

# THE SPRINGFIELDER

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# I. What I Expect of My Pastor In the Pulpit

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WHEN I was first invited by your President to speak to you on the subject of "What a Layman Expects of his Pastor in the Pulpit" I questioned the advisability of accepting this assignment. To me it seemed at first that this was a subject which was thoroughly covered in your professional classroom lectures on Preaching or Homiletics and that it would be difficult to add anything to this subject.

Then too through your own readings, especially the form, style, and content of the great preachers of the past you would have received the inspiration so necessary for your own task of planning, writing, presenting, and applying the Word of God to those whom you would be privileged to serve. To read the Apostle Paul's sermons as he spoke to various Christian groups, to listen to Martin Luther as he comforted the hearts of Christians when he spoke of man's justification by grace, through faith, without the deeds of the law, to be inspired by the sermonic writings of a Wesley or a Spurgeon, or to read the more recent evangelistic radio presentations by the sainted Dr. Walter A. Maier,—all of these certainly would help to build up your understanding of this important phase of your professional preparation.

Finally, to hear men in the pulpit Sunday after Sunday, at home, here at school, on vacation, or wherever it may be; to listen to the Lutheran Hour speaker as he confesses Christ over the radio and urges people in all parts of the world to accept Him as their personal Savior, to hear any number of Christ-centered sermons as they are given to large listening audiences today via radio or television or large mass gatherings, all of these present-day opportunities certainly help to train you for this most significant part of your professional life.

Despite this training which you are receiving in the classroom, through your own private reading, and especially through your observation of present day developments, it still seemed advisable that I accept the kind invitation offered to me and as a layman suggest a few significant comments on the important subject of "What a Layman Expects of his Pastor in the Pulpit".

This presentation will not be an attempt to lay down some rules in the area of Homiletics as prepared by a layman, but will merely be some observations as made by one who has been privileged to hear some good preaching over the years and who therefore is happy to share his views with those who are preparing themselves for this task of bringing the Word of Life to the hearts and souls of men.

### *Some Qualifications for the Office of the Ministry*

Dr. John Hughes, an English divine of the nineteenth century, said to his son: "My dear son, I would rather that you were a preacher than Lord Chancellor of England." This same statement is undoubtedly made by many a devout and consecrated parent today. To have a son enter the holy office of the ministry, bringing the Bread of Life to those entrusted to his care, is the loftiest profession which an individual may select for himself.

However, before one enters the preparation for this holy profession, it appears to me that he ought to ask himself several serious questions. Have I the gifts for this work? Has the Lord given me the talents to prepare for this God-pleasing, though difficult, profession? Not everyone is endowed with the mental capacity to train for this exacting assignment. A careful inventory of oneself together with thorough guidance by experienced men in the profession, certainly will help one to decide whether or not a person is qualified to select the ministry as a life's vocation.

Again, do I love people and do I want to win them for Christ? Have I a passion for the souls of men? Nothing in the office of the ministry is so important as people and their souls. With the help of the Holy Spirit a minister must nourish the souls of men daily. People everywhere, at home, in different parts of the world are dependent on the pastor's daily concern for their temporal and eternal welfare. Not to love people and not to have a burning passion for the souls of men disqualifies an individual for this high office.

Again, do I have the so-called "plus of the Spirit", this little extra which it takes, this "unction" in order to perform my tasks to the glory of God and the benefit of mankind? I may have all of the oratorical gifts necessary to impress a congregation, but if this "plus of the Spirit" is missing I am not qualified to render the best possible service. To illustrate my point let me tell you a story. Thomas Cook, an English evangelist in the last quarter of the nineteenth century, was going to preach at a certain church over the week-end. The friends who were to entertain him were so happy at the prospect of his coming that long before the day arrived, they made elaborate preparations and in doing so somewhat sickened the maid of the home by the constant mention of his name. On the Saturday before his arrival the irreverent girl did the family shopping and mentioned to the shopkeeper the fuss which was being made over Rev. Cook's arrival. Rather blasphemously she said: "You would think that Jesus Christ was coming." Thomas Cook came and conquered his audience including the little maid. The breath of God seemed always to be about him. When in the evening worship he appealed for an open avowal of discipleship from any who would make it, the maid came forward and accepted Christ. Tuesday morning found her at the store again and the storekeeper, remembering her blasphemy three days before, asked the girl with a grin if Jesus Christ had come. With an awful earnestness she answered: "Yes, He came." Now, the Rev. Cook was supposedly an ordinary person, who despite evangelistic tours in several continents, was not too well known. His gifts of nature were not very large. It was the "plus of the Spirit" which he possessed which explained his all but irresistible powers in preaching.

You are probably all acquainted with Jenny Lind, the famous singer. She was a devout woman. People with spiritual discernment knew it, and it is said that people without spiritual discernment often guessed it. She sought to sing always to the glory of God. According to accounts, a few moments before her call came to any concert, she excluded everybody from her dressing room and locked the door. She would stand quietly in the center of the room and softly strike a note. As the note filled the room, she lifted her heart to Christ and offered her prayer: "Let me sing true tonight." That something extra which she had was the conscious sense of God's presence whenever she sang.

Those who have this "unction" have an aching love for souls.

They possess an unusual quality of holiness. God is ever near to them. This holiness of their inward life will always display itself in an indefinable way in their pulpit life.

As a layman I expect my pastor in the pulpit to have this "plus of the Spirit", this conscious sense of God's ever-presence.

### *Needs Of An Average Congregation*

My pastor in the pulpit has a terrific assignment. Every time he steps into that position of prominence I expect him to answer, with all the richness of theological and Biblical scholarship he can command, the questions the people have been asking him—perhaps unconsciously during the week. Always keeping the church season in mind, he must try to visualize what problems are burdening the souls of his congregation and thus preach to their particular needs.

What do you suppose an average congregation looks like on a Sunday morning? What kind of people are they who are seated in the pews? What are their needs? May I suggest that the cross-section of an average congregation will include the bereaved, those suffering from an acute loss, those facing personality adjustments, those experiencing difficult family problems, those needing emotional adjustments, those with physical ailments and nervous disorders of one kind or another. The list could be continued. All of them sinners. All of them needing spiritual balm. Here are the souls burdened with sin, fearful of life and death, injuring themselves by pride and jealousy or making life miserable for others through resentment and hatred. Here also are the souls who seek forgiveness, a faith to live by, an understanding of themselves to make their living more meaningful.

To stand in the pulpit at a given time and see the eager and expectant faces of the people turned toward you and know that they have come for worship and for a bit of spiritual bread that you have been preparing for them during the week, to feel as you look at them: "These are my people", to know that in all the great hours of their lives, when they want to be wed, when a child is born into their home, when trouble comes, when the doctor is going in and out, when bereavement robs them of their greatest human joy,—to know that at such times, you are their minister, their pastor, their servant, who has the only lasting panacea to heal all of their wounds, who through the power of the Word can bring

the peace of God which passeth all understanding, that is an occasion and a privilege which few others in this life ever experience. Facing such an opportunity, what shall a minister say? Even more important, what shall he refrain from saying?

As a layman I expect my pastor to say the right thing. Relying heavily upon the power of prayer and drawing his answers to the many perplexing problems of life solely from God's Holy Word, I expect him to show me how I have erred and fallen short of the glory of God, but also how through the vicarious suffering of Jesus, my Savior, I can find forgiveness and peace of conscience. Sin with its horrible consequences must be clearly brought to my attention, forgiveness must be sought, and forgiveness must be given.

A friend of mine recently quoted a devout woman who together with him attended the same anniversary service as saying: "Wasn't that a wonderful sermon! Nothing in it from this world." Evidently it was a strong, spiritually-founded Law and Gospel sermon. Certainly there is nothing wrong about that. However, take another look at that average congregation. There you will see the stories of heavy anxiety and fierce temptation, of loneliness and heroism, of overwork and lack of work, of physical strain and mental wear and tear. Conditions prevail, as it were, just as the Apostle Paul found them when he wrote to the Romans: "To this day the entire creation sighs and throbs with pain." This is no time to prophecy unto them with smooth things, to give unto them a reduced milk and water religion. The Law and the Gospel cannot be diluted. Your task is not to send people away from the church saying: "Wasn't that a lovely sermon!" or "What an eloquent appeal!" The one question is: Did they or did they not meet God today? There will always be some who have no desire for that; they would prefer a literary presentation of beautiful truths. But, look at the Book of Acts which records Peter's first great sermon in Jerusalem. Did it say: "When they heard this they were intrigued by his eloquence" or "possibly politely interested in his literary allusions?" No, not at all. Luke records their reaction to Peter's sermon in this manner: "When they heard this, they were pierced to the heart." However, even though they are pierced to the heart this does not preclude the necessity of relating every sermon to the needs of men and bringing them the comfort which only the Gospel of Christ can bring them. Every soul before you on a Sunday

morning has his own story of need and it is only the Gospel of Christ which can meet these needs. Management and labor, parent and child, husband and wife—all of them face serious problems during the week. It is your message on a Sunday morning which must help them solve these problems of the past and help them to face new ones in the week which lies ahead. Don't forget, every single soul in your congregation is a precious bought soul and is looking to you for an application of the divine truths to his several needs. Therefore, I expect my pastor to preach to me and to every sinner with such conviction so as to hear the Savior Himself say: "This day is the Scripture fulfilled in your ears. This day is salvation come to this house."

### *Textual Sermon*

It is understood, of course, that every sermon must have a text taken from the Bible. Otherwise it isn't a sermon. To me a sermon is as Webster defines it in the dictionary "a discourse delivered in public, usually by a clergyman, for the purpose of religious instruction, and grounded on a passage of Scripture." Not to use a text taken from the Word of God merely makes the oral presentation a lecture, such as is being presented at this moment, a discourse on some subject of interest to the speaker and the audience. A textual sermon does not necessarily mean that it must always be divided into distinct parts. Variety of form with the emphasis of every sermon on the fundamental purpose of each presentation, namely to preach the Law and the Gospel and relate the same to the affairs of the hearer's daily life, will keep each hearer fresh and alive, ready and eager to anticipate the next message. For the average listener, however, it appears to be good practice to give him something definite to follow, a textual sermon which is broken down into distinct parts. In most cases this type of sermon will probably have greater meaning for the average listener and with the help of the Holy Spirit a more lasting effect on his life. Not to follow this kind of structural procedure is a temptation for the preacher to speak in generalities, without too much careful preparation, and to be repititious Sunday after Sunday with the same platitudinous remarks.

I like the variety and freshness of a Peter Marshall. It is different for a change. I am sure you are acquainted with him. He was a Presbyterian pastor in Washington, D. C., who later became

the chaplain of the United States Senate. In a most striking and arresting manner he preached powerful sermons. While he did not follow the conventional form listed above, he had an unusual way of fastening a Biblical truth upon the hearts of his hearers. As a preacher he said nothing new, but he said it in a new way. Read his sermon on Andrew, the brother of Peter, and see if you won't agree with me.

### *Christocentric Sermon*

Regardless of the form which the sermon takes I expect my pastor to use every pulpit appearance to preach Christ and Him crucified for the salvation of sin-lost souls. If he is not determined that in every sermon Christ is to be preached, it were better that he resign his calling forthwith and seek some other vocation. In answer to the statement *If I Had Only One Sermon to Preach*, Richard Baxter put it this way: "Preach as a dying man to dying men." Whatever my pastor says in his introductory remarks, he must sooner or later come to Jesus of Nazareth, to His death on the cross, and His resurrection, and the significance of His life and death for me. Unless he has this as his goal and arrives at the same mark in every sermon he is beating the air. As Paul when writing to the Philippian Christians said in chapter 1,18, "Notwithstanding every way—Christ is preached; and therein do I rejoice, yea, and will rejoice." Every sermon is to be preached in the knowledge that for someone present this may now be the fullness of the time and the day of salvation.

But what does it mean to "preach Christ and Him crucified?" It is said that Henry Ward Beecher, baffled by his disappointments and lack of response during the early days of his ministry, was determined to find the real cause for this lethargy on the part of his hearers. He went back to the early apostolic church and there he found the apostles not presenting ethical exhortations, arguing with paganism, nor emphasizing the necessity of a spiritual uplift. Doubtless their messages included some of these factors. But basically they were quite different. Their keynote certainly was "That which we have seen and heard declare we unto you." As one writer put it: "The driving force of the early Christian mission was not propaganda of beautiful ideals of the brotherhood of man, it was proclamation of the mighty acts of God." Briefly these acts were twofold: Jesus died for our sins. He rose again for our justification.



This is what I expect of my pastor in the pulpit. This is what I expect of every Christian clergyman. Abstract schemes of salvation have no place in their messages. To speak of Christ as a spiritual genius who had gone about continually doing good, uttering beautiful thoughts about the divine Fatherhood and the brotherhood of man; to think of Him merely as the last of the great prophets who like Mohammed or Confucius had spent his time founding a new religion would be a sinful misrepresentation of the truths of Scripture and be a terrible injustice to those who had come to receive the Bread of Life.

### *Expository Preaching and Following the Church Calendar*

Now, what kind of preaching is to be preferred? Far be it from me to try to answer that question. Your professors in the study of Homiletics will give you the best answer to that question. At the risk of being at variance with those who teach this subject I would suggest that the expository form has wide appeal. Let the Bible become alive. The man in the pew is not too interested in the views, arguments, and ideals of the man in the pulpit. He wants to know what God has said and is saying in His Word. When relating a text to the affairs of every day life, there is a danger of presenting a dissertation on current problems, of giving an essay on a certain aspect of a religious situation. Reading a message into the text does have some fruitful results but never at the expense of letting the Bible speak its own message. The preacher who expounds his own limited stock of ideas becomes deadly wearisome at last. On the other hand the preacher who expounds the Bible has an endless variety of material at his disposal. For no two texts say exactly the same thing. Every passage has quite a distinct meaning. There is something in each Scripture passage which does not necessarily occur in the same way somewhere else. Therefore, bring to light its buried treasure. Expose each passage and let it live for itself.

Then, too, I submit that your preaching should follow the church calendar year. Aside from the fact that our own devotional life is strengthened through regular contact with the great Christian festivals, it is especially that these great landmarks of the Christian year: — Advent — Christmas — Lent and Good Friday — Easter — Pentecost — Trinity, — all of them suggest basic themes and compel the preacher to keep close to the fundamental doctrines of faith. They summon the preacher back from the bypaths where

he might be prone to linger and bring him back to the great way of redemption, the central point of all Christian preaching. Through the preaching of the Word the church hopes to do the great acts of God. It is through the constant association with these festivals that this major purpose will be accomplished.

### *Preaching a Serious Business*

Again, I expect of my pastor in the pulpit that he put his sermon-making the very best he has in him. This is his assignment: "Preach the Word." To achieve clear thought, fit language, true construction, strong appeal — these are the goals which he must strive to reach. While all pastors today, especially those in larger metropolitan communities, are weighted down by the tremendous emphasis of church-meetings, committees, conferences, organization of one kind or another, young people's workmen's clubs and women's societies, synodical and inter-synodical meetings, community service clubs, and the like—the list could be enlarged—they nevertheless must remind themselves regularly that they are called to speak to me in the name of God. Again I quote Richard Baxter who three hundred years ago wrote to his brethren in the ministry "in the name of God and for the sake of your peoples' souls, that you will not slightly slubb over this work, do it vigorously and with all your might make it your great and serious business". If that was true three hundred years ago, then the complexities of modern living and the demands which they make upon the pastor's time in this second half of the twentieth century, certainly make this doubly true today. Administering the sacraments and preaching the Word of Truth constitute their primary task. Yours is to bring men to God through Jesus Christ. That is the ultimate goal of all your striving; it is the purpose of your calling. Through the spoken word from the pulpit, with the power of the Holy Spirit resting upon your efforts, you have the consuming responsibility of having men meet the living God.

I cannot refrain from this comment. Too often we hear people say: "He spoke too long; much too long. He could have cut his sermon in half and it would have been more effective. He could not find a conclusion." My pastor may be somewhat psychic, but I doubt whether he can tell from the expression of his audience while he is addressing them from the pulpit that his message is

longer has appeal for them, that it is too long and that his hearers are becoming mentally restless. However, as they leave the church, talk to their neighbors in the narthex, visit with friends on their way home or later in smaller fellowship groups discuss the sermon of a few days ago, it is then that these expressions are heard. How constructive these criticisms are or how justifiable the comments may be, of one thing I am certain, there is a limit to one's ability of listening. The great Henry Ward Beecher used to say: "The clock gets through before I do every Sunday. I would that it were slower; for, though I often begin sorrowfully and heavily, the time for me to stop never arrives that I do not feel that I would fain continue till the going down of the sun." But that was Beecher. There were and are others like him. But the average Christian preacher cannot pose as a Beecher. A wise speaker today will cultivate conciseness, a difficult art to acquire, which becomes doubly difficult when one is not too well prepared. I like what Woodrow Wilson had to say on one occasion when asked about the length of a speech. When asked how long it took him to prepare a ten-minute speech, he said "Two weeks." "How long for a speech lasting an hour?" continued the questioner. "One week," declared the President. "How long for a two hour speech?" "I am ready right now," said Mr. Wilson. I am sure that you desire that your sermon will make a difference on human lives. May I, therefore, suggest that you bring the hearer to the point where he will say "This means me." If that stage in the oral presentation has been reached, then the time has come to bring the message to a conclusion. I want my pastor to realize that he is an instrument of God and that the Holy Spirit must give His blessing to the spoken word. Men are not saved by declamation, nor are souls carried on wings of oratory into the Kingdom of Heaven. The words of Paul to the Corinthian Christians apply in this day: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

Another factor in pulpit preaching which every successful minister of the Word must cultivate is to speak clearly, articulate carefully, using modern means of amplification as they are intended to be used and acquire a linguistic style which will make his message understandable to all who hear it. Recently an elderly lady reported a sermon which she had heard in these words: "This

was a wonderful sermon. I could hear and understand every which the preacher said." The clarity of the voice and the plicity of the language is what she appreciated. She would think of commenting on the content of the message. That too holy a subject for her. This may be an extreme illustration. However, it does indicate that a goodly number of people in congregational audience depend so heavily upon the speaker's diction, his clear enunciation of every word and phrase. This factor cannot be overlooked. What good is all the beauty of expression and the richness of content, if it cannot be heard. Especially where modern amplification devices are in use there is no reason why not every word and every syllable cannot be heard. Too many speakers thoughtlessly wander away from a sensitive microphone and it is often in those brief moments that their clinching thoughts fall on deaf ears.

Too many sermons, or let me say, parts of sermons are ruined by a careless or incompetent delivery. Today more than before in the history of preaching, this matter is vital. Broadcasting and television have brought right into the homes of the nation distinguished voices speaking on all manner of subjects—literature, politics, science, religion, and people who have thus grown accustomed to well-articulated and effective speech are less likely to be indulgent to a preaching manner that is ponderous, inarticulate, or even carries with it the "pulpit voice." Every message presented by a preacher is certainly more important than any literary, scientific, or sociological theme. That a message therefore of such importance should be delivered in a manner which actually defeats its urgency is inexcusable.

Simplicity of language is likewise so essential to a good presentation. No one is interested in pulpit jargon or a professional vocabulary. The one major secret of style is without a doubt simplicity and directness. Recall, if you will, how every man at Pentecost heard the Gospel in his own tongue. That is still the best condition of effective preaching. It is simple directness, not literary embellishment that moves the hearts of people. With emphasis upon simplicity of style, I do not wish to suggest that no demand be made upon the hearer for mental exertion or hard thinking. The simple message can still be a challenge to the mental ability of the hearer.

### *Preaching About Money*

Do you like to have your pastor speak about money? Why not! The stewardship of your treasury is as important as the stewardship of your time and your talents. It is one of the teachings of the Holy Scripture and, therefore, must be brought to the attention of every Christian.

Recently our High School Association of Greater Chicago conducted a kind of a survey on religious activities of its 2400 students in the three high schools. The purpose of the survey was to determine how active the high school students were in the activities of their local congregation and at the same time alert them to the need of service to their parish. Included in the questionnaire were likewise some more or less thought-provoking questions, one of which was: "What do you think is the most serious problem facing the church today?" Among 2400 students, especially ranging in age from 14 to 18 years, one would expect a variety of answers. However, do you know what was a rather common answer among many of them? Here it is. The most serious problem facing the church today is "the pastors are always preaching about money." This came from teenagers but it really reflects the table and living room conversation of their elders. It is too bad that so many adults don't like to be told about their duty of Christian giving. They have not experienced the joy of giving, of sharing with others what God so generously has given to them.

Keeping the church calendar in mind as he plans his sermons for a longer period of time, I expect my pastor to preach on stewardship wherever and whenever the need arises. Not until I and the fellow members of my congregation have given tangible evidence to the Scriptural truth of giving in proportion to blessings received, until we have learned to give freely, not until we experience the joy of giving and realize fully that all of our material wealth is a gift of God, not until then would I expect my pastor to relax in the presentation of the subject of giving.

### *Forms of Presentation*

When we refer to the man in the pulpit as the preacher we think of him first of all as the one who proclaims the Gospel, the good news of the grace of God in Christ Jesus. He is the herald, the one who cries aloud, who announces whatever he is to proclaim.

According to the New Testament, e.g., he proclaims "Christ died," or "Christ Raised from the Dead," or "Christ as the Ordained of God to be the Judge of the Living and the Dead. He preaches "the Acceptable Year of the Lord," he preaches "Repentance and Forgiveness of Sins." He preaches "this Gospel". He is therefore first of all a preacher, a proclaimer of the most important news of this world. However, he is likewise the teacher. In his preaching as content is concerned there is no difference between his preaching and his teaching. It is merely a matter of form. In his teaching that the teaching form which may be more of a philosophical discussion is used primarily to a group who have already accepted Christianity, while the preaching method is especially employed for those who have not as yet heard the good news of God's redemptive love. An illustration of the teaching form of the discourse is found in Paul's First Letter to the Corinthians where he writes: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up."

While proclamation and teaching can easily be distinguished as types of discourse, in practice it is by no means easy to do so at all times where the one leaves off and the other begins.

There is another form of discourse that is used by those who proclaim and teach and that is called exhortation. While the content of the message is again the same, the purpose of the preacher in this case is to remedy or improve the existing condition of the hearer. A good illustration of what might be referred to as a Christian exhortation is in Paul's Letter to the Romans, chapter 12: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable service."

The preacher in the pulpit will, therefore, use any or all of the three forms,—proclamation, teaching, or exhortation—depending on the conditions as they exist at a particular time.

### *Administering the Sacraments*

Again, a pastor preaches the Word of God not only when he occupies the pulpit. His confessional address from the lectern in preparation for the administration of the Lord's Supper is a powerful opportunity to crush the proud heart of the sinner, to have

see how utterly helpless he is and how totally dependent he is upon the mercies of a forgiving God. "Come unto Me all ye that labor and are heavy laden and I will give you rest" is the invitation which the sinner is waiting to hear and which the pastor can especially dispense as he meets with his communicants at the Lord's Table. The same is true at the baptismal font. When a little babe is presented for Holy Baptism and is made a child of God through the water and the Word the pastor again in a most dramatic way can remind his congregation that we are all conceived in sin, that all our righteousness are as filthy rags, that we are corrupt from the head to the foot, that no good thing dwelleth within us and that only through the redemptive work of Jesus Christ our sins are washed away and we are made heirs of heaven. Through the preaching of the inspired Word and through the administration of the sacraments the pastor performs the highest functions of his office and thus brings life and salvation to those who hear and believe his message and are the recipients of his holy services.

A final thought. When referring to "my pastor in the pulpit" I must remind you that the services of two pastors used simultaneously, one in the pulpit and the other at the lectern is not a totally uncommon procedure. It may be called the dialogue sermon, an old-time preaching technique going back to the Middle Ages. It is presently being used very effectively in a Lenten series at one of the Chicago western suburban churches. According to the arrangements one pastor, at the lectern, speaks for the twentieth century man as he faces the meaning of the cross, while the other one, occupying the pulpit, speaks for the various Biblical personalities who appear in the passion narrative as recorded in the four Gospels. While the method of bringing the Scriptural truths to the attention of the congregation is not the traditional one, it nevertheless in a most striking yet dignified and effective way brings the Word of God with its applications to modern twentieth century living to the hearts of the congregation.

Some time ago I read a statement made by the famous preacher, Dr. Lyman Beecher, who upon being asked how he was able to accomplish so much in his parish, replied: "Oh, I only preach on Sundays, but I have four hundred of my church members who preach every day." Wouldn't it be wonderful, if all of us would belong to that group of four hundred who have been so impressed

with the message on Sunday, so that we go forward during the week with a changed behavior pattern, putting into practice the principles which have been absorbed, applying them to all of the daily dealings with our fellowmen, serving and living the life of the Lord with a hundred who preach every day. That is the goal, I am sure, of every preacher who occupies the pulpit and that is what I hope every pastor with the help of the Holy Spirit can accomplish.