

The Budget and the Boy

by Vance Havner

The sermon emphasizes the importance of trusting in God's power and provision, rather than relying on human wisdom and statistics, in order to accomplish God's work.

Duration: 43:04

Scripture: Psalm 119:54, Matthew 2:23, John 6:5-11, John 14:8-9

Topics: "Revival"

Description

In this sermon, the preacher discusses the account of the feeding of the multitude, also known as the feeding of the five loaves, which is found in all four Gospels. The preacher emphasizes the importance of having a harmony of the Gospels to understand the variations in the different accounts. The sermon focuses on the passage from John 6, where Jesus goes over the Sea of Galilee and a great multitude follows him. Jesus asks Philip where they can buy bread to feed the people, highlighting the need for practical logistics in the church. The preacher also mentions the reliance on experts and statistics in both the country and the church, emphasizing the importance of sanctified committees and dedicated statisticians.

Transcript

The account of the feeding of the five loaves is found in all four Gospels. And one needs a harmony of the Gospels in front of him when he's talking about that, because the different accounts do not have any discrepancies, but they have variations, and you have to get them all in focus to get the full story, which is a wonderful story. I'm going to read only from John, the sixth chapter.

After these things, Jesus went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles, which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples.

In the Passover, a feast of the Jews was denied. When Jesus then lifted up his eyes, and saw a great company come unto him, he said unto Philip, When shall we buy bread, that these may eat? And this he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother, said unto him, There is a lad here, which hath five barley loaves and two small fishes, but what are they amongst the many? And Jesus said, Make the men

sit down. Now there was much grass in the place, so the men sat down, and numbered about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise to the fishes, so much as they would.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth, that prophet, that should come into the world.

You notice here that our Lord first says in Mark, and I didn't read it, but in Mark, or at the outset, before all of this actually happened, let's go into a quiet place and rest awhile, come apart and rest awhile. And I've been telling people through these years, if you don't come apart, you will come apart. You'll go to pieces, so we need to get to the quiet place.

But the word got around, and the multitude gathered like sheep without a shepherd into a desert place. And soon the hour was late, and long past time to eat, and they had no food. And John tells us that Jesus asked Philip, Where shall we buy bread to feed this tribe? The disciples had said in Matthew's version of this, Send away to the villages to buy bread.

And Jesus said, They need not depart, give ye them to eat. What a missionary text that is. Here is a picture of a hungry world, dying spiritually, but wanteth the bread of life.

It is never necessary to get away from Jesus. It's never necessary to depart from him. We need not turn to the philosophies and the pleasures and the possessions of this world.

Jesus is all they need. And it's our business as Christians, as churches, to get the bread of life out to them, not just the responsibility of the preacher, the duty of everybody, by prayer and by proxy, if you can't go, and by provision, by person if you can go, to help feed the souls of the lost world. They need not depart.

We're surrounded by this multitude any time. I remember in my own home church, First Baptist of Greensboro, one Sunday morning I was there. It was a rare thing for me to get to the service there.

And they had sung, as the last number, Weave a Story to Tell to the Nations. And they sang it to a great deal of enthusiasm. And the pastor spotted me back there among all the backsliders on the back seat and called on me to lead in the closing prayer.

Well, I don't know whether it was a fitting prayer or not, but I said, Lord, we've just sung Weave a Story to Tell to the Nations. Help us to remember Weave a Story to Tell to the Neighbors as well. And that means not always going to Africa, but going across the street.

Some will send people across the sea, you won't cross the street. And you can't do it just with a special missionary offering once a year. Now, this question that Jesus asked Philip is the biggest problem before the Church of Jesus Christ today.

Books have been written and sermons have been preached and crusades and campaigns have been staged and programs have been planned and study courses have been taught and songs have been written and dramas have been staged, all trying to answer the question that he asked Philip, how we're going to feed this crowd. And G. Campbell Morgan tells how that when he was a youngster, his father took him to hear George Muir, the great saint of God, who was used so marvelously and miraculously to keep

an orphanage going on faith and prayer. And Campbell Morgan said, for 60 years thereafter, I never forgot the sight of that man standing there and with his broken German, I still never forgot the taste.

He himself knew what he was doing. And there are times when you don't know what you're going to do and you wonder what you ought to do. But remember, God's plan is never mixed up.

He knows what he is going to do. So Jesus asked Philip, and he was a pragmatist. He had a lot of practical common sense, ordinarily.

It shows up on certain occasions when Nathaniel said, Can any good come out of Nathan? Philip said, Come and see. That's a good common sense answer. And he said to Jesus, Show us the Father and we'll be satisfied.

That's a good request to make. And so here, when Jesus said how we're going to feed this crowd, Philip started figuring. And Spurgeon says he started counting.

One, two, three, four, and got up to 200. Two hundred penny worth of bread. No, that wouldn't do it.

Doesn't that just remind you of the chairman of the finance committee in your church? I know it does among my crowd. I tell the Baptists we're the best estimators on the face of the earth, always making an estimate of what it's going to cost to do such and such a thing. Philip was a computer expert ahead of his time.

Today, the Great Commission falls all too often in the hands of committees, a group of the unfit appointed by the unwilling to do the unnecessary. And they're always figuring how to do it, and they've got it worked out. Statisticians, somebody said there are three kinds of lies, black lies, white lies, and statistics.

And that's quite true. Philip started counting, and he got to this point and said, No, that wouldn't do it. Well, at least he did realize that that wouldn't work.

We need sanctified committees and dedicated statisticians, and we need some practical logistics in the business. But today, both in this country and in the church, things are pretty well in the hands of experts, charts and computers, figuring out how many pennies worth of bread it'll take to balance the budget in the country. And Will Rogers said, We ought to be glad we're not getting all the government we're paying for.

Well, that is refreshing. I wonder what he'd say now. And in the church, we're discussing how big a budget will it take to convert the world to Christ.

Philip tried to put the problem into figures, and you can't do it. You can't measure any church by statistics, by head count. We had in my own denomination, and this will work just as well for yours, whatever it may be, we had a great man in Texas years ago who was president of that convention.

He was a homespun philosopher, and he said just what he thought. James B. Gamble, and he said something that is prophetic. Whatever major denomination or any denomination you belong to, take this to heart, not since the beginning of the Christian era, as one heard so much of experts in religion, never before have we heard so much about the business end of religion, nor so much good figure on how long it will take to convert the world, or long calculations on how many dollars it takes to convert a soul.

We're in a day of planning and figuring. Certain men have gotten themselves before the world as great religious statesmen. We're almost dazed at the magnificence of some of their conceptions, and their

methods are so fine that the common man feels he doesn't know where to begin.

And then he said, getting away from the commode and reading the New Testament quietly and thinking it over, I am writing it down now deliberately that all this looking into the situation and parceling out the world to be converted in a given time and fitting up nice harness for everybody to work in makes me tired. While the experts are telling us all about it and organizing everything, some men who don't seem to know much about it are holding good meetings, and nearly all the people that are being converted are being converted by non-experts. I repeat it, I'm tired of all the fine figuring and wonderfully fine statesmanship up in the air.

Now here's the prediction. Before we know it, we're going to be snared by human wisdom and human devices. We will get away from the simple method of Christ, which is so simple that people can understand it.

There is something deeper, he said. It is life and spirit. We're going to wake up and find out one of these days that we've been weaving some fine theories that will enslave us and wear us out.

He needs to come back and preach it to us some more. There's a prophet, and it came true, and we're seeing it now. It was Joseph Harper who had a great sermon on the stupidity of the specialist.

The stone which the expert despised has become the headstone of the corner. You'd have thought that the experts ought to know a good cornerstone when they saw one, but they didn't. Jesus came the great cornerstone, and the religious experts helped plan his crucifixion.

They didn't esteem him at all. They fought him, and the stone which the builders, Joseph Harper kept accentuating the builders, folks ought to know, rejected. And Paul started on the voyage to Rome.

The skipper of the boat said, we'll have a good trip. And Paul was the seer on the boat. He said, we'll have trouble.

But they listened to the expert. What would a preacher know about navigation? Listen to the skipper. He ought to know that's his business.

But he didn't, and the seer knew what he was talking about. When Jesus came, the Pharisees knew all about the law, and had it ever occurred to you that you can have all your eyes dotted and all your keys crossed and still misspell the word? Think that over. The Pharisees had the theology all right, but they had all the eyes dotted and all the keys crossed, but they didn't know the cornerstone when he came.

Pablo Casals was giving some postgraduate lessons to cello postgraduates, and I watched that over television. I didn't watch him giving the lessons, but I saw this much of it. That youngster played the number, and I thought, well, what are you doing taking postgraduate courses when you can play a cello like that? When he finished, the great artist now gone, Pablo Casals said, you're playing the notes, but not the music.

That had her to think over. You'd think, well, the notes, isn't that enough? Oh, no, I know a dear lady who's wonderful at the piano, but she admits that somehow it's all so mechanical. She can read anything you put before, and yet she's honest enough to say, I wish sometimes I could play like folks who play bad.

Somehow I don't have that. Well, the Pharisees had it all, they didn't have it all. And the psalmist must have had that in mind when he said, thy statutes have been my song in the house of my pilgrim.

You can have all the statutes and know the theology, not have a song in your heart. We need some dedicated committees indeed, but if you think that Philip didn't know what he was talking about, you haven't heard anything yet. The next speaker was Andrew.

And he said, Lord, there's a youngster here with a few loaves and fishes, and then he's almost ashamed that he said it. He said, but what are they among so many? And would you believe it, Jesus grabbed that, took him up on it. The very thing that was ridiculous, and folks around them must have said, what is he talking about? Do you mean that a kid with a fish burger can feed all this crowd? But it happened, and it seems to me that that would be the very quintessence of absurdity.

And yet my Lord seized upon it a chance to prove what couldn't be done could be done. He said, make the folks sit down. I'm sure some of those townspeople said, well, whatever is he up to now? Why don't they send him down for a truckload of bread anyhow? And Jesus could have done that because he could have caught a few fishes and found enough money to buy a load of bread.

He had done something like that before. But my Lord is saying, and remember my subject tonight in your church and your world, Jesus was saying, in effect, we don't need a budget, we need a boy. We have the budget today.

We never had so many wonderful budgets as we have, and they have their place. But he said, bring the loaves to me. Little is much when God's in it.

Jesus often said, bring this or that to me, the demonized boy. I brought him to the disciples, and he couldn't catch the demon. I said, bring him to me.

And then Jesus said, there's a donkey I want to send you disciples after. Go get it. And then you have here the task before them, that sending after the donkey looked like such an insignificant piece of business, but it was an important donkey.

It was in the Old Testament and in prophecy and the fulfillment of it and part of the divine plan from the foundation of the world. But whether it be the dinner or whether it be the demon or whether it be the donkey, bring what God wants to him, and the miracle happened. My friend Manuel Scott, that little black preacher who is a saint, I was at Jack Taylor's church along with Manuel Scott some years ago and had lunch with him every day.

He said, that fellow has a keen thinker, and yet he's got a world of wit and he's got a lovable spirit about him. And he said, when you get low on your Jesusology, you're going to be low on all your ologies. He said, ecclesiology, theology, eschatology, sociology, you'll be all mixed up on them if you're not right on your Jesusology.

How true that is. Now, you know the rest of this account. The liberals tell us that there wasn't any miracle, that when the boy bought the bread, the folks that had their meals with him sort of hid them.

Everybody pitched in and they had sort of a good meal after all. Well, that's about as far as liberalism ever gets, it seems to me, and I'm not surprised that they account for it that way. But God doesn't break his laws, he transcends his laws.

That's different. Contra-natural is one thing, but supernatural is another. He's not the prisoner of them, he's not the slave of his statutes.

They're his laws. And right here is the heart of our problem. The issue in our organized Christianity today is that we're listening too much to Philip instead of to Andrew.

Our Lord stands in all our meetings and our conclaves as we juggle our statistics and marshal our figures and pound our computers and how many penny worth of bread will we need to feed the multitude? And he says, why reason ye among yourselves? Because you have no bread. That ought to be hung in every committee meeting room in every church in America. I'm not disparaging our organization and our promotion.

You have to have a structure, you have to have an establishment. My father used to keep bees and he sold a lot of honey and he knew a lot about bees. And I was intrigued watching those little creatures, so smart, so intelligent.

And they had sense enough, of course, to know that unless they built a structure of honeycombs, they'd drown in their own honey. You have to have the structure. I'm not disparaging organization, but our calculations today do not usually take into consideration seriously the promise and the possibility of divine intervention.

We talk about means and methods and money. We're not looking for miracles. We have a polite little prayer every time we have one of these meetings, and somebody's sure to quote, not by might nor power, but by my spirit, says the Lord of Hosts.

And that's very nice. And yet, as the meeting goes on, it becomes very evident that we're not expecting much heavenly assistance on a miraculous scale. Our expectation is not from God.

We're not praying like Jehoshaphat. We know not what to do, but our eyes are upon thee. Now, at the feeding of this multitude, they were skeptical, but Jesus was depending on the miraculous.

I remember a meeting many, many years ago among some of my Baptist folks at a regular business meeting of the churches, and one grand old preacher, a great old saint of the Lord, arose in the midst of all of it and said, Brethren, are we praying enough? And, of course, they said, well, he's a good old man, but God isn't doing things like that today. This is the age of expertise. The age of the sophisticated and up-to-date technology.

We don't leave the door even cracked open for a divine breakthrough. God's a last resort. I heard of a dear old lady who was very sick, and somebody said, Well, dear, we've done all we can for you.

You've got to trust the Lord. She said, My soul, has it come to that? Well, that's what it does come to. So often as a last resort, that ought to be the first resort.

You ought to start out with trust in the Lord. I get in meetings sometimes where somebody stands up and relates that they've been healed, and I know there's a lot of extremism today. But once in a while God performs a miracle.

And somehow I notice a lot of people drop their head and look a little embarrassed and a little nervous and now, what are they dragging into this meeting? And if somebody stands up who didn't have a miracle and wasn't healed from cancer, but says, Well, friends, I've never been very sick in my life. I want to thank God for keeping me through all these years. Raise grace.

You can almost hear it over the crowd. So what? Isn't that a miracle, too? That's a marvelous thing. Not many people can say that.

And so we are inclined. At one of our great religious conclaves two years ago, four of the people were milling around like a county fire, and they were supposed to be having a prayer meeting. And a leading old minister who still had enough fire about him put in a friendly rebuke.

He stood up and said, We're trying to talk to God. You'd never have known it. Americans are so accustomed to face every issue in the pride of our know-how that somebody even mentions a window open in heaven and a God-sent revival.

That was okay in Bible time. We don't do it that way now. We just don't do it anyway now is the trouble.

You stand in any church, as I do week after weekend for 40 years on the road, and call on the average Sunday morning congregation. About the hardest time on earth to have a revival is on Sunday morning. It ought to be the best time, but everybody's got their church face on, and it'll take some time to crack that up and get them lured in the presence of God.

Stand and ask them to confess their sins and get right with God, but everything is so organized and programmed and cataloged and regimented and systematized and computed and microfilmed and Xeroxed. They say, well, that's our friend. Where have you been? You can't do that today.

My friend, you can't run a church like a department store either. That's not the way God does it. God's ways are not our ways.

His thoughts are not our thoughts. Somebody said the church began as a company of lay witnesses. It has become a professional pulpitism financed by lay spectators.

We pay our church staff to do church work, and then we come out on Sunday to watch them do it. Okay, preacher, what have you got? I remembered when, oh, no, no, years ago, Dr. Edmund was saying, when I was a young fellow and went to the old Bible conferences, I didn't want to talk to people after the meeting. I was under conviction and wanted to go to my room and pray.

And I said, we come out and everybody says, well, how'd you like him? And I said, he's not as good as the one we had last week. You ought to hear Dr. Thunderbolt when he comes next week. And then we depend so much on natural help and assistance.

I heard of a little church some time ago that discovered all underneath. And to put up a sign, we're not taking in any more members. We must make room in our programs and promotions for the unscheduled visit of Almighty God and the divine breakthrough.

No wonder that poor fellow read the Order of Service the other day and prayed. And it was done later in one of our great meetings. God, give us something today that's not on this Order of Service.

So tired of looking at doxology, invocation, hymn number so-and-so and so on down the line for the benediction. Lord, give us something different for a change. Make room for a boy with a fishbone.

How necessary. Years ago, there was a convention being held in one of our great cities on how to attract the masses. And during that week, a younger fellow just starting out in the work of the Lord came down the street at the time when the workers were coming home from their work.

And he got hold of a goods box somewhere and got up on top of it and had his helper to start off a tune. And these workmen began to gather with their dinner buckets all around until they blocked the traffic. And the policeman said, you have to move.

You can't have a meeting here. And somebody came up to the speaker and said, there's an open auditorium. They're having a convention.

They're not meeting right now. And let's go in there until the crowd meets. And they're coming to discuss how to gather the masses.

So he was already gathering the masses. So he went down the street with all these workers and their dinner buckets rattling and went in there and filled up the place. And he was really preaching.

And somebody came in and said, I'm sorry, but our meeting is scheduled to begin on how to attract the masses. So that was dear Moody. So they had to break up Moody's meeting and start a meeting on how to attract the masses.

I laugh every time I read that thing, and yet I sigh too. Oh, Moody had a place for divine intervention in his life. If we'd been picking a man for evangelism a century later, or less, who would have picked Billy Sunday? When Wilbur Chapman went back to the Prostitute from Evangelism and left this ball player with nowhere to go except go into Iowa with a half a dozen sermons, what kind of a chance did he have? But he was on God's program.

And it worked. Back in '38, down in Florida Bible Institute, a long, tall, toe-headed youngster came up to me and said, I'm Billy Graham from Charlotte. I didn't know who I was meeting.

And a year or two later, he and I and Charlie Howard, he was still unknown, spoke in some little church in Raleigh, and I can remember Billy standing on his toes as if he weren't high enough anyhow, telling about the Wheaton Revival. And I said, God, he's going somewhere. And a couple of years later, and he still wasn't famous, but in Minneapolis, the city auditorium, Youth for Christ's Night, Billy was on the platform, but the speaker got up and talked about being rescued on a raft out in the Pacific and there wasn't much gospel in it.

And they called on Billy to give the invitation. I said, now, friend, if you can hang on an invitation to this, get anybody down the aisle, you're good. And he didn't talk longer than five minutes, and he had people coming from all over the place.

And it wasn't long until we began to see why, because God's hand was upon him. And he left room in his calculations, and people have tried to describe his organization and poetic appearance for different reasons or excuses, I don't know. He was here some years ago, and I was talking in this inner conference on Have You Lost the Wonder? He came to the meeting, and as we walked out to lunch, he walked with me and said, I've tried to get this across all through these years to my team, as well as to myself, that whatever else we may have if we ever lose this, the wonder of it all, we might as well fold up, we're out of business.

Nothing else will take the place of it. And when he gives that invitation, there's a split second or two there, that if something didn't happen, the whole business would go to naught. If folks didn't come, but they come.

He can be in Hong Kong, but they'll come. And people say, well, a lot of folks want to walk down the aisle just out of curiosity. Oh, my friend.

They do that for any preacher. But if only one-tenth, and that's a ridiculous percentage, if only one-tenth of the crowds that have come down the front in those meetings were born again, you'd need to throw your computer away trying to estimate how many. Because God was in it, and there's some room left for the intervention of God himself.

The Welsh revival. They didn't have any of the things that you're supposed to have for a revival. They didn't have any choir.

Everybody was the choir. They didn't have song books. They didn't take up offerings.

They didn't advertise it. They were their own publicity. And they had a little preacher by the name of Evan Roberts who hadn't been to school.

Great preachers came to the meeting. Campbell Morgan visited it. They didn't need him.

General Booth of the Salvation Army was there to look on, but they didn't need him. F.B. Meyer was there. They didn't need him.

They had God. And Campbell Morgan went back to his church and preached, I think, the best sermon he ever preached in his life. We'd grow up our plans with a little prayer somewhere in it to add a religious aura and put a halo around human endeavors.

Just as today you hear prayers in political campaigns, for they surely need them, and ballgames and everywhere to add a little extra religious flavor to the occasion. But how many people today are praying for showers of blessings who have taken their umbrellas when they went to the meeting? I heard of a prayer meeting in a church in a drought-stricken area, and they gathered to pray for rain. One old unbeliever was among them, and he sat there after it was all over.

He said, I don't see any umbrellas. Did you not expect any rain? That may be cynical, but there's a world of truth in it. What are you expecting? Did it occur to you that maybe something might happen tonight? This could be the night when the blessing would fall.

I oftentimes go into the pulpit from the choir, and sometimes they're giggling and laughing and I'm saying, Good Lord, what are we going to do this morning? And then the Lord said, Well, you're not so good yourself. How many times have you walked casually into the pulpit? When you ought to go every time as though it were the first time, as though it might be the best time, and as though it could be the last time. Now, you give me a handful of folks who will go to church like that some night, and something's going to happen, because that opens the channels for the divine blessing.

Stonewall Jackson, during the war, gathered his engineers together and said, Get a bridge across that river. We've got to get the men over tomorrow. So they assembled in a tent to study over the bridge.

And an old blacksmith overheard his request, and he got some big stones and logs together and everything he could with a little assistance, and built sort of a, it looked like a ramshackle, but he knew what he was doing, a stout bridge across. He reported it to the general and said, General, the bridge is ready. The general said, Well, who are you? He said, I'm a blacksmith, but the bridge is ready, and the

men can go across it to hold them.

The general said, Where are the engineers? The blacksmith said, They're still drawing pictures of the bridge up there in the tent. And while the engineers were drawing their designs for their new bridges, we needed a blacksmith to get us across the river, it seems to me. The other day I talked with a fine man, an education man in a great church, a man who loves God and who loves that church.

He wasn't being critical. We talked a long time, and then he dropped his head, and he said, But we lack something. There's so much going on, yes, but we lack something.

He said, I suppose it's the Holy Spirit. We've been figuring on the budget, as it were, but we haven't counted much on the miracle. And you wonder what this boy thought about all this.

Nothing said about him. Did he say, Well, that's my learning, because it's barely enough for me? I don't know what he said. It may have been that he said, Yes, he's welcome to it.

I may speak tonight to some young fellow, some person whatever your age in this place, and the Lord's waiting for what you have, and it may not be much, but this wasn't much. It may seem preposterous for you to say, Lord, whatever's left. If you're an old person, you can give him what little's left of your days.

You'd be surprised what God can do with old folks sometimes. I'm having the grandest time in all my ministry. I don't understand it.

I don't have any organization. I don't get out any advertising. I don't have any brochures with my picture on it.

I've got more sense than that. And this is the busiest year I've ever had, and God's blessed. I've said it already, don't sit there and say, There's nothing I can do, Brother Havner, except hear somebody else tell you what they're going to do.

Oh, don't ever take that attitude. But maybe there's a youngster, a younger person, and I'd say, Well, I wouldn't make much difference if I did bring my loaves and fish. How do you know what difference you might make? What difference did these men I've mentioned a while ago, they didn't know what they might do, but you don't have to be famous, because in that great day there's going to be a big shake-up and a big shake-down among preachers.

Some little preachers who had the church out at Frog Pond are going to be elevated, and some big shots are going to sink way low. Some of the big shots are going to become buckshot. You just can't tell who's great on the side of God.

Get in on the thing! And I like to think that through these years I'd like to buy a testimony. I don't know how much longer I've got to say it, but I'd like to buy a testimony. Back to the day when, well, a dear lady asked me yesterday, said, My mother wanted me to ask you if you spoke at Hollis back in 1914.

I said, Yes. I said, It was Fourth of July, and they had a big day, and we met down in a kind of a natural amphitheater and a big crowd all around, and I had on a white suit, I remember, and stood in the wagon, and they had advertised it all over the place, and they had three attractions. There was to be free lemonade, a balloon ascension, and Vance Hadner.

What do you think about that kind of advertising? I said, Yes. I remember that. That's been a long road, friend.

But I stood on top of that hill that's less than a hundred miles from here where I grew up. I still hold on to that twelve acres of land. I used to say, Lord, I'd like to write some books, and I'd like to preach all over the country, and I don't know how to do either one of them.

I never will forget how the Lord started clearing the track, and I've made so many mistakes and blunders, but the Lord himself knew what he wanted to do. You get in on that, and now in my apartment sometimes I'll stand in front of that row of those little books now, thirty-one little soldiers standing there. And then I've got a big map of the country.

I've got a red-headed pen every place where I preach. It looks like the thing's got smallpox. And I said, Thank you, Lord.

Delight thyself in the Lord, and he will give thee the desire of thine heart. So I didn't know how to do it. God used certain men in my life that didn't know.

From the time that Dr. Torrey, when I went over and sat beside him on the train, he didn't know me from Adam, but I knew that great prophet. What are you doing? And I wasn't doing much. He said, Young man, make up your mind on one thing and stay with it.

Now, I never could shake that off. And then Gresham Machen with his great book on Christianity and liberalism when I was beginning to wander. And then Donald Gray Barnhouse who later on encouraged me.

God had men to help me and encourage me. He'll always do that. And I had a little country church.

We had one grocery store in the place and an old-fashioned telephone hanging on the wall over there. One day one of the fellows comes up to me and says, There's a long distance call to you from Philadelphia. Nobody had ever called there from Philadelphia.

Nobody had ever called me from anywhere a long distance to speak. I said, No, no, you're wrong. The scholar English, the other in the line, I said, Barnhouse is in the hospital.

The appendicitis wants you to preach for him up there. And he was feeding nickels in the slaughter up there. And I had to tell him right off what I'd do.

I said, Mrs. Thursday, can you come Sunday? And I shook her over and said, Yes, I'll come. And I borrowed somebody's suitcase and somebody's raincoat. There was an overcoat on the other side, sort of double duty.

Took off for Philadelphia. Got up there and they had daylight time, saving time. I hadn't heard of that.

Way off schedule. And finally on Sunday they got me out to that church. Great big church.

Too big for Barnhouse. And some of you know how big he was. And I sat up there, feet dangling off like little Lord Fauntleroy.

And I said, Lord, how, why did you ever get me into this? And I did the best I could. The organist came up afterwards and said, we've had some celebrated preachers here, but your message was like a drink of cold water on a hot day. That did me a world of good.

Then Will Houghton said, come over to Moody Institute. And oh, the Lord was going head over heels and W.B. Riley in Minneapolis, that old champion of the faith, baptized my wife who had been a Quaker and a good Baptist and a good Christian all the time of their own. But the Lord was going on ahead of me.

And then some years later, Dr. Criswell come out to Dallas and speak at the Evangelistic on the first one. And just a few months ago I was in his great church at the graduation of his Bible school. And I thought back across the years, and I didn't have one blessed thing to do with it, except that God said, if you mean business, I'll clear the track.

Now, I don't know what track he's got for you, but if you mean business, that part of it's up to him. And he'll make a way for you, don't be afraid of him. And so, don't depend on what statistics can do.

They have their place, yes, but two hundred penny worth of bread has its place. Leave a place in your calculations for a miracle. Because we're needing today not have so much a budget, as we need more boys and more everybody's who are willing to say, Lord, I don't have much.

But you're welcome to it. God bless you.

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