miracle to supply their need. In this story, consider with me the

Demand  
Delineation  
Denominator  
Deliverance of Faith.

### THE DEMAND OF FAITH

Exodus 17:1-2

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink."

Note that their journey was "according to the command of the Lord." It is evident that God's purpose in bringing them to Rephidim, a place without water, was to develop faith, especially that of Moses. What a predicament! Moses had led this great multitude plus the children into the desert, and not one drop of water was available. To these who had been delivered from bondage by the shed blood of the Passover lamb, and who by His grace and power had passed through the Red Sea, God was saying, "Will you continue to trust me? Do you believe that I am adequate for your journey?"

God demands faith. Since He operates in the world by the principle of faith, He is constantly leading us into those predicaments in which we will have to depend wholly upon Him. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him" (Heb. 11:6).

The main purpose of the ministry of Jesus was to teach people to believe. The only real rebuke He ever gave His disciples was for their unbelief and slowness to believe Him. We are commanded to walk by faith and not by sight. More than anything else God wants us to believe in Him and have confidence in what He can do.

We also find in this passage that people demand faith. "Wherefore the people did chide with Moses, and said, Give us water that we may drink" (Ex. 17:2). The children of Israel held Moses responsible for leading them, their children, and flocks into this place without water. They demanded, "Give us water! Moses, do something!" Moses preached back at them, but words would not satisfy. The people needed water. Verse three indicates that they were about to mutiny and stone to death their leader. In their unbelief and anger they even began to murmur, "Is the Lord among us, or not?"

A volume of words and sermons will not satisfy thirsty people in this secular society. Their deep longings will not be quenched by anything less than the miraculous power of God and the living water of the Holy Spirit which Jesus promised (John 7:38-39).

Are your people in the desert, crying for spiritual reality? Is that restlessness and criticism an indication that there are deep needs? Is the real problem that they are demanding more of the power of God in your ministry?

Instead of allowing the pressures, people's needs, that barren wasteland to become a school to develop our faith, how many times in our ministries have we dodged the real issue and instead asked God to move us on to a new church field? How much of the griping and complaining criticism of carnal people is in reality a demand for us to believe God so He can perform a miracle in meeting the deep thirst of their souls?

Ten months ago I heard of a preacher whose faith was tested. God told him no longer to accept a salary from his church, but to live by what God would supply. When I heard that testimony, the Lord said to me, "I want you to give me the \$7,000 which you have saved for your children's college education." I argued, "God,

surely you're not asking me to do that. Lord, you know I have one daughter in college and a son entering college this fall. You know how much money I owe on the house, cars, investments." I struggled with that impression for a few days. Rationalizing I concluded that this must be my imagination.

A month later God broke through in a very deep encounter with Him. In that experience, the Lord asked, "What about that money?" I stepped out in faith and gave the church a check for \$7,000. In that predicament, the Lord was going to teach me to trust Him for the money I needed to get my children through college. As long as I had this money in my possession, I was depending upon myself and not what God could do. It would be walking by sight and not by faith.

The thirst of men, the needs of my family demanded a greater dependence of my life upon God. The word of God reminded me that "without faith, it is impossible to please Him."

### THE DELINEATION OF FAITH

Exodus 17:4-6

In Moses' reaction to this predicament we find the three elements of faith.

Faith involves the intellect. "Moses cried unto the Lord." He had no one else to turn to but the Lord. Moses had seen the mighty hand of God deliver them from Egypt, make a way for them to pass through the Red Sea. Now in this desperate moment his mind lays hold upon God. The first element of faith is believing God in your mind—believe in His promises, believe that He is able to do anything.

The second element of faith is believing God with your emotions. Moses' mind not only believed God, but he "cried" unto the Lord. His emotions were involved. Deep intellectual commitment and mental awareness affect one's emotions. But emotional faith is not a state of anxiety, rather resting and rejoicing in God's ability. Often we believe God in our minds, but not with our emotions. Dr. Fosdick was referring to this deficiency of faith when he said that discouragement is emotional atheism.

The other element of faith involves the will. In answer to Moses' cry, the Lord instructed him to take "the elders of Israel; and thy rod wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink" (Ex. 17:5-6). Believing in his mind and crying out with his emotions. Moses now acts with his will. "And Moses did so in the sight of the elders of Israel." He took God at His word.

Faith is not waiting passively on God, but cooperating with God. Mark 11:24 states, "Therefore I say unto you, what things soever ye desire, when ye pray, believe (act) that ye receive them, and ye shall have them." Faith is believing a thing is so, even though it does not seem to be so, in order that it may be so. God wants us not only to believe He can meet a need, desire Him to meet it, but act in faith, stepping out on His promises.

The more I understand about faith, the more it is evident that it is not a matter of how much faith I have, but the choice of my faith, mind, emotions, and will. All of us believe, but it is a matter of what and whom we believe in and depend upon.

Abraham is an excellent example. Concerning his faith, we are told, "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:17-21).

Even though his century-old body was impotent and Sarah's womb was dead, Abraham believed God. This man of faith did not say, "I am going to be a father," but he gave glory to God that he was a father. Abraham was so sure of the promise of God that he probably went out and bought some baby clothes, a bassinet, and entered a physical fitness program to get himself in shape to keep up with the promised youngster.

Faith believes God in the mind, praises God with the emotions, and acts with the will on the promises of God.

### THE DENOMINATOR OF FAITH

Exodus 17:4-5

The basis of Moses' great faith was the will of God. In the midst of that crisis, his faith perceived what God wanted him to do and he acted accordingly.

The denominator of the gift of faith is not a wreckless demand upon God, but a growing spiritual capacity to determine

God's will and cooperate with what He will do. "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report" (Heb. 11:1,2).

For years I thought that meant that because of their great faith, these men got a good report from God. The Amplified version reads, "For by faith and trust and holy fervor born of faith, the men of old had divine testimony born to them and obtained a good report." Divine testimony gave them a report of what they were to act on.

Jesus taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." The Lord wants us to find out what His will is in heaven and act on earth accordingly. This is what Jesus meant in Matthew 16:19, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven." We are to find out what is going on in heaven and act accordingly on earth.

How do we do that? Paul prayed in Ephesians 1:17 that "the eyes of your understanding, being enlightened that ye may know what is the hope of His calling." That which is born of the flesh is flesh and that which is born of the Spirit is spirit. In the spiritual realm, God gives the capacity to understand His will through His word and the Holy Spirit. This means the man of faith can get a report from the Lord. Sometimes this report comes in one burst of revelation, and sometimes over a long period.

Therefore, the denominator of faith is God's sovereign will. Real faith gets the report from heaven and then acts accordingly. In reading Hebrews 11, we find this is the basis of the courageous deeds of these great men of God.

Bill Goherd of the Institute in Basic Youth Conflicts relates that he was led of God to claim twenty acres in Oak Brook, Illinois, a suburb of Chicago, for the headquarters of his nationwide ministry. He approached the woman who owned the property. She indicated some interest in letting Goherd have the valuable property. Before long, she sold it to someone else for \$125,000. There was a deep conviction that God wanted him to have the property. Two years later Bill Goherd approached the lawyer handling the property. He was told that the value of the property had now increased to \$260,000. Goherd told the lawyer that God wanted him to have the property. The lawyer responded by pointing out that the only way he would get the property was to give them a check for \$260,000. Goherd still had the deep conviction that God wanted him to have the property. He believed that the Lord would provide. The lawyer knowing of the preacher's dire financial straits quipped, "If you ever raise that much money, I'll become a believer."

The next day a letter came from a friend in California stating that he had come into some money and was led of God to give it to Bill Goherd. A check was received for \$260,000, the exact amount needed for the property. This building site was purchased, and the lawyer and others in the firm were led to Christ. Now this firm is donating the legal work involved in the ministry of the Institute.

You see, Bill Goherd got the report and acted accordingly.

I went to a new pastorate. I had not been there six weeks until I realized I had come to a church in which there were numerous conflicts and problems. I began to wonder if I had made a mistake in accepting their call. As I prayed about it, I asked the Lord to give me some indication if I was really in His will. I was then impressed to claim twelve additions the next Sunday as an evidence that I was where God wanted me. I was convinced if twelve people did not come forward, I would leave the church. At the close of the morning service five had united with the church. I became disturbed. I knew that if seven more did not come forward that night, this meant that I needed to move on. I felt the threat of personal and financial embarrassment. I decided I had better help God out, and so I took names of several prospects and visited all afternoon. Not one person was at home. What a predicament! I prayed, "Lord if you don't do something, I am going to have to move." But then I kept remembering the report God had given. In the evening service, seven more people came forward, a total of twelve! Even though my faith wavered, yet God had given the report which faith claimed.

One week the Lord led me to ask for twenty people at Winter Park as an indication that I was in His will. Twenty people united with the church that next Sunday.

I mentioned earlier that God led me to give \$7,000 earmarked for our children's college education. Some days later the Lord gave me the report to claim a certain amount of money needed to take care of the financial needs of my family. God reminded me that "faith is substance." I have been thanking God for that which is mine. During these months the Lord has given in addition to my salary, \$2,700. Praise God for the rest of it that will come. Faith is substance.

Abraham, on his way to sacrifice young Isaac, said to his servants, "Abide ye here . . . and I and the lad will go yonder and worship, and come again to you" (Gen. 22:5). How could Abraham act in such confidence? He had received a report. He was not worried, therefore, about his son because he had seen the Son; "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

The denominator of faith is spiritual discernment of God's will that is accompanied with corresponding actions.

#### THE DELIVERANCE OF FAITH

Moses acted according to the report that God had given. Water came forth from the smitten rock that quenched the thirst of those restless, critical Jews. Their unbelief was rebuked and God was once again glorified among them. Faith allowed God to perform a miracle that supplied their need.

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4).

Faith is the victory. If you will trust God, believe intellectually, emotionally, volitionally that God will meet your needs in that desert in which you find yourself, you too will see the supernatural power of God. Sometimes His power delivers us from the desert, but more frequently He delivers us *in* the desert.

In that great testimony of faith in Hebrews 11, remember: it was by faith that: kingdoms were subdued; righteousness was wrought; promises obtained; lions' mouths stopped; violence quenched; the sword's edge escaped; weakness was made strong; armies of aliens turned to flight; dead were raised to life again; men of weakness waxed valiant.

Jesus promised to His followers that if he "shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11:23).

Faith sees the invisible, believes the incredible, and receives the impossible. Let us not shrink from the challenge to venture with God in faith. It makes the desert an exciting place to live and minister.

As the marsh-hen secretly builds on the watery sod,  
Behold I will build me a nest on the greatness of God:  
By so many roots as the marsh-grass sends in the sod  
I will heartily lay me a-hold on the greatness of God.

(Sidney Lanier)

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#### "THE PASTOR'S OTHER FAMILY"

BY CHARLES G. FULLER

I have two families.

And so do you, fellow pastor, for God has called you to be the spiritual leader of two households; one in the flesh and one in the Faith.

What is more, I would not trade my two families. And that may not be nearly so ordinary a statement as it at first sounds.

To be certain, marriage arrangements, polygamy and mate-swapping are not new to human history, but a new low was recently reached in the collapsing morals of America when a couple in Illinois reportedly sold their twelve-year-old daughter as a child bride to a thirty-seven-year-old art instructor for \$30,000.

For a man to say he would not trade his family is not merely an idle statement in a day when two professional baseball players recently traded their wives, their children and even their pets.

A pastor's families, the one in the flesh and the one in the Faith, are his cause for delight or his discouragement. By the same token, a pastor can be for his families, the one in the flesh or the one in the Faith, the reason for their elation or their embarrassment.

Of course, if indeed we are a family, when we are embarrassed or discouraged with one another, there should be enough love to see us beyond the moment of disappointment.

Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35)

To punctuate how deeply our Lord meant what He said, we must note what happened immediately after He said it.

His statement about loving one another having just left His lips, Jesus was confronted with a question from Simon Peter: "Lord, where are you going?"

Jesus answered, in effect, "You cannot go where I am going."

Peter protested by saying, "Why not? I would die for you, if necessary."

It is at this point that we must not permit a chapter division to interrupt what Jesus said to Peter.

Those tender, penetrating eyes turned upon Simon, and our Lord said something like this, in paraphrased form:

"You say you will die for me? Let me tell you how much of a disappointment you will be. Before sunrise you are going to deny that you even know me, three different times! You will fail me. You will embarrass me, but let not your heart be troubled, you believe in God, believe also in me. I go to prepare a place for you, that where I am there you may be also."

So before we say much about what we ought to be to each other, we must acknowledge the potential for failure and rule out any ideas about finding perfection in "the family."

However, I did recently hear of the discovery of a perfect pastor. Here is the report as it was given in *The Christian Beacon*:

"After hundreds of years, a model pastor has finally been found. He preaches exactly 30 minutes, condemns sin, but never hurts anyone's feelings. He works from 8 a.m. to 10 p.m. in every type of activity from giving out the Word to custodial service. He makes less than a hundred dollars a week, yet wears fine clothes, buys good books regularly, has a nice family, drives a new car, and gives \$30 a week to the church. He also stands ready to contribute to every other worthy cause. He is 26 years old and yet has been preaching for 30 years! He is both tall and short, and is winsome and handsome. He has a burning desire to work with teenagers and is occupied full-time with older folks. He smiles constantly with a straight face because he has a sense of humor that keeps him seriously dedicated to his work. He makes 15 calls a day on members, spends all his time evangelizing the unchurched, and is never out of his office."

Of course such an article about the impossible expectations made of a pastor is only a sarcastic spoof, because most pastors are given as much love and understanding as any man dare demand. Only a supreme egoist would insist that he is far more than his church deserves or that he is more to be admired than he is.

Ministers who perennially complain about how little their churches do for them may be their own problem. I have the feeling some of us just do not pay attention! Church families express their love at times other than Christmas, staff anniversaries and during budget season.

On the other hand, there are some church families and pastors in dire need of understanding each other. Perhaps a good place for them to begin in building such understanding would be to simply read a paragraph from the Scripture's "Manual On Pastor-Church Relations":

"Pastors who do their work well should be paid well and at both preaching and teaching. For the Scriptures say, should be highly appreciated, especially those who work hard 'Never tie up the mouth of an ox when it is treading out the grain—let him eat as he goes along!' And in another place, 'Those who work deserve their pay!' Don't listen to complaints against the pastor unless there are two or three witnesses to accuse him. If he has really sinned, then he should be rebuked in front of the whole church so that no one else will follow his example."

(I Timothy 5:17-20, *The Living Bible*)

Few men marry "above their heads" more consistently than do preachers. Few wives are more sources of blessing to their husbands than are preachers' wives. A pastor's wife can be the best blessing to her own family and to her church family when

she is permitted to fulfill her first calling as a wife and mother rather than being a semi-ordained, two-for-the-price-of-one, three-quarter-time associate pastor, whose children must be raised by someone else because she is expected to be in on every tea, coffee and controversy!

The joys of a pastor's home are just too numerous for a preacher to apologize to his children for making them heirs to all the stigmas which can go with being the product of a parsonage.

But I frequently feel for "preacher's children".

They have to stomach an unforgivable amount of fraudulent cuff about being the dainty, odd offspring of a pale, black-suited unrealistic, half-mortal called a preacher. Unsolicited predictions about the destinies of "P.K.'s" are volunteered by many and said predictions range from wall-flowers to war-lords. Perhaps just such things partly answer the question often asked, "Why do preacher's children sometimes rebel?"

Being a child of a parsonage must not be too penalizing in the long run, however. Just a casual reading of "Who's Who in America" reveals that it is prominent and repetitious with the names of pastor's children.

When I think on these things, I thank God for my household in the flesh and say again I would not trade them for another.

Bu that is also the way a pastor should feel about his church family during the days of his ministry in their midst. A pastor who cannot speak affectionately and gratefully of his church family is in trouble, and so are they.

God meant for a church family to be just that . . . a family, and not just a family to the pastor, the staff, or a limited few, but to be a family to all in the family.

Furthermore, just as there are personality traits in household of flesh there ought to be noticeable personality features in a church family. Of course, those personality traits will differ from church to church, but there are some features which should be found in all of God's households of Faith.

There should be: likeness . . . closeness . . . and usefulness. Or, to couch those traits in a more profound, church-like vocabulary, there should be: community . . . communion . . . and communication.

### I. COMMUNITY.

If the dictionary is correct in defining a community as "a group of people who share the same citizenship and the same locale," then a church is indeed a community. We are citizens of heaven while living on earth, but we are more, much more.

We are alike.

We were reborn in different places, under different circumstances, and at different ages, but in origin we are alike. We became members of God's family by a spiritual birth.

So we have a spiritual parentage in common.

We share a likeness of the past, in that we were guilty sinners until Christ saved us.

Furthermore, we share a likeness of potential. The same Holy Spirit who resides in one member of God's Family resides in the others. So as any of us permit Him to overrule our inner-man the deeper family character traits, called the fruit of the Spirit, may be seen in us.

Hence, in God's Family there is just no room for superiority or inferiority. We have too much in common.

As the Holy Spirit said through the pen of Paul:

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:26-29)

The church is God's thoughtful provision for companionship in a hostile world. Knowing what Christians would encounter in the world, God just figured we would need each other.

The church, then, is not where we come to behave ourselves, but it is a family.

All too often people join churches but never attempt to be part of the family.

Perhaps even more serious a matter is when a man becomes pastor of a church but never really "unpacks" so as to become a vital part of the family he leads.

"Belonging" to a church entails more than moving one's membership or even accepting a call, it involves becoming part of a spiritual family.

### II. COMMUNION

If the emphasis on community in a church is *likeness*, the emphasis on communion is *closeness*.

One of the most overworked words in our Baptist parlance is

the word "fellowship." Without the words "fellowship" and "blessing" we would be hard-pressed for a vocabulary. Announcements and reports would be next to impossible. We label everything from a marshmallow roast to a cottage prayer meeting as a "fellowship."

Actually the word translated "fellowship" in the New Testament is the root word for *communion* and, for that matter, *communication* and *community*.

We cannot fully appreciate the word "fellowship" until we realize it is actually a word in contrast to another. The other word is "pleonexia," meaning "covetousness," or wanting something for yourself when it is undeserved.

When applied to a group of people, the word "pleonexia" means a "clique," or a band of people hoarding something they wish to keep from anyone else.

The word "fellowship" is exactly the opposite term, meaning a communion of people who are thrilled about what they have and are anxious to share it.

There can be no place then for aloofness in a church.

And there is no room for a pastor trying ever to appear to be like an "ordained Gibraltar" who is always right, sufficient, needing nothing, needing no one.

"Fellowship" is only a word in a church until there is closeness, then it becomes a reality.

### III. COMMUNICATION.

If there is *likeness* and *closeness* among us, there can be *usefulness* between us.

The Galatian Christians were admonished:

"Let him that is taught in the word communicate unto him that teacheth in all good things."

(Galatians 6:6)

Now if we asked a hard-nosed pragmatist what that verse means, he would say, and correctly, "It means pay the preacher!"

But it means more than that. It means that a church family and their pastor ought to share in *all the good things*.

It means to communicate understanding. It means to share joys. It means to communicate common courtesies. It means to share the hospitality of homes. It means to communicate concern for well being. It means to share all good things.

A church family is to communicate or fellowship in daily encouragement:

"But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."

(Hebrews 3:13)

A church family is to communicate or fellowship in faithful gatherings for worship and witness:

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

(Hebrews 10:24-25)

And the pastor, does he have some responsibility to communicate the good things to his church family? Indeed he does:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."

(1 Peter 5:1-3)

And as we communicate in all good things, let us not fail to do it now.

One of the most unassuming, yet profound Christians I have known was Cread Plybon. This dear Christian layman, a faithful member of the First Baptist Church of Roanoke, began in 1932 visiting the city jail every Sunday afternoon. He was an active member of The Gideons and loyal supporter of the City Rescue Mission. He was a great family man and a lover of God's Written Voice. When he retired from his business, he began a regular visitation ministry in the local hospitals. He was the preacher's friend . . . no, more like an elder brother.

The Civitan Club of our city presents an award each year to a worthy nominee, called "The Good Samaritan Award." So three years ago I nominated Cread Plybon. He was not selected. I nominated him again the following year, reminding the selection committee that Mr. Plybon was 86 and time was obviously important. Again someone else was selected. This year I nominated Mr. Plybon again. A few weeks later I received a call, informing me that Cread Plybon was selected to receive the 1973 Good

Samaritan Award. We delighted in laying plans for surprising this 87-year-old soldier of the Cross.

That was on Friday, and the award was to be presented on Monday night. But Cread Plybon became sick Sunday. He was hospitalized and grew worse. While he lay desperately ill in the hospital on Monday night, his daughter accepted his award at the dinner given in his honor.

Cread Plybon died early Tuesday morning. He never knew of his selection for the Civitan Award. Of course, he received God's all-surpassing award instead.

But that experience taught me something.

If we have some of the good things to communicate to members of God's family, we need to do it . . . now.

ever. Being filled with the Holy Spirit is also a matter of experience.

**IT IS AN EXPERIENCE TO BE HAD.** We cannot fit others into our experience but we must not try to explain away the fact that being filled with the Spirit is an experience. No two experience it exactly alike. Emotions will vary, feelings will differ, and demonstrations and manifestations will defy sameness. It is, however, more than a belief and an experience.

**IT IS A RELATIONSHIP TO BE CONTINUED.** The initial filling, regardless of how glorious, will prove deficient to serve as the end of the matter. We are filled and we continue to be filled with the Spirit as we live in an obedient relationship. Thus what began in an experience becomes more and more vital in a continuing relationship.

Thus being filled with the Spirit is a matter of a TRUTH TO BE BELIEVED, AN EXPERIENCE TO BE HAD, AND A RELATIONSHIP TO BE CONTINUED. Paul's word in Ephesians 5:18 is a word of command. It is in the imperative mood. The statement should be read as follows, "BE YE ALWAYS BEING FILLED WITH THE HOLY SPIRIT." The impact of the command centers upon the continuity. However, for a relationship to continue it must have had a beginning! **THUS THE MUST OF THE FILLING!** IT IS IMPERATIVE THAT WE BE FILLED WITH THE HOLY SPIRIT! That imperative comes at us from at least three directions. Let us examine them.

**WE MUST BE FILLED WITH THE SPIRIT BECAUSE THE DEMAND FOR IT IS DIVINE.** Jesus commanded his followers to tarry until they were clothed with power from on high. He had already shown them the task, trained them for it, but even that was not enough.

Jesus also promised in Acts 1:8 BUT YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU . . .

Paul was inspired by the Holy Spirit as he wrote the book of Ephesians. As the God-breathed words became written words at the end of Paul's pen the imperative became even more obvious.

We need not understand it to experience it or defend it. The life of Spirit control is an enigma because it is a work of our sovereign Lord! It cannot be understood, only experienced. We are not to be filled for any reasonable purpose which can be detected by natural man. We are to seek reason and the senses to discover the must of the filling. **WE MUST BE FILLED BECAUSE GOD TOLD US TO DO THIS!** When all else is said and done that is simply enough!

When my boy, who is now a teenager, was a very little fellow, he sometimes replied to a command with a "WHY, DADDY?" My answer was . . . "SIMPLY BECAUSE I SAID IT" ! ! We may have a multiple of airtight reasons for not being filled with the Spirit, but it is still imperative . . . **BE FILLED WITH THE SPIRIT ! !**

We could stop right here and have all the reason in the world anyone needs to be filled with the Spirit. But the must of the filling has a manifold and mighty foundation!

**SECONDLY, WE MUST BE FILLED WITH THE HOLY SPIRIT BECAUSE THE DAYS WE LIVE IN ARE DESPERATE.** The urgency and intensity of the day in which we live requires that we live at a maximum of efficiency. The time is short. Look then at the . . . **INTENSITY OF THE TIMES, THE IMPOTENCE OF THE HAND OF MAN, THE IMPOSSIBILITY, THE INGENUITY OF OUR ADVERSARY** AND you have only a few of the reasons why we must be filled in the light of our day.

Our world is caught in a vice-like grip of materialism, revolution, boredom and futility. The devil is walking about like a raging lion. He is too much for mere man. Only as the Holy Spirit renders current the victory of Calvary will the adversary be put down.

**THIRDLY, WE MUST BE FILLED WITH THE SPIRIT BECAUSE THE DYNAMIC OF IT IS ADEQUATE.** THE CHURCH'S GREATEST NEED TODAY IS POWER. Sam Chadwick, great evangelist of a day gone, said "The Church is helpless without the presence and power of the Spirit. The Church never talked so much about itself and its problems. That is always a bad sign. The lust for talk about work increases as the power for work declines. Conferences multiply when work fails. The problems of the church are never solved by talking about them. The problems arise out of failures. The Church is failing to meet modern needs, grip the modern mind, and save modern life. The saints are the ordained rulers of the earth, but they do not rule; indeed, they have dropped the sceptre and repudiated the responsibility. The helplessness of the Church is pathetic and tragic. There might be no such Person as the Holy Ghost. The Church knows quite well both the reason and the remedy for failure. The human resources of the Church were never so great. The opportunities of the Church were never so glorious. The need

## For Release After 12:00 noon, Monday, June 11

JACK R. TAYLOR, 40, is pastor of Castle Hills First Baptist Church, San Antonio, Tex., where he has served since 1957. Active in evangelism, Taylor is author of three books in the past three years—"Key to Triumphant Living," "Much More," and "Victory Over the Devil," all published by Broadman Press. He is a graduate of Hardin-Simmons University, Abilene, Tex., and Southwestern Baptist Theological Seminary, Fort Worth.

### THE MUST OF THE FILLING

BY JACK R. TAYLOR

In Luke 1 an angel spoke to Zacharias and promised him of his son who would be called John, "And he shall be filled with the Holy Ghost from his mother's womb."

When Elisabeth, John's mother, heard the salutation of Mary her cousin, she was "filled with the Holy Ghost."

When Zacharias saw the child, John the Baptist, he was "Filled with the Holy Ghost!"

In Acts 2 when the Holy Spirit came the record is that "They were all filled with the Holy Ghost."

In Acts 4 when Peter address the people and elders of Israel it was said of him that he was "filled with the Holy Ghost."

In Acts 4 "when they prayed the place was shaken where they were all assembled together . . . and they were all filled with the Holy Ghost."

In Acts 6 obviously one of the supreme qualifications for the first deacons was that he be "full of the Holy Ghost."

When Stephen confronted the Libertines, Cyrenians, Alexandrians, and others the Word says of Him, "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

After Saul was saved and blind three days he found aid in a man named Ananias who told him that he would be "filled with the Holy Ghost."

When Paul looked at the sorcerer, Elymas in Acts 13 he was "filled with the Holy Ghost" and rebuked him soundly.

In Ephesians 5:18 Paul says, "BE NOT DRUNK WITH WINE WHEREIN IS EXCESS BUT BE YE FILLED WITH THE SPIRIT."

We are to discuss the all important subject **THE MUST OF THE FILLING**. Before we get to the must of it, it may be well that we review the meaning of it. The filling with the Spirit is a most discussed subject today. There is much confusion, controversy and clamor about the subject. Some act upon the subject of the Holy Spirit while others react to it. The doctrine of the Holy Spirit is abused, misused, disused, and refused. Mention the doctrine of the Holy Spirit and folks today seem to divide into camps with differing experiences, emphasis, terminology, and demonstrations. We will miss, if we are not careful, the central issue in the whole matter and that is that we are children of the Spirit's work . . . **BORN OF THE SPIRIT WITH LIFE FROM ABOVE**; that we can be filled, motivated, guided, inspired, enabled, energized, and controlled by the Holy Spirit.

The fulness of the Holy Spirit involves clearly three facets:

**IT IS A TRUTH TO BE BELIEVED.** The filling has a clear scriptural precedent. It is undeniable. We are offspring of the Spirit's work in filling His own. It is repeatedly mentioned in the New Testament. Some are spoken of as being filled with the Spirit in a point of time experience, others are spoken of as being in the state of fulness, and Paul implores the Ephesians to "be continually being filled with the Holy Spirit." (Present tense, passive voice, imperative mood) Believing the truth is not enough how-

for the work of the Church was never so urgent. The crisis is momentous; and the Church staggers helplessly amid it all. The Church has lost the note of authority, the secret of wisdom, and the gift of power, through persistent and wilful neglect of the Holy Spirit of God. Confusion and impotence are inevitable when the wisdom and resources of the world are substituted for the presence and power of the Spirit of God. The Church still has a theology of the Holy Ghost but it has no living consciousness of His presence and power. Theology without experience is like faith without works: it is dead."

Jesus promised, "YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU."

Paul told young Timothy, "God has not given us a spirit of fear, but a spirit of love and of POWER and a sound mind." Luke reported of the disciples in the early church, AND WITH GREAT POWER GAVE THE APOSTLES WITNESS . . .

The word and witness of the whole book of Acts is one of POWER. These are power-packed pages! These are power-packed men! Men want power! Men notice power! Men are attracted to power! There is no craving in man as great as the instinct for might and power . . . Man needs power, he is of no use without it. Dominion is impossible without power and authority is useless without power. Man must have power. It is his supreme need. Without it he can do nothing. He cannot be what he was made to be or do what he was made to do without power. THE GIFT OF POWER WAS THE LAST PROMISE OF JESUS AND THE FIRST DECLARATION OF THE HOLY SPIRIT.

Jesus promised that the Spirit of God would be the source of power. The Holy Spirit is always associated with vitality and energy. No man has a right to speak for God who has no personal, first-hand knowledge of Him; he certainly will not speak with power! THE SPIRIT OF POWER SANCTIFIES, VITALIZES, AND ENERGIZES THE NATURAL FACULTIES AND MAKES POSSIBLE THINGS BEYOND THEIR PERFECT DEVELOPMENT. All power is conditioned. Spiritual power is subject to conditions. The power of the Holy Spirit is inseparable from His Person. His power cannot be rented, leased, or purchased. HE IS HIS POWER. HE IS NOT SIMPLY THE GIVER OF POWER . . . HE IS THE POWER. He wields it! No one else can.

Therefore, he who would have His power must have his control! There is no other way to know the power of the Holy Spirit without the fulness of the Holy Spirit.

The study of Pentecost reveals a startling contrast between the PROMISE OF THE POWER and its absence in the church today. P. T. Forsythe says, "The arrest of the church's extensive effect is due to the decay of its intensive faith, while a mere piety muffles the loss." Where is the God of Elijah? Where is the Spirit of power that possessed cowardly, retreating Peter and charged him with such determination that his whole record was reversed?

I was reading the Bible one day and was arrested by the words in Acts 4:33, "AND WITH GREAT POWER . . ." I noticed that in the Greek language these two words are "megas dunamis." "Dunamis" of course, means power. "Megas" is a word used for "great." The word has come to a new usage today. In our world of awesome destructive forces we measure the power of the atom bomb by megatons. One megaton is the equivalent of the explosive force of one million tons of dynamite. On July 16, 1945, there was a blinding light in the Western United States as the first atomic bomb ever exploded took our world by the collar and thrust it into the atomic age. On August 6, 1945 the first atomic bomb was dropped as an aggressive act of war on the city of Hiroshima, Japan. This is what happened in summary:

In the city of 500,000 there were 70,000 killed immediately. Another 70,000 were injured, many dying in the hours that followed. Multiplied thousands bore terrifying scars and disabling wounds to their death. An area covering 4.7 square miles, or over 3,000 acres, was completely leveled in the downtown area of the city. Shock or blast waves moved out from the center of the explosion at twelve and one-half miles per minute, crumbling twelve-inch walls a mile away. Heat waves of millions of degrees in intensity moved out with the speed of light, melting flesh, stone, and anything else that was in the path. Now, think of this . . . that bomb was very small with the explosive force of 20,000 tons of dynamite. This is exactly one fiftieth of a megaton. (We now have bombs 5,000 times as powerful as the first one!)

With this fresh illustration of power on our minds, let us read the Scripture in its literal rendering. "And with a million tons of power gave the apostles witness of the resurrection of the Lord Jesus; and a million tons of grace was upon them all." That, my friend, is awesome power and awesome grace. AND THE SPIRIT OF CHRIST IN WHOM ALL POWER IS RESIDENT IS IN OUR WORLD AND IN OUR LIVES AVAILABLE TO US EVERY MOMENT FOR HOLINESS OF LIFE

AND ENDUEMENT FOR WORK. This is the kind of spiritual power we must have today.

When I was a lad kerosene was not just a useful fluid, it was an institution. When we had a cold, kerosene combined with sugar was the doctor. When I cut my toe the kerosene barrel was the hospital and nurse. We also used it to light and heat our home. Then one day Dad came home with an ingenious device called a wind charger. There was a tower and at the very top of the tower was a little generator. At the front of the generator was a propeller. When the wind blew, the propeller would turn and the generator would generate. When the winds were just right we had some meager light in our house from the wind charger. It was better than the kerosene lamps, but not enough to write home about! The fact I want you to notice is that when everything was ideal . . . when the wind was blowing just right, we had a little light!

Then one day down the county line road came some big trucks. They dropped off some long, big poles and dug some big deep holes. They strung some wire, several strands of it. THE RURAL ELECTRIC ASSOCIATION had come to our county! They told us that when everything was done those wires would sing with 66,000 volts of electricity !!

Now my Dad was a conservative, but he was not a fool. He put in his reservation for a hookup. The Rural Electric Association folks put in a transformer. We rewired the house. Then one day they turned on the juice. We did not know how dark the darkness had been until the light came on! We began to get appliances and electric motors began to do the work that we had been trying to do and doing so much better than we! My friend, down through this world of ours God has strung a power line. It is the infinite power of His Holy Spirit. Thousands are existing on spiritual wind chargers that depend upon the winds of human consistency and effort and the results are unimpressive. At the same time there is a power available, the power of the Holy Spirit that can make every man a mighty enigma to his world, an unexplainable phenomenon! As we "plug into" this power the dynamic of another world begins to pulse through our mortal bodies that multiplies effectiveness. Jesus promised and declared . . . YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU!

We must be filled with the Spirit . . .

BECAUSE THE DEMAND FOR IS DIVINE,

BECAUSE THE DAYS WE LIVE IN ARE DESPERATE and  
BECAUSE THE DYNAMIC OF IT IS ADEQUATE !! !

If we must be filled . . . we may be filled and we may be filled now! If we must be filled and may be filled and are not filled, it will be a reproach to God and regretful in the kingdom work.

Since I am aware that the demand for it is divine, the days of our living are desperate, and the dynamics are adequate . . . the obvious question is "How can I be filled with the Spirit?"

In brief let me suggested five simple steps:

1. Every sin must be confessed and forgiven up to date. God cannot fill until we are empty.
2. You must choose against yourself. It is that self which has kept Him from ruling and filling your life up to now.
3. You must further take the position assigned to you by the Lord a long time ago . . . that of death. Taking the cross means simply taking the position of death . . . looking upon yourself as dead.
4. You must choose the will of God in every situation for the rest of your life. This is an act of total trust, not temporary but lasting.
5. You must, with a deliberate act of your will, crown Jesus as your sovereign Lord. It is by your will that you either submit to Jesus as Lord or refuse submission.

You may be certain as you meet these conditions that the Holy Spirit at that moment begins. His wonderful work of fillings. Regardless of how you might feel or whether you feel anything at all, he meets you at the point of surrender with His Blessed Spirit to fill you.

And . . . out of the innerman will come flowing RIVERS OF LIVING WATERS !!

For Release After 2:20 p.m., Monday, June 11

WILLIAM CLYDE MARTIN, 44, has been pastor of Tabernacle Baptist Church in Macon, Ga., since 1968. Previously, he had served churches in Gadsden, Ala., Columbia, Tenn., Senatobia, Miss., and Memphis. He attended Elon College, Southwestern Baptist Theologi-

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## CALL OF GOD TO THE CITY

BY W. CLYDE MARTIN

### A SERIOUS CITY CHALLENGE:

The world has its problems and the majority of these problems center in the cities of our nations. The world also has a solution to its problems, and that solution is Jesus, whose great heart of love has always centered in the city.

The problems are great and many. How will the world meet the soaring needs for living space, for food, and for energy to drive the automated factories in the decades just before us?

What will our homes be like? What effect will the new leisure time given us by electronic housekeeping devices have on us? Will the results of such devices be used for good or bad? Will our cities be fit places in which to live; or will they be blighted by polluted air and water? Will we live longer? What will our lives be like? These are but a few of the intriguing questions before the minds of the world.

How foolish for the Church of Jesus Christ to turn away from these facts and say to the world of science and technology, "You answer these questions. You solve the problems."

The attitude of the average church member today is that the population growth is not the church's problem. Whether we like it or not, the church has upon her shoulders the greatest responsibility of all times and we simply cannot turn our backs on our commission at the strategic point in history. The call of God is to the city . . . Now is no time to run for the suburbs. The city church . . . the downtown church must stick.

Someway, somehow, the church of today must become aware of the fact that we are no longer living in the great spiritual awakening of the 1700's. The church is now preaching to a pagan world. Modern man is now suffering a second fall; second only to the Genesis fall.

A new breed of man has emerged . . . A new paganism now centers in our cities. The church no longer speaks to a city with sacred or divine views. This is an unfriendly world! Everything is on materialistic bases.

What must we do? Are we to lay aside the call from God to evangelize and become defenders of what we now possess? God forbid! The church must not sit idly by while the population of our cities and the world increases at such a tremendous rate and do even less to win them than did the Christians in the first century.

In the year 2000, there will be more than six billion people in the world . . . twice the number present today and contrary to some thinking, the biggest growth will be in the city. The prospects of reaching even a percentage of these for Jesus seems horrifying. The antiquated methods of today's average church will be trampled underfoot.

American city dwellers whose nerves already are rubbed raw by the crowds and clangor of urban life will bypass the funeral drawl of today's pious pulpit without even a respectful nod.

### WILL IT REALLY BE THAT BAD?

Probably not; and the one reason is because there is a solution. There is a remedy! The very same remedy Jesus has offered every generation . . . His shed blood, death and resurrection as cleansing and justification for all sin.

It is not that the church no longer has the answer. The church has the answer. The people of God have the remedy; but we are not reaching the masses and our failure will be a thousand times worse by the year 2000 unless the church of today can "break-out" from within the walls of our beautiful sanctuaries and tabernacles and carry the gospel to an over-growing population.

### A SERIOUS CONCERN:

Speaking in the simplest of terms . . . today we have people. Tomorrow we will have more people. What are Christians supposed to do about people? Love them!

When I think city, I think people.

When I was first contacted and asked to pray about becoming the pastor of Tabernacle Baptist Church, several made this statement: "Tabernacle is a people's church." This statement is often heard about several outstanding churches in America. It is a compliment. However, few seem to understand the full meaning of this saying.

Some think of a people's church as one ministering only to those less fortunate with material blessings. Some think of a people's church as a fundamental yet independent group who pride themselves in being more scriptural than others. Some think of a people's church as non-cooperative but missionary-minded church.

None of these conceptions are correct. A people's church is just what the title implies: a church where all people feel comfortable in worship and evangelism.

A people's church is a unique organism in this twentieth century. A congregation with warmth and friendliness that draws folk from all walks of life is one who sees constant growth and receives manifold opportunities. A people's church is one with God-given ability to reach out into a city with such friendliness as to draw from all walks of life. Friendliness that makes the uneducated, the college professor, the businessman, the professional man, and the skilled laborer feel at home together in God-house.

In a world so class conscious as this century . . . to be a people's church is no easy matter. A people's church is a congregation where all feel comfortable regardless of how modestly they choose to dress. Whether poverty-stricken or wealthy, when true desire fills the heart to worship God, *people are people*.

It is sad to note that some churches are snobbish and "think of themselves more highly than the ought to think," and do not welcome others with meager fare. However, it must be pointed out that an equal tragedy is for a church to pride themselves in ministering only to the poor and deprive others of the scriptural missionary endeavor of their church. A city church must have some mighty big arms and must with tender loving care embrace all the people; the down-and-out, the up-and-out, the out-and-out. People from all walks of life make a people's church.

### THE DOWN-AND-OUT:

Not all Americans are blessed with wealth. The more recent "political play" on poverty is not all good; however, all must admit that our attention has been focused on the fact of poverty in our cities. Jesus did not say that the poor will always be poor, but He did say that when the poor see better days there will be others to take their places.

A New Testament city church should make a very strong appeal to the poverty-stricken of today. The giving of food and clothing is easy . . . Any church can do this and most churches do. Churches today respond quickly to the social needs of man and this is as it should be; but how many carry out the commission and preach the gospel to the down-and-out?

One of the greatest joys of a pastor's heart is to be able to assure the down-and-out that he will be welcome in the Sunday morning congregation. How often the sincere sob is heard, "Preacher, I would come to church but I don't have proper clothes." What a joy to be able to truthfully say, "You'll be welcome in our church . . . clothes do not matter in our congregation." The pastor who can truthfully say this, is the pastor of a people's church.

The beginning of better days for the down-and-out is the day they are introduced to Jesus. Very few indeed remain in the same social standing after receiving Christ as Saviour. This can be said for the "up-and-out" as well for the "down-and-out."

### THE UP-AND-OUT:

The up-and-outs are definitely harder to reach for Christ; their wealth gives them a security that often keeps them from seeing their spiritual need. Now the shocking truth is that these folk will die without Christ and go to the same hell as all others who die without accepting Christ; therefore, a people's church must reach them and win them to Jesus.

When the up-and-out is reached and accepts Christ as Saviour, he must be received into the fellowship with equal enthusiasm as we receive others. He must be made to feel at home. He must not be slighted and pushed aside from the blessings of service simply because he has more than a meager fare for this life.

The 'up-and-out' has much to offer. He didn't get where he is by being dumb. Usually he is an extraordinary businessman and God knows we could use some level-headed business-thinking men in the affairs of our Lord. He may be a professional man. He didn't become a professional without having a better than average understanding of life and mankind. The 'up-and-out' are not to be jealously slighted. He has much to offer in knowledge and money. He deserves an equal position in God's work and a people's church welcomes him and accepts him with a fraternal love in Christ.

If a church boasts of being a people's church and does not make such a one welcome . . . they are not a people's church and will not reach the masses for Christ.

### THE OUT-AND-OUT:

The out-and-out sinner . . . one who, without pretense admits to drunkardness, gambling, cursing and low moral character . . . is given a variation of widespread invitations to better themselves. Our federal government offers several programs of help. Civic clubs throughout the city hold out a helping hand. Victims band together to find some help and consolation in their sins . . . but there is only one sincere, unselfish help. That help is Jesus

and only one group has God's commission to present Jesus . . . the local church.

The people's church in the city represents a gospel that cures the out-and-out sinner.

The people's church in the city extends a warm, sympathetic, and friendly invitation to the man and woman of ill reputation. The people's church hates sin but loves the victim.

#### THE SINCERE CITY CURES:

How sincere is the welcome extended to the city by the average church. Do we really want all of them . . . the down-and-out, the up-and-out, and the out-and-out? This one thing is for sure: they know whether the welcome sign outside our churches is for real or not.

A true New Testament people's church is one that extends a sincere, warm, friendly welcome to all people, regardless of position in life, whether it be low, medium, or high. Welcome! . . . the key word for an unfriendly modern society.

For Release After 2:50 p.m., Monday, June 11

JAROY WEBER, a native of Louisiana, has been pastor of the Dauphin Way Baptist Church in Mobile, Ala., since 1966. He has been pastor of North Orange Baptist Church, Orange, Tex.; First Baptist Church, West Monroe, La.; and First Baptist Church, Beaumont, Tex. He is a graduate of Louisiana College, Pineville, and Southwestern Baptist Theological Seminary, Fort Worth. Louisiana College has awarded him the doctor of divinity degree.

## PREACHING TO THE BROKENHEARTED

TEXT: Luke 4:16-18 ". . . He has sent me to heal the brokenhearted . . ."

### Introduction:

In the "Poseidon Adventure" the young preacher had preached a sermon at New Year's Eve in which he speaks of making it by sheer drive and will power. The tragic floundering of the ship comes. The young preacher asks the older one, "I didn't ask what you thought of my sermon." The reply is, "It had nothing in it to help the weak." A congregation of Christians is a gathering of people who admit they are weak and need help from God's Word. The strong, secular man thinks he can manage on his own, but ultimately discovers his human frailty.

The task of today's Mr. Preacher is to continue the ministry of our Lord who said, "He hath sent me to heal the brokenhearted." Three hundred seven years ago, the saintly Thomas Watson said this about his preaching, "Two things have always been difficult for me. The one is, to make the sinner sad; the other is to make the Christian joyful."

You see, brokenheartedness in the Christian arises from two sources: either his inner joy is drained or his outward joy is disturbed. Like the dear Lord, our object in preaching is to heal the brokenhearted peoples and to help cure both of these troubles.

### 1. KNOW YOUR PEOPLE

You may be sure that every Sunday we are preaching to brokenhearted people. Do not think that our people are as self-assured, as self-sufficient, and feel as adequate to all circumstances as they appear to be. Almost all of them have experienced the draining of joy from their lives.

A. *The great saints of the church experienced those periods when their inner joy was drained and outward comforts were disturbed.* Saint Theresa, Saint John of the Cross, Cardinal Fenelon, Madame Guyon, Thomas a Kempis. How moving the passages in their diaries as they share with us what they called "the dark nights of the soul." They who lived closer to God than any of us can dare hope for, experienced the winter of the soul which deprived them of God's presence, and their joy was gone.

B. *Not only the great saints, but the greatest of the Bible characters experienced this sadness of the soul.* Let me read to you from just four of these Bible characters.

1. Job 7:13-20. "When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terrifiest me through visions; So that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live always; let me alone; for my days are vanity. What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every moment? How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?"

2. Psalms 88:13-18. King David. "But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee. Lord, why casteth thou off my soul? why hidest thou my face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness."

3. Jeremiah 15:15-18. "O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?"

4. Psalms 22:1,2. Our dear Lord Jesus, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent."

C. *Our people along with the saints and great Bible characters go through these soul-crushing experiences.* You may be sure that we are preaching to brokenhearted people.

1. Do you see that professional man in your congregation? Last week he discovered his friend and partner cheated him. He sits there on Sunday morning a crushed man.

2. Do you see that middleclass worker? On Friday he was notified he would be dismissed from his job. Now he is brokenhearted. He has a family to support, a child in college and house payments to meet.

3. Do you see that Godly mother listening to you? Three weeks ago her daughter told her she was pregnant and would have to marry an irresponsible boy. And for three weeks that mother has carried that crushing blow in her heart.

8. Look well into the intense face of a fine young man or young lady whose sweetheart has just broken off the engagement and turned to another.

5. See the many in your congregation who are lonely because of unfulfilled longing to be loved by someone. They appear happy, even gay; but the ache in the heart cannot be laughed away . . . in the midst of the crowd, existential loneliness.

Need I go on and on with what our people are experiencing as they sit under our ministry.

### II. KNOW YOURSELF

To help brokenhearted people, they must be made to feel that they are listening to a pastor whose own heart has experienced sadness. You see, we must do more than care for our people, we must share our own experiences with our people. The only way they can associate what they experience with us ministers, is that they are made to know that we, too, have similar experiences of depression; that there are times in our lives when the inward joys are drained.

If we are to know our people, we must come to know ourselves and be honest with our own hearts. We must get to know our hearts better than we know our name.

When that saint, Jacob Boehme, was asked what books he studied he replied, "Just one . . . my heart." Listen to Dr. George Morrison as he writes about one of Scotland's greatest preachers, Thomas Boston: "There was a force and freshness in his preaching that arrested the common people who heard him. There was a grip in it that no preacher wins who is a stranger to his own heart."

A. We must come to know the depths of our hearts. Forever we quote to sinners that "the heart is deceitful above all things and desperately wicked," but that is still a fact about our own heart as ministers. Alexander Whyte said, "The heart is like a pregnant woman constantly giving birth to sinful children." When we start out preaching we know that we are supposed to preach against something; so we preach against those things in the outward life. But as we get older and walk more closely to God, we see where the real battle rages. It's inward—in the heart; self-love, self-seeking, self-importance, envy and jealousy.

B. We must also know the discomforts of our heart; that is, when joy is drained from us; those wintry seasons of the soul when the heart is cold, and the conscious presence of God is gone; when there arises within us fears, frustrations, helplessness, and (God forgive us) prayerlessness.

C. Having come to know and deal with our hearts, we are then to share our hearts with our people. Dr. James Stewart says of a famous preacher that the reason the people flocked to the

church of the mighty pastor was that they knew they would hear some autobiography that day. When I was the pastor of the First Baptist Church of Beaumont, I had Dr. Sidlow Baxter with me in a Bible Conference. In my presence, a friend of mine said to Dr. Baxter, "You know Alexander Whyte, one of your own Scotsmen, has done more for my poor heart than any other 'author.'", Dr. Baxter said, "I used to read the saintly Dr. Whyte but stopped because he made me feel that I was a prodigal." My friend replied, "The reason he exposed you, Dr. Baxter, is that he exposed himself in every sermon."

The Apostle Paul was forever sharing his heart with people. Unashamedly he tells of his own fears, frustrations and brokenheartedness.

1. For example, he wrote that on many occasions he was bewildered. In II Corinthians 4:8, he says, "We are at our wit's end, but never at hope's end."

2. He shared with us that at one time he actually gave up on himself. II Corinthians 1:8, "We should like you, our brothers, to know something of what we went through in Asia. At that time we were completely overwhelmed; the burden was more than we could bear; in fact, we told ourselves that this was the end." (The New Testament in Modern English - Phillips)

3. The Apostle Paul is humble enough to admit that he had fears and became depressed at times. II Corinthians 7:5,6, "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us . . .".

No wonder, then, the Galatians, as Paul expressed it to them, would have plucked out their own eyes and would have given them to the Apostle. No wonder, then, they received him as the others had, as an angel of God. Even today we weep aloud and unashamedly as the Apostle Paul tells us, "At my first defense, no man stood with me, but all men forsook me." Why does the Apostle Paul move us, why do the Psalms move us, why indeed? Because we can identify with what Paul shares with us. And you may be sure that people will identify when we share with them.

### III. KNOW THE REMEDY FOR BROKENHEARTEDNESS

There are many excellent books written by fine Christian psychologists on the subject of sorrow, suffering, loneliness, and brokenheartedness. From them we get such marvelous and wonderful insights. Yet the Bible has said it before and has said it better. I would like for us to turn to the First Epistle of Peter, the 6th and 7th verses. If these two verses we will find all that we need to know about sorrow and suffering, and how to handle it. Three statements could sum up these verses:

1. Trouble and suffering can be taken for granted.
2. Brokenheartedness does not last.
3. Brokenheartedness should not be wasted for it can be turned into good.

A. When we come to look at these two verses we see four things. First, the duration of our trial, "for a season." Literally that means "for a little while." That phrase "for a little while" can be taken two ways.

1. Our suffering is never permanent. God knows how much His child can bear.

2. It is a little while compared to a joyful eternity. Romans 8:18; II Corinthians 4:16-17. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Fasten your teeth into that expression of Paul's in the 17th verse, "For our light affliction, which is but for a moment." Here is the Apostle Paul who has been beaten, robbed, persecuted, stoned, left for dead, hungry and naked, without any permanent dwelling place, and finally had his head cut off. Yet he says, "Our light affliction . . ." He was looking at his suffering in the light of the future glory that was yet to come. Well, that is a little while compared to eternity, isn't it? A football player will suffer six days of the torture of practice but counts it as nothing compared to the glory that is his in winning the game on the seventh day.

B. The Reason for the Trial: "If need be you are in heaviness . . ." Literally, that means, "you may need to suffer."

1. If needed, then suffering is no accident for the Christian.
2. If needed, God is working out his purpose.
3. If necessary, the suffering of brokenheartedness if for our spiritual educational growth.
  - a. Sometimes the suffering comes because we are wayward and this is chastening.
  - b. Sometimes we are not growing as rapidly as we should. The suffering prompts us to throw our weight more and more on God.
  - c. Sometimes God has special things for us to do, and we can

do them better after we have suffered a little while. The writer of Hebrews says of our Lord Jesus that He "was made perfect through suffering." But all of the suffering is for our growth and is sent and allowed by a Heavenly Father who loves His children. This must be emphasized to our people.

C. Notice the varieties of the sufferings which afflict our people and us. "Manifold temptation." That means, varied, diversified. The Apostle Peter is not writing here about the number of trials that we have as much as the variety of the trials. First, they are of one kind then they are of another.

As far as the varieties of the trials we experience, we may say two things:

1. The Christian has some trials even as the non-Christian has some trials.

2. But most of our trials are peculiar to the Christian. As a matter of fact, in Peter's first letter he lists thirteen different trials that are peculiar to the Christian.

As a matter of fact, even as we encourage our people, there comes the time when we pray and we can't break through to God. That the heart is so full of sadness that it doesn't know what to pray for or how to pray about the situation that has broken the heart of God's child. The heart is cold, empty, and though we cry out on our beds and weep, yet no comfort from God. Would you dare to say these great saints or Bible characters when they were experiencing their dark night of the soul, "Snap out of it." Or would you say, "Don't worry." Or would you say, "Trust God and leave it in His hands." Or "You have sinned somewhere, repent and God will give you your joy again." Why this would have fallen on deaf ears. Rather these saints and Bible characters would have rushed to their rooms, shut the doors, wept in their pillows and groaned up to God. And they would not and could not, have come out of those rooms until God had said, "It's enough." And that's all that we really can say to our people who carry this brokenheartedness secretly or even openly, "I know what you are going through and in His time God will say, 'enough...'"

### IV. WHAT ARE THE RESULTS OF SUCH TRIALS?

A. Faith must be proved (vs. 7). The word "proved" there means "tested." God is testing us to see what kind of faith we have.

B. After it's proved, then it must be approved ("that it might be found.") Peter did not say that faith was precious neither is he saying that the testing of faith is precious. What he is saying is that coming through the test is precious to God. In the Book of Hebrews, the eleventh chapter, after listing all the famous names and what they went through, then the author of Hebrews writes, "He was not ashamed to be called their God." Why was God unashamed to own them as His true children? Because they had come through the test, their faith had been proved, they held on to God and loved Him just the same although they understood not the trials and the tests they went through.

C. The approval brings a threefold reward. Three things Peter says is verse 7. First, God will commend us. The word Peter uses is praise. Second, God is honored to have us when we come through the test successfully. Third, we will share the glory of Christ with Him. Jesus' prayer for us will be fulfilled when he said in the 17th chapter of John that we might have the same glory from Him as He had from the Father.

Conclusion: The Lord said that part of His ministry was to heal the brokenhearted. That is still His ministry as He intercedes for His people. As ministers, that is part of our ministry. We do it best when we share with our people that the great saints, the great Bible characters, and we ministers have experienced what our people go through. Though this is no instant cure for the brokenhearted, it is of immense help for them to know that God is not dealing in any different way with them than He does with His other children.

In Shakespeare's twenty-ninth sonnet, he says, "I all alone beweep my outward state and trouble a deaf heaven with my bootless cries." But at the end of the sonnet, he says, "Happily I think on thee. For that sweet love remembered, such wealth brings, that then I scorn to change my state with kings."

Ror Release After 3:45 p.m., Monday, June 11

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by baptizing 1,669 converts in one year, the largest number for any church in the SBC during one year.

## EQUIPPED AS AN EVANGELIST

BY JOHN R. BISAGNO

A serious in-depth study of the question of the gifts of the Spirit has convinced me that the genuine gift of the vocational evangelist is a rare gift indeed. There are few Robisons, Grahams, and Hagues among us. I refer in my assigned subject, "Equipped As An Evangelist," to the weekly evangelistic endeavors of the rank and file of us—the hundreds and thousands of pastors who make up our Southern Baptist Convention.

What are we to do to be equipped as an evangelist? It goes without being said . . . that loyalty to His word, personal commitment, and spiritual power are priority. But, the Apostle Paul, giving us a keen insight in I Corinthians 1:21-27 as to the kind of men in the pastorate that God uses week-in and week-out to win men to Christ, says three simple things: He uses the foolish things, the weak things, and the base things.

### I. God Uses The Foolish Things Of The World

It has always been in the plan of God to use the unusual, the unexpected, and the unlikely that He might have the glory. The principle of the second over the first is well known. Four women are mentioned in the genealogy of Jesus . . . three were harlots or adulteresses. It was not Cain that He used, the first born; but the second born, Abel. He always sets aside the likely and chooses the unlikely. Not Esau, not Jacob; not Ishmael, but Isaac; not Ephraim, but Manasseh; not Saul, but David; not the Old Covenant, but the New; not Israel, but the church. Just as surely as men get their degrees, build their boards, make their plans, God will choose someone else.

For years, the secular press has been trying to figure out Billy Graham. They have even suggested that he hypnotizes his crowds. A reporter in England said it was the power of the music. Dr. Graham and Cliff Barrows began extending an invitation with no singing and no music, but still they came by the thousands. In a few days that same reporter wrote, "The sound of the shuffling feet at invitation time is eery. Give us back the music."

One of the signs of a false prophet is found in II Peter 2:2—"That the way of truth is evil spoken of." They ridicule the simple gospel. They are masters of deceit and ridicule. They scoff at the foolish, simple preaching of the cross and God's seeming foolish use of simple men . . . but, it is God's way.

Some of my folks suggested that I invite in some of these false prophets for a friendly discussion. But, they are wolves in sheep's clothing and I have no intention of inviting the wolf in for a friendly discussion on the best way to eat my flock! They scoff at the old-time gospel. "People are not sinners anymore," they say . . . "they are only suffering from a temporary evolutionary lag. They are not lost . . . they are only unchurched and unreached."

We must remind ourselves that the message to the world is foolish and that the men God uses are foolish in the eyes of the secular world. Pastors, never be discouraged ! ! You may never be on the program. You may never be well known. But, be faithful to God whoever you are and wherever you are and God will use you. Unexpected, unknown, unheralded—you may be the very man God wants to use to stir the world with revival. God uses the foolish, and I do not know anything more foolish than God using a music major with ninety hours in trumpet to preach His word and build a church . . . that is His way.

### II. God Uses The Weak Things Of The World

God used David as few men in history. Yet, he committed all of the sins in the Heavenly catalogue . . . but God used him. David was a great sinner, but he was a great repenter. Men would have set him on the shelf. He was too weak in the flesh to be used as a great evangelist. But, God, who looks on the heart, saw something that men had overlooked . . . a powerful capacity to love and a powerful spirit of humility, and He used him. David loved the truth. When Nathan accused him of his great sin, he did not try to hide the fact or escape the issue for God's truth must be done. And, David loved his friends. Someone said, "Be careful how you treat people on the way up, because you will meet them again on the way down."

David found Mephibosheth, a little crippled relative of his best friend, Jonathan, and brought him to his house and cared for him. And, Jesus, who is the friend of sinners said, "That is my kind of man." Though David's son, Absalom, led the standard of revolt and tried to take his kingdom, David's heart broke when the boy died. It would not matter how he had treated him . . . circumstances were not important, for David loved regardless. All that was important was that he loved his son, and God said, "There is a man after my own heart."

You may be weak. You may have failed often, but don't give up. In true repentance and true love, God will use you still. He uses the weak things to win the world.

### III. God Uses The Base Things Of The World

The despised, simple, ordinary, plain, cornbread and beans, country, everyday kind of Joe. Strange? Yes. But, that is what God chooses and uses. Most of us have a preconceived idea and image as to what a preacher ought to be. We try to be Criswell or Graham, Lee or Hogue. Hear me! This is of utmost importance! God has made you precisely like you are and put you where you are because there are more people in that location who can relate to you and what you have to say than anywhere else in the world at that particular time. And, when you try to act like someone else, be someone else, fit the mold of the traditional preacher image, trying to live up to some pre-conceived image of how you ought to act, you frustrate God's purpose. Whatever you may be, whatever you are . . . be you!

Preaching is truth through a personality. To be sure, the truth does not change, but the personality must change from place to place. God wants you and your personality where you are and like you are. You must not thwart what He is trying to do in calling you and making you like you are, by trying to be someone else. The world will never be sold on the gospel you preach until they are sold on you. If they can't get past you, if they don't like you, they are not going to have the chance to get past you to the Christ you teach and the gospel you preach. It is, therefore, essential that you be yourself and that is what base means—natural, basic, simple, and ordinary. You must not reject yourself. You must accept yourself and be yourself.

When I first started preaching, I used to preach like J. Harold Smith and I would talk about these "back-scratchin, white-washin, pussy-footin, earticklin preachers."

One day I heard Angel Martinez and I got up and said, "Ladies and gentlemen, I used to be just a poor little Mexican shoeshine boy."

Then, I heard Criswell and said, "Oh, my soul! How wonderful it is to be from the Queenly City of Dallas."

And, then I heard Billy Graham and I began preaching in a staccato-like fashion. "Ladies and gentlemen, today the world is faced with chaos and confusion. Yesterday, while flying back from Washington, President Nixon asked if I thought there was any hope for peace, and I said, "Mr. Nixon, I know things are bleak. However, the Bible says Christ is coming soon."

Fellow pastors, God wants to use you as an evangelist in your church winning men to Christ. Rejoice in your calling. Be holy in your living. Be true to God, your opportunity and yourself, where you are, and what you are, and God will use you as an evangelist to win many to Himself. For I say to you that as long as God uses the foolish things and weak things and the base things—CHEER UP, BROTHER, THERE IS HOPE FOR US ALL !!!

For Release After 8:15 p.m., Monday, June 11

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## TODAY'S CHALLENGE AND SURVIVAL TECHNIQUES

BY S. FRANKLIN LOGSDON

What an awesome sight to look upon so many of God's ordained servants in one congregation! The potential for righteousness represented here is staggering. Think of what could be done for Christ and His glory, for man and his good, if we all allowed the infinite God to release His power through us to a greater extent. This, I believe, is the appeal to our hearts tonight.

We are currently confronted with a challenge that no other generation of pastors has ever faced. "As it was in the days of Noah," so is it increasingly today—wickedness, corruption, rebellion and violence abound. And when the Church is needed most, it seems to be the weakest. For there exists the constant tendency to "trivialize" in matters of eternal importance, to make commonplace that which is transcendent, and mundane

what is supernal. The sense of God's presence is all but lost. And this is critical!

We of course have impressive talent, ambitious programs and unprecedented equipment, but the gross spiritual product is most disappointing. Why? Perhaps we mistake ingenuity for spiritual might, or the subtle works of the flesh for godliness, or the Sunday morning attendance as the criterion for success. Perhaps we have forgotten that the divine edict is without adaptation, modification, imitation or approximation. We must operate according to biblical precepts or fail utterly. For what God does not authorize, He cannot approve. What he cannot approve, He will not accept. We know we could never get water from any other formula than H<sub>2</sub>O, no matter our scientific acuity. It's an old formula, but it still works. If it didn't, we would all die.

God forbid that we should think any of His procedural laws are unworkable in this highly technical age. Have we unwittingly, or wittingly, discarded some? If so, with what have we replaced them?

How fantastic it was to sit in our living rooms and watch men walking on the moon. However, they could not have missed. Their mission could not have failed. That is, after they discovered divine laws, and followed them with computerized exactness. Nor will any of God's laws fail when so discovered and so pursued.

We need so sorely to determine what it was that enabled faithful men of other days to quench fires, close the mouths of lions, subdue kingdoms, and die without flinching as martyrs at the stake. If it could be done then, it can be done now. In the midst of amazing technological developments, our faith must grow or die. And in the face of tidal waves of wickedness, the Church must revive or perish. There is no other alternative. May God give us holy boldness!

Since the pastor's position is so exceedingly important in matters which pertain to life and godliness, I must remind you of some sobering facts concerning your calling:

You were divinely set apart to take up a cross, not comfort.

You were charged before God to preach the Word, not just about it.

You were commanded to be filled with the Spirit, not personal interests.

You are enjoined to feed the flock, not to entertain it.

You are instructed to preach holiness, not merely moral acceptance.

You are to make Christ preeminent in ALL things, not in just a few.

You are to emphasize the completeness of the divine Revelation.

You are to keep in mind that God stakes His holiness on the integrity of His Word.

You are exhorted to hold TO in order to hold FORTH the Word of life.

You are to remember, both in private commitment and in public conduct, that you will give an account at the Judgment Seat of Christ.

This all adds up to a terrifying responsibility. It has tremendous overtones! According to Corinthians 5:20, you actually "stand in Christ's stead" before a dying world. The ministry, therefore, demands a living, loving, throbbing yieldedness of heart. It equates itself with unceasing sacrifice, which the Holy Spirit wraps up in one simple bundle, saying, "The Sacrifices of God are a broken spirit (which is) a contrite heart" (Psa. 91:7). Said the late Dr. A. W. Tozer, Editor of *Alliance Witness*, "I've met the comics. I've met the promoters. I've met the founders who display their names everywhere. I've met the converted cowboys not too well converted. I've met all kinds of pastors, but my heart is looking for men who are like the Lord Jesus Christ. Actually, what we ought to have is the beauty of the Lord our God in human breasts. A winsome, magnetic saint is worth five hundred promoters, gadgeeteers and religious engineers." And precisely what is a "broken spirit?" It is a manageable or controlled life.

When a young horse is broken, it becomes submissive to its master. Then it is productive. Just so with pastors. Then he can affirm with Paul, "For me to live is Christ; to die is gain." Or, in the words of one of the five missionaries martyred by the Auca Indians in Ecuador, "He is no fool who gives up what he cannot keep in order to gain what he cannot lose."

In times like these, the pastor must stand tall. You are God's man for the hour. Your credibility must be unchallengeable. Your message must be authoritative and convincing. Your encouragement must be strong and faith-begetting.

The pastor is God's gift to the Church, to mature believers for the work of the ministry—to see that they are built up on that most holy faith. But, let's face it, the members in many churches are not being developed in doctrine, or enlightened in prophecy, or deepened in prayer, or strengthened in steadfastness. This bodes ill for the future. It is bypassing Deity, playing with destiny and precipitating disaster.

Ingenuity may build an institution, but it cannot in itself prepare a people to meet God. Talents may result in magnificent statistics, but they will not, apart from God's anointing, stand the test of fire at the Judgment Seat of Christ.

While strenuously attempting to produce an aura of joy and victory among their members, pastors everywhere are uneasy, and deeply dissatisfied with results. The atmosphere is filled with confusion and frustration, and many of their people are floundering in the current maze of disturbing and diverting philosophies without being strongly warned or properly counselled. Something vital is missing.

Interpersonal theology is prominent, for we seek to solve our own problems. Loyola's principle of casuistry is flourishing, for we think the end justifies the means. God's Word is being lost in an overabundance of translations and revisions and paraphrases. There is a sharp decline in scriptural memorization and systematic Bible study on the part of our congregations. The search for ecstatic experiences is more and more appealing to our people. Is there not an alarming danger of destroying ourselves before the onrushing forces of evil? This, you know, is precisely what Israel did in the days of old (Hos. 13:9).

*Newsweek* predicted that there may not be any organized church congregations within ten years. And why? They suggest the Church may be going down the staircase to meaninglessness, saying, "Good-bye" to the hallowed, and "Farewell" to the sacred.

Dr. William Petersen, Editor of *Eternity Magazine*, says, "America has never seen a time when its young people have been so religious and yet so non-Christian." This is an alarming indictment, but who amongst us has a convincing rebuttal? Every pastor in this place must confess that a great percentage of his people are just pretending, or remain in spiritual immaturity, where the outline of God's grace is not perceived, where the outflow of God's love is not experienced, and where the outlook of God's purpose is not enjoyed. But where is our concern? Where are the all-night emergency prayer meetings? Where is the calling upon God? Who really cares?

The conflict between righteousness and unrighteousness has never never been so fierce as today. We sing, "Onward Christian Soldiers," but are almost entirely unaware that the war is on. Most churches are not on a "war footing," and are therefore losing the battle. What can be done about it?

First, he urges, "Be strong in the Lord and in the power of His might" (Eph. 6:10). Then, he stresses two matters of extreme importance. (1) We must recognize the enemy. (2) We must know the survival techniques.

The Bible tells us our enemy is the devil; that he moves about; and that he seeks to swallow up God's people, to negate their hope (I Pet. 5:8). We know he is the "god of this world" (II Cor. 4:4), but do we know about his operating plan?

Ephesians 6:12 reveals that he works through principalities, powers, rulers of darkness and wicked spirits, and these are characterized as follows:

"Principalities" connotes the devil's top brass, the pentagon of perdition, the citadel of infamy—a demonical effort to destroy authority from the empire to the home.

"Powers" is meant his arsenal of energy, his diabolical force of demons who can slaughter chastity, integrity and honor.

"Rulers of darkness" comprehends everything sinister, weird and eerie, such as astrology, spiritism, black magic, occultism and devil worship.

Now, I submit to you, this is a formidable enemy, and he seems to be winning his battles. The war is going against the forces of righteousness, largely because God's people have failed utterly to take the matter seriously. They have turned a deaf ear to the biblical intelligence reports. But what, under God, are the survival techniques? Let me give you three general suggestions:

The *prevention technique*, in which we are exhorted to "test the spirits whether they be of God" (1 John 4:1). In the *preservation technique*, we are to "continue in the things we have learned" (II Tim. 3:14). And in the *prevailing technique*, we are to "fear God and seek his commandments," (Eccl. 12:13). These are respectively, the guarantee of reality, the assurance of progress and the power to overcome.

To add much needed assurance in these days of fierce conflict, we need to remember that the true believer has all three members of the Godhead going for him. And, as Paul assured, "If God be for us, who can be against us?" (Rom. 8:31).

We need to remember that "the Word of God is quick and powerful" (Heb. 4:12). The Greek for the word "powerful" is *energace*. This tells us that we can meet Satan's force with the superior weapon of divine energy.

We need further to remember the promise of Jesus, when He said, "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:31). This is the impenetrable

armour for the Christian soldiers who face the kingdom of darkness.

And, also, remember the indispensable survival technique of Acts 9:23, "With purpose of heart, cleave unto the Lord."

Five times Jehovah pleaded with His ancient people in Deuteronomy to "Cleave unto the Lord!" Had they done so, their history could have been, should have been, indeed would have been a romance of joy, victory and reward. Instead, they modified, qualified and otherwise ignored the plain directives. As a consequence, they have suffered as no other people, three million of them going down under Hitler and five hundred thousand starving to death in Poland in our generation. The worst is yet to come for them.

Are we so naive that we think for one moment that we can take the same course of indifference and survive? Blindness could never be so disastrous!

Brethren, whatever the deceptive strategems of the enemy, however fierce his attacks, always keep in mind that the weapons of our warfare are not carnal, but mighty through God to the dismantling of his strongholds (II Cor. 10:4).

We have God's Word and are fully furnished.

We have His Spirit and are perfectly guided.

We have His power and are sufficiently supplied.

We have His grace and are wonderfully endowed.

We have His love and are abundantly sustained.

We have His presence and are constantly accompanied.

We have His life and are complete in Him.

What need we more? What more could we ask? We are fully equipped to face the total challenge of life!

But hear me, dear Pastors! It is gravely imperative that you wage a counter-offensive. And that SOON! Why? Because in your membership are fewer developed believers than you think. And you are largely responsible for this condition. Remember, there were multitudes of lovely religious people in Noah's time. But when God's judgment fell, when the real test came, only eight people on the whole earth were actually saved. There were many well-meaning souls in the wicked city of Sodom, but when the showdown arrived, only one lone individual was righteous. There were sincere people in Israel, but Isaiah cried out with sorrow, "There is none that bestirreth himself to lay hold upon God" (Isa. 64:7). Not only this, Jesus had a grim outlook for the future, saying, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:1).

We can't do anything about the antedeluvians. We can't do anything about the Sodomites. We can't do anything about ancient Israel. But we can do something by the grace of God about the future state of things. We can, and MUST, right now, indoctrinate our congregations concerning the relevancy, sufficiency and effectiveness of God's Word for today.

We dare not retreat further! And we must never buy the prevailing idea that wars are not to be won. Let us stand up to the enemy! Let us tell him he can no longer shackle us. Let us tell him he can no longer entice our precious young life into worldliness, pretense and sin. Let us tell him he can no longer burden our people with meaningless activities which keep them from Bible study, soul-winning and worship.

But we had better check to see if our ammunition is dry. How? Such questions as these may help: Am I a God-fearing pastor? Am I spirit-filled? Do I have power with God and man? Am I winning or losing? Is my ministry honestly preparing my people to meet God? How much do I really care? "Must I be carried to the skies on flowery beds of ease, when others fought to win the prize, and sailed through bloody seas?" God's way, my Brother, is the only way to victory. And time is running out!

But just one final thought. If you earnestly desire constant revival in your church (and surely every sincere pastor should), it is definitely possible. You ask how? First, of course, by thorough dedication on your part. Then by preaching hard and faithfully on the practical meaning of these four themes: (1) The indwelling of the Holy Spirit. (2) The lordship of Christ. (3) The omniscience of Deity. And (4) the fear of God. No congregation in our land today can make an impressive showing on these all-important matters.

I promise you the devil will have to give ground under this kind of bombardment, and the people will either dislike the preacher, or will fall in love with the Lord. I predict it will be the latter.

The next time we meet may be at the *Bema*, the Judgment Seat of Christ. Then, in that most solemn moment, we will understand fully the seriousness of being a pastor. Let us learn more fully now.

So do go back to your people with renewed vision and with a holy determination to do God's work in God's way, with God's power, expecting the overwhelming blessing which always accom-

panies such dedication.

God bless you!

For Release After 10:00 p.m., Monday, June 11

R. G. LEE, 87, was pastor of the Bellevue Baptist Church in Memphis, Tenn., for 33 years before retiring in February of 1960. At that time, the church named him "Pastor Emeritus", and since then Lee has continued preaching in revival meetings and leading Bible conferences throughout the nation. He was president of the Southern Baptist Convention for 3 consecutive terms, 1949-1951, and was president of the Tennessee Baptist Convention for four straight terms. Eight colleges and universities have conferred upon him honorary doctoral degrees. He is a graduate of Furman University (Baptist), Greenville, S.C., and Chicago Law School where he earned the doctor of philosophy degree. Before becoming pastor of the Bellevue Church in Memphis, he served as pastor of Citadel Square Baptist Church in Charleston, S.C.; and as pastor of the respective First Baptist Churches of New Orleans, La.; Chester, S.C.; and Edgefield, S.C. The author of more than 35 books and numerous published sermons, articles and pamphlets, Dr. Lee is famed among Southern Baptists for his eloquent speaking ability.

## WHEN DO PREACHERS PREACH?

BY ROBERT G. LEE

Even though I have been a preacher for sixty-five years, in speaking on this subject—as I have been requested to speak—I may be as puzzled as a hen when she sees her little chick take to water. And I may be found guilty under the indictment which Tacitus gave when he said: "People praise the ancient and are careless as to the modern."

Moreover, I hope I shall not be as foolish as the rooster which believed that the sun arose to hear him crow. And now I hope I shall be found in order as to the subject assigned me.

In a little town, the town Council met—and they had a fiery debate over whether they should build a bridge across the little stream that ran through the town.

One man, Mr. Riley, was very determined that the bridge should not be built. When they were discussing it, quite a number of people were talking, talking all at once. They did not know anything about parliamentary law, no more than some Baptists know about it. But anyway, he said, "You know, that stream is so small till I could spit halfway across it." And they hollered out, "You are out of order!" He said, "Sure, I am out of order. If I was in order I would spit clear across the thing."

Once an old philosopher was asked to define God. He said: "I shall require an hour." At the end of the hour, he said: "I shall require a day." At the end of the day, he said: "I shall require a week." At the end of the week, he said, "You must give me a month." At the end of the month, he said: "I shall require a year." At the end of the year, he said: "I shall require a lifetime to give you a definition of God—and I doubt then if I could ever define God."

Somehow I am a bit amazed at finding myself in a predicament in speaking to preachers on the subject "When Do Preachers Preach?"

I say to you that I am not in agreement with many ugly things that have been said about preachers. Nor am I in agreement with some things that have been said about me.

I am not in agreement with the poet who wrote:

"Ungracious pastor who points me

the way to Heaven;

And then, like a puffed and stuffed libertine,

The primrose path of dalliance treads."

I am not in agreement with those who said that preaching was man's most impotent ignorance and superstition. Nor am I in agreement with those who say, "Preachers give us the text from Paul and then preach Epictetus and Plato." Nor do I agree with what somebody said about one preacher: "He went down deeper and stayed down longer and came up drier than anybody he had ever known."

Over in South Carolina, we had a great preacher, and his great preacher friend said about him: "He always reached for the wind. He struggled mightily to reach the lofty climax of his elusive climaxes of his sermon and he was a tornado and never felt that he had done justice to his subject unless he had busted at

least one gallus."

Once—years ago—at Baylor University in Waco, Texas, I took a studious stroll through the marvelous Browning Building. I thought of many things the magnificent Robert Browning had written. And I recalled what he had written about a preacher. It is yet hard for me to believe that he wrote it. But he did.

"First the preacher talks through his nose,  
Second, his gestures are too emphatic;  
Third, to avoid that which is pedagogic,  
His subject matter lacks logic;  
Fourthly, those things that I have heard  
Now that I know the worst of him;  
I wonder what I thought to obtain  
At first from him.

I praise the heart and pity the head of him,  
And refer myself, O God, to Thee instead of him."

I do not agree with some ugly things that have been said about preachers any more than I agreed with the preacher when they raised his salary \$200 and they went and told him that the church had raised his salary \$200. He said: "Tell those kind souls I don't want it. I have had a hard enough time getting the salary I already have."

But today I talk to many young preachers who have not been on the battlefield or in the harvest field as long as I have, and I talk to some older preachers who have had the harness on and have been brave soldiers on the battlefield and faithful reapers in the harvest field longer than have I. And I hope today that I shall not be like a candle telling a chandelier how to shine or a popgun telling a rifle how to shoot, or as a broken cistern that has no water in it for you, or as a rill telling a river how to flow.

One of my deacons was on a journey through the mountains of Kentucky. Overtaken by a storm and big rains, he asked an old mountaineer to give him lodging for the night. Next morning, while eating breakfast with the old mountaineer and his wife, a little pig came in and began to yoink, yoink,—and rub himself against the deacon's leg. The deacon pushed the pig away, but persistently the pig came back with his yoink, yoink, yoink and rude pushing against the deacon's leg.

The deacon said to the mountaineer, "You know, that certainly is an affectionate pig you have." And the mountaineer said: "Affectionate nothing. He is just complaining 'cause you are eating out of his bowl."

I hope today you will not complain about eating out of my bowl. But I speak tonight, seriously do I speak to ambassadors for Christ, you have been commissioned, even as have I, to expound the Word of God, to offer God's terms of peace to a rebellious people, and to bring people to line up with the Christ and be beneficiaries of his blood, and recipients of the peace and the reconciliation which God makes possible through His Word—bestowing His favors and the mercies that come from the Cross, which people in a state of enmity and alienation cannot receive.

And I hope I shall help myself, and help you to be as those who do not draw their bow out of venture but who draw the bow to the full strength and have unerring aim. And I hope I shall help myself and you to avoid the tragedy that one man spoke of when he described the preaching of our generation. He said: "The eagle of the heights has been tamed to be a little bird eating out of your hand, glad for a crumb, and we have more or less exchanged the thunderous Niagara with its great power for the slow-moving millstream with its sluggishness. We have more or less exchanged the tide for the ripple on the pond and are so content with the candlelight, we do not enjoy the splendor of the sunshine."

We today face the actuality of preaching in our world. In the Bible, greatest Book of all ages, we see preaching as a mighty thing. The prophets of the Old Testament were preachers, and Jesus Himself was a mighty preacher. And when they sent to arrest Jesus on one occasion, they went back without Him as they heard Him preach, saying: "Never man spake like this man." And the apostles were preachers. If you will notice the first four centuries of the history of the church, that those were the times when in large measure the churches were strong and great because preaching was the primary thing. And if preaching gets to be out of date, will not Christianity go out of date? Since the Word of God and the Incarnate Word are united in holy marriage—God never meant that they should be divorced.

But you can remember that when preaching is neglected, then the prosperity of the church languishes. And when the church life and the spiritual life of a church is at a low tide, it has been mainly because of the neglect of preaching.

And there is a call today for preaching—real magnificent, not mediocre, preaching; heart-bleeding, heart-burning, soul-agonizing preaching in our world. There must be earnest, magnificence in preaching.

Mr. Spurgeon used to say that the intellect of Bacon and the eloquence of Cicero can be brought to the simple doctrine of believe and live; and there will be no surplus energy left.

How we need preaching as in the days of Noah, who was a preacher of righteousness in a day when the earth was violent and full of corruption.

How we need preaching as Moses preached when he brought a national soul to the people and put civilization upon its knees.

How we need the preaching as was done in the days of the old Prophet Samuel, when the times were as black as the dyes of treason, and when he by preaching washed the heart of the nation with the snow of high ideals.

And we could but thrill at the preaching of old Elijah, the rebuker of kings, the rebuker of wickedness in high places, as he stood like God's tall cedar and wrestled with the paganistic winds of his day without bending and without giving any evidence of breaking. He stood out with God's truth as God's granite wall, against the rising tides of the apostasy of his day.

Think of Jonah's preaching in Nineveh—a great and mighty city—on the bank of the Tigris river. Nineveh had "fifteen hundred towers, each two hundred feet high, guarded walls around four cities, in a long quadrangle of sixty miles, rising to the height of a hundred feet, in such mighty strength that even their top was a broad highway on which three chariots could drive abreast."

"Within the vast space thus enclosed rose palaces of almost inconceivable size and grandeur, amidst gardens and grounds in which the highest art had created every beauty that could gratify pride or ravish the senses."

Into this great, rich, wicked, worldly city, Jonah began to enter into the city a day's journey, and he cried, with a loud voice and said: "YET FORTY DAYS, AND NINEVEH SHALL BE OVERTHROWN . . ."

"From sunrise to sunset the crowded streets, the vast space full of cruel palaces, saw with astonishment the rude figure in its one rough garment of hair-cloth; heard with terror the oft-repeated, unvarying cry, "FORTY DAYS AND NINEVEH SHALL BE DESTROYED."

How many days or weeks Jonah was traveling through the vast region no one knows, but it must have been for some time to produce the impression he made. The warning implied that repentance would lead to the removal of the threatened doom. Jonah's proclamation was a call to repentance.

"Wisdom crieth without;  
She uttereth her voice in the streets;  
She crieth in the chief place of concourse,  
In the openings of the gates:  
In the city she uttereth her words,  
Saying,

Turn ye at my reproof" (Prov. 1:20-23).  
Old Nineveh shifted scenes of riot for penitential tears.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them"

"But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands" (Jonah 3:5 & 8)

A look at Nineveh and Jonah and we learn when preachers preach.

And old Isaiah in whose preaching was always a growl of the Assyrian wolf, God's instrument of judgment against his God-forsaking people, always the thunders and lightnings of Sinai and the foregleams of Calvary as he rocked thrones with terror.

And I think of the preaching of old Ezekiel, who ate filth to show the horrors of slavery and sheared his head to show the desolation that was coming, and used a coffin for a text, and as he rent the ages with a vision which he had.

I think of old Jeremiah, whose voice was like the voice of a weeping, broken-hearted archangel when he saw Jerusalem like an eagle hatching out the serpents of idolatry.

And I think of the preaching of old John the Baptist, who was not stamped with the imprint of the schools. He exhibited no diploma from the Jewish Sanhedrin, but he went out in the Jordan bottoms and preached as he descended in upon the iniquities and inequities of his day with a torch in one hand and a sword in the other.

John the Baptist preached nearly all the time in judicial tones—and his words were sharp arrows that pierced the heart of prating journalists, sceptical Sadducees, and hypocritical Pharisees. The villages and cities emptied their populations into the Jordan bottoms. That is when preachers preach.

I think of our blessed Lord Jesus—how He went throughout Galilee, preaching the kingdom.

And I hear Peter, who declared that God is no respecter of persons. preaching without—drawing the Gospel net in which

thousands were caught for Christ.

And I see Paul preaching—storming the capitols of proud empires in the name of Jesus. He lit a Gospel lamp in the palace of the Caesars, put out the altar fires of Diana, broke the iron arm of Rome, and left a trail of Gospel glory across the Gentile world. And all by preaching.

And I see those who were scattered abroad of persecutions preaching wherever they went.

And as I listen across the stormy chasms of the ages, as we acknowledge our debt to those who have gone before as preachers, I hear their voices preaching, preaching, preaching—in low places and high places, city places and country places, up the creek, down the boulevards. Preaching!

If I tried to tell the name of all the preachers, I would be as a man who would try to gather all the flowers of all springtimes into one huge bouquet—or as a man who tries to draw the fishes of a whole sea into one net.

But there they are and there they have been, and here they are now—some preaching until people listen to them like children frightened at the roar of a storm, or like slaves to an emancipation proclamation. Preaching!

And one of the great ordinances that the earlier generations believed about the church was that the minister was to preach! To preach! And there shall never be a substitute for preaching! And put that down!

And then I would like to take a little while with you, if I can tell the truth and say a little while—to give you some examples of when preachers have preached.

Moody took one continent in one hand and another in the other and rocked them both toward God. That's preaching. And when Lord Cheshire heard Archbishop of Canterbury on one occasion, he went out and said: "I was shocked out of selfishness, and I went out in the night ashamed that I had received a blow at my sins." That's preaching.

Then I think too of how in our preaching so many times, we must remember that a proof of our preaching is not how people remember our sermons. It does take conceit out of any preacher to ask somebody a week after you preached what you preached on last Sunday. It is not how people remember our sermons but the changed lives that this preaching brings about.

A man once heard a sermon on dishonesty and he went home and burned his bushel measure as a merchant and bought him a long yardstick. That's preaching when you can get people to do that.

I know a Baptist preacher who preached to a membership of 215 people and got every Baptist there to promise to pay God His tithe. That's preaching in a day when so many Baptists read what the Bible says about money but are deaf to God's statements about money—and as dumb as a doll on a ventriloquist's knee.

Oh! there has been some marvelous preaching. That was preaching yonder in the tabernacle when Henry Ward Beecher dragged off the table the chains of John Brown, threw them on the floor and jumped up and down on them and the people went wild, and when the auctioneer auctioned off the slave girl, the money came in wet with their tears. That's preaching.

When Gunsalus in Chicago preached a sermon one Sunday on "What I would do if I had a million dollars," Ogden Armour gave him his million dollars. That's preaching.

I am glad that I could claim Mel Trotter as my friend. I suppose the greatest rescue mission worker, in many respects, the world has ever known, a drunken bum for years, and God put a little white casket in his pathway to turn him from hell. He said: "When they buried my baby, nobody would speak to me." He said, "The preacher came up and greeted me and that was all." But Mel Trotter said when he was converted God gave him a new stomach as well as a new heart. Tell the Alcoholics Anonymous that! Tell the Keely Institute that. And I am not trying to criticize them. And when some preachers went to London on a preaching mission with some of the best preachers of America, the Assignment Committee in London got together to assign the preachers, as to the city pulpits, they would not put Mel in a church in London. They said his grammar was too bad and his vocabulary was too inadequate; and they put him down in a hall on Sunday afternoon. When the hall was opened the people crowded in and Mel said this before he started his sermon: "I understand that they would not put me in a church to preach this morning because of my bad grammar and my inadequate vocabulary, but" he said, "you know, friends, when I was converted I lost seventy-five percent of my vocabulary and I use the other twenty-five percent for the glory of God." And he preached that afternoon and gave what he called his altar call, and sixty people came up confessing their faith. That's preaching!

I remember reading of how Sam Jones preached in Nashville—years ago. Over ten thousand people joined the churches in Nashville—and in the villages and cities round about. Houses of

prostitution were put out of business. Saloon keepers poured barrels of liquor into the streets. Once, in Georgia, Sam Jones preached to women only. "Man looketh on the outward appearance; God looketh on the heart." And so one woman got awfully mad with him because he said that the women were more concerned about the rouge on their faces which man saw than they were about the devil's soot in the heart which God saw. And one woman came up and, oh! she was mad: "Why, Mr. Jones, you lambasted us women for painting our cheeks, and you dye your mustache. Your mustache is black and the hair on your head's gray." He said: "My dear madam, the hair on my head is twenty-one years older than my mustache."

But hundreds of women went forward that day, foretelling that they were going to rule their tongues and to be Christian mothers, real Christian mothers. That's preaching!

Tom Watson wrote of the preaching of Sam Jones this: "No man ever faced an audience who could so easily master it."

As to Sam Jones himself, he had lived a great life, and he met a glorious death. No braver soldier of the cross ever stormed the citadel of sin. No uniformed follower of Lee or Grant ever marched with greater purpose or fought with greater pluck. Against vice in all its forms, he brought every weapon known to the army of right, and he used them with a force and skill and tireless energy which made him the most powerful evangel of Christ that recent history has known.

Brilliant, witty, wise, eloquent, profound in his knowledge of the human heart, no man ever faced an audience who could so easily master it. From laughter to tears, from indifference to enthusiasm, from levity to intense emotion, he could lead the multitude at his will. Under his magnetism and will-power, the brazen libertine blushed for shame, the hardened criminal trembled in fear, smug respectability saw its shortcomings, sham Christians forgot to be self-complacent, social hypocrites fell upon their knees, and the miser opened his purse. That's when preachers preach!

I think of old Dean Swift who wanted to get a collection for some certain charity. He got up in the church in London—and I am not telling you a joke now, please—and he said: "My text this morning is this: 'He that giveth to the poor lendeth to the Lord.' And his sermon was this: 'Brethren, if you are satisfied with that security, down with the dough.'" And that was all he said, and they got a big offering. That's preaching!

Robert Hall used to preach, they said, until men would rise to their feet and stand for an hour and listen. And they said he had dominion over every faculty of man: mind and soul, as he preached. And suddenly somebody followed him one day after he had preached for an hour and a half and found him out on his knees with the tears running down his cheeks, saying: "Oh, God, help me help the people."

That's preaching!

No wonder the notables rode out fifty miles some times to hear him preach on Sunday.

We come to our Southern Baptist people and think of that up-east Yankee, J. R. Graves. Dr. Carroll said of him: "Up until that hour no man had ever meant as much or done as much for Southern Baptist people." And I could not help but think of it the other day out at Waco when I saw the very church in which this took place. They were to have a battle of the giants; and Baptists are always interested in a fuss! And they were really going to have a fuss and a debate that afternoon, and the giants were going to do battle. The folks crowded in while all the delegates were at lunch, or dinner they called it, and when it came time for the Southern Baptist Convention to assemble, the house was full of folks who were not delegates, and somebody said something had to be done. Dr. Mell, who was president said, "Something has to be done."

Somebody got an announcement about it, said Dr. McCurry will preach down at the First Methodist Church in fifteen minutes. And Dr. McCurry was an eloquent preacher, head of the Peabody Foundation, and a congressman, and a mighty man of God. But there were not fifty people got up and left. They were going to hear the verbal battle.

And after a little bit somebody else got up and said, "In fifteen minutes, Dr. J. B. Hawthorne will preach down at the First Methodist Church." And some folks got up and left. He was one of the most eloquent preachers Southern Baptists have ever had. But something had to be done.

And somebody got up and said, E. C. Gates, the young man from Tennessee, will preach down at the First Methodist Church in fifteen minutes. They have offered us their auditorium." And Dr. Broadus got up and said, "Brethren, I am very careful when I express my opinion of a man, but E. F. Gates is one of the most eloquent preachers in the nation and you must not miss this chance to hear him." And about 100 people got up. There was still something had to be done.

And Dr. Carroll leaned over to Dr. Burleson and said: "Where is J. R. Graves?" And Burleson said, "He is down at his house sick." Dr. Carroll said, "Send a carriage down and bring him over to the First Methodist Church."

And then Dr. Carroll got up and announced, "In fifteen minutes J. R. Graves will preach down at the First Methodist Church." And then every man, woman, child jumped up and started outside, and they went down the streets as though they were fleeing from a cyclone for refuge. And Dr. Burleson pounded on the podium and said, "Let's let our delegates stay! Let the delegates stay!" But they had all gone. And they crowded in that church, around the walls and up on the platform, and after while Dr. Graves, on the arm of his son—who, by the way was a deacon in our church at Bellevue and who died at eighty-seven years of age, could sniff heresy five hundred miles away. Dr. Graves, pale and weak, was assisted by Dr. Burleson, and they brought him up and lifted him up and put him in a little chair in front of a little table. Dr. Graves got out his watch and put it down on the little table and began to preach on the Fourth Chapter of the Book of Romans.

And there were fourteen preachers there who were very antagonistic and prejudiced against J. R. Graves. And in fifteen minutes many of the congregation were crying and those preach-

ers crying with them. And he preached and he preached. And the only interruption to his preaching was the sob of some of the people.

And at last, exhausted, Dr. Graves looked at his watch, and said, "My brethren, I have been preaching to you for three hours and fifteen minutes." And they cried, "Go on, if you can! Go on, if you can!" That's preaching!

Now, I could give you many other examples of some real preaching, as when John Livingston preached for an hour and the people stood as though fastened to the ground. Then he said, "A surge of the Holy Spirit came to me and I preached another hour and a half, and five hundred people, wastrels of the streets and folks of high and noble degree were saved." That's preaching!

Evans Roberts spoke in the Welsh revival. "The fire fell from heaven upon the community. The people were so stirred that they crowded into church after church, and remained until four o'clock in the morning. The flame spread from district to district throughout South Wales with almost incredible swiftness, and soon scores of towns were being shaken by the power of God." That's preaching!

What shall we preach?

WHEN shall we preach?

This I ask you now!