A STUDY OF THE H. M. S. RICHARDS LECTURESHIP
WITH EMPHASIS UPON SOME OF THE BASIC
ELEMENTS OF PERSUASIVE PREACHING

Thesis for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
EDWIN F. BUCK, Jr.
1968

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Edwin F. Buck, Jr.

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ABSTRACT

A STUDY OF THE H. M. S. RICHARDS LECTURESHIP
WITH EMPHASIS UPON SOME OF THE BASIC
ELEMENTS OF PERSUASIVE PREACHING

by Edwin F. Buck, Jr.

The dissertation on the H. M. S. Richards Lectureship is based on the first decade of the series beginning in 1957. The problem of this study was (1) To consider the statements made by the apparently successful preachers selected to conduct each series, (2) To focus upon some of the basic elements of persuasion and to relate them to accepted homiletic and rhetorical theories.

The sources of materials are many and varied: Four tape scripts two published books, two lectureships recorded on magnetic tape, one syllabus, and a set of outlines distributed to preachers in attendance at a particular lectureship.

To facilitate the analysis of available source materials, the writer prepared an analytical outline, divided into four major sections: the preacher, the occasion and congregation, the sermon, and the delivery.

The procedures for this study included a cataloguing of all of the statements of the lecturers relative to the headings of the analytical outline. In general this grouped the comments of the lecturers in a

chronological order under each heading. Both consensus and dissent among the speakers relative to the topics of the outline were noted.

Since the H. M. S. Richards Lectureship was established to aid Seventh-day Adventist ministers and ministerial students to recognize the persuasive elements in effective preaching and to employ them in improving the sermon for the Sabbath morning worship services, the evaluation was prepared not only with respect to the purpose of the series, but also the implementation as exhibited by the men who attended. Therefore, two questionnaires were developed, the first of which was used in three ways: By the ministers and ministerial students in attendance at the 1966 lectureship; by ministers of the Columbia Union Conference who had not registered for the lectureship in 1966, but who had attended one or more of the previous lectureships; and by former students of Columbia Union College studying for advanced degrees at Andrews University. The second questionnaire was prepared for the use of ministers within the Columbia Union who had never attended any series of the lectureship. In addition, nine ministers in administrative positions at Columbia Union College and Columbia Union Conference responded to personal and/or taped interviews, answering three questions which would reveal the "value" or worth of the lectureship.

The major conclusions that appear warranted concerning the lectureship were (1) that some content materials should be recorded in a more permanently available form, (2) that the objectives of the series were being met satisfactorily and (3) that some peripheral benefits accruing from the lectures should be incorporated.

The areas of general agreement in the substance of the lectures were (1) that the preacher, a "called" man, utterly dedicated, must have the personality, competence, and knowledge that comes with training to project himself to his hearers through the art of persuasion, (2) that the sermon in the worship period is the preacher's most important contribution to his parishioners, (3) that the sermon reveals his own relationship to God as he attempts to meet his congregation's needs, (4) that the expository type sermon with a balanced reason-emotion appeal usually receives the best audience response, (5) that repetition of a sermon may through revision and change in place and occasion prove a strength in technique instead of a weakness.

The areas of differences in emphasis and judgment apparent in the content of the lectures involved those questions: (1) whether the worship service should or should not involve evangelistic techniques, (2) whether the evangelistic service should be minister-centered or laymen-centered, (3) whether the "borrowed" sermon can become a productive element rather than a questionable one in terms of sermon Invention.

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By

Edwin F. Buck, Jr.

A THESIS

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1968

Accepted by the faculty of the Department of Speech and Theatre, College of Communication Arts, Michigan State University, in partial fulfillment of the requirements for the Doctor of Philosophy degree.

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INTRODUCTION

In 1957, approximately two years after this author's return to America from a six-year teaching appointment at Vincent Hill School and College, Mussoorie, U. P., India, the first series of Seventh-day Adventist Lectureship, the only one of its kind in the denomination, was initiated at Washington Missionary College in the Washington, D. C., area. Although it was not my privilege to attend this first lectureship series, I secured for my library a copy of the book, Feed My Sheep, by the first lecturer, H. M. S. Richards.[1] This book includes all of the lectures which he presented at this first lectureship series, edited and bound together in this one volume. A study of this book produced by the first lecturer cast light upon the lectureship as a significant resource which could assist the growth of both students and preachers not only in the Columbia Union Conference but in all religious denominations.

The Problem

The pressing concern of all those whose responsibility it is to train the potential candidate for the ministry is to discover factors which will assist him to become a successful preacher. Incorporated in this concern and basic to it is the training of the candidate in the art of persuasion. Success in this area is vital since it establishes

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[1]H. M. S. Richards, Feed My Sheep (Washington: Review and Herald Publishing Association, 1958).

the line of communication between the pulpit and the pew. Though a man must depend on a broad and thorough education, on prayer, and on the leading of God in order to have a message to present to his congregation, he must cooperate with God in improving any talent given him--in this case, the universal talent of speech. The purpose of this dissertation, therefore, is (1) To consider the statements made by the apparently successful preachers who were selected to conduct the first ten series of lectures in this H. M. S. Richards Lectureship, and (2) To focus upon some of the basic elements of persuasion as suggested by them and emphasized in both homiletic and rhetorical theories.

Sources of Materials

Some materials for this study were available in the H. M. S. Richards Lectureship file retained by the Columbia Union Conference Office. However, while some materials were discovered there, others were not.

During this study of the lectureship, this researcher availed himself of the opportunity to subdivide the available materials which were discovered in one manila folder, into separate lectureship folders.[2] These now contain all of the materials collected relative to each lectureship series. When materials presently being utilized for the completion of this study have been returned to these files, they will then be nearly complete. Regretfully, some materials, such as the manuscripts or tapes of the Bietz 1958 series, were not available nor could these be found.

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[2]Morten Juberg, Letter, Columbia Union Conference Public Relations Department. See Appendix A, p. 299.

Hopefully, the H. M. S. Richards Lectureship files of the future will greatly exceed in magnitude, completeness, and usefulness those in the past. Since the sources of materials varied so markedly from year to year, it was thought best to treat them individually and chronologically.

1957

Dr. H. M. S. Richards, who conducted this first lectureship series, prepared a book entitled Feed My Sheep,[3] a volume which included all of the lectures which he presented during the lectureship. Since no manuscripts of this series were discovered in the lectureship files, the above-mentioned book was utilized for the purposes of this study.

1958

Dr. A. L. Bietz, the lecturer for this year, left no manuscripts or other printed materials to be retained by the lectureship file. A letter was, therefore, sent to the lecturer requesting his assistance. His reply[4] indicated that such materials would not be available.

Learning that master tape recordings of the lectures were usually made by the Columbia Union Conference and delivered to the lecturer, I inquired if any copies of these master tapes were produced. It was discovered that the master tapes that year were of extremely poor quality and were not, therefore, copied by anyone. The present location of these tapes is unknown.

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[3]Richards, op. cit.

[4]Appendix B, p. 300.

The researcher placed in the Columbia Union Visitor an announcement[5] which requested assistance to secure tapes or any materials which anyone within this seven-state area might be able to furnish. To date, no replies have been received.

It was discovered, from the questionnaires sent to former students of Columbia Union College and Columbia Union Conference pastors now taking graduate work at Andrews University, that one respondent had indeed attended the Bietz series and was now living in this area. Personal contact produced a nearly complete set[6] of outlines which had been distributed at this lectureship. These reveal the general format of each lecture in the series. Space was provided on these outlines for notes. It is regrettable that no other materials are available from this series.

1959

Dr. A. P. Shirkey left no manuscripts in the lectureship files. Inquiry revealed that it was his intention to produce a book from his eight-lecture series. However, it had not become a reality when this study was undertaken. Don A. Roth, secretary since the beginning of the lectureship until his departure for Singapore, was successful in securing copies of these eight manuscripts, which were utilized in this study. Upon completion of the study they will be returned to the lectureship files in the Columbia Union Conference office.

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[5]Appendix C, p. 302.

[6]Appendix D, pp. 303-309.

1960

Dr. E. E. Heppenstall, who conducted this series, did not deposit any manuscripts or other materials whatever in the lectureship files. A personal telephone call to the lecturer revealed that he had not preserved any of these materials and would not be able to supply them. At this point a fellow student at M.S.U., Roger W. Coon, who had served on the staff of the Adventist College of West Africa, Ilishan-Remo, Nigeria, indicated that he had left with the college there a copy of the master tapes of the Heppenstall series. A letter to the principal[7] arranged for the tapes to be brought to Michigan[8] where they were copied and the originals returned to Africa. These tapes were, therefore, used to make all evaluations regarding this lectureship series.

1961

Elder J. W. Osborn placed in the lectureship file the manuscripts of the eight-lecture series which he conducted. These constituted the available information with respect to this series.

1962

Dr. R. A. Anderson, while he left no manuscripts of his series, did produce a book entitled Preachers of Righteousness,[9] which comprises

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[7]Appendix E, pp. 310-311.

[8]Appendix F, p. 312.

[9]Roy Allan Anderson, Preachers of Righteousness (Nashville: Southern Publishing Association, 1963).

the lectures delivered by him at the lectureship. Information and facts with respect to this series were secured from the book.

1963

Dr. W. H. Beaven deposited within the lectureship files the carbon copies of tape scripts resulting from his six-lecture series. These constituted the basis for an evaluation of his lectures.

1964

Dr. N. F. Pease did not place his manuscripts in the files of the lectureship, but he used them to prepare a printed syllabus. This document is being used by Seminary students of a class in "Worship," taught at the Seminary of Andrews University, Berrien Springs, Michigan. A copy of this syllabus was secured and used as the basis of information in the study of this lectureship. Upon completion of this study, this Syllabus will be placed in the lectureship file.

1965

Though Dr. W. A. Alexander did not leave any manuscripts with the lectureship files for his 1965 series, he did have the master tapes of his lectureship series, which he readily agreed might be copied. With permission, the master tapes were also used to produce a tape script which thus became the source of information with respect to this lectureship series. A carbon copy of this tape script will be placed in the lectureship files for permanent reference, upon the completion of this study.

1966

Dr. H. M. S. Richards, who conducted this series (his second lectureship series), made no arrangements for manuscripts to be placed in the lectureship files. An announcement was made before and at each lecture that individual tape recordings were forbidden.[10] Master tapes were produced by the Columbia Union Conference Public Relations Department for the lecturer. Because of the nature of this doctoral study, this researcher received permissiou to make copies of these master tapes which are the source of information for a study of this particular series.

The sources of materials for the study of this lectureship have been many and varied. They are composed of four tape scripts, two published books, two lectureships recorded on magnetic tape, one syllabus, and a set of outlines distributed to preachers in attendance at that particular lectureship.

This dissertation is restricted to a study of certain elements of persuasion within homiletic-rhetorical teachings, especially applicable for the preacher. There was no attempt to correlate theory and practice.

Previously Related Studies

Since no previously related masters' or doctoral studies have been made based upon the H. M S. Richards Lectureship at Columbia Union College, this is the first study of this lectureship.

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[10]Appendix G, p. 314.

Method

In order to facilitate the analysis of available source materials, an outline was prepared. A consideration of Baxter's[11] general format led to the preparation of an outline which was based upon both the fields of homiletics and of rhetoric. This outline was divided into four major sections which bear these headings: the preacher, the occasion and congregation, the sermon, and the delivery.

The Analytical Outline[12]

I. The Preacher

A. Character

1. Sincerity
2. Courage
3. Godliness

B. Competence

1. Originality
2. Knowledge
3. Mentality - Memory
4. Imagination
5. Reality

C. Good Will

1. Enthusiasm
2. Friendliness - attitude < self / audience / ministry
3. Personality
4. Health

---

[11]Batsell Barrett Baxter, "An Analysis of the Basic Elements of Persuasion in the Yale Lectures on Preaching" (unpublished Ph.D. dissertation, University of Southern California, June, 1944).

[12]While the elements of this outline provided the basis for the analysis, some of these elements do not appear in the final report of the analysis because of the findings derived from the lectures.

II. The Occasion and Congregation

A. Occasion
B. Congregation

1. Analysis of (size, age, sex, beliefs, etc.)
2. Approaches to:

a. Rapport
b. Reason-emotion
c. Direction-indirection
d. Life situations
e. Positive-negative
f. Motives
g. Repetition
h. Humor

III. The Sermon

A. Types
B. Invention

1. Subjects
2. Logical argument
3. Pathos

C. Arrangement

1. Preparation and Organization
2. Introduction
3. Body
4. Conclusion

D. Style

1. Clarity
2. Concreteness
3. Interestingness
4. Sensationalism
5. Elegance
6. Originality
7. Unity

IV. Delivery

A. Importance of Delivery
B. Types and Methods
C. Eye contact
D. Appearance
E. Voice
F. Energy
G. Imitation

Definition of Terms

Persuasion. The term "persuasion" was used to mean "discourse, written or oral, that is designed to win belief or stimulate action by employing all the factors that determine human behavior."[13] It was used to describe the work of the preacher who is able to move his hearers in the direction in which he wants them to go, and is therefore described as an effective preacher.

Basic elements. To narrow the field of "all the factors," of persuasion and identify those considered to be basic is a difficult problem. It could well be argued that everything about a preacher's person, his past experiences, his present life, would influence his ability to persuade those who hear him. The reader would have been left in a maze of detail, and the study itself would have been endless, without strict limitations as to the number of basic elements considered. Since Baxter,[14] more than twenty years ago, identified what in his judgment were "basic" elements of persuasion, it was thought best to focus this study closely about his findings. These elements are identified in outline form on preceding pages where the method of this project is explained.

Preaching. This term is a form of homiletic discourse which, in this dissertation, is limited to the elements of persuasion found to be of practical value and of a legitimate nature in "preaching."

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[13]Wayne C. Minnick, The Art of Persuasion (Cambridge: The Riverside Press, 1957), p. 33.

[14]Baxter, op. cit.

Character. Those elements in the life of the preacher--moral, financial, ethical, social, and spiritual--which determine the congregation's estimate of him have been designated by the word character.

Sincerity. The word "sincerity" in this frame of reference is the speaker's belief in what he says, his apparent confidence in the truth which he believes and speaks.

Courage. This word designates the quality that equips the preacher to declare to his audience that which it appears to need but might not wish to hear.

Godliness. This word denotes the quality that reflects personal traits in the preacher's life analogous to those of the God of which he preaches--a God-likeness.

Competence. The term as used here emerges from the preacher's education, training, and background which enable him to deal adequately with all aspects of his pastoral responsibility.

Originality. This term involves the preacher's presentation, in his own individual way, of his own conception of the truth of God.

Knowledge. Formal education through schooling and acquired information through reading and general life experience result in a condition referred to as knowledge.

Mentality. This term encompasses the degree of intelligence inherited by the preacher. Though quite independent of his knowledge and training, it is closely related to both. Contrary to past belief, modern psychology maintains that one may increase his intelligence quotient to the degree in which he furthers his education.

Imagination. The term "imagination" was interpreted to mean the ability to recreate some original scene or experience within a new

setting or to rearrange parts of the original material so that it is seen from a new angle.

Reality. This is considered the quality of a sermon that adapts a world and matters spiritual to conditions in the hearer's life and the time-space element of this present world.

Good Will. This term expresses an attitude of favor projected by the preacher toward those to whom he speaks or relates in any manner.

Enthusiasm. The dynamic quality in preaching is expressed by this term and is generally considered to be the result of an abundance of physical and mental energy.

Friendliness. This term indicates an attitude of warmth and empathy toward persons or audiences.

Likeableness. The influence that the preacher exerts upon others, which causes them to be favorably disposed toward him is expressed in the term likeableness.

Health. The word health applied to preachers denotes general well-being of body and stability of mind--an abundance of physical energy and strength to meet the never-ending demands of his profession.

Analysis of the audience. The understanding or insight into the lives of the individuals in the preacher's congregation is referred to as audience analysis.

Approaches to the audience. After the preacher has carefully analyzed his congregation and selected the purpose of his sermon, he must choose his approach, that is, the technique best suited to achieve his objective.

Rapport. When the audience is en rapport with the speaker, it is favorably disposed toward him and his subject.

Reason-emotion is a term referring to the dichotomy of mind and emotion, that is the appeal to the intellect and/or the appeal to the emotions.

Direction-indirection means a straight approach or an oblique approach to the subject the preacher is presenting. The pronouns I, we, you, will be selected in making a direct appeal to his hearers, or he may use illustrations, examples, and other techniques of indirection.

Life Situations. The term "life-situation" is one used to describe preaching built around life problems rather than doctrinal subjects, which would be at the opposite end of the continuum.

Positive-negative. If the preacher chooses to approach the subject from the positive side, he will emphasize the right or good. If he elects the negative side, he will still emphasize the good by contrast with evil, focusing on the results of wrong acts.

Motives. The preacher's appeal to the basic urges and drives of humanity through cognizance of his own basic needs was discussed under the term, "motives."

Repetition. The techniques of restatement, reiteration, for the emphasizing of truth were discussed under this heading of "repetition."

Types. The basic "types" of sermons referred to were: topical textual, and expository.

Invention. The term "invention" refers to that canon of rhetoric which deals with the utilization of the total resources of the mind of the preacher in connection with sermon preparation.

Subjects. The preacher may use many possible subjects, the principal ones being doctrinal, historical, experiential, or moral.

Logical argument. The term logical argument is synonymous with the "logos" of ancient rhetoricians or with the process of reasoning.

Pathos. Many times the preacher will appeal to the emotions (pathos) of his hearers in order to persuade them to move from a lower to higher way of life.

Arrangement. This second canon of rhetoric involves the effective organization of sermon materials in preparation for discourse.

Introduction. Materials utilized first in discourse in order to capture attention and hold interest is designated by the word introduction.

Body. The term body refers to that part of the discourse which includes the materials of development and is usually constructed on some simple plan.

Conclusion. Materials utilized last in discourse, which ought as a rule to be specific, keeping itself in relation to the subject which has been treated.

Style. The term style indicates the basic concern of the preacher with respect to word choices and word order. It also deals with certain concepts of style rather than actual entities.

Clarity. The term clarity refers to that quality which makes the speaker's meaning immediately apparent to his auditors.

Concreteness. The word concreteness is the quality of being vivid and specific, rather than vague and indefinite.

Interestingness. This word refers to the quality of the sermon which arrests and holds the attention of an audience on an involuntary basis.

Sensationalism. "Sensationalism" is the term used to refer to extreme and spectacular efforts to gain attention.

Delivery. This term includes all matters pertaining to the voice, appearance, and physical enforcement of the oral presentation.

Imitation. The term "imitation" is used to refer to the copying of the style of other speakers.

Limitations

Every effort has been made to secure a complete set of the lectures and of all materials which were utilized by the lecturers during the first ten years of the H. M. S. Richards Lectureship. Regrettably, not all of these materials could be located. This study, therefore, is limited to the available materials. Furthermore, the author of this study does not propose to present his evaluation of the lectures but rather to present evaluative responses which were received from questionnaires and interviews.

Organization into Chapters

This dissertation consists of an Introduction, followed by seven chapters; a history chapter including the backgrounds of the lecturers, four chapters reporting the findings of the study, a chapter of evaluations, and the final chapter of conclusions. The four central chapters consider the four major elements of preaching: the preacher, the occasion and congregation, the sermon, and the delivery.

The four main chapters of this study are filled with an unusual number of quotations for three reasons: (1) often the lectures were presented in a style which could not easily be paraphrased

without the loss of much of the speaker's force; (2) the numerous quotations should assist the reader to draw his own conclusions relative to the matters discussed; (3) the inaccessibility of most of the materials of the H. M. S. Richards lecturers makes generous quotation in a work of this nature a distinct service to the reader.

CHAPTER I

THE LECTURESHIP: BACKGROUNDS AND PERSONNEL

One of the most outstanding contributions in the field of homiletics to ministerial training and development within the Seventh-day Adventist Church was initiated at Takoma Park, Maryland, by action of the Columbia Union Conference Committee on June 5, 1956. This action read as follows:

> VOTED to authorize the Chairman to appoint a committee to work out the details of the proposed lectureship for the Bible department of the College and report back at a later date. The committee appointed was: M. E. Loewen, Chairman; J. W. Osborn, D. A. Ochs, Leslie Hardinge, C. H. Kelly, C. V. Anderson, T. E. Unruh, C. J. Coon and T. G. Bunch.[1]

Four months and four days elapsed before this committee completed its work. After discussion, its report to the Columbia Union Conference Committee was adopted, being entered into the minutes as voted on October 9, 1956. An examination of this enabling act will answer many questions regarding specific facts and details concerning the lectureship.

A name was selected and affixed to the lectureship, and the auspices were identified: "That this Lectureship be known as the

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[1]Committee Minutes, Columbia Union Conference of Seventh-day Adventists, Takoma Park, Washington, D. C., Action 56-52, June 5, 1956, P. 13 (in the files of the Union Conference). See Appendix H, p.315.

H. M. S. Richards Lectureship on Preaching, sponsored by the Washington Missionary College."[2]

Time and place factors were also considered: "That it be held annually for one week, in the spring of the year, at Washington Missionary College at a date to be set by the Lectureship Committee."[3]

The purpose for the lectureship was determined: "That the Lectureship be established to help our theological students and church pastors to become more efficient in their preaching ministry to the Seventh-day Adventist church."[4]

An organization known as the Richards Lectureship Committee was established, to be appointed by the Columbia Union, and consisting of the following:

> The Chairman of the Department of Religion of Washington Missionary College, as Chairman,
>
> The Union President, and
>
> Three others to be appointed for a three-year term, except that this year one shall be appointed for one year, one for two years, and the third one for three years, thus making the three on the committee a rotating committee. For this year the one for the one-year term shall be T. G. Bunch; the one for two years, E. E. Heppenstall; and the one for three years, J. W. Osborn.
>
> It is recommended that this committee be a perpetual nominating committee and shall bring in recommendations for the filling of vacancies as well as for the appointing

---

[2] Ibid., Action 56-94, October 9, 1956, p. 4. See Appendix I, p. 316. (Subsequent statements regarding sponsorship have been altered as follows: by 1962 the name Washington Missionary College had been changed to Columbia Union College; and from 1963 on, a joint sponsorship by the Columbia Union College and the Columbia Union Conference of Seventh-day Adventists was identified.)

[3] Ibid.

[4] Ibid.

of new members, and that the time of the expiration of the present one-year term be January 1, 1958.[5]

A method to secure the annual speakers was arrived at: "That the Lectureship Committee submit its recommendations for annual speakers to the Union Committee for approval."[6]

And finally, after decisions regarding financial arrangements, the first lectureship speaker was to be: "VOTED to invite Elder H. M. S. Richards to be the first speaker in this Lectureship on Preaching during 1957."[7]

The first lectureship series, therefore, was presented by the speaker of the world-wide radio broadcast known as The Voice of Prophecy. As an alumnus of Washington Missionary College, H. M. S. Richards was the one in whose honor the lectureship was named.

We shall now address ourselves to the biographical information, educational background, and professional experience of each speaker. The titles of the topics which were presented at the lectureship are also included.

1957

Harold Marshall Sylvester Richards was born in the summer of 1894 in Davis City, Iowa. He was dedicated in infancy to the ministry.[8]

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[5] Ibid.

[6] Ibid.

[7] Ibid., p. 5.

[8] Wilber Alexander, "A Rhetorical Analysis of the Speaking of H. M. S. Richards in Connection with the 'Voice of Prophecy' Radio Broadcast of the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Michigan State University, 1962), p. 2.

As a child he showed a marked interest in preaching that continued throughout his school life. His conversion and baptism occurred at thirteen years of age. His high school education was received at Campion Academy, Loveland, Colorado. During this time young Richards learned to debate effectively, and conducted tent evangelistic meetings in the summer vacation periods.

Richards' college years were spent at Washington Missionary College in Takoma Park, Maryland, from which he was graduated with an A.B. degree in theology in 1919. He was president of his senior class.[9] He married Miss Mabel Eastman in 1920, while serving as a pastor in Ottawa, Canada. After service also in Montreal, they were called for evangelistic work in the Central California Conference. During this time his radio ministry began.

On January 4, 1942, the General Conference of Seventh-day Adventists invited Richards to lead out in a radio ministry to the nation, which would be called "The Voice of Prophecy." For twenty-three years Richards has been the "voice" in this radio broadcast, which has become international in influence and scope. He was awarded the Doctor of Divinity degree by Andrews University on August 18, 1960.

Dr. H. M. S. Richards has written numerous articles for religious periodicals, also booklets containing his radio sermons. At least seven books have been authored by him: Have Faith in God, The Indispensable Man, Day After Tomorrow, Hard Nuts Cracked, The Promises of God, What Jesus Said, and Feed My Sheep.

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[9]"The President," Sligonian Annual, May, 1919, p. 11.

His early knowledge of rhetoric, as it applies to preaching, was gained through his association with his father and grandfather, both of whom were successful preachers. During his own formal training, Richards studied in detail the first edition of Preparation and Delivery of Sermons by John A. Broadus, which is written from the traditional rhetorical point of view in that it draws chiefly from the works of Aristotle, Cicero, Quintilian, and Whatley. One other volume is mentioned by Dr. Richards as being influential on his theory of rhetoric. In a speech course taken at Campion Academy during his academic years, he was required to draw heavily from the book How to Speak in Public, a new text in the speech field by Grenville Kleiser.[10]

In the first lecture of the series under consideration, Richards said of his preparation:

> . . . I have read everything in the Bible about preaching, as far as I know, and I believe I have read everything on the subject available in the published books of the Spirit of Prophecy . . .[11]
>
> I have read as many of the Yale Lectures as I could get hold of . . . and other books which I secured.[12]

The rhetoric of Richards would therefore appear to be an eclectic rhetoric.

The first series was held in the auditorium of the Washington Sanitarium Church, on the campus of Washington Missionary College,

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[10]Alexander, op. cit., p. 122.

[11]The phrase "Spirit of Prophecy" is attached to the witness of Ellen G. White, an author in the Seventh-day Adventist Church believed by the church to have been God's special messenger to the church. Specifically, Mr. Richards is referring to compilations of her statements on preaching which are found in the books Gospel Workers, Testimonies to Ministers, and Evangelism.

[12]H. M. S. Richards, Feed My Sheep (Washington: Review and Herald Publishing Association, 1958), p. 11.

May 12-16. The theme of the series was "Feed My Sheep." The topics were as follows:

Sunday, May 12, 7:30 p.m.
WHAT IS PREACHING?

Monday, May 13, 10:30 a.m.
THE PREACHER HIMSELF

Monday, May 13, 7:30 p.m.
ORDAINED TO PREACH

Tuesday, May 14, 10:30 a.m.
WE PREACH CHRIST CRUCIFIED

Tuesday, May 14, 7:30 p.m.
FEED MY SHEEP

Wednesday, May 15, 10:30 a.m.
THE PREACHER TALKS BACK!

Wednesday, May 15, 7:30 p.m.
READ TO PREACH

Thursday, May 16, 10:30 a.m.
"SO GREAT A CLOUD OF WITNESSES"

Thursday, May 16, 7:30 p.m.
THE TONGUE OF FIRE[13]

1958

The second lecturer was Dr. Arthur L. Bietz, whose educational background included an A.B. in theology from Union College, Lincoln, Nebraska. After his M.A. degree, he received his Ph.D. in religion and psychology at the University of Southern California in 1946. He had served as a minister of the Seventh-day Adventist Church for more than twenty-three years, the last fifteen of which were at the White Memorial Church in Los Angeles, California. He was also Director of

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[13]The H. M. S. Richards Lectureship Committee Program, 1957. (These lectures were later published under the title, Feed My Sheep.) For all publicity relative to this lectureship, see Appendix J, pp. 317-322.

the Division of Religion and Professor at the College of Medical Evangelists. Dr. Bietz has served since 1961 as pastor of the Glendale, California, Seventh-day Adventist Church.

In addition to his weekly printed sermons and numerous articles in church periodicals, Dr. Bietz is the author of several books: Guideposts to Happiness, Conquering Personal Problems, In Quest of Life, The "Know-How" of Christian Living, Truths for Eternity.

The second series was also held in the auditorium of the Washington Sanitarium Church, on the campus of Washington Missionary College, May 5-8. The theme of this series was "The Pastor--Friend of God." The eight lectures in the series were:

Monday, May 5, 2:00 p.m.
TOGETHERNESS--THE PURPOSE OF A PASTORAL MINISTRY

Monday, May 5, 7:30 p.m.
FRIENDS OF GOD--THE PASTOR AS THE MEDIATOR OF RECONCILIATION

Tuesday, May 6, 10:30 a.m.
FRIENDS OF GOD'S CHILDREN--THE PASTOR'S MOTIVE OF SERVICE

Tuesday, May 6, 7:30 p.m.
FRIENDS OF SINNERS--THE PASTOR'S METHODS AND TECHNIQUES IN HELPING SINNERS

Wednesday, May 7, 10:30 a.m.
FRIENDS OF TRUTH--THE PASTOR AS PREACHER OF TRUTH

Wednesday, May 7, 7:30 p.m.
FRIENDS OF LEADERSHIP--A PASTORAL CONCEPT OF CHRISTIAN LEADERSHIP

Thursday, May 8, 10:30 a.m.
FRIENDS OF WITNESSING AND SERVICE--PASTORAL ORGANIZATION FOR SERVICE

Thursday, May 8, 7:30 p.m.
FRIENDS OF GROWTH AND HEALING[14]

1959

Albert Patterson Shirkey was born in Staunton, Virginia, on January 8, 1904. He received his B.A. degree from Randolph-Macon College, and went on to get his B.D. from Union Theological Seminary, Richmond, Virginia. He was awarded the Doctor of Divinity degree by Trinity University, San Antonio, Texas, in 1943, and by American University in Washington, D. C. in 1954.

Albert P. Shirkey was married to Leona Lauck, June 21, 1929, and was ordained to the Methodist Ministry in 1932. He has served pastorates in Elmont and Richmond, Virginia; San Antonio and Houston, Texas; and since 1950 has been pastor of the Mount Vernon Place Methodist Church, Washington, D. C. As minister of this church, Dr. Shirkey leads one of the largest Methodist congregations in the East with a membership of 4,500. He is a member of a large number of boards and organizations, including the National Committee for the Prevention of Alcoholism. He presented "The Peace Lectures" in 1955, and the Frietas lectures to young ministers, and has lectured on homiletics and evangelism at Asbury, Kentucky, and in several other seminaries.[15]

In addition to his heavy church and lecture programs, he has found time to author numerous articles in The Christian Advocate, Upper Room Pulpit, Christian Century, and other religious publications.

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[14]Ibid., 1958. For all publicity relative to this lectureship, see Appendix J, pp. 322-324.

[15]A. P. Shirkey Biographical Information, 1957 (mimeographed).

The third series of lectures was held in the auditorium of the Review and Herald Publishing Association, Takoma Park, Maryland, May 4-7. The theme of the series was "This Glorious Ministry."

Monday, May 4, 2:30 p.m.
THE MINISTER AND HIS LORD

Monday, May 4, 7:30 p.m.
THE MINISTER AND HIS SOUL

Tuesday, May 5, 10:30 a.m.
THE MINISTER AND HIS BIBLE

Tuesday, May 5, 7:30 p.m.
THE MINISTER AND HIS PULPIT

Wednesday, May 6, 10:30 a.m.
THE MINISTER AND HIS PEOPLE

Wednesday, May 6, 7:30 p.m.
THE MINISTER AND HIS YOUTH

Thursday, May 7, 10:30 a.m.
THE MINISTER AND HIS CHURCH

Thursday, May 7, 7:30 p.m.
THE MINISTER AND HIS WORLD[16]

1960

Edward Heppenstall was born at Rotherdam, Yorkshire, England, in 1901 and came to the United States in 1931. He attended Stanborough Park College, Watford, England, and Emmanuel Missionary College, Berrien Springs, Michigan, where he received his Bachelor of Arts degree. His Master's degree was from the University of Michigan and his Ph.D. from the University of Southern California.

Dr. Heppenstall's experience has been extensive in pastoral work, evangelism, youth work, and teaching. From 1935 to 1940 he

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[16]Lectureship Program, 1959. For all publicity relative to this lectureship, see Appendix J, pp. 324-327.

served as M. V. (Youth) Secretary of the Michigan Conference of Seventh-day Adventists. His pastoral work included churches at Bay City, Michigan, and the La Sierra College Church in California. From 1940 to 1955 he was Chairman of the Division of Religion at La Sierra College, Arlington, California. Since 1955 he has been on the staff of the Seventh-day Adventist Theological Seminary, his present title being Professor of Christian Philosophy.

The lectures were presented in the Chapel of Washington Sanitarium and Hospital, Takoma Park, Maryland. The theme of this series was "Ministers of the Living Word," and the topics were presented as follows:

Monday, May 2, 2:30 p.m.
THE PRIMACY OF THE WORD

Monday, May 2, 7:30 p.m.
ABLE MINISTERS OF THE SPIRIT

Tuesday, May 3, 10:30 a.m.
TREASURES NEW AND OLD

Tuesday, May 3, 7:30 p.m.
SKILLED SWORDSMEN OF GOD

Wednesday, May 4, 10:30 a.m.
RIGHTLY DIVIDING THE WORD OF TRUTH

Wednesday, May 4, 7:30 p.m.
THE MINISTRY THOROUGHLY FURNISHED

Thursday, May 5, 10:30 a.m.
THE GOSPEL COMMITTED TO OUR TRUST

Thursday, May 5, 7:30 p.m.
DANGERS OF THE MINISTRY[17]

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[17]Ibid., 1960. For all publicity relative to this lectureship, see Appendix J, pp. 327-329.

1961

John W. Osborn was born in Washington, D. C. He attended Washington Missionary College, receiving his B.A. degree in 1931, thus making him the second lectureship speaker to claim this college as his alma mater.

He has had thirty years of experience as a pastor, evangelist, administrator, and teacher in Illinois, Florida, Washington, California, New Jersey, and Maryland. He has served as pastor of two of the largest churches in the denomination at Glendale, California, and at Sligo Church, Takoma Park, Maryland. Credited by some with introducing an Adventist Lectureship,[18] Osborn was able to see it materialize while he was serving as president of the New Jersey Conference and a member of the Executive Committee of the Columbia Union Conference.

The lectures were presented in the Chapel of Washington Sanitarium in Takoma Park, Washington, D. C.[19] The general theme of the lectures was: "Shepherd of the Sheep." The lectures were arranged as follows:

Monday, May 8, 2:30 p.m.
MAGNIFY YOUR OFFICE
"He gave gifts . . . Some, pastors"

Monday, May 8, 7:30 p.m.
ON TWENTY-FOUR HOUR CALL
"Take Heed unto all the Flock"

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[18]Dr. Winton H. Beaven, President of Columbia Union College, implicitly states (interview 2/8/66) that the real genius and advocate of an Adventist Lectureship was vested in Dr. Charles E. Weniger, John W. Osborn's speech teacher.

[19]Both Sanitarium and College are astride the Maryland-District of Columbia line. In 1961 the United States post office serving both of these institutions was changed from Maryland to District of Columbia, with the resulting change of mailing address.

Tuesday, May 9, 10:30 a.m.
MEAT IN DUE SEASON
"Feed the Church of God"

Tuesday, May 9, 7:30 p.m.
CRAFTSMEN WITH SHARP TOOLS
"A workman that needed not to be ashamed"

Wednesday, May 10, 10:30 a.m.
NETS IN FULL REPAIR
"Do the work of an evangelist"

Wednesday, May 10, 7:30 p.m.
YOUR HOURS IN ORDER
"Set in order the things that are wanting"

Thursday, May 11, 10:30 a.m.
LAMPS UNTO YOUR FEET
"Oh man of God, flee these things"

Thursday, May 11, 8:00 p.m.
IN ALL GOOD CONSCIENCE
"Take heed unto thyself"[20]

1962

Roy Allan Anderson was born March 15, 1895, at Melbourne, Australia. He received his education at Australasian Missionary College in New South Wales, Australia; and he also did graduate work at the University of Southern California. He received his D.D. degree from Andrews University in 1963.

Dr. Anderson first served the denomination as a minister in Australia from 1918 to 1920. From 1920 to 1926 he did ministerial work in New Zealand and in 1926 returned to Australia to continue his ministry there until 1930. From 1930 to 1936 he was a minister and well-known evangelist in London, England.

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[20]Lectureship Program, 1961. For all publicity relative to this lectureship, see Appendix J, pp. 329-330.

Dr. Anderson came to the United States in 1936 and served as an evangelist for the Pacific Union Conference of Seventh-day Adventists until 1938. La Sierra College called him to leadership of the Bible Department from 1938 to 1941. He later accepted the position of associate secretary of the Ministerial Association of the Adventists' world organization and served in this capacity until 1950, when he was appointed secretary of that department. He has traveled extensively throughout the world, advising on the practice of the ministry in many lands. During this time he also has participated in many extension schools of Andrews University.

The writings of Dr. Anderson are extensive, including: The Shepherd Evangelist, a recognized text in the field of pastoral evangelism, in 1950; Unfolding the Revelation in 1963; Preachers of Righteousness which comprises the lectures of this series in book form was also issued in 1963. He was editor of The Ministry magazine for many years, and he has edited the books, Typical Evangelistic Sermons, Aflame for God, and Thine be the Glory, and has directed the compilation of Gospel Melodies and Advent Anthems.

This series was held in the Chapel, Morrison Hall, on the campus of Columbia Union College, Takoma Park, Washington, D. C. (formerly Washington Missionary College, Takoma Park, Maryland). The stated theme of these lectures was "Expository Preaching in the Adventist Church." The purpose was the development of "Preachers of Righteousness."

Monday, May 14, 2:30 p.m.
REDIGGING THE WELLS OF BIBLICAL PREACHING

Monday, May 14, 7:30 p.m.
EXPOSITORS DEVELOPED BY DESERT DISCIPLINE

Tuesday, May 15, 10:30 a.m.
MECHANICS AND DYNAMICS OF EXPOSITION

Tuesday, May 15, 7:30 p.m.
DEVELOPING AND GIVING THE SERMON

Wednesday, May 16, 10:30 a.m.
GOD'S RIGHTEOUSNESS, OUR MESSAGE

Wednesday, May 16, 7:30 p.m.
EXPOSITION AND EVANGELISM

Thursday, May 17, 10:30 a.m.
OUR SUPREME TASK, UPLIFTING CHRIST

Thursday, May 17, 5:00 p.m.
PREPARING A PEOPLE TO MEET GOD[21]

1963

Winton Henry Beaven was born in Binghamton, New York, and attended public schools in central New York state. After attending Hamilton College, Clinton, New York, for two years, he went to Atlantic Union College, South Lancaster, Massachusetts, where he received his A.B. degree in 1937. He received his M.A. degree in history from Clark University, Worcester, Massachusetts in 1938. His Ph.D. degree, with a major in speech and minors in history and psychology, was obtained from the University of Michigan in 1950.

Dr. Beaven began his work for the denomination in 1938, when he was dean of men and instructor in history at Madison College, Madison, Tennessee. In 1940 he went back to his alma mater, Atlantic Union College, where he served as dean of men and instructor in speech and English from 1940 to 1943. He served next at Lincoln, Nebraska, where he was Chairman of the Department of Speech and Assistant to the

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[21] Ibid., 1962. For all publicity relative to this lectureship, see Appendix J, pp. 330-331.

President of Union College. From 1950 to 1953 he was Assistant Professor of Speech at the University of Michigan, Ann Arbor, Michigan.

Dr. Beaven was ordained to the gospel ministry in 1953, and for the next four years he was Associate Secretary of the Temperance Department of the General Conference. During this time he also served as Director of American and European Institutes of Scientific Studies for the Prevention of Alcoholism. From 1956 to 1959 he was Professor of Communications at the Seventh-day Adventist Theological Seminary, and from 1957 to 1959 he also served as Dean of the Graduate School of Potomac University.[22]

This series was presented at the Quadrennial Ministerial Council, and as an integral part of the Eleventh Quadrennial Session of the Columbia Union Conference, held at Borton Hall, Hotel Dennis, Atlantic City, New Jersey. The general theme included the meeting of the needs of the congregation, and was called "The Gospel Unveiled." There were but six topics presented this year, as follows:

Tuesday, March 12, 2:15 p.m.
GOD'S GOOD PLEASURE

Tuesday, March 12, 7:30 p.m.
BRIDGING THE BARRIER

Wednesday, March 13, 9:15 a.m.
TO MEN OR ANGELS?

Wednesday, March 13, 3:15 p.m.
GOD'S HELPERS

Thursday, March 14, 9:15 a.m.
FRIGHTENED MEN

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[22]Ibid., 1963.

Thursday, March 14, 3:15 p.m.
SUCH AN ARMY . . .[23]

1964

Norval F. Pease was born in Newborg, Oregon, in 1910 and attended elementary and high schools in Oregon. He then attended Walla Walla College, College Place, Washington, and was graduated with an A.B. degree in 1931. He has an M.A. degree in religion from the Seventh-day Adventist Theological Seminary, and in 1950 he received a B.D. degree from the same institution. In 1964 he received his Ph.D. in speech from Michigan State University.

His work for the Adventist denomination began in 1931, when he joined the staff of the Columbia Academy in the Oregon Conference. After a year of teaching he became a pastor in the Washington Conference, where he remained for four years. He then moved to the Auburn Academy campus for six years, where he served as pastor and teacher at the Academy. In 1943 he moved East to serve as pastor of the Boston Temple Church in Massachusetts. In 1945 he was asked to become head of the Bible Department and pastor of the college church of the Loma Linda campus of the College of Medical Evangelists. Eight years later he became pastor of the La Sierra College Church for one year before assuming the presidency of La Sierra College in 1954. In 1960 he joined the staff of Andrews University as Chairman of the Department of Applied Theology. After seven years he returned to La Sierra where he presently serves as head of the Department of Religion.

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[23]Official Program, Eleventh Quadrennial Session, Columbia Union Conference of Seventh-day Adventists, Atlantic City, New Jersey, pp. 9-11. For all publicity relative to this lectureship, see Appendix J, pp. 331-334.

In addition to religious articles, Dr. Pease is a contributor to the Seventh-day Adventist Bible Commentary. In 1962 he published the book By Faith Alone. In 1966 he received the Ph.D. degree in speech from Michigan State University.

The lectures were held in the Chapel, Morrison Hall, Columbia Union College, Takoma Park, Washington, D. C. The theme of the series was "An Adventist Approach to Christian Worship." The daily program proceeded as follows:

Monday, April 20, 2:30 p.m.
THE BIBLE AND WORSHIP

Monday, April 20, 7:30 p.m.
APOSTASY AND REFORMATION

Tuesday, April 21, 10:30 a.m.
THE "LITURGICAL RENEWAL" AND ADVENTISM

Tuesday, April 21, 7:30 p.m.
THE FORM OF THE ADVENTIST WORSHIP SERVICE

Wednesday, April 22, 10:30 a.m.
THE CONTENT OF THE ADVENTIST WORSHIP SERVICE

Wednesday, April 22, 7:30 p.m.
PREACHING AND WORSHIP[24]

1965

Wilber Alexander was born in Boulder, Colorado, in 1921 and attended elementary and secondary schools in Colorado and Missouri. After attending a junior college in Colorado, he went to La Sierra College, Arlington, California, and obtained a Bachelor of Arts degree in theology and Biblical languages in 1950. He received a Master of Arts degree in preaching and speech from the Seventh-day Adventist

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[24]Lectureship Program, 1964. For all publicity relative to this lectureship, see Appendix J, pp. 334-336.

Theological Seminary in 1957 and a Ph.D. degree in speech from Michigan State University in 1962.

Dr. Alexander began his work for the denomination in 1950 in the Southern California Conference, where he was a pastor-evangelist for four years. In 1954 he accepted an invitation to serve on the staff of La Sierra College. In 1961 he returned to pastoral work and served for two years as pastor of the White Memorial Church in Los Angeles, California. In 1963 he was made Chairman of the Department of Religion, Andrews University, Berrien Springs, Michigan. In 1967 he assumed the Chairmanship of the Applied Theology Department of the Seminary.

The lectures were held in the Morrison Hall Chapel on the campus of Columbia Union College, Takoma Park, Washington, D. C. The general theme was "Communication, Pulpit ⟷ Pew." The daily subjects were:

Monday, February 8, 2:30 p.m.
THE OTHER "FOOLISHNESS" OF PREACHING

Monday, February 8, 7:30 p.m.
"EARS" IN THE PEWS

Tuesday, February 9, 10:30 a.m.
"NOISE" IN THE CHANCEL

Tuesday, February 9, 7:30 p.m.
"SOUND" AND FURY

Wednesday, February 10, 10:30 a.m.
A "WORD" FITLY SPOKEN

Wednesday, February 10, 7:30 p.m.
TRUTH AND "CONSEQUENCES"[25]

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[25]Ibid., 1965. For all publicity relative to this lectureship, see Appendix J, pp. 336-337.

1966

The author of this dissertation was privileged to attend the 1966, tenth anniversary series of lectures as an observer. This afforded him the opportunity to make first-hand observations; supervise the filling out of Lectureship Questionnaires by ministers and ministerial students in attendance; and interview members of the Lectureship Committee, Conference Presidents, and other leaders qualified to render evaluative judgments regarding the efficacy of this lectureship.

The guest lecturer for the tenth anniversary series of the H. M. S. Richards Lectureship on Preaching was the man in whose honor the lectureship was named. He had also been the first lecturer a decade earlier. On the day preceding the beginning of this lectureship series, he attended a student-faculty open house and was a participant in connection with the dedication of the new Chapel in Richards Hall and the Museum of Biblical Antiquities.

The first lecture of this series was delivered in this newly dedicated but overcrowded Chapel in Richards Hall. There were more than 200 ministers and ministerial students in attendance. Subsequent lectures in the series were therefore delivered in the more commodious Morrison Hall Chapel on the campus of Columbia Union College, Takoma Park, Washington, D. C. The topics were presented in the following order:

Monday, February 7, 2:30 p.m.
CALLED TO PREACH

Monday, February 7, 7:45 p.m.
BIBLICAL PREACHING

Tuesday, February 8, 10:30 a.m.
PREACHING, PAST AND PRESENT

Tuesday, February 8, 7:45 p.m.
POWER FOR PREACHING

Wednesday, February 9, 10:30 a.m.
THE PREACHER HIMSELF

Wednesday, February 9, 7:45 p.m.
AFTER 50 YEARS[26]

Summary

The writer has reviewed in Chapter I the historical facts regarding the development of the first Seventh-day Adventist Lectureship on Preaching. He has also provided a brief biographical sketch of each of the nine men who presented the first ten series of lectures.

This decade study shows a wide spectrum of topics presented by nine different lecturers with diversified educational and experiential backgrounds. The scope revealed would seem to confirm statements by Don A. Roth that, "Lectureship speakers are free to select their own topics." He further stated: "No instructions, suggestions or pressures of any kind are imposed upon lecturers who are invited to present a series."[27] It would, therefore, appear that each lecturer presented topics which, in his judgment, would prove most helpful to his listeners. In the 1966 series, Richards offered to furnish additional materials regarding, The Real Filing System,[28] and also a list of useful

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[26]Ibid., 1966. For all publicity relative to this lectureship, see Appendix J, pp. 338-341.

[27]Don A. Roth, Secretary of the H. M. S. Richards Lectureship Committee, Interview, Columbia Union Conference Office, Takoma Park, Washington, D. C., June 16, 1965.

[28]See Appendix K, pp. 342-354.

books.[29] These were mailed to all who attended the lectureship during this series.

It should be noted that there is a gradual reduction in the number of lectures per series. In 1957 at the first series Richards presented nine, while Bietz in 1958 presented eight lectures, as did Shirkey in 1959, Heppenstall in 1960, Osborn in 1961, and Anderson in 1962. In 1963 Beaven presented only six lectures, with Pease in 1964, Alexander in 1965, and Richards at his second series in 1966, all holding to this number.

Another aspect of this lectureship which is revealed by a study of the programs is the presence of a number of "extras" or "peripheral elements" not usually found in connection with a lectureship on preaching. These included: question-and-answer sessions, panel discussions, special workshop on sermon preparation, "brainstorming to success," and a banquet. A later chapter will attempt to deal with these innovations.

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[29]See Appendix L, pp. 355-362.

II. THE PREACHER

Several areas of significance upon which the lectureship touches will be discussed now and in following chapters.

The man standing in the pulpit, the preacher himself, merits first consideration in this study. Of importance, too, are the preacher's auditors and their response to him--subjects which will be dealt with under the heading of the "Occasion and Congregation." Another aspect, "His Product; The Sermon," will also be considered, as well as certain aspects of his sermon under the title of "Delivery." The chapters following will, therefore, deal with these significant items in the aforementioned order. Our attention is now directed to The Preacher.

The lecturers have stated that the very nature of the "call," the "ordination," and the Scriptural "message" which the preacher bears should increase his source credibility and persuasiveness.

As Richards said: "What is the call to the ministry? . . . It is composed of three parts, as I understand it. First is the conviction in the heart of the man himself; second, fruitage; third, recognition by the church."[1] The implication of the word "fruitage" might be: "demonstrated persuasiveness."

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[1]Richards, op. cit., p. 91.

In Lecture III, Richards stated: "Our contention in this lecture is that ordination in the Christian church is ordination to preach."[2] Further: "Ordination is appointment. In both . . . passages the apostle declares that he was appointed, or ordained, to preach, and the preaching was to be a proclamation of the gospel."[3]

Richards suggested additional benefits which accrue to the minister from ordination:

> My young friends, when you are ordained to preach, you are brought into a wonderful fellowship. In the sight of all the people, the ordination prayer is offered, a prayer of dedication, a prayer in which the church sets you aside for a lifetime of gospel service, and God puts a mark on you. I believe the Catholic church is right when it speaks of the indelible mark put upon the priest at ordination. God puts a mark upon you. He calls you. During the ordination a charge is given you to preach the Word of God, to be a watchman on the walls of Zion, a soldier of Christ, a shepherd of the flock. . . . Then you are welcomed into the Christian ministry.[4]

It would thus appear that ordination is a factor which may substantiate the recognition, status, and credibility of the preacher.

Heppenstall, in his series, emphasized the minister's responsibility when he stated: "He gives himself to the Word of God and prayer."[5] When a question of authority arises, the minister, according to Heppenstall, is duty bound to appeal to divine guidance: "He will seek God's approval and not men's."[6]

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[2]Ibid., p. 111.

[3]Ibid.

[4]Ibid., p. 144.

[5]Edward E. Heppenstall, "Ministers of the Living Word" (series of eight lectures delivered for the H. M. S. Richards Lectureship, Takoma Park, Maryland, May 2-5, 1960), Lecture I. (Taped.)

[6]Ibid.

After quoting from Pilgrim's Progress, Osborn made these observations about the preacher.

> Here was a dramatic picture of the pastoral guide of God's people en route to His kingdom. The picture of a man of God with his eyes lifted to heaven from whence cometh the power of his ministry, the best of books in his hand, the Holy Scriptures from which pages he points the way, the law of truth is written upon his lips, for he was to be a man of utter sincerity and integrity, the world behind his back, with its interests, its spirits and its desires. He stands as if he pleaded with men in an attitude of love and pity. Over his head hangs a crown which the Lord, the righteous judge shall give him at that day, for his faithfulness in the role of a shepherd of the sheep.[7]

Anderson recognized that the preacher of our day could easily assume many functions within the church which would not prove as effective in leadership as his being known as a dedicated preacher of the Word of God. He stated it this way:

> Much is expected of us today. Pastors have to function as administrators, financiers, counselors on domestic problems, specialists in religious education, and of course, experts in public relations. Though all these areas of service are good, it is as preachers of the Word that we build our churches. There never was greater need for real preaching. The expository preacher who knows his God and the message of truth for this hour has a wonderful opportunity to make the Word of God effective in the lives of the people. He can do that only as the Spirit of God enables him to make the truth real to his hearers.[8]

The fact that the preacher himself recognizes his call is ordained and believes his message to be divinely inspired, should empower him to speak with authority and conviction in spiritual matters.

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[7]John W. Osborn, "Shepherd of the Sheep" (series of eight lectures delivered for the H. M. S. Richards Lectureship, Takoma Park, Washington, D. C., May 8-11, 1961), Lecture VIII, pp. 1-2. (Tape script.)

[8]Roy Allan Anderson, Preachers of Righteousness (Nashville: Southern Publishing Association, 1963), p. 23.

Beaven agrees with Anderson that only the enabling of the Holy Presence can make a preacher's message genuine.

> Preaching is bearing witness to an event, an event which involves a person and has content. Preaching is part of the event and the event is made real again. As the preacher preaches, he does it because there is a divine authority and action behind him which he sees and recognizes and feels. I'm a strong believer in one of the doctrines of the Catholic church, and this is a doctrine of the Holy Presence. The Catholic church teaches that at the altar the presence of Christ is real. We as Christian preachers should adapt it to our purposes and make the presence of Christ just as real in the pulpit when we preach the Word of God.[9]

In his lectureship series, Pease pointed out that the dedication of the preacher appears to have been shifted to the dedication of an altar: "The preacher has been pushed to one side in favor of an altar. The sermon has been shortened while the liturgy was being lengthened."[10] His own conviction is that there is no substitute in the church for the living preacher and preaching.

The thinking of Pease parallels that of C. R. Brown, from whose book The Art of Preaching he quoted since he utilized this quotation as part of his proof, with emphasis upon the last sentence:

> The fate of our Protestant Christianity is in my judgment bound up in large measure with the rise and fall of effective preaching. If you will read your church history, reading between the lines as well as along them, you will find it so. There have been countries where the ministers of worship have been privileged to use the best to be found on the surface of the earth in the stately architecture of their church edifices; they have been able to develop and maintain the most ornate and expressive forms of liturgy

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[9]Winton H. Beaven, "The Gospel Unveiled" (series of six lectures delivered for the H. M. S. Richards Lectureship, Atlantic City, New Jersey, March 12-14, 1963), Lecture I, p. 6. (Tape script.)

[10]Norval F. Pease, "An Adventist Approach to Christian Worship" (series of six lectures delivered for the H. M. S. Richards Lectureship, Takoma Park, Washington, D. C., April 20-22, 1964), Lecture VI, p. 85. (Syllabus.)

> ever devised by the minds of men; they have been privileged to use the highest expressions of art, having for their altar pieces those paintings which are masterpieces; and for the adorning of the niches in their temples, marble statues so nobly wrought by the sculptor's hand that they all but spoke; they have been able to levy tribute upon the best there is in music rendered by wonderful organs and heavenly choirs for the inspiration of listening congregations. And yet, if there was lacking in all this the living voice of a living man speaking in the name and under the power of a living God, there came a steady, irresistable decline in the religious life of the land.[11]

Although Alexander stresses the communicative aspect in his lectureship series, he makes it clear that there is no substitute for the God-called, ordained preacher with a message:

> Paul has a favorite way of speaking about his call in II Corinthians 5:20, when he says we are ambassadors for Christ, God making His appeal through us. I don't know how often you think about your call to the ministry or what it entails. But every once in a while when I am feeling that the ministry is a pretty hard row to hoe, and things are pretty difficult, I try in my mind, in my thinking, my meditation and prayer, to consider what was in the mind of God that prompted him to so choose in His arbitrary way, as we look at it, the picking out and the guiding and directing of human lives without thwarting their individual power of choice, leading, guiding, sometimes having to wait for years until He could get them to see that He was calling, until finally he had them to the place where they could become channels of the Gospel.[12]

In the second lectureship series Richards reaffirmed many positions which he took in the first series regarding the preacher and added various other concepts. He stated, "All prophets of the Old

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[11]Charles Reynolds Brown, The Art of Preaching (New York: Macmillan, 1934), pp. 19-20.

[12]Wilber A. Alexander, "Communication Pulpit ⟷ Pew" (series of six lectures delivered for the H. M. S. Richards Lectureship, Takoma Park, Washington, D. C., February 8-10, 1965), Lecture I, pp. 8-9. (Tape script.)

Testament were preachers and spoke for God and not for self."[13] Richards then said that a preacher was "called and commissioned to be a prophet, messenger, witness, leader, comforter, and herald."[14] He also stated emphatically that "no man taketh the honor to himself, but God calleth him."[15] In order to accomplish all that is expected of the minister, he would "receive the Holy Ghost and power."[16]

From the statements made by the lecturers which have been quoted it seems fairly well established that the nature of the preacher's call, his public separation by ordination, and the spiritual nature of his message present an image of high moral-ethical standards which may well contribute to his persuasiveness.

A. Character

Our attention is now directed to another facet of importance in the preacher--that of "character." Let us note what Alexander[17] said to the lectureship audience, quoting from Aristotle:

> The character of the speaker is a cause of persuasion when the speech is so uttered as to make him worthy of belief; for as a rule we trust men of probity more, and more quickly, about things in general, while on points outside the realm of exact knowledge, where opinion is divided, we trust them absolutely. This trust, however, should be created by the speech itself, and not left to depend upon an antecedent impression that the speaker is this or that kind of man. It is not true as some writers on the art maintain, that

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[13]H. M. S. Richards (series of six lectures delivered for the H. M. S. Richards Lectureship, Takoma Park, Washington, D. C., February 7-9, 1966), Lecture I. (Taped.)

[14]Ibid.

[15]Ibid., Lecture V.

[16]Ibid.

[17]Alexander, Lecture III, pp. 5-6.

> the probity of the speaker contributes nothing to his persuasiveness; on the contrary, we might almost affirm that his character [ethos] is the most potent of all means of persuasion.[18]

There was no subject mentioned more often in this lectureship than that of the innate character of the preacher. All of the lecturers whose materials were examined mentioned the importance of character, giving it a place of primacy in the list of qualifications for effective preaching. By use of specific statements and repeated allusion to them, the preacher's character seems to be made the very basis and foundation of his success or failure in his work.

In this study we shall consider three aspects of the character of a preacher stressed throughout the lectureship: sincerity, courage, and Godliness.

Sincerity

Seven of the lectureship speakers mentioned the persuasive power of the preacher's sincerity. He must believe what he preaches, and must create a response of confidence among the members of his audience.

Richards suggested:

> If there is a lessening of interest in Christian preaching today, it would be well for us to look first of all at our personality. Who are we? What kind of men are we? Do we live and believe the truth we preach? Is it in our hearts?[19]

He further spoke of the sincerity of the minister's witness when he said:

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[18]Lane Cooper (translated and edited), The Rhetoric of Aristotle (New York: Appleton-Century-Crofts, 1932), 1.2.

[19]Richards, op. cit., p. 14.

> Preaching is not primarily arguing about something, commenting about something, philosophizing about something, or weaving speech into a beautiful tapestry of sound. Preaching is bearing witness, telling something that we know to people who want to know, or who ought to know, or both.[20]

Later in the same lecture, Richards added:

> A sermon should be a flowering forth, a bringing to maturity with tremendous earnestness, all that is best and greatest in the man who preaches it. We should be able to say, "This is my ripest judgment, my best thought, my supreme aspiration; and I believe it with all my heart." How clear it is from Scripture that the sermon should be the highest output of the preacher.[21]

Near the conclusion of this lecture, Richards made still another statement regarding sincerity:

> There is an ancient legend which says that when the hunter dipped his arrow in the blood of his own heart, it sped unerringly to its mark. And so, my friends, any man who would aim unerringly at the souls of other men must dip his arrows in the blood of his own heart's convictions. But no man can do this until by experience he knows the cross and his own heart has been surrendered to Jesus.[22]

In the second lecture Richards returned again to the importance of sincerity:

> So I say that a preacher must be without wax--have no place in his character that is filled up with wax of his profession and painted over. He must be sine cera--sincere. He must believe what he preaches. It he doesn't, the only honest thing for him to do is to admit it and leave the ministry. We can at least admire him then as an honest man, one who does not make a profession of something he does not hold in his heart.[23]

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[20] Ibid., p. 19.

[21] Ibid., p. 29.

[22] Ibid., pp. 55-56.

[23] Ibid., pp. 77-78.

Richards spoke of the poor example of the Pharisees[24] in terms of sincerity. Bringing this down to the present day, he said: "We must have an earnestness that comes from conviction. . . . We must have a sense of vocation. We must be dedicated men, committed men."[25] Speaking of John Wesley and his sincerity which came later in his life, Richards said: "But when the holy experience came to him, a mighty earnestness took hold of him, and he carried it in his heart, and set the fire burning through England, Ireland, and Scotland, and finally over all the world."[26] "He was in dead earnest,"[27] Richards asserted.

Shirkey implied the sincerity of the minister when he stated:

> The minister must know the art of worshipping as he holds worship--the quiet moments between certain sections of the service, while others are participating when he is not, he must be experiencing that into which he seeks to lead his people.[28]

In Lecture IV he spoke of a minister's own faith and sincerity:

> If the bugle is to sound a clear note, let him remember that the faith that is within him must be his own. Does he stand before the people able to say "I know in whom I have believed and I am persuaded that he is able to keep that which I have committed unto Him against that day"? Does he feel sincerely the surging tides of the spirit within him causing him to utter, "I know I have passed from death into life because I love the brethren"? Does he stand with God's presence warming his heart to say to the people, "I know that my Redeemer liveth"? Then in such an hour he shall be God's spokesman indeed

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[24] Ibid., p. 80.

[25] Ibid., p. 140.

[26] Ibid., p. 142.

[27] Ibid., p. 144.

[28] Albert P. Shirkey, "This Glorious Ministry" (series of eight lectures delivered for the H. M. S. Richards Lectureship, Takoma Park, Maryland, May 4-7, 1959), Lecture I, p. 15. (Tape script.)

> and the sheep shall look up and be fed and weary hearts shall be comforted, soothed, and strengthened.[29]

Heppenstall implied concurrence with the statements of the preceding lecturers when he stated: "A man preaches from his own heart and his own experience,"[30] the implication being--what a preacher does speaks so loudly that we can't hear what he says.

After considering at some length how a preacher should present the gospel, John W. Osborn reached his conclusion:

> Finally, good preaching can only come from the heart of a good man. A man can only preach out of his personal experience. If there is a radiant sweetness to his personality it will be reflected in his sermons. If there are hostilities in his soul they will creep out in the pulpit. Servantis once said, "He preaches well who lives well." No man can give a message unless he is possessed by that message.[31]

Coming more directly to the issue of sincerity, Osborn said:

> Whatever virtues a pastor may need there is one that he cannot be without. That is sincerity. Few pastors realize how closely they're being watched for signs of this weakness. If a man is frequently caught in overstatements, his people will become suspicious. If he speaks with great finality on subjects which they know he has little knowledge, they will watch him more closely.[32]

Osborn re-emphasized this aspect of the minister's life, referring to it as a virtue. He said:

> Sincerity is a virtue that covers a multitude of sins. People can forgive a pastor for many things if they feel that he is sincere. . . . The compelling power of a preacher in or out of the pulpit must be the unmistakable note of sincerity. A congregation will permit such a man to say anything to them if they know there are no unreal words on his lips, and if

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[29] Ibid., Lecture IV, p. 2.

[30] Heppenstall, Lecture II.

[31] Osborn, Lecture III, p. 20.

[32] Ibid., Lecture VIII, p. 8.

> they know there is no false fire in his sermons. The man of God who takes heed to himself will take heed to the virtue of sincerity.[33]

Beaven referred to this aspect of character in quite a different manner when he said:

> The authentic personal experience gives to any utterance a sense of power that cannot be derived from any other source. This applies especially in the realm of religion, which is essentially a personal thing. Very quickly as you listen to a preacher, you discover whether his words are the flowering of a life or the frothing of the mind, whether he is a genuine traveler or only a clerk in Thomas Cook and Sons. Now he may be a skilled workman and still produce only felicitous emptiness. I have heard sermons, two of them, which scandalously broke all the rules of sermon making, but nevertheless were very powerful. One was a sermon by an undistinguished-looking, middle-aged man who spoke like Paul at Corinth, in weakness and fear and much trembling. He lost all control of grammar and syntax, made uncouth gestures and winced about in a distressed manner as though he were in pain, but the hallmark of integrity was stamped on the words and the results were indelible.[34]

Alexander spoke of a holy unction which he asserted is bestowed upon the sincere preacher in his closet:

> Earnestness is good and impressing. Genius, if gifted, is great. Thought kindles and inspires, but it takes a diviner endowment, a more powerful energy than earnestness or genius or thought to break the chains of sin, to win a strange and depraved heart to God, to repair the breaches and restore the church to her old ways of purity and power. Nothing but this holy unction can do this.[35]

Richards expressed substantially the same thing in both lectureships in 1957 and in 1966 regarding what he considered to be the acid test of a preacher's sincerity--his home life. He expressed it this way:

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[33] Ibid., p. 12.

[34] Beaven, Lecture V, p. 10.

[35] Alexander, Lecture V, p. 22.

> When I stand in the pulpit and see my wife sitting down in the pew, and she looks at me, I want to be able to look back at her and know that she is thinking deep down in her heart: "He believes every word he says. I know it. I live with him. I know him. He prays with me and talks with me at home and I know how he lives." My friends, if my wife doesn't believe that I'm a sincere, honest man of God, then I'm no Christian. I want my boys to be able to say: "Well, Dad has a lot of faults; he does this and he does that. But there is one thing sure, he is sincere. And if I can be a Christian like Dad, then I want to be a Christian." That's what I want them to say. There is no greater reward in this world to the preacher than to have his own sons and daughters, when they hear him preach or see his life at home, rise up and call him blessed. Your wife knows all about your faults, too, but she overlooks them. God bless these wives, living with us faulty fellows, even preachers, taking all they have to take from us, and sitting quietly in the audience when they could ruin every sermon by getting up and telling all our faults. But they don't. Your wife knows whether you are sincere.[36]

Inasmuch as these lecturers placed important emphasis upon the virtue of sincerity from the positive standpoint, it seems important also to note that three of them made specific statements regarding insincerity. Richards said:

> Next, the true preacher cannot be insincere. He must believe what he teaches. . . . He must believe what he preaches. If he doesn't, the only honest thing for him to do is to admit it and and leave the ministry.[37]

Osborn, as a conference president whose series reflected an administrator's viewpoint about preachers and preaching, spoke often and most strongly regarding insincerity. He said: "One touch of insincerity can put an entire sermon off key and may ruin a preacher's reputation in the eyes of some of his hearers."[38] Osborn further stated:

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[36]Richards, op. cit., p. 97; Richards, 1966, Lecture II.

[37]Richards, op. cit., p. 77.

[38]Osborn, Lecture VIII, p. 9.

> Insincerity is a weakness which is more easily detected than the pastor realizes. There may be a smile on his face while there is a frown in his heart. Many are very astute in their ability to see through this smile on the face. Insincerity has many ways of finding us out. Remarks are often made not intended for certain ears, but somehow it has a way of getting back to the wrong person who will say, "He says one thing to my face and another to my back. He is two-faced.[39]

Again:

> Insincerity in its most aggravating form is flattery. It is just the opposite of praise which is basically deserved appreciation. Insincerity is an attempt at manipulation. It is an effort to influence people for selfish purposes.[40]

Finally: "The Pharisees charged Christ with all manner of sin. . . . They never charged him with being insincere."[41]

Alexander, in bringing his Lecture III to a close, said this about the subject:

> Finally, insincerity, you know, if we don't believe this thing, I have a feeling we ought to turn in our credentials. If we don't sense that we're converted men, I think we either ought to find Christ or give up our preaching. The man today who is merely occupying the time is hurting the saints. Whatever else we are, we have to be sincere.[42]

Courage

Richards, in both of his series, and three of his colleagues in the lectureship, called special attention to the preacher's need of courage. In the first series Richards mentioned this need several times:

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[39] *Ibid.*

[40] *Ibid.*

[41] *Ibid.*, p. 12.

[42] Alexander, Lecture III, p. 24.

> He must unfold the Scripture, he must make it understandable, he must proclaim it, he must bring it forth as a comfort to the saints and as a call to sinners to become saints of God. He takes the Word of God and proclaims it in power and in love, with a holy fire in his soul and a zeal for the cause of God, without regard to consequences.[43]

Richards, speaking of the ministry generally, and in particular of Dr. Jowett, said:

> He saw clearly that there was one main highway for him to travel, and he persistently refused to be sidetracked or drawn off into other lanes. He had the courage, which many of us do not have, to say No to many visiting committees and to all invitations and temptations which threatened to dissipate his energies.[44]

Richards made a comparison between the sacrifice and courage of a Communist agitator and the preacher when he said:

> What does the Communist agitator have that you and I do not have? He is completely convinced of his message. He believes it to be the wave of the future. He is ready to spend and be spent for it, fight for it, sacrifice for it, suffer for it--even die for it.[45]

Examples of ministerial courage were reviewed by Richards. He told of the president of the Seventh-day Adventist Conference in Czechoslovakia who was cast in prison and who while there had the courage to sing and pray. This story so impressed those who heard him, that it resulted in the conversion of the jailer and his wife, and the formation of a church in that city.[46] Richards also referred to the courage of men like Paul and Silas while in prison.

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[43]Richards, op. cit., p. 25.

[44]Ibid., p. 99.

[45]Ibid., p. 236.

[46]Ibid., pp. 158-159.

Preachers, he said, should carefully study the history of preaching:

> In doing so, we discover the very important fact that we, as Seventh-day Adventist preachers, are not alone in the world. We are indeed "compassed about with so great a cloud of witnesses." We are at the end of a procession that stretches back in the ages, even to Abel himself, a procession in which there are practically no gaps, a procession of men of God who have heard the Word of God, who were and are Bible preachers, men who loved God, many of them even unto death, dying as martyrs of Jesus.[47]

Shirkey explored a further aspect of ministerial courage when he said:

> Let us remember "A good shepherd will give his life for his sheep." I think in this statement the Master was not suggesting that we simply come to the place where we are willing to die for our people, but rather come to the place where we die a little every day in sacrificial living and giving for their sake. A good shepherd will give his life in loving, humble service for the least of his people.[48]

Anderson implied that a minister needs to examine the motives for his courage, whether they show a spirit of martyrdom or of willing witness:

> Is that the objective of your preaching, brother? Are you braving cold and heat, criticism and applause, to rescue the lost? If so, then you can confidently expect the blessing of God on your ministry.[49]

Richards, in his second lectureship series, referred to courage in a number of instances:

> We need conference presidents to stand by us when we preach God's message of truth and righteousness at this time. It will take courage to present these things, but we must do it as Jesus

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[47] Ibid., pp. 363-364.

[48] Shirkey, Lecture V, p. 9.

[49] Anderson, op. cit., p. 122.

> did to the Pharisees, with tears in his eyes trying to win them to God.[50]

After referring to the courage of the prophets of old, Richards also mentioned reformers like Huss, who, when he couldn't be quieted, was killed. It took courage for Hugh Latimer to state to Ridley, "Play the man," at the time they were being tied to the stake to be burned.[51]

Richards continued:

> Our preaching sometimes lacks courage like the old English vicar who was afraid of offending the lord of the manor, the one who had built the church and usually sat in the front pew or might sit there. The highest the vicar got in evangelical preaching was one day when he said: "Now except ye repent, as it were, and be converted, in a measure, ye shall be damned, to a certain extent." A preacher can't preach this way and have any power.[52]

Richards closed his final lecture with the statement: "The good pastor will die for the sheep."[53]

Godliness

While many aspects of this important phase of a minister's character might be considered, this study shall, however, be limited to these three: (1) the spiritual grasp of that which the minister preaches; (2) the minister's general righteousness of life; and (3) the demonstration of the type of life to which he would have others attain.

In the first series of lectures, Richards observed: "If we expect God to honor our message, it must be rock-rooted in conviction

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[50]Richards, 1966, Lecture I.

[51]Ibid., Lecture IV.

[52]Ibid., Lecture V.

[53]Ibid., Lecture VI.

and a sound conversion in the man who preaches, so the same thing can happen to the man who hears the preaching."[54]

Richards again stressed the need for living piety in the life of the man who preaches:

> So through every sermon there must run a thread colored according to the dominating principle and experience of the life of the man behind it and of the message he preaches. In the case of the true Christian preacher of the gospel, the color should be red, the blood of Christ, showing that he belongs to the kingdom of heaven, that within him the strength of the Spirit of God reigns supreme.[55]

A little later on he added:

> There must be more prayer in our lives. Our communion with the Lord must be unbroken. We must be spiritual men or we will not have a spiritual influence on others.[56]

Richards concluded:

> Whitefield, like Wesley, was a man of prayer. He lived near God. He said, "Prayer, reading, and meditation are the chief preparations for preaching." John Wesley had a little prayer room in his home, in which it was my privilege to spend some time.[57]

Shirkey believed that unless the minister is very close to his Lord, he could not be successful in His work:

> He must begin every day and every new experience in saying, "Jesus Christ, the same yesterday, today, and forever," then begin his work in the glorious presence of his Lord. No man can do the work of the ministry unless he believes that Christ is with him, overshadowing him, undergirding him, walking beside him and living within him.[58]

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[54]Richards, op. cit., p. 125.

[55]Ibid., p. 196.

[56]Ibid., p. 226.

[57]Ibid., p. 397.

[58]Shirkey, Lecture I, p. 1.

The importance of piety in the man who speaks for God was further impressed by Shirkey:

> Whatever else the minister does in his work he must give the impression to his people that he has come from the presence of his Lord. This is the reality that gives his ministry height and depth, breadth and length. He must never forget that he is the servant of a living Master, that he is an ambassador of the truth impressed upon his soul by the Spirit of his Saviour, and that he is the conveyor of good news that breaks upon him from fellowship with his Lord. Yes, the Spirit of the Eternal must be upon the minister if his work is to have standing and his ministry is to become a blessing and benediction.[59]

Again:

> Whatever else the minister does, he must always make people aware that he knows God other than by hearsay. He must make people aware that his life is caught up in intimate fellowship with the eternal God. Like a child talking about his earthly father, so the minister must talk about his Heavenly Father, and people must have the conviction that he knows whereof he speaks. The minister will always know that the people will come to hear him when they sense this about him.[60]

Agreeing with Richards' high principles of piety that the minister must exemplify the type of life to which he would have others attain, Shirkey said:

> Of all men, the minister must be the person who understands what it is to have a free soul that is relieved of all trace of guilt--repentance for him must not be a subject upon which he preaches, but an experience upon which he has acted. He must know what it is to come before God with a broken and a contrite heart. He is not only a pleader for his people that they may be forgiven, but he is one who comes in need of forgiveness. In thought, word, and deed against God's divine majesty has he sinned--this is an experience of every day. He must be able to say to his people, "You ought not to carry your transgressions --there is a God who waits in loving-kindness and in tender mercy to forgive and to pardon and to cleanse." He must speak of this with a certain glow within his heart that shines in his eyes and is detected in his voice.[61]

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[59] Ibid., p. 9.

[60] Ibid., p. 17.

[61] Ibid., Lecture II, pp. 8-9.

Shirkey asserted the need for preachers whose lives should be of such dedication and devotion to Christ as to permit them to be used as a channel in worship instead of an end in itself:

> The layman arose to pray: "Dear Lord, We thank thee for our brother. We honor him and we respect him. We love him, but in this hour we ask thee to blot him out. We want to see Jesus only." This was a great prayer indeed. And it ought to be the prayer that every minister prays before going into the pulpit. We must realize that the people do not want to see us, or hear us, or be conscious of us, but they are there that in us Christ may come through again, and God the Father may speak, and the Holy Spirit may come with great power upon them. . . . Then let it be our prayer that we may get out of the way and let God the Father, and God the Son, and God the Holy Spirit come through to the people.[62]

In order to be effective, the minister must be dedicated: "For this reason we have been called into fellowship with the Lord Jesus Christ. This is our aim, to give our life in dedication that others might find life abundant and find life eternal."[63]

Shirkey pointed to a high standard for the ministry when he said,

> I challenge you, in your ministry, to hold before you the standard of our Lord and Saviour Jesus Christ, and when you do this, your life will be without the kind of thing that can eat like a cancer at the vitals of your spiritual life. The rancid inner spirit that so many others know will never come to you. There is only one standard for the ministry and that standard is to be found in the life of our blessed Lord. . . . I challenge you to follow the Good Shepherd.[64]

The importance of dedication was again emphasized by Shirkey:

> Let us begin a minister's work by saying that his first act ought to be an act of dedication. On his knees he must become freshly aware that this is the Church of God and for the people who shall come to work and to worship, the channel

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[62] Ibid., Lecture IV, pp. 3-4.

[63] Ibid., Lecture IV, p. 14.

[64] Ibid., Lecture V, p. 12.

> of their life and energies. Here, upon his knees, Christ is to be recognized as the head of the church and that it will be his responsibility as the Pastor in Charge to take his orders from his Lord and Master.[65]

Heppenstall, in the beginning of his first lecture, stressed this point: "A minister lives a spiritual life and . . . is concerned with the primacy of the Word and prayer."[66] Further:

> It is absolutely essential that a minister be spiritual, there is no substitute for this. If the minister is not spiritual, the spiritual life of the church will wane, but if he is spiritual, the life of the church will grow in spirituality.[67]

In Lecture VI, Heppenstall again asserted:

> The man with deep spirituality can be taught more by God--above reason and intellectually. If the pastor comes to sermon preparation with a life of complete surrender to God, he can be taught more than with intellect or brain alone, without surrender.[68]

In his concern that the ministry should be effective, Heppenstall said: "There is no substitute for the power of God on a man's life."[69] Continuing: "The issue is one of power and not scholarship or information."[70]

Osborn challenged the preachers with the same need:

> The church stands in great need of pastors who are highly trained, deeply spiritual, broad in experience, and long on vision to fulfill the pastoral commission of the great shepherd of the sheep.[71]

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[65] Ibid., Lecture VII, p. 2.

[66] Heppenstall, Lecture I.

[67] Ibid.

[68] Ibid., Lecture VI.

[69] Ibid., Lecture VIII.

[70] Ibid.

[71] Osborn, Lecture I, p. 3.

Osborn also felt under compulsion to observe:

> Because some men become drunk with knowledge and lose their spirituality does not mean that the two are enemies. While some have fallen into this pit, there are many others who stand as a witness to the validity of the two being joined together in holy wedlock. Thumb through the pages of history--you will find that some of the most godly were the most intellectual.[72]

Referring to piety again, Osborn speaking about Paul, the apostle, said:

> No one knew this better than the apostle Paul himself. As a shepherd, a preacher, a student, an evangelist, and an organizer, he was without peer. Yet, above all of these, his highest excellence was in that he was a true man of God.[73]

Further:

> Humility is the queen of pastoral virtues. It is the first and most essential element of holiness. It has such a high rating with God that it is doubtful if any other virtue can outrank it.[74]

Anderson, too, was explicit about the importance of heart preparation.

> It has been said that the most important thing about a sermon is the man behind it. That is not exactly correct. It is not the person behind it, but the Man Christ Jesus within it; the Person preached rather than the person preaching. Masses are moved, not by great divines, but by humble human beings under the unction of the Spirit of God. Cleverness can never take the place of holiness, nor intellectual brilliance the place of humble devotion to Christ. The preacher's preparation of heart is the most important part of the sermon. . . . A sermon then is more than words. It is the outflowing of a life.[75]

Beaven pointed to genuiness, a genuiness of life by which a minister becomes, in a sense, a mediator:

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[72] Ibid., Lecture IV, p. 12.

[73] Ibid., Lecture VIII, p. 3.

[74] Ibid., p. 5.

[75] Anderson, op. cit., p. 108.

> The essential task of the minister is to mediate God's power and love and mercy through a soul-communion process that manifests itself through his preaching and his pastoral care. And when a minister is effective, this is usually the result, consciously or unconsciously, of a sensitivity on his part of the needs of his people on the one hand and to the resources of heaven on the other. He believes in spiritual power and because he believes he lives his belief, and because he lives his belief people feel a genuiness in his ministry and he becomes in a sense a mediator, something that is not given by the act of ordination, but something we must win by the development of our own characters in Christ Jesus.[76]

Alexander stressed continual spiritual growth as a necessity towards greater piety:

> Do our people have the right, as they read Galatians 5:22, and see love, joy, peace, longsuffering, gentleness, meekness, goodness--do they have the right to see that cluster in the preacher, recognizing that he's a man of like passions, he has his weaknesses, but nevertheless, he lives with God in such a way that the Holy Spirit is continually perfecting these fruits in his life. If they don't sense them, if they say, "Well, this man speaks well but he doesn't live so well. There is a disparity between what he says and what he is," there is a lack of consecration and dedication.[77]

Alexander continued: "There is an expectancy that a man who preaches the Word . . . believes what he is preaching, . . . that he will have spirituality. . . ."[78]

In Richards' second series, the lectures contained many statements regarding piety in the life of a minister. Reference will be made to four of these. "A consciousness of God's presence must be with the true minister all of his life, if he loses this, he loses his vocation and calling."[79]

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[76]Beaven, Lecture III, p. 16.

[77]Alexander, Lecture III, p. 19.

[78]Ibid., p. 21.

[79]Richards, 1966, Lecture I.

In referring to a minister who had much ability, he said: "He had all to make a great minister except the upward seeing vision fixed on the eternal."[80]

While speaking of the first copyright case on record in which Columba in Ireland was taken to court for making a handwritten copy of Scripture, Richards noted, "Columba had a true conversion, as every minister must have."[81]

Richards also said: "A man will lack power to preach if there is one unconfessed sin between himself and God."[82]

The piety of a minister has been a point of emphasis to which many of the lecturers have addressed themselves as they emphasized the need for personal convictions and genuiness in spiritual matters. It seems well established that a true minister must be deeply and completely committed in word and deed to what he preaches. No matter how good the delivery of a minister's message may be, it lacks effectiveness without the impact of a godly life in a totally committed man behind that message.

B. Competence

The second prerequisite of persuasiveness to be presented in this study is competence. Two of the lecturers made specific reference to it, underlining the importance of competence when they stated:

> We must decide that there is no substitute for preaching; we must be willing to pay the price that good preaching demands; we must discover what good preaching is; and we must

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[80] Ibid.

[81] Ibid., Lecture IV.

[82] Ibid.

> make our preaching relevant to the needs of our people. Is it asking too much? This kind of professional competence is no more than we ask of a physician, a lawyer, or research worker.[83]

> With this in mind, and in a contemporary sense, they expect us to preach sermons that are reaching through to their lives, and to preach them in ways they can understand. There is the expectancy that a man who preaches the Word will have knowledge and competence. . . .[84]

Competence encompasses five specific areas in this study: originality, knowledge, mentality, imagination, and reality. These will be discussed in the order stated.

Originality

Instead of presenting materials in an unimaginative, conventional manner, the preacher should seek to present his ideas in an individual and original approach. Richards illustrated it this way:

> An old church member protested to his wife that he did not like the new preacher; because "I could go to church and lay down a ship from keel to top-mast and have it all completed by the time he had finished his sermon. But this new preacher disturbs me. I can't even get the keel laid. He is always bringing in ideas that I never thought of before, and speaking in such an interesting way that I have to listen to him. I want to be able to lay a ship while attending church and not be disturbed."[85]

Assuming the need for originality, Shirkey suggested a possible method to achieve new thoughts:

> He must spend many hours in silent waiting. These are hours when God speaks to the soul. Our fellowship with God must not be a one-way affair. We must learn not to do all the talking, but to wait in silence before Him. The Quakers have much to teach us in this respect. They have practiced the art of listening. One can only say out of observation

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[83]Pease, Lecture VI, p. 95.

[84]Alexander, Lecture III, p. 21.

[85]Richards, op. cit., p. 154.

> that this has been a very powerful thing in their lives. Their group is small compared to other denominations--yet, perhaps no group has ever done more significant work, according to their numbers. I am confident that the practicing of "The Presence" is the explanation. Here in these hours of waiting, the mind becomes illumined and new thoughts come pouring in. A person becomes fresh and vital.[86]

Heppenstall indicated that it should be a matter of concern to the minister when "he no longer becomes creative, but just preaches a message."[87] In his second lecture, Heppenstall expressed his concern when he warned: "Don't preach other men's sermons. You must come fresh from God with a message of your own."[88]

Extending these same ideas, Osborn stressed the importance of originality when he said:

> Some men consider the use of other men's sermons as preaching. This isn't preaching, it is record playing. It is an echo of the real thing that sounds as hollow as an echo. Repetition of what another has said is usually not said quite so well, and when a small man endeavors to reproduce the sermon of a great preacher it is often as ridiculous as a small child parading in his dad's suit. . . . By any measure of honesty the use of another man's sermon without giving him credit is plagiarism and falls short. I do not mean to imply that the use of another man's material is wrong. The pastor who would confine his sermons to his own personal thinking would do poorly indeed. The great thoughts of other men are stimulating and should find their way into preaching; but as Oliver Wendell Holmes so well put it, "I milk one hundred cows but I make my own butter." Using other men's thoughts as grist for your own is certainly not plagiarism. It's good sense.[89]

So concerned for originality of ideas is Osborn that he went into considerable detail to explain to the ministers in attendance just how the mind works at it:

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[86]Shirkey, Lecture I, p. 11.

[87]Heppenstall, Lecture I.

[88]Ibid., Lecture II.

[89]Osborn, Lecture III, pp. 2-3.

> Preparation is the period in which the mind has spells of hard thinking. It is the mind under full steam. Through strenuous mental exertion, facts are gathered as we have already indicated. Through much reading, the mental grist is poured into the brain mill in abundant and constant supply.
>
> At times the mind must push the material into the subconscious or the fringe of consciousness, whichever you wish to call it. The hard facts which have been marshalled and the immature ideas retire together into the subconscious for processing. This is called incubation. When the submerged portions of the mind are given something to work upon, it will work. It will not find facts for you, but it will take the facts you have and begin to formulate them. Once the hard studying has been done one can leave the desk for physical labor or for pastoral duties and let this mental machinery go into motion. . . .
>
> Gradually there will return to consciousness ideas and facts which will be pertinent to his specific study. Like an IBM machine, information will begin to whirl out thinking processes and take shape into sermonic ideas. They may come slow because the subconscious refuses to be rushed. The sermon must be given time to grow. . . .
>
> During the period of incubation, the conscious mind is given a rest. Fresh ideas do not spring up in the weary brain, but once the subject matter has been transferred to the subconscious it works faithfully, untiringly, and obediently. The pastor must "set a long while silent on his eggs." That submerged portion of our thinking apparatus refuses to mind time. It will not be governed by a clock or calendar. . . .
>
> Out of incubation comes illumination. Varied ideas flash into the consciousness. They may do so as you drive along in your car, or walk along a street, or while waiting for an appointment. When they flash into your consciousness they must be captured on paper, for some of them slip out into oblivion, never to return. New ideas begin to fall into line and make patterns as soldiers marching on the drill field. This is the exciting and pleasurable part of study. Here are the fruits of creative thinking; here are the results of brooding. It was out of this that originality comes. . . .
>
> A man need never be guilty of plagiarism if he makes a consistent and proper use of these thought processes. Out of the abundance of his own mind, his mouth will speak. He will become increasingly creative and original. Blessed will be the congregation that sits under his preaching.[90]

In Lecture V of his series, Beaven made clear to the ministers the need for originality in the presentation of the gospel today. In fact, this lecture itself is filled with new and original ideas as to

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[90]Osborn, Lecture IV, pp. 9-12.

how preachers might present the gospel story so that rich or poor, educated or illiterate, any race, might hear and better understand its claims.[91]

Pease condemned weak, poorly prepared sermons which reveal limited thought and a lack of originality: "This type of preaching must be more than superficial repetition of shopworn ideas."[92]

Richards asserted that careful reading and re-reading of the Scriptures would constitute the best source of new and original ideas for the pastor:

> Read the Scriptures through, and you will find the texts leaping right out of the Bible and saying, "Preach me"--no, "Preach me!" You will have so many ideas and themes you won't be able to preach them all.[93]

Knowledge

All of the lecturers made statements concerning some facet of a preacher's knowledge. Richards, being an avid student of the Holy Scriptures, suggested this:

> But every text, every passage, ought to be thoroughly thought out by the preacher before he looks at anything else. . . . Then the preacher knows what is in that text. He has a vision of it when he rises to preach; his heart is full of it. It is like a fire in his bones, and he must have deliverance from it.[94]

Richards made it clear he believed knowledge to be very important to the minister:

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[91]Beaven, Lecture V, pp. 10-17.

[92]Pease, Lecture VI, p. 94.

[93]Richards, 1966, Lecture I.

[94]Richards, op. cit., p. 124.

> He must be filled with all the knowledge he can have. . . . While it is true, as Henry Ward Beecher said in his Yale Lectures, that "no knowledge is really knowledge unless one can use it without knowing it," still one ought to know that he is continually trying to improve.[95]

The preachers whom God has used in the past have been educated with knowledge in many areas, Richards insisted.

> It is clear that when God chose great leaders, He took such men as Paul, Luther, Calvin, and Wesley--every one a college or university man. It was not the training that made them the great leaders they were for God, but these great men of God were helped in their work by everything they learned. There is not one technique, one fact, one ability, that you have or can acquire, which will not be found useful to you sometime, if for nothing more than to put you en rapport with someone who would not otherwise be attracted to you. It is well to be carefully educated, to be widely read, and if possible, widely traveled.[96]

Furthermore, the minister should know great literature:

> Every preacher ought to be acquainted with the best literature of his own race. He ought to be able to talk with men on their level. If they quote some great poet, he should know whom they are quoting and whetner they are quoting it right or not.[97]

It is most important, too, that the totality of knowledge which a minister can acquire in life shall contribute toward broadening his intellectual base for effectual service.

> At the close of a powerful message, Lyman Beecher, or his son, Henry Ward Beecher, for the story is told of both, was once asked, "How long did it take you to prepare for that sermon this morning?"
>
> The answer was, "Forty years."
>
> Any sermon is properly made only as the life from which it came is enriched. Some men prepare their sermons; others prepare themselves. Preparation for the sermon is a man's life. The preparation for preaching--intellectually, physically, and

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[95] Ibid., p. 235.

[96] Ibid., p. 239.

[97] Ibid., p. 240.

> spiritually--is the preparation of the man himself. Study and meditation, with earnest prayer, constitute a great part of one's preparation for preaching.[98]

Richards also emphasized that the minister should know the Bible well:

> A preacher must be able to stand before the people, and holding the Book in his hand and in his heart. . . . If we are not able to do this, if we cannot accept the Bible wholeheartedly, we shall never be strong Christian preachers, and we ought not call ourselves preachers at all.[99]

He continued: "A preacher's lips must be full of Scripture because his heart is full of it."[100]

Another index to the knowledge of the preacher will be found, said Richards, in the quantity and quality of books to be found in his library:

> Robert J. McCracken says that the caliber of a minister can often be judged by his library, not necessarily by its size but by the books it contains, whether few or many. He says, "Excepting for his public prayers, nothing about the minister is so self-revealing." Let's remember that.[101]

We should notice Richards' emphasis regarding the type of reading for the preacher:

> Some preachers read a vast amount of literature that amounts to nothing--lots of newspapers and magazines--but don't read one big, fundamental book in a year. Whatever you do, young preachers, don't take the morning hours for newspapers and magazines. Maybe a glance, but no more. We ought to be reading some book that captures our attention and thinking in the morning.[102]

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[98] Ibid., p. 307.

[99] Ibid., p. 315.

[100] Ibid., p. 320.

[101] Ibid., p. 339.

[102] Ibid., p. 340.

He continued:

> It is good to read several books at once--books that are different, strong books on Bible topics, books that make you think deeply. . . . Read books on history, poetry, travel, science, but above all, biography.[103]

Richards continued with a number of examples of the kinds of books essential for the preacher:

> How can you possibly understand eighteenth-century England if you haven't read Life of Samuel Johnson, by Boswell? That, by the way, was the first great modern biography ever written--a Scotsman writing the biography of an Englishman who hated Scotland! You know Johnson's famous dictionary was the first great English dictionary.[104]

Again Richards stated:

> How could you understand that eighteenth century if you hadn't read Wesley's Journal? I don't mean that emaciated, cut-down, grooved-out journal in one volume. I mean the real, unexpurgated, whole four-volume journal.[105]

Further:

> Then read Luke Tyerman's Life and Times of John Wesley. One finds his greatest illustrations in biography, but this reading should be general, and going on all the time.[106]

Richards agreed with other great men when he stated:

> Why take a book? "I am a book man," said Lowell. And every preacher ought to be a book man. Bishop William Quayle reminds us that "books are the juices squeezed from the cluster of the ages. They represent earth's wisdom and delight and are the footpath across the hills along which the generations have trod. A preacher ought to be at home in the best thought of all times. He owes it to himself. He owes it to his people."[107]

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[103] Ibid.

[104] Ibid.

[105] Ibid., p. 341.

[106] Ibid.

[107] Ibid., pp. 342-343.

In addition to constant and continued reading, Richards also urged the preacher to increase his knowledge of other languages:

> You, of course, being all students, know where the word sincere came from. You've all studied a little Latin, I hope. I think every preacher ought to have a year or two of Latin. Otherwise, how does he know what he is talking about in the English language?[108]

Shirkey suggested additional areas where the minister might receive much knowledge and inspiration:

> There must be, for the minister, hours and hours of reading in the devotional classics. The heart and the spirit of the person is like a pump, it needs priming, and little sentences from these devotional classics will quicken in us at times the Spirit of the Living God.[109]

He suggested: "We ought to be familiar with Thomas a'Kempis, Saint Francis, Brother Lawrence, Saint Theresa and Bernard of Clairveaux."[110] In addition to these, he advised:

> We must know such modern persons and their writings, such as Stanley Jones and his "Abundant Living," Cowan's "Streams in the Desert," "God's Minute," or "Every Day a Prayer," just to mention several.[111]

Shirkey suggested yet another area for the minister to explore:

> No minister ought ever to miss the opportunity of steeping his mind and heart and spirit in the great hymns of the church. This is the poetry of the spirit--to sing these hymns at intervals is one thing--to memorize the words is another, and to catch the meaning is still another experience.[112]

Re-emphasizing the need for the preacher to have and read choice books, Shirkey said:

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[108] Ibid., p. 77.

[109] Shirkey, Lecture I, pp. 11-12.

[110] Ibid., p. 12.

[111] Ibid.

[112] Ibid.

> Every preacher needs to read and he needs to read constantly. He needs to read the best because there is not room and time enough to read the others. His library does not need to be too large, but it needs to be well selected. He ought to be at home in the classics and in the great poets. He ought to be at home in history. He must read autobiography and biography so that he gathers from the lives of other people the things that he wants to put into his own. He must read in many fields and many backgrounds--separating the chaff from the wheat. It is said by Milton, "You might as well kill a man as to kill a good book--he that kills a man, kills a reasonable creature, but he that kills a good book kills reason itself." There is something very wonderful about a book. They should become the best of friends. One can take them off the shelf and read and study them and put them back whenever he chooses without them ever becoming offended. They are always waiting to take up the friendship just where it was left off.[113]

With Shirkey, the Bible is exalted as the greatest library, and source of information for the preacher:

> The minister ought to read the Bible in a great many different ways. He ought to read it textually. He ought to read it topically. He ought to read it by books. He ought to read it by great sections: History, the Psalms, the Prophets, the Gospels, the Epistles, and the Book of Revelation. He ought to continually read it in order that the texts from which he preaches are always the texts that have found him, not the ones that he has found. The constant study of the Bible will bring this about in his life. The minister ought to make a study of the great ideas of the Old and New Testament, and the great ideals. That which will transform his ministry and the power that will transform the lives of the people is to be found in the ideas and ideals that come out of the pages of this library of many books.[114]

In order to gain additional knowledge as what to preach, Shirkey made this suggestion:

> Let me recommend to each one of you to read Dr. Coffin's book on what to preach. I have found it through the years as being one of the finest books of its kind. Most helpful in getting the minister to understand what he is to preach upon if he is to have an acceptable ministry, . . . You will find

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[113] Ibid., Lecture II, pp. 7-8.

[114] Ibid., Lecture III, p. 9.

> this book most helpful; there are not many like it. Read every year some book that teaches you how to be a better preacher.[115]

Relative to this aspect of a minister's competence, Heppenstall had this to say about knowledge: "The very fact that a minister stands before the congregation to declare the gospel should imply that he is a thorough student of these things and that he is not ignorant."[116] He also stated:

> A minister is responsible to bring forth things new and old, and for the dispensing of these divine treasures. To do this you must attain the status or standard of a scribe. You must be a scholar to some degree in these divine treasures. You must have a personal acquisition, understanding, and mastery of these things. You cannot give what you do not have.[117]

Heppenstall did not suggest specific books which the minister might read in order to gain knowledge. He implied, rather, that additional education and personal experience were required:

> You cannot preach what you do not know. You cannot instruct others unless you have first been instructed. A minister must be as well trained as a lawyer or a medical doctor. The congregation has a right to expect the same degree of development in the ministry. A minister is a Marconi, an Admiral Byrd, a Vasco de Gama discovering new routes to abundant living.[118]

Heppenstall also voiced a concern that the image of the ministry is being marred by ministers who are not keeping pace with unfolding knowledge or who lack thorough preparation:

> It is a travesty of the ministry the shallowness of preaching, and a lack of preparation which would not be tolerated in either science or medicine. . . . That the man who ascends the

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[115] Ibid., Lecture IV, p. 16.

[116] Heppenstall, Lecture III.

[117] Ibid.

[118] Ibid.

> pulpit should have something to say is obvious. Ministers should guard against casual comments from the pulpit that are wholly unworthy of the times in which we live. . . . A minister with a superficial knowledge of the word of God is like a doctor trying to cure brain tumor with a haircut. The minister must be most careful since he deals with cancers of the soul.[119]

He further warned and advised:

> Ministers must guard against a dependence upon other men's productions and accomplishments. The minister must study for himself. . . . We must be so diligent that we become known as men of the Word of God.[120]

Osborn stressed aspects of knowledge required of the pastor when he said:

> The church stands in great need of pastors who are highly trained, deeply spiritual, broad in experience, and long on vision to fulfill the pastoral commission of the great shepherd of the sheep.[121]

Osborn expressed concern over the inadequate knowledge when he said of the minister:

> Much preaching reflects a very shoddy knowledge of the principles of homiletics. Methods and techniques of outlining have never been mastered. Consequently the sermon is built like a cloud. Hazy, nebulous and up in the air, while the people are left groping in the fog. It can be more favorably compared with conversation which is interesting while being listened to but easily forgotten because of its random form.[122]

To gain knowledge in this art will require the diligence of a lifetime:

> Like all other arts, preaching demands continuous study throughout life, because the area of homiletical learning is so vast no man can expect to master it in a lifetime. Aside

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[119] Ibid.

[120] Ibid.

[121] Osborn, Lecture I, p. 3.

[122] Ibid., Lecture III, p. 8.

> from mastering all the principles of preaching, there are constantly new ways of applying these principles which will make a preacher fresh and interesting to his people.[123]

In order for the pastor to gain homiletical knowledge, he should do several things:

> There are several things which I would recommend in pursuing this course. First, begin to build a good homiletical library. Purchase the best books on preaching, both new and old classical books on homiletics. You will gain excellent insights into the techniques of preaching. Some of them, such as Broadus' "Preparation and Delivery of Sermons" are timeless. From the newer books in this field you will receive new methods and techniques of applying these principles to the modern mind. Of course, there is much that is repetitious, but every leader in this field will leave on record some new or different approach that will prove helpful to the man who wants to grow as a preacher. Next, I would highly recommend that you devote part of your time to hearing good preachers, both over the air and in their pulpits, but preferably in their pulpits. From listening and watching them, you will gain tips and ideas that will improve your own ability. It is taken for granted that you confine yourself to those who are considered the very best in your community. Become familiar with those who are considered the great preachers of America today.[124]

Knowledge is such an important and valuable asset, said Osborn, that it should be sought wherever available:

> It is not necessary that you agree with a man's theology, or even philosophy of life, in order to learn from him homiletically. Men who minister to large congregations and who are popular throughout the nation are men from whom we can learn with profit.[125]

Osborn suggested that homiletics be made into a hobby, thus making it an avocation by which the minister would be able to gain much knowledge.

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[123] Ibid., p. 9.

[124] Ibid., pp. 9-10.

[125] Ibid., p. 10.

> Further, I would suggest that you make homiletics a hobby. Not to be ridden all of the time. It stands to reason that if a man wishes to be successful in a given area of knowledge he must be willing to live with it. One might relate many instances of persons who having entered a certain field as a hobby ultimately became an authority. You will be amazed at the increase of your efficiency in the field of preaching that will result from spending fifteen to twenty minutes a day in its study.[126]

Another area of study that could be very helpful to the minister was specified by Osborn:

> Take, for instance, a study in the types and forms of a sermon. It is a temptation for many pastors to confine their preaching mainly to the topical or textual type. They would find preaching more interesting to themselves and their listeners if they would increase their variety by learning the principles of other types such as expository, biographical, and life situation.[127]

After speaking at some length about the importance and merits of systematic daily study for the preacher, Osborn said:

> How many hours one should devote to study cannot be opportunely determined by another. By rule of thumb, three to five hours each day, at least five days a week, is an objective toward which to reach. There is no doubt but when a man who follows such a program will grow in intellectual stature.[128]

Again:

> To be a preacher who the years cannot wear thin, a man must be a painstaking, indefatigable, everlasting worker. He must be willing to dredge and dig and grind. He must lay out his lines of study and pursue them doggedly and unconquerable through the years. He must trounce his mind whenever he catches it dawdling, slousing [sic], or lounging.[129]

Since knowledge is constantly expanding, it is important, observed Osborn, that the pastor continue to fill the mind:

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[126] Ibid.

[127] Ibid.

[128] Ibid., Lecture IV, p. 6.

[129] Ibid., p. 7.

> Coupled with system and discipline, there must be the quality of persistence, finding time for study is an incessant and never-ending battle. The faint-hearted soon tire and capitulate with "What's the use?" attitude. Keeping the reservoir of the mind brimming full is nothing short of constand labor. The pastor can no more afford to give up studying than he can give up eating. He will be wiser in many ways if he does more of the former and less of the latter. He must cultivate life-long study habits which carry him through to the final days of his ministry.[130]

Osborn suggested that the minister school himself to do a specific and accurate kind of study when he said:

> The pastor must cultivate the scholarly trait of thoroughness. There must be no slipshod work. He is to develop the characteristic of a scholar for accuracy. His hearers will lose confidence in his ministry if he is careless with facts. Some will conclude that he may be careless with other truths, and thus his powers of influence will be greatly diminished.[131]

In addition to meticulous study, the pastor must also be an avid reader:

> Not only must a pastor give himself to a systematic and thorough disciplined program of study, but he must also become an avid reader. The pastor who reads extensively will find himself growing and maturing in his ministry. Reading sharpens the intellect as iron sharpeneth iron. The great thoughts of other men provoke deeper thinking. They act as a pump priming device drawing out the wells of one's own soul truths and observations which otherwise might never have come to his consciousness.[132]

How to store and make available the knowledge which is gleaned from reading? Osborn suggested:

> But any book worth keeping is worth marking--by underlining and marginal notes. If a simple system is developed whereby the accumulated ideas of importance are properly filed for ready reference you will find your reading of far greater value. All too frequently a book is read, replaced on the shelf. At a

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[130] Ibid., p. 8.

[131] Ibid., pp. 8-9.

[132] Ibid., p. 13.

> later date, an effort is made to find a needed reference. After a long fruitless search the quest is given up in disappointment. Had a simple card system been used for an orderly storage of the information it would more likely have been found. A simple method which I recommend highly is to place your topical and textual memos on individual 3 x 5 cards with the necessary bibliographical data. These can be filed alphabetically by topics and in Biblical book sequence by texts. With each passing year will add a store of knowledge which will ultimately become like a great reservoir. If used widely in sermonic preparation it will greatly enhance the interest of your sermons.[133]

Osborn specifically emphasized the importance of church organization as vital in order to free the pastor for deeper study and greater service:

> The development of organizational aspects to meet the specific needs of a given church will take time. At the outset it may even require more time than he can afford to devote to it. Once it is properly set in motion he will be freed from much minutia to go about doing the weightier matters of his parish. The pastor who fails to properly organize his church will be as busy as the pastor who does. The difference between the two will be the contrast of activity versus achievement. The criteria of success in pastoral ministry is not the high speedometer reading on his car, nor the total number of calls and missionary visits on his labor report, nor the feverish speed with which he goes about his unplanned work from early morning till late night. But it is revealed in his balanced ministry to his congregation. His ability to minimize the time consumed in administrative duties enables him to become a better student, a better preacher and a better pastor.[134]

Anderson developed a number of examples of men of God who, while lacking formal education, proved to be men of great knowledge and spiritual power. These men were: C. H. Spurgeon, Joseph Parker, G. Campbell Morgan, Crawford of Central Africa, and Dwight L. Moody.

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[133] Ibid., p. 16.

[134] Ibid., Lecture VI, pp. 15-16.

Inasmuch as Anderson[135] sums up his case in the following quotation, this appears to represent his thinking regarding this point:

> Ministers should devote time to reading, to study, to meditation and prayer. They should store the mind with useful knowledge. . . . The more he drinks from the fountain of knowledge, the purer and happier his contemplation of God's infinity, and the greater his longing for wisdom sufficient to comprehend the deep things of God.[136]

Beaven used this example of a minister who had acquired much knowledge in life and was still growing.

> And thirdly, Elder Richards has never stopped growing. If any of you have traveled with him you have observed that he is always reading, and as he has traveled back and forth across the country in the limousine, one of the members of the quartet is reading to him continuously. His library is a masterful place to study. There are thousands of books. Wilber Alexander told me that there were 5,600 books in his library, all of which were underlined.[137]

Beaven indicated that the minister will need to use every resource available to him to help his parishioners:

> Now if we believe that preaching is the method divinely ordained of God for moving the gospel forward, and if we believe with Jesus that audiences are to react, then I think the next step is obvious to all of us. We need to use all the training, skill, information [knowledge], observation we can get to do a better job.[138]

Warning the preachers against claiming greater knowledge than they possessed, Beaven said:

> Now, brethren, I am going to be very specific and very blunt. You have take me to task afterward if you like. But we have still the occupational hazard as ministers of claiming

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[135]Anderson, op. cit., pp. 62-63.

[136]E. G. White, Gospel Workers (Washington: Review and Herald Publishing Association, 1948), pp. 278-280.

[137]Beaven, Lecture III, p. 1.

[138]Ibid., pp. 15-16.

> to know everything. And if we are not careful we will preach in our sermons as if we do. And so the educated man comes to church and he hears a long list of unsupported assertions, of vague generalities, of faulty reasoning, of lack of evidence. He discovers that the preacher doesn't know the difference between fact and opinion, that he doesn't know the difference between reason and rationalization; that he doesn't respect evidence. These people have been to college, and they go away with the idea that the pastor cannot possibly convey to them anything that will help them.[139]

Continuing, Beaven illustrated the importance of knowledge in connection with sermon preparation:

> Now I was trained in the art of debate; maybe some of you have figured that out. I was a high school and college debater. I have debated the Oxford debaters and the Cambridge debaters, and been thoroughly whipped. I know the experience and how it works. But I learned a system from debate speech preparation which I have found most useful to me for preaching.
>
> What I do as I prepare to preach; I soak myself, I saturate myself, in the subject matter of the sermon. I read, I study, I make notes, but this has nothing to do with the sermon outline. And when I have filled myself full, I cap at the top and open the petcock at the bottom. I take a sheet of paper, or sheets of paper, and I jot down what I think are the main ideas involved in my subject. And then I decide what is my specific goal. Then I go through my list of ideas and I start eliminating. Which of these do not directly contribute to my goal? Fine ideas, great quotations, perfect illustrations, good texts, no good for today. Throw it away. And when I get through I may have one point or six points. This idea you've got to have three points is for the chickadees. . . . You've got to have as many points as you need to support what you are presenting, whether it is one or six.[140]

Pease had a concern for elements which might reveal a lack of education or knowledge on the part of the preacher. He quoted an editorial by Norman Cousins which apparently correlated with his own thinking regarding this: "He observed the repetitious sentences, the

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[139] Ibid., Lecture VI, pp. 7-8.

[140] Ibid., p. 1.

awkward literary construction, the grammatical errors, the trite and outworn arguments--in a word, the 'ministerial corn.'"[141]

Alexander twice mentioned that the amount of knowledge possessed by a minister is of significance, along with other factors, for upon this the communicative skill of the minister depended.

> We are very familiar with the pulpit as such. It's the story of our lives, the thing we think about most of the time. When we think about the pulpit we have to think about the man who is in the pulpit, his communication skills, his ability to take language and to so use it that people can understand what he says. We think about his attitude--the attitude that he has toward himself, the attitude he has toward his message, the attitudes he has towards the people who listen. We think about his knowledge, the grasp of the truth of the Gospel that he is attempting to preach. And we think about the social environment in which he lives, from which he has come. And we think about the culture that has so placed its mold upon him that he does things, says things in a certain way. . . .[142]

Knowledge was stressed again by Alexander as an integral part of the communications chain:

> Unless that pulpit becomes the center, the focus of that whole congregation's worship and their lives and their work, we've missed our calling completely. With this in mind, and in a contemporary sense, they expect us to preach sermons that are reaching through to their lives, and to preach them in ways they can understand. There is the expectancy that a man who preaches the Word will have knowledge and competence in the Scriptures, that he will have authority in his voice, that he believes what he is preaching, that he will have communication, that he will have spirituality, that he will have relevance.[143]

Like Richards, Alexander believes that the reading of great literature enriches the storehouse of a minister's mind. In his introduction to Lecture IV, he quoted a portion of Shakespeare's Macbeth. Later in the series, Alexander said:

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[141]Pease, Lecture VI, p. 90.

[142]Alexander, Lecture I, p. 15.

[143]Ibid., Lecture III, p. 21.

> If you have read Milton, and I hope you have, some of you have been wondering, how can I develop a style in preaching? Read the great classics. Paradise Lost, Lycidas, some of the great things of Milton, this beautiful mind God gave this man, something of Shakespeare, not all but something, so that you begin to fill your mind with big words, yet simple words, that express themselves.[144]

In his second lectureship series, Richards had much to say about ministers' acquiring knowledge. "The ministers ought to be filling their minds and hearts, and when their opportunity comes they can use these materials."[145]

The types of materials to which he had reference are revealed in these statements from this lectureship series:

"If I use a Greek word, you ought to know if it is in the Scriptures."[146] Obviously Richards is referring to languages. It has already been noted in his earlier series, that he suggested every minister ought to study and know some Latin. Apparently Richards would classify the mastery of languages as a facet of knowledge well worth possessing.

Poetry is another facet of knowledge urged by Richards:

> Paul on Mars Hill indicated that he was acquainted with the great poetry of his times. I think it would be a great thing if each of us had some acquaintance with the great poetry of our language.[147]

Richards revealed that he was reading the great poets when he said:

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[144] Ibid., Lecture V, pp. 6-7.

[145] Richards, 1966, Lecture I.

[146] Ibid.

[147] Ibid., Lecture III.

> While riding in the car during summer Voice of Prophecy trips, I take a library and during the driving I have read all the works of Byron, Wordsworth, Channing, Whittier, and Longfellow, all on one campmeeting tour.[148]

The library of the preacher, believes Richards, might constitute an index to his knowledge: "We should be well read, and have as large a library as we can afford."[149]

Richards continued:

> The writings of St. Augustine reveal much knowledge. Read his Confessions and great books, study his life. Why Santa Monica, California, is named after his mother. You can say what you want about St. Augustine, but he was a great preacher.[150]

Speaking of general knowledge, Richards said: "We ought to be acquainted with the world about us. We ought to know what is going on. This is the greatest time of change the world has ever known."[151]

To emphasize the importance of knowledge, and as much formal education as possible, Richards gave this testimony:

> I wanted to quit school and hold meetings and preach without going to college or seminary. I said: "Dad, you never went to college and you're a conference president." My father answered: "Yes, son, but I didn't live in the twentieth century." My father forced me to come down here to college and I was happy I did.[152]

Intellect

In five of the lectureship series the speaker specifically mentioned the preacher's need for good intellect. Two mentioned the

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[148] Ibid., Lecture IV.

[149] Ibid.

[150] Ibid.

[151] Ibid., Lecture V.

[152] Ibid., Lecture VI.

matter briefly in passing to some other aspect of the preacher's qualifications.

Richards emphasized the "memory" aspect. When speaking of the early Fathers of the church, he said: "They knew the Scripture almost by memory."[153] Again he stated:

> I have never been able to forget the words of Henry van-Dyke that I learned when I was just a lad in college--his beautiful tribute to the Holy Scriptures. I will give it to you now, and I hope you will memorize it some day.[154]

After quoting this, Richards said: "I wish that I could write like that, but I can memorize it when another man writes it--and so can you."[155]

Shirkey also emphasized this same aspect of mentality when he said:

> Let the minister take the word of God and memorize great portions of it, that it may live in his mind and stir his heart and revive his soul in hours of need. I know of no experience that will be more fruitful in his ministry than this, and he ought to encourage his people to do the same.[156]

Heppenstall revealed concern for the mind and mentality of the preacher when he said: "If I go dead from my neck up--bury me. Please bury me."[157] Again he stated: "There is no price so heavy as compared to deadness of mind."[158]

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[153]Richards, op. cit., p. 323.

[154]Ibid., p. 324.

[155]Ibid., p. 325.

[156]Shirkey, Lecture III, p. 8.

[157]Heppenstall, Lecture II.

[158]Ibid.

Speaking of Bible study, Heppenstall said: "Real Bible study is hard and mentally exhausting." He continued: "You must give the audience the impression that you have grappled with great themes and that you are dealing with something great."[159]

His rather startling statement was: "Not one of us here is using ten per cent of his brain."[160] The emphasis was then placed upon greater mental achievement on the part of preachers.

Challenging the ministers further, Heppenstall stated: "Let not the mind of one of us be passive, but take the sword of the Word."[161] He further stated: "The stimulation of the ministry should cause us to think, mentally and spiritually."[162]

Heppenstall was concerned about the failure to use the intellect when he said: "Only five per cent think, ten per cent think that they think, and the rest would rather die than think."[163] He concluded perhaps the college was not teaching ministers to think for themselves.[164]

Osborn identified mental acuity as the most important tool of the minister when he said:

> It was another way of saying to this young spiritual craftsman that he must keep the tools of his craft razor sharp. Like any other craftsman, the preacher works with

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[159] Ibid., Lecture III.

[160] Ibid.

[161] Ibid., Lecture IV.

[162] Ibid.

[163] Ibid.

[164] Ibid.

> many tools, but with one more than with any other; namely, his intellect.[165]

Again Osborn stresses the finely trained mind:

> There is no doubt about the value of experience. As someone has said, "It is our best teacher." But there is serious doubt about the philosophy which concludes that more formal training cannot enhance experience. It has its place, but when it is made a substitute for the finely trained mind, it becomes a handicap.[166]

Speaking of the relative merits of intellectual achievement and spirituality, Osborn stated:

> I think we will agree that while the Lord can accomplish more with a man who is spiritual and not intellectual than he could with a man who is intellectual and not spiritual, he can accomplish far more with a man who is both intellectual and spiritual.[167]

One way, indicated Osborn, to deaden the intellect is by indolence or sheer laziness:

> While a young pastor is particularly vulnerable, indolence can gradually begin to close the valve of intellectual productivity in any man. With the passing of the years, there results an aimless drift where once gushed sparkling abundance. The fountain of learning becomes choked with a debris of lethargy; the throne room of the mind becomes festooned with the cobwebs of disuse.[168]

Only by careful study--with the mind disciplined to think clearly, to analyze keenly and evaluate accurately--can the faculties of the mind be expanded. Osborn suggested: "There is no easy road to successful study. Vigorous exercise of the mind is demanding. Mental

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[165]Osborn, Lecture IV, p. 1.

[166]Ibid., p. 2.

[167]Ibid., p. 3.

[168]Ibid., p. 4.

exertion is often a very disagreeable feeling from which one is tempted to flee."[169]

To sum up these statements, Osborn presented this quotation:

> Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained.[170]

Continual mental alertness was stressed by Osborn:

> Bright thoughts may not always be accurate thoughts. As a piece of equipment takes shape along this assembly line there are inspectors who make certain that it meets the standards of quality and durability. So a pastor must verify the material for accuracy, for bright ideas are not so bright if they are not true.[171]

Osborn used as an example what he considered the greatest intellect of all time, the mind of the apostle Paul:

> Let us look for a moment at one of the spiritual giants of all times, the apostle Paul. Many consider that his was the finest mind ever packed in the human skull, with the exception of the mind of Jesus Christ. His princely intellect was constantly undergoing improvement. His mind was like a fabled giant that strode from one mountain peak to another. He was a Ph.D. in a deluxe package. He was a summa cum laude without a peer. His writings reveal him to be every inch a scholar. The keenness of his logic, the super-abundance of his ideas, the original way with which he treated a subject revealed his life-long habit of study.[172]

Richards named the primary intellectual attributes of the minister when he stated: "A man must have intellectual qualities to be a minister, he must have brains to be a minister, he must have

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[169] Ibid., p. 7.

[170] E. G. White, The Ministry of Healing (Mountain View, Calif.: Pacific Press Publishing Association, 1942), 499.

[171] Osborn, Lecture IV, p. 11.

[172] Ibid., p. 12.

mental aptitude, and the greatest of moral consideration to be a minister."[173]

Speaking about the need for a keenly perceptive mind, Richards said: "All people have five senses, but the preacher must have a sixth--a spiritual perception of spiritual things."[174]

In order to develop the best mental ability possible, Richards suggested: "The secret is that we should be growing all the time."[175] The only way that we will be able to do this is to "always have and be reading a book that will put you to the stretch intellectually, like a hard bone to chew on."[176]

Imagination

Five of the lecturers had something to say about the preacher's need for imagination. In the first year that the lectures were delivered, Richards set forth this element as a very important one. He gave two illustrations as to how the imagination will assist the preacher's description:

> At a meeting in New York, Whitefield was describing a ship dismasted and thrown on her beam ends by a storm. He cried out, "What next?" Several sailors in the gallery, rising to their feet, exclaimed with one voice in excitement, "Take the long boat! Take the long boat!
>
> Lord Chesterfield, who was the epitome of rationalism in that age and didn't believe in anything but himself, once went to hear Whitefield preach. Whitefield pictured a blind beggar going along with a little dog guiding him. The dog leads him right over to a cliff, nearer and nearer to the edge. Finally the dog whirls to one side and pulls the leash out of the blind

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[173]Richards, 1966, Lecture I.

[174]Ibid., Lecture IV.

[175]Ibid., Lecture V.

[176]Ibid., Lecture VI.

> man's hand, so he is left alone there at the very edge of the cliff. The beggar drops his stick which blind men carry, and thinking it is on the ground, reaches down to pick it up. At that dramatic moment Chesterfield, leaping to his feet as if to avert a catastrophe, shouted: "Great God! He's gone! He's gone!" Now, if you can preach like that, you will be a great preacher.
>
> I want to leave this point with you--all these great preachers were painters. They could see something, and because they could see it, they could make others see it. We, as preachers, should develop a Christian imagination so that we can describe what we see. That helps others to see it.[177]

Richards also stated that deep and penetrating study would kindle the imagination regarding potential topics upon which the minister might preach:

> You'll never again say, "I can't think of anything to preach about," but, "When will I ever get time to preach all these sermons that come flooding in upon my mind?" As you visit the people, see their needs, as you read the Book of God, as you preach on the Sabbath day, sermon after sermon will come rushing up and whisper in your ear, "Preach me, preach me, preach me!"[178]

To Shirkey, imagination seemed to be a factor of real value in the life of the minister:

> I have in my study Hoffman's head of Christ. It hangs above my eye level, so that I must always look up to Him. Ofttimes when difficulties come and guidance is needed, I stand before this picture, closing my eyes. I no longer tnink of the picture but of His Living Presence and into my study He actually comes. I have Him call me by name and let Him tell me such things as He told His friends and disciples in the long ago--"Lo, I am with you alway, even to the end of the world."[179]

Heppenstall referred to imagination thus: "Your imagination gets working, and you get an idea in the middle of the night. Don't

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[177]Richards, op. cit., pp. 396-397.

[178]Ibid., p. 247.

[179]Shirkey, Lecture II, p. 15.

mind. Get up and put it down on paper."[180] He seemed to be dealing with the same mental facility when later in the same lecture he stated: "As a result of your study you get an idea--a great theme. Here is something with meaning. You allow all the powers of your mind to work on it and develop it. Others will say, 'I never saw it that way.'"[181]

Heppenstall made another statement which implied insights that lead to imaginative, creative thinking when he said: "Method will not produce a great sermon, but the creativeness of your own mind and experience will."[182]

Osborn, in a statement which has previously been quoted, indicated that the pastor needs to see beyond the present: "The church stands in great need of pastors who are highly trained, deeply spiritual, broad in experience, and long on vision. . . ."[183]

Anderson also stressed the great importance of vision, imaginative thinking, to the preacher:

> Education, social prestige, and native ability are not in themselves qualifications for spiritual leadership. A preacher must have vision, for it is vision that gives one reach and power. Indeed, without vision the preacher cannot effectively utilize other leadership qualities he may naturally possess. And to lose vision is to wither and die as a spiritual influence. It is tragic that this sometimes happens to preachers.
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> "Where there is no vision, the people perish." Vision lifts a man above mediocrity and sets his feet on the path to progress. Vision sees an engine in the kettle, an angel in the marble, a new language in the clouds, a people in the

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[180]Heppenstall, Lecture III.

[181]Ibid.

[182]Ibid., Lecture IV.

[183]Osborn, Lecture I, p. 3.

> multitude. Such men become inventors, sculptors, scientists, statesmen. And preachers above all others must be men of vision.[184]

Speaking directly of imagination, Anderson indicated its great importance in preaching:

> Imagination is vital in teaching technique. "A parable is the gift of God to the imagination," says one. And that is true. A preacher who can stimulate the imagination as he unfolds his message will make truth glow with heavenly light that will burn its way into hearts.
>
> Not only must the preacher cultivate his own imagination; He must stimulate the imagination of his hearers. Bringing men face to face with the claims of the living Christ can be more effective through their imagination than in any other way. All too often, however, those who attempt expository work seem to lack this ability. Consequently the hearts of the people are not moved; their hearts are not reached. Aim to be dramatic rather than dogmatic. Help the people to see God in action. . . . If you would speak with clarity and interest as well as quiet and grace, then let God make you effective in stimulating the imagination.[185]

A Sense of Reality

Seven of the H. M. S. Richards lecturers spoke of the danger of a preacher's lacking a sense of reality. Since the preacher's life and experiences are often so different from those of his congregation, his preaching may not fit into the realm of their experience, hence his message may seem unreal to them. The plea of all the lecturers was for reality and common sense:

> Besides all the spiritual and moral qualifications, a man who enters the ministry should have good sense, common sense. I can't explain what good sense is, but I use the expression in the way we usually use it. You may be brilliant and a good speaker, but if you don't have good sense, keep out of the ministry.[186]

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[184]Anderson, op. cit., p. 45.

[185]Ibid., pp. 158-159.

[186]Richards, op. cit., pp. 94-95.

Shirkey felt constrained to speak of reality in terms of ministerial organization and action. He stressed very practical approaches to real problems facing the church in areas beyond that of sermon preparation and delivery. He said:

> Let the minister determine at the very beginning that he shall be a good housekeeper. The church shall be neat without and within. Not that he will do all of those things himself, which of course he will not, but he will see to it that his church is so organized that there will be those whose responsibility it shall be to see that it is done. Here we can take a note from our Lord's life. He was always so very neat. We get an insight into His neatness in the story of the resurrection. It was only necessary for Simon Peter and John to look into the tomb where they saw the linen clothes wrapped in a place by themselves, for Simon Peter to declare, "The Lord is risen." Simon knew that this was the way the Lord always did things. He was neat and orderly. Let the minister realize that the people shall be fed spiritually if everything is in order physically.[187]

The minister, observed Shirkey, must deal with reality in every aspect of the church's program, and not be just a recluse seminarian scholar preparing closely reasoned, but unrealistic sermons. He must be well organized to deal with real issues in a practical way:

> Let the minister be a master of detail. Let him see that the little things are of great importance. If he is a good organizer he will do this most naturally; if he is not, then he must learn. Take, for instance, another leaf out of the life of our Lord. When he fed the multitude--the 5,000--he had them to sit down in companies of 50. Notice the wonderful organizing mind of Jesus. How much easier it was to get at the 5,000 people when they were sitting in companies of 50 rather than sitting in a great motley crowd on the side of the hill. Jesus was an organizer. He knew how to get at things quickly and easily, and the minister must learn the same. He must always feel that no task is common or unclean, but the least thing that comes to his attention is of great importance because it finally issues out in life and life to him is of supreme importance. Therefore, the little things must be carefully looked after.[188]

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[187] Shirkey, Lecture VII, p. 2.

[188] Ibid., p. 3.

Shirkey brought his concern for reality and practicality into the pastor's study. He said: "It is very important that we learn to organize in our studies. Our books are to be well organized. We ought to know where they are and what they contain."[189]

Again, the concern for being practical and in touch with reality revealed itself when he stated: "Let him (preacher) be just as careful about his person as he is in the preparing of his sermons."[190]

Osborn also stressed the practical value of reality, in organization. This is an area of church leadership which some pastors prefer to avoid or ignore.

> A pastor must not only be a preacher of the word and a shepherd of the sheep, he must be a man of affairs. There are administrative and organizational matters in the church which must be set in order. . . .
>
> There is more to pastoring a church than preaching and visiting. Organization is necessary. While it must be admitted that the kingdom of God will not be ushered in by organization it is also true that it will not be ushered in without it.[191]

Anderson expressed concern that the minister should bring reality into his sermons by use of the contemporary setting.

> Many other things in this short book (Joel) of three chapters have real meaning for us today. But to proclaim the truth of God in the setting of our own time, we must be students of the times as well as of the Word. And nothing will impress hearts more than the unfolding of these great prophecies in the contemporary setting.[192]

The entire sixth lecture by Beaven was devoted to the problems

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[189] Ibid.

[190] Ibid., p. 21.

[191] Osborn, Lecture VI, p. 2.

[192] Anderson, op. cit., p. 40.

that exist in church because of the unreal approach which ministers make in preaching to the youth:

> I think the sermons from the pulpit periodically preached at young people need to be geared in certain levels. One of them I think should wean the adolescent away from the happiness rat-race. America is on a happiness kick. Let everybody be happy. And adolescents need to learn that these are false and unobtainable goals. Happiness is a by-product of a life. It is not a goal. And sermons ought to talk about this. Work provides happiness too. Young people need to learn it. Personal accomplishments lend confidence and self-reliance, but above all we have got to stop preaching one thing and living another.[193]

Pease came to the heart of reality when he stressed the importance of relevance in our preaching today:

> We must make our preaching relevant to the needs of our people. As has been often said, many preachers are answering questions that people aren't asking. Preachers may become so wrapped up in theological lore that they completely miss the needs of the people. They are preaching what interests them rather than what can reach the people. This may be particularly true of young preachers fresh from school. They want to try out their brand new ideas on an unsuspecting congregation; but their listeners soon turn the dial on to another channel, and the speaker goes on, blissfully unaware that he is not being heard. In addition to his theological training, every young preacher should have a good course in psychology, a good course in sociology, and a good course in persuasion. He should learn how individuals and groups behave so he will know better how to reach them. Some evangelists pitch their tents and speak to a society that existed seventy-five years ago; and they wonder why so few listen. Some pastors wonder why their young people are so indifferent, not realizing that their young people have no idea what their pastors are talking about. Making our message relevant does not mean that we change it, or water it down, or emasculate it. It simply means that we communicate it, that we put our thoughts into forms that can be grasped by our listeners.[194]

Alexander also scored reality in terms of "relevance," as a major area in which the preacher failed to communicate effectively with

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[193]Beaven, Lecture VI, p. 13.

[194]Pease, Lecture VI, p. 95.

the listener. He also warned against the danger of "hobby horse" preaching which lacks reality in terms of meeting the needs of the congregation:

> I talked to a group of college young people a year or so ago and I said, "I am a preacher and a teacher of preachers, and I would like to hear from this group in this class called, Christian Ethics, a critique of the preaching you hear from Sabbath to Sabbath, or the preaching that comes to your campus. Would you critique this?" And one of the most prominent criticisms, kindly said, was lack of relevance. Somehow the pastor has not been able to take the eternal truth, the universal truth that is spoken of in the Scriptural setting, and make it something that lives in the minds of the people that they can apply in their lives. This is a common criticism among our people. He does not say anything that reaches down into where I am living. A common criticism is our playing on hobby horses. Pastors get these. We're interested, we study, we think the whole world is interested and wants to study it. One Baptist could not even preach from Genesis I without getting into baptism. When he got to the place where the spirit hovered over the waters he said, "Well, that brings me to my subject." And he went on with baptism. For some people it is another type of hobby horse. But whatever type of preaching it is that's a hobby horse, it breaks down. They will not listen.[195]

Richards illustrated his approach to relevancy with the preaching of Dr. J. R. W. Stott, whom he heard on a visit to London.

> If any of you get to London, do hear Dr. Stott, whose church is at the end of Regency Street. His sermon when my son and I visited his church was very simple. The church was packed with young people from the University. After a sermon, which was forty minutes long, Dr. Stott said that he would hold them no longer. However, if they wanted to stay for only fifteen minutes he said he would tell them in three steps, I, II, III, how to become Christians.[196]

Continuing with his lecture, Richards said:

> You should get some of Spurgeon's books and see how he used the Word of God. The simplicity of it, the common sense of it, might give you some ideas.[197]

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[195]Alexander, Lecture III, pp. 21-22.

[196]Richards, 1966, Lecture II.

[197]Ibid.

C. Good Will

Our attention is now directed to the third element of Aristotle's division of ethos: good will. The preacher, in addition to being a man of character and competence, must also display in as many ways as possible his good will toward those to whom he speaks. In the exhibition of good will the personality of the preacher is paramount. Aspects of personality which also contribute to the manisfestation of good will on the part of the preacher are: enthusiasm, friendliness, and health. These will subsequently be explored.

Personality

There is at least one major difference between a priest and a preacher. The priest has no great demand for personality, inasmuch as a great portion of his duties are entirely ritualistic. To the validity of the sacraments the priest can add little through personality. With the preacher, however, such is not the case. As important as almost any other trait is that of the personality of the preacher himself. Four of the lecturers referred specifically to this--to the personality of the preacher.

Richards pointed up the uniqueness of personality when he stated that preaching and personality are bound together:

> Preaching is not primarily arguing about something, commenting about something, philosophizing about something, or weaving speech into a beautiful tapestry of sound. Preaching is bearing witness, telling something that we know to people who want to know, or ought to know, or both. That's why preaching is bound up with personality. There never can be preaching without a person, without a preacher. There can never be witnessing without witnesses.[198]

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[198] Richards, op. cit., p. 19.

To present an ideal example of personality as he spoke to the preachers, Richards observed:

> That's what Jesus did. He came among us, lived among us, and men could hear His voice as He preached the gospel of hope. He was the supreme embodiment of preaching, the holy, harmless, sinless Son of God; the most supreme personality who ever appeared on earth. And His truth was the holy, undefiled, blessed Word of God. What preaching it was! We'll never equal that--never! And we shall be great preachers only if we emulate it; only if we begin to approach it, move toward it.[199]

Richards spoke of personality in preaching in the first lecture of his first series when he said:

> The preaching of Jesus was from personality to personality; it was from man to men. It is this communication of truth from man to men that Phillips Brooks speaks of in his Yale Lectures on Preaching, which many people think is the greatest volume so far in the Yale series. Preaching per se is the communication of truth by men to men. It involves both truth and personality.[200]

Shirkey referred to the personality of the preacher by saying,

> In no experience does a man feel more the glory and the honor and the dignity that God has bestowed upon him as when he stands in the pulpit to be God's spokesman. It is here that the eternal word of God is mediated to men and women and children through his personality.[201]

Realizing the importance of personality, Beaven was concerned about the preacher who might exhibit in any respect a defective personality:

> There is another group who have defective personalities which makes it easier for them to reject people than to accept them, and all the study of all the techniques in the world won't help them because they are sick. They need help themselves.[202]

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[199] Ibid., p. 24.

[200] Ibid., p. 13.

[201] Shirkey, Lecture IV, p. 1.

[202] Beaven, Lecture III, p. 5.

Pease referred to personality this way:

> We must discover what really good preaching consists of. Some men are fluent. They can talk at the drop of a hat. They can assemble a few texts, illustrations, and quotations, and weave them together into a reasonably pleasing sermon with very little real effort. Their motto, as one homiletician suggested, seems to be "If they persecute you in one text, flee to another!" But these sermons, taped and transcribed, would turn out to be insipid, banal repetitions of cliches and commonplaces. Granted, some people may be helped by such sermons. Personality may cover up a multitude of sins.[203]

Enthusiasm

Enthusiasm, or earnestness, is a quality closely related to sincerity. Sincerity of conviction is the foundation upon which enthusiasm may legitimately be built. At least five of the lecturers were not content to say that the effective preacher must be sincere. They indicated that he must reveal the genuiness of his convictions by a high degree of enthusiasm. Many preachers have been sincere without having that contagious enthusiasm so necessary to the moving of their audiences. Shirkey closed Lecture IV of his series with these words:

> If the pulpit ever loses the music of the silver trumpet and the shout of victory, it will be a loss beyond compare. Somehow we must, in the high hour of preaching, split the sky in two for our people that they may see and hear and feel heaven's glory and sense heaven's wonder. Let the pulpit become the place from whence comes teaching as dry as dust, and preaching that has no wings nor song, and the souls of our people will droop and wither and die. But let the preaching of man catch fire, let the preacher possess the tongue of the learned who knows how to speak to those who are tired and weary; and God's word, through him, will go forth to refresh, to revive, and redeem. Then the symphony of heaven will break in upon the preacher and his people; and God, even our God, shall bless them.[204]

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[203]Pease, Lecture VI, p. 94.

[204]Shirkey, Lecture III, pp. 17-18.

Heppenstall was trying to reveal how the preacher could convey the feelings in his own heart to his people when he said: "The preacher must feel in his own heart, and the enthusiasm of his own presentation must reveal, that these are mine; they belong to me and Christ."[205]

Anderson said that if the preacher has been with God and his heart is burning with the presence of God, he would be en-theos (in God), enthusiastic, eager to communicate this inner glow:

> Flamboyant eloquence is out of place when we are dealing with the real things of life and the unknown things of the future. Every time we preach the gospel of Christ, life and death issues are on our lips. We dare not, therefore, give the impression that we are striving for eloquence. . . . No man has a right to be dull and commonplace when presenting such truths. No privilege is so great as to lift men and women, troubled by sin and tormented by woe, high above their beshadowed skies into the shadowless realm of reality and love! . . . If the risen Lord has been talking to us in our sermon preparation, will not our own hearts be burning within us? If so, then something of that inner glow will be communicated to our people.[206]

When Beaven spoke of "preaching with telling force," he probably was referring not only to the sincerity but also to the enthusiasm manifested by the preacher:

> You will remember the ancient Israelites reenacted the deliverance from Egypt and they became participants in this act. This is what we must do if we are to preach with telling force the gospel of Jesus Christ.[207]

Speaking of the effects of enthusiastic preaching upon the life of a preacher, Richards said: "I would go to camp meeting to hear

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[205]Heppenstall, Lecture III.

[206]Anderson, p. 119.

[207]Beaven, Lecture I, p. 17.

G. B. Thompson preach, and I could preach with enthusiasm for six months afterward. He was a real orator for Christ."[208]

Friendliness

Seven of the H. M. S. Richards lecturers spoke of friendliness and the preacher's attitude toward others.

Richards spoke of this trait when he said: "Your call to the ministry will consist, in part, in your having those qualities which would make a good minister: good nature. . . ."[209]

The sad results of the negative aspects of this trait were revealed by Richards when he stated:

> Sarcasm has no place in preaching and winning souls. No matter how worthy the cause may be, any bitterness or sarcasm will hurt your cause. Many people will be estranged by personal thrusts or even suggestions along that line.[210]

Shirkey spoke of friendliness and friendship with these words:

> The minister must refresh his life in great meaningful friendships. . . . Someone made the remark to one of England's great preachers, "How is it that you succeeded so splendidly?" He answered, "I had a friend." One must never lose the friendship for little children, the friendships across religious lines, friendships across the lines of country, the friendships across the lines of economic standing, friendships across the lines of education. In such experiences he is to find his life strangely and wonderfully enriched.[211]

Shirkey also stated:

> The shepherd will always occupy the place of being the counselor and friend. He must so preach that the people will know that he has an understanding heart. They will feel to

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[208]Richards, 1966, Lecture IV.

[209]Richards, op. cit., p. 94.

[210]Ibid., p. 126.

[211]Shirkey, Lecture II, p. 6.

> come to him and to talk with him. . . . He must always be such a confidant, friend, and shepherd of his people, only then will they feel free to come for his help.[212]

Encouraging the minister never to be unfriendly with anyone, Shirkey said:

> In dealing with the many people that come before you, make it a rule of your ministry never to break with any of them over anything. If there is to be a broken relationship, let it be on the other side and then do all in your power to bring that person around.[213]

Osborn was concerned that the spirit of friendliness be manifest from the pulpit, for it would vitally affect the entire church:

> It is in the pulpit where the authoritarian type of pastor betrays himself. He indulges in dogmatic preaching. He identifies himself with affixed opinions which he is unprepared to change. His delivery reveals too much of the magisterial and not enough of the friendly; too much of the omniscient and not enough of humility.[214]

Beaven also spoke of friendliness, warmth, and sensitivity for people. Using H. M. S. Richards as the source of an illustration exemplifying friendliness (after reference to the doctoral study done by Wilber Alexander on the life and works of H. M. S. Richards, and its availability, on loan from the library at Michigan State University), said:

> . . . those of us who have studied Elder Richards feel that the heart of his success [lies in his] . . . complete feeling for people. He is empathetic and sympathetic. His whole manner, both personally and from the pulpit, conveys the idea that he loves people, and he does.[215]

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[212] Ibid., Lecture V, pp. 4-5.

[213] Ibid., Lecture VII, p. 16.

[214] Osborn, Lecture VII, p. 3.

[215] Beaven, Lecture III, p. 1.

Beaven used many terms the sum total of which seemed to add up to a description of friendliness:

> If I harp on any word, let me harp on this, sensitivity. Feeling, empathy, understanding, sympathy. This is the key word to preaching sermons that help people. I think ministers fall pretty clearly into three categories.
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> The first category, there are people who are naturally warm, have a feeling for people, and this quality will dominate their ministry whether they ever go to school or not. There is another group who have defective personalities which makes it easier for them to reject people than to accept them, and all the study of all the techniques in the world won't help them because they are sick. They need help themselves. But the vast majority are like you and me, with some natural feeling for people which can be improved if we study ourselves and study the technique of helping people where they are. And that is the motivation behind these lectures as far as I am concerned.[216]

Beaven continued to discuss attributes of friendliness, love, and feeling.

> The solution to meeting people's needs is not words. It is not formulas, it is not even basically texts. It is feeling. We are all alike in how we feel. The gulf that exists is an intellectual gulf. Liberals and conservatives will always be in the church. There will always be an intellectual gulf between the well educated and the poorly educated. There is no real way to bridge it, except in love, and love is feeling. And basic to the whole process of sermonizing to those who are not of our church is conveying, within the doctrinal and theological framework, a sense of love and feeling.[217]

Alexander stressed the importance of friendliness, approachableness, and warmth that should exist between a pastor and his parishioners. He mentioned the position of the minister, saying:

> If our status that has placed us, even as we stand on the platform, above our people is communicated to them in any sense of the word, it stops communication or greatly hampers it. The interpersonal societal conflicts when you are together as persons, or a lack of warmth or friendliness, or approachableness:

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[216] Ibid., p. 5.

[217] Ibid., Lecture V, p. 11.

> all are hindrances. Someone mentioned it here yesterday--there is a fine line. I don't know always how to draw it, to keep people at a respectable distance. Jesus knew how to do this, and we need to learn more how to do it. But nevertheless, to be approachable so that the humblest of people can walk up to us and feel, "this man is focusing his attention on me." My wife had to teach me some pretty hard lessons in this when I was a young preacher. I was in this church, was beginning to be accepted by the congregation in spite of my youth, and when I would walk outside after a Sabbath service and this one would come up I found myself waiting for the next one. Eager for him to come, I would turn to him. And my wife said, "You know what you do? This person wants to talk to you, say something that may be very important, and you turn him off just like that." And I monitored myself the next Sabbath, and it was so easy. I would say a few words to them, "Glad to see you," in the usual perfunctory way that we do with people, turn to the next one; and then I turned back and watched as they went away. It was a terrific lesson to learn. If people do not sense that you are approachable, and when you are talking to them that you are concentrating your attention on them--sometimes we have to turn from those who would absorb us completely--but the way we do it, if we leave the door open so it still leaves the way open if they want to say something more another time, may dictate very well whether or not they will listen to us when we preach.[218]

It is not difficult to show friendliness to those whom we love, Alexander declared; the real problem arises when we attempt to love everyone:

> First of all, a sincere love for people, and by love for people we mean all kinds of people. It's so easy to love the lovable. It's so easy to shun the unlovable even in our own congregation. If you will think back, gentlemen and wives who are here, to the teachers, the Sabbath Schools, the schools, the neighbors, the people in the church; those who you remember very closely to your own heart are the people you sensed loved you and were interested in you and cared enough about you to make themselves a part of your life. And the pastor who is so concerned about his status and his role and his image will never be able to have this close relationship. One of the constant criticisms we receive on our young preachers and older ones alike is this, "This man does not have a sincere love for people." I'm not talking about some sickly, maudlin sentimental approach to people where we have this glad-hand, engulf them in our arms, always have this Ipana-glad-to-see-you smile sort

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[218]Alexander, Lecture III, pp. 16-17.

> of thing. It's something that is between people that doesn't have to be spoken of a great deal. I have felt that here with you men. Something that gives, that is called love.[219]

Richards urged all preachers to have greater involvement with their parishioners, and more friendliness toward them:

> Every minister ought to visit much in the homes of the members. He should carry a book and record the first names of all of the children, and memorize them, so he can call them all by name. He can ask about Jimmy and Jane and what they are doing. He should laugh with the family and weep with the family--he should be in their homes several times a year.[220]

Richards was considering other areas where friendliness on the part of the minister might be of some help to his parishioners when he said: "Wesley wrote a doctor book, and we might be able to help the sick in their homes, thus showing ourselves friendly, if we knew more about health."[221]

Health

In four of the H. M. S. Richards lecture series, suggestions were made regarding the physical and emotional health of the preacher. The lecturers concurred that good health is necessary, but is very often overlooked, and frequently neglected by the average preacher. They also agreed that poor health tends to undermine whatever other strengths the preacher might possess.

Richards placed health among the most important assets necessary for the success of the minister: "Your call to the ministry will

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[219] Ibid., Lecture V, p. 2.

[220] Richards, 1966, Lecture III.

[221] Ibid., Lecture IV.

consist in part in your having those qualities which would make a good minister: good nature, certainly good health, and moral earnestness."[222]

He then proceeded to identify a number of areas in particular in which the preacher should guard his health. Sufficient sleep, he said, is essential:

> We should have a lecture in this series on the health of the preacher. I hope someone will give it sometime. The preacher needs to care for his physical as well as his spiritual health. He must be a man's man, full of vigor and energy. He ought to get enough sleep. Cutting down on sleep is one of the sins of this generation, and it is showing itself in the aberrations of our day. A preacher should have at least eight hours of sleep--eight hours in bed, whether he sleeps or not.[223]

A preacher should have regular, but not violent exercise, Richards continued:

> And then he should have regular exercise, not violent exercise, just once in a while. Anyone over forty who engages in a lot of strenuous sports at picnics or elsewhere is very foolish. Only when you are young should you let yourself go in for these violent exercises. There should be regular exercise of some kind every day. There is nothing better than walking.[224]

The eating habits of the preacher should also be guarded:

> The preacher should be careful about his eating habits, never overeating or undereating. Seventh-day Adventist ministers, of course, ought to have all the facts on these things. They should give a talk on healthful living once in a while. But they ought to look healthy when they give such a talk.[225]

If the preacher would care for his body, observed Richards, he should live as long as others:

> Many a sick man has done a wonderful work for God, but certainly a preacher can preach his very best only when his

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[222]Richards, op. cit., p. 94.

[223]Ibid., p. 348.

[224]Ibid.

[225]Ibid., p. 349.

> health is at its best. Preachers who take care of themselves have the possibility before them of living longer than others; and, according to life-insurance statistics, preachers have a very high life expectancy. If they take care of themselves, throw themselves wholeheartedly into their work, and are happy and full of faith, they have a chance of living as long as anybody else.[226]

Shirkey stressed relaxation as an important aspect of the preacher's health:

> The minister must learn the art of relaxing, in order that he show to his people from experience that cares and tensions that infest a day can fold their tents like the Arabs and as silently steal away. When we know Christ, this is true. The minister needs to practice each day, the art of giving over to his Lord all the frustrations, cares, littleness, the bickering, the short-comings, the headaches and the heartaches and problems of his own and his people and put them on God's great heart. He needs to know that God is able to carry both him and his burden. He needs to find some couch, some chair where he can relax completely.[227]

Osborn spoke of the preacher's health obliquely when he suggested that the burden of leadership in a large church can result in his premature death. He stated that

> Pastors who either do not know how or are negligent in placing their churches in proper order can expect to wear themselves out, and cut years from their lives. The administrative affairs of a church, especially of a large church, are taxing at best.[228]

Beaven referred to health only once, and this was relative to a preacher's rejection of people:

> There is another group who have defective personalities which makes it easier for them to reject people than to accept them, and all the study of all the techniques in the world won't help them because they are sick. They need help themselves.[229]

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[226] Ibid.

[227] Shirkey, Lecture II, pp. 9-10.

[228] Osborn, Lecture VI, p. 1.

[229] Beaven, Lecture III, p. 5.

In his second lectureship Richards restated and reinforced much of what he had said about health and which has already been quoted from his first lectureship series. He enlarged on what he first said and added more. "The Church of England gave all young ministers one year of medical training. As a result Wesley wrote a doctor book. He tried to live healthfully and was a vegetarian for many years."[230]

Regarding overeating, Richards said:

> I think that you should care for your health. You should be careful not to eat too much. Eat your big meal in the morning. One of my quartet boys in California has been able to lose 87 pounds, and he is the happiest man on earth. He has never known what it was to feel good before. . . . One thing, we often fail to get some exercise. We need to study and study hard, but we need to get some oxygen. I suggest that you walk three or four miles per day. You will live longer.[231]

Regarding the use of fluids, Richards said: "Be sure you drink at least eight glasses of liquid a day. Preachers need to keep in top trim."[232]

As the final note on health, Richards stated: "God gave you a body, the dwelling place of the Holy Spirit. You had better take care of it or you are going to have to answer for it."[233]

Summary

The nine men comprising the ten lectureship series are agreed that a minister's "calling and election should be sure," that he has felt the hand of the Lord setting him aside for the special work of

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[230]Richards, 1966, Lecture IV.

[231]Ibid., Lecture VI.

[232]Ibid.

[233]Ibid.

witnessing by preaching the Word, and that his ordination is recognition and acceptance of his status by the church. Sincerity, courage and godliness are his character credentials. His competence which, in Richards' words, is "demonstrated persuasiveness" has five important facets. He must, as Beaven stresses, thoroughly "saturate" himself with his subject; he must have an intelligence capable of seeing relationships, of separating fact from opinion and capable of memorizing and assimilating much from Scripture. Heppenstall insists that he be an educated man, a man with a trained mind. Within this area of the intellectual, he should not only attempt to cultivate his own imagination but should be able to appeal to that of his audience. Here a reading background of great books, especially great literature, is of infinite aid to the preacher. As Anderson expresses it, he should aim to be "dramatic rather than dogmatic" so that "his message . . . will burn its way into hearts." All lecturers concurred that the preacher must be in constant contact with reality both in his preaching and in his association with the members of his congregation. But this reality should be seasoned with good will that expresses itself in the personality of the preacher who, both in and out of the pulpit, manifests enthusiasm and friendliness. Much is required of the preacher. To meet the challenge of his commitment to God he must be vibrantly alive; hence health is one of his foremost assets. A dead man can neither minister nor preach.

CHAPTER III

THE OCCASION AND CONGREGATION

The preacher, in order to attain certain elements of persuasion in his speaking, must understand the audience to whom he speaks. He must be mindful of the occasion and the congregation. The questions "who" and "where" need to be answered. The preacher finds preparation of an effective sermon difficult without answers to these questions, and especially so if the sermon is to be audience-centered rather than preacher-centered.

This chapter deals with two phases of the subject of preaching as it relates to the occasion: (1) the worship service, and (2) the evangelistic service. It also deals with two areas in which the congregation must be considered: (1) the analysis of the congregation, and (2) approaches to the congregation.

A. Occasion

The lecturers referred repeatedly to the diversity of occasions in which the preacher might be required to speak. There seemed to be general recognition of the fact that these occasions would demand differing kinds of materials to be used. Each occasion would have its own goals (persuasive) to be achieved. For example, in the preparation of a sermon the preacher should always consider the occasion upon which he intends delivering it. Is this a national holiday? A church high day? A special season of the year? Mother's Day?

If the services are generally following the church calendar, the sermon must be faithful to this and contribute to the goals of worship for that particular day. Likewise the Scriptures chosen and the hymns to be sung must also correlate with the sermon topic selected.

The sermon ought to blend with and enhance the general spirit of the service whether the occasion is a happy one, such as a wedding service, or a time of grief--a funeral service. When a sermon runs directly counter to the spirit of the service a serious violation of propriety occurs. Such proprieties and other important considerations relative to the occasion of delivery were emphasized by the lecturers.

In quoting an article from the Review and Herald dated September 11, 1888, by Mrs. E. G. White, Richards correlated with his own position the importance of sermon preparation to fit the needs of the occasion. "They cannot rely upon old sermons to present to their congregations; for these set discourses may not be appropriate to meet the occasion."[1]

In the consideration of the choice of Scripture for a sermon, much should be noted. One text might fit a specific occasion better than another. A speaker should also be aware that a text might be interpreted more completely at one time in history than another. Anderson emphasized this fact when he said:

> Joel's prophecy, a small book of only 73 verses, became the setting for Peter's message. But that same prophetic book has an even greater message for our generation, for it is largely eschatological. We have no evidence that Peter unfolded the whole book that day. In fact, some things could not be emphasized for they were not relevant to either the time or the situation.[2]

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[1]Richards, op. cit., p. 41.

[2]Anderson, op. cit., p. 32.

Shirkey expressed the opinion that preachers are used to accomplish good works, within their own background, experience, and education, much as Bible writers of old were used when and where occasion demanded:

> I think the Holy Spirit took the background of men, the age in which they lived, took their experiences, took their joys and sorrows through which they passed, took their education, their personalities, their sensitivity to God, and used it all so that the things they have written under inspiration are very definitely colored by who they were, what they were, and where they were. Their age, their background, experiences, and personality all entered into their writings. This is the way that God does now when we will let Him. God has no other way to work than through us.[3]

Richards agreed specifically with Shirkey on the use of the speaker's own background and education, when he cited the apostle Paul's recognition of the intellectual challenge that he met at Mars Hill:

> When the apostle Paul, the greatest preacher of them all, came to Athens, the center of learning, philosophy, and culture, do you know what he did? He preached to the leaders of thought on Mars' Hill, meeting philosophy with philosophy, arguments with arguments, mental gymnastics with mental gymnastics. He adapted his style to the character of his audience. . . .[4]

Worship Service

All of the H. M. S. Richards lecturers made reference to the worship service, and several who discussed it at length agreed summarily that the worship service is an occasion in which a rather homogeneous grouping of people, in terms of beliefs, have assembled to hear the living preacher propound the Living Word from the pulpit. In some church worship services, however, liturgy has largely replaced the sermon.

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[3]Shirkey, Lecture III, p. 6.

[4]Richards, op. cit., p. 168.

Again and again Richards declared that the Holy Scriptures should constitute the main source of inspiration and spiritual power in the worship service.

If preachers will enter the pulpit wholly dedicated to this idea, he said:

> . . . we will respect the pulpit in which we stand. Remember, the pulpit is where God stands and where He speaks. Imagine Jesus standing by your side with His hand on your shoulder.
>
> We should enter the pulpit reverently, and with no ostentatious devotion or spiritual pride. The pulpit is no place for an actor or even an entertainer. It is a place for the ambassador of the most high God.[5]

On the other hand, Shirkey, speaking of the minister's presence in the pulpit, stressed more the consciousness of honor and dignity than the feeling of humility.

> In no experience does a man feel more the glory and the honor and the dignity that God has bestowed upon him as when he stands in the pulpit to be God's spokesman. It is here that the eternal word of God is mediated to men and women and children through his personality. . . . No longer does the Master have a voice through which he may speak so that men may hear Him. It is the minister's voice that God is asking the privilege of using. So that the word of God comes in human accents to bolster up the tired, weary spirits of His people. What an honor! What a privilege! What glory! This is the way the minister must feel as he stands to speak for God.[6]

Heppenstall suggested both modesty and moderation when he said that the pulpit, during the worship service, was no place for the preacher to parade his erudition. He ought to be considerate of the young and those having a limited education. "We do not want to use the pulpit to

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[5]Ibid., pp. 125-126.

[6]Shirkey, Lecture IV, p. 1.

become pedantic or scholarly in any way; nevertheless we do want to have clarity to understand."[7]

He likewise emphasized the importance of audience participation in the worship service: in the singing, in the responsive reading, and in the prayers. He said, "Never forget that the fundamental point in teaching technique from the pulpit is audience participation."[8]

Osborn's concern centered on the city pulpit and on what, he believes, is its great need:

> The rapid numerical growth of the church in the last two decades has created larger congregations which require more pastors of greater experience. Secondly, the rising educational standards of the American congregation demand greater scholarship in the pulpit. . . . The artificiality of the big city, the unnatural living conditions and economic crisis create problems for the church family that demand pastors of very specialized training.[9]

Anderson does not agree with Osborn's idea that wider experience and more education on the part of the preacher will meet the need of today's pulpit. Rather he spoke of the early Christian church, saying that it was by the Spirit-filled testimony of the living preacher and his message that the early Christian church was built up, and without this force the church declined:

> Following Pentecost the message of redeeming grace swept the Mediterranean world like a prairie fire. Under the preaching of Spirit-filled men whole cities, steeped in paganism and vice, came together to hear the Word of God. Nothing could withstand the testimony of those evangelists.[10]

Then Anderson identified what went wrong in the pulpit:

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[7]Heppenstall, Lecture IV.

[8]Ibid., Lecture VII.

[9]Osborn, Lecture I, p. 2.

[10]Anderson, op. cit., p. 102.

> When church leaders thought more of doing something for God than being something for Him, when they placed their emphasis on the words of a ritual rather than on the Word of God, then the power of preaching ceased and the preacher became more of a profiteer than a prophet, and the sermon was lost in ceremony.[11]

Anderson continued by revealing the object of real worship:

> People come to church and return to their homes with their lives unchanged. They have been neither challenged nor inspired. The object of all real worship is God reseen and man remade. And in any service of worship the sermon should be a vital part of the worship experience.[12]

Coming to the most vital part of worship, Anderson observed:

> Under the power of our preaching men should be remade. But if preaching is to have creative power within it, then the Word that spoke creation into existence in the first place must be heard anew. The people must sense that they are hearing not merely something about God, but rather hearing the voice of God speaking to their inmost souls through the messenger of God. Therein lies the difference between a sermon and a lecture, an oration, or a political speech.[13]

Of all the lecturers in all the series, Pease dealt most directly and exhaustively with Christian worship. In fact, his whole series was dedicated to the identification and solution of problems pertaining to worship.

After Pease voiced his concern for Christian worship generally, he went on to say that there is an inadequate appreciation of the sacredness of worship within the Adventist church:

> I know many of you share with me a deep concern about this problem. The success of the church to which we are devoting our lives depends to a great extent on what happens between eleven and twelve o'clock on Sabbath mornings. We spend millions of dollars on evangelism--and rightly so; but the results

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[11] Ibid.

[12] Ibid., p. 103.

[13] Ibid.

> of our evangelistic efforts can be dissipated if our new converts are driven away by an irreverent, unsatisfying Sabbath service.[14]

Decrying the lack of concern for the true meaning and practice of worship, and observing also the dearth of written materials by Adventist preachers on the subject, he said:

> Our ministers and our people, by and large, love God and want to worship Him. Many have sacrificed much to observe a day of worship. They know quite thoroughly the reasons for observing the Sabbath, but they have often failed to inform themselves regarding the way of worship. We have published hundreds of books on the day of worship, but I don't know of one single Adventist book on the way of worship. I give my students at the Seminary nearly 100 titles of books on worship, but I haven't found one Adventist book to include in that list. Is it any wonder if we haven't developed an Adventist philosophy of worship?[15]

If the worship service is to provide a blessing for all in attendance, observed Alexander, the reverence and decorum of the congregation in the sanctuary are all important. The preacher has the responsibility to train the congregation:

> You are responsible directly, as I am sure you heard last year, for the worship atmosphere in the church. And people can be trained to worship. We say, "the ceiling is too low, our people are too warm and friendly. If we had a different type of building or we had a place where we could put the babies." Isn't it true that you can provide a place and then if the little ones begin to cry, to slip right out? And you can train parents not to talk back and forth. I don't know how you feel about color books and bringing the toy box to church. I was in New York City a few weeks ago, and I went to the Riverside church. Seated by me was a woman, three little ones and a father. Now it is true that the high vaulted arch and all the elaborate worship ornateness that is there is most appealing. But little ones can still get a little restless. But those little folk had been trained to listen to the preacher. They had been trained to sing when the songs were sung. The little one didn't know a word he was singing, but he was

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[14] Pease, Lecture I, p. 1.

[15] Ibid., p. 2.

> singing to the top of his voice, entering into worship. When they knelt they bowed. I was fascinated. Those little folks sat there spellbound right down to the benediction--trained. And you and I have a responsibility to train our people to be reverent.[16]

Alexander scored the ministry for setting a wrong example on the platform. Perhaps the preacher should train first those who have leadership responsibility and who are careless while assisting in worship:

> A part of the irreverence that comes is folksiness that goes on between the pulpit and pew in the missionary period and the announcement time. This dialogue over the time that the (youth) Missionary Volunteers should meet. This doesn't have to be. The thing of insulting people's intelligence by reading to them the announcements from the bulletin ought to really be abolished. We can train people to get the announcements in. We can write a personal letter to promote certain things. There are many ways that we can enhance our worship period. Because all the while you are doing this you are enhancing what you are going to do in terms of preaching.[17]

Pease likewise proposed other suggestions regarding reverence in worship, and added the opinion that in his judgment the most important function is that of the minister:

> We must remember, of course, that reverence involves more than quiet babies. It involves quietness and order in the way people come and go. It involves habits of conduct--talking, laughing, visiting during the service. It involves the attitude of the young people. It involves the type of music used. And, above all, it involves the personality and leadership of the minister. A reverent minister will tend to make a reverent people; and the converse is also true. When the minister walks on the platform on Sabbath morning, he must recognize that he is leading his congregation in the worship of God. He must himself feel the awe and responsibility that goes with the occasion. He must be vibrant with Christian joy as he ministers to the people. His prayers, his reading of the scriptures, his sermon, his dress, his attitude, must convey the fact that he recognizes the presence of God. And this can only be achieved as the

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[16]Alexander, Lecture III, p. 12.

[17]Ibid., pp. 12-13.

> preacher has enjoyed God's presence in the study where the service was planned and the sermon was prepared. God does not meet the preacher on the pulpit. He meets him in his study and accompanies him to the pulpit.[18]

In this matter of irreverence Pease next turned his attention toward the place of worship itself:

> Some have sought a solution in changing the architectural design of the church buildings and increasing the complexity of the liturgy. Sometimes the results of such efforts, however well motivated, have been disappointing.[19]

Alexander does not agree with Pease at this point. He strongly advocated an esthetic approach to worship through the physical aspects of the church, its surroundings, and appointments.

> In reality, the preaching process begins outside. Long before you have ever preached a word, your church is preaching. When we talk about the non-verbal aspect of the communication, we are talking about those aspects that say nothing as far as language is concerned and yet convey something that affects all the rest that we do. . . . The architecture and the design, the community in which a church is located and the landscaping, . . . the sidewalk to the steps of the church.[20] These are non-verbal cues.

Alexander also observed that a person who comes inside the church to worship sees many things that tell him something about what he may expect:

> The passer-by, the one who occasionally comes to church, and the visitor, if he is aware or alert at all, begins to take in a number of things as he looks at that church. All of this is saying something to him which in the future affects the Gospel. When he gets into the foyer as it is called, or into the area where the people come into the church, he looks around; and he takes in everything that says to him something of religion. He has looked at the outside of the church, that which says church, because we design churches to be churchy--although some of the modern designs I'm not so sure about. He

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[18]Pease, Lecture IV, pp. 53-54.

[19]Ibid., Lecture I, pp. 1-2.

[20]Alexander, Lecture I, p. 12.

> steps into the church itself and there he has the walls, the windows, the pews, the rugs on the floor--all this where he will be sitting in his worship. The lighting, the heat, ventilation--all these are non-verbal aspects of communication.[21]

The visitor, when seated, is then afforded a view of the chancel area where the minister will deliver his sermon in worship:

> Within the chancel itself, up here on the platform, that which is non-verbal, you see the nature and the arrangement of pulpit furniture. What is it like? What is that pulpit like to the one who sits out there? It represents to him, something . . . his feeling about a pulpit, the feeling about the observable symbols that are there, the communion table and that which is on the communion table, the hymnals, that which is on the walls back there, the baptistry itself, whatever kind of painting is placed there, the musical instruments, the type of musical instruments, the arrangements of the musical instruments. All this is a distinct part of worship.[22]

Alexander was concerned that the entire structure and appearance of a church convey the atmosphere of worship in order that the presence of God might be sensed:

> The intangible aspect of this process we call communication, the one that escapes us the most is the presence of God. Whatever our theology is concerning the presence of God, we tend to feel that worship has to do with a sense of the holy, . . . that which seems to escape the senses or the rational factors of our lives. But nevertheless, we have experienced it in moments of worship. We have sensed it in our churches, that God is present. Nothing is being said. You can't put your finger on it, but you know God is there. This is an intangible aspect.[23]

Pease delved into many areas concerned with worship from the historical point of view, seeking to enlarge on the subject and to assist the preacher in the total preparation for the presentation of the sermon during the worship hour. Beginning with times of Christ,

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[21] Ibid.

[22] Ibid., pp. 12-13.

[23] Ibid., p. 13.

he endeavored to show the importance of the spirit of worship itself, more than the nature of the physical surroundings in which worship was experienced:

> The temple of Christ's day was the one great link with the worship of Israel's past. The services of the temple were reminiscent of the tabernacle and Solomon's temple. Jesus' acquaintance with this center of worship began at childhood and continued throughout His life. Often He taught in its courts and attended its services--He even paid the temple tax.[24]

Pease continued:

> But it was the temple that he cleansed with such rigor. He stated that this structure should be a "house of prayer" rather than a place of merchandise. He even called it His Father's House.[25]

Next Pease observed that the condemnation which Christ made of the Jewish synagogue and its worship was necessary because of the pride and artificiality among the worshippers that destroyed the true spirit of worship:

> Jesus attended the synagogue, even as he visited the temple. It was in the synagogue that he preached one of his early sermons, but he was not happy with the worship that he saw there. His most vitriolic condemnation was for people who loved the chief seats in the synagogue. (Matthew 23). He spoke of those who "love to stand and pray in the synagogues" (Matthew 6:5). He criticized their "vain repetitions."[26]

Pease continued by pointing out that the sermon in the early Christian church assumed greater significance and the physical setting for its delivery varied widely when the preachers were driven from the temple and synagogues. During this period of earnest preaching the Christian church experienced rapid growth in membership:

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[24] Ibid., p. 12.

[25] Ibid., p. 13.

[26] Ibid., p. 14.

> Sermons were preached in strange places--before the Sanhedrin, prior to a public stoning, in synagogues, in houses, in chariots, in jails--wnerever the need of the moment demanded.[27]

The worship services today, continued Pease, while not held in as varied manner and place as those in the early church, have, however, the same purpose as they did--of energizing the believers:

> References to Christian worship of that day convince us that these services were extremely varied in type. They may have partaken of the nature of a revival meeting, an evangelistic service, a business meeting, a testimony service, a prayer meeting, or a home missionary service. The people who attended were faced by two immediate problems: survival and testimony. Their problems were the practical problems of a hated minority trying to promote their message in an indifferent or unfriendly world. They didn't come to church to be anesthetized, but to be energized. They recognized that they had a mission, and their worship was centered in the Christ who had laid upon them their mission.[28]

Pease expressed a belief in order and beauty in worship. The essence of worship, however, he affirmed, is activity.

> I believe that New Testament worship--which should be our pattern--was characterized by devotion to the spreading of a message. We must not seek a brand of worship that is purely aesthetic. I believe worship must be orderly and beautiful; but I believe it should have the functional beauty of a jet airplane rather than the embellishment of a 19th century railway coach.[29]

Pease pointed to the nature of worship in the apostolic church:

> Its members worshipped fervently and meaningfully without benefit of buildings, priesthood, altars, or choirs. A memorial meal, prayer, testimony, singing, preaching, "prophesying," mutual encouragement--these were the ingredients of New Testament worship. The Holy Spirit was the motivating influence, and spontaneity was the prime characteristic. Ever before the

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[27] Ibid., pp. 16-17.

[28] Ibid., p. 18.

[29] Ibid.

> worshipper was the image of a risen Lord for whom he knew he might be called upon to give his life.[30]

In a comprehensive sweep of fifteen centuries of worship, Pease related how the nature and elements of worship have undergone change: the communion table became an altar, the congregational singing was dispensed with in favor of the choir, Saturday worship was changed to Sunday worship, the simple apostolic testifying and preaching was changed to the priest officiating at a liturgical service. These were the Dark Ages.

The Reformation that followed led to a re-emphasis of preaching in worship:

> One of the major causes of the Protestant Reformation was dissatisfaction with this Catholic worship. This being true, the Reformation was as much a revolution in worship as in theology. This was inescapable, because worship is really a reflection of theology. . . .
>
> Luther's great contribution was hymn-singing. He also repudiated the Roman doctrine of transubstantiation, . . . He stressed the importance of preaching. His order of worship, published in 1526, was very simple, consisting of hymns, scripture readings, recitation of the Apostles' Creed, sermon, and an exceedingly simple celebration of the Lord's supper.[31]

How could such a great change in worship be effected in so short a time? Pease answered:

> The reformers' success, I believe, was achieved because they were sincerely endeavoring to restore the New Testament pattern of worship. The same warmth, spontaneity and spiritual freedom that gave power to the New Testament Church was felt to a degree, in the reformed churches. This new life could not be experienced until the barnacles of excessive forms, ritual, and liturgy were taken away.[32]

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[30] Ibid., Lecture II, p. 21.

[31] Ibid., pp. 29-30.

[32] Ibid., p. 32.

Pease also noted that the major part of the worship service in early America was the preacher and his sermon:

> This was the "faith of our fathers" here in the early nineteenth-century America. When American religion rebounded from the depression following the American Revolution, when the "second awakening" swelled the churches from the Atlantic seaboard to the frontier, it was evangelical, informal, spontaneous type of religion that was ascendant.[33]

Speaking of the present trend in America in the direction of liturgical worship, Pease noted:

> There are psychological reasons for the liturgical revival. The old Calvinistic and Puritan individualism became galling to the spirit of many people. Vestments, jeweled altars, incense, enchanting music appealed to the senses and required less personal, intellectual and spiritual involvement. The restored worship of medieval times has an aesthetic quality hallowed by a long tradition. It can reach all classes of people on a common emotional level with very little intellectual stimulus or ethical demand. Its mass appeal is greater because it requires less of the worshiper. As Americans have grown soft, they have adopted a less demanding way of worship.[34]

Pease continued his discussion by presenting some additional factors which have tended to affect worship, the preacher, and his sermon directly:

> The psychological factor is not the only reason for the liturgical revival. Another equally patent influence is to be found in theological change. Worship reflects the theology of the worshiper. When the Protestant Reformation declared itself regarding the three great theological principles of salvation by faith alone, of the priesthood of all believers, and of the Bible as the rule of faith and conduct, it thereby determined to some extent its mode of worship. There could be no priesthood in a Communion that believed in the priesthood of all believers--therefore, there could not be a priestly, sacrificial, temple worship. When the Bible became the rule of theology, it also became the pattern for worship. The apostolic patterns were far different from those of the third and fourth centuries. This type of worship challenged man's

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[33] Ibid., p. 33.

[34] Ibid., Lecture III, p. 40.

> personal responsibility and imparted an intellectual quality to his relation to God. His worship truly became "what a thinking man does in the presence of another thinking being called God." This approach tended to reduce liturgy to a minimum and to increase the importance of the spoken word.[35]

Pease continued in his discourse regarding worship by making these observations and suggestions:

> First, our worship must be in harmony with biblical patterns. Our study of the biblical backgrounds of worship led us to the conclusion that the worship of the Bible reached its climax in the worship of the early Christian church. The spontaneity, the spiritual energy of the apostolic church is our example. True, that church has left us no liturgy. This in itself is significant. We are not asked to copy a liturgy but to emulate a spiritual pattern. This pattern was one of simplicity, of directness, of spirit-filled preaching, of lay participation, of free prayer, of spontaneity.
>
> Second, our worship services must be evangelistic. This means that our services should be permeated with a content and atmosphere that will persuade men for Christ. . . . This means our standard of reverence, our order of service, our sermons, our music, will be of such a nature that visitors will be impressed, not offended.
>
> Third, Adventist services must be reverent. . . . In many of our churches, the voice of God is drowned out by crying babies. The preacher may outshout the children, but God will not. . . . While we must be kind, Christian, and tactful in dealing with these harassed young mothers, we must not allow their babies to ruin the services of the church. Our church services can never be successfully evangelistic as long as this condition exists. Crying babies may actually be keeping hundreds of people from worshiping with us and eventually joining the church.[36]

The responsibility for a meaningful service of worship in terms of content and procedure rests, observed Pease, with the preacher:

> A service may be opened with the call to worship, either musical or scriptural, or a hymn. This act of worship may be preceded by an organ or piano prelude, or by an appropriate number by the choir. Following the formal opening, there will usually be--in one order or another--an invocation, two or more hymns, a scripture reading, a pastoral prayer, an offering,

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[35] Ibid., p. 42.

[36] Ibid., Lecture IV, pp. 50-52.

> some type of music, a sermon, and a benediction. The leader of worship is faced with the problem of welding these rather dissimilar items into a meaningful pattern. This pattern, experience has amply proved, may present almost infinite variations. The meaning of the pattern must be felt by the leader of worship and conveyed by him to the congregation.[37]

In order to impress upon the ministers present that the preacher is a key factor in worship, Pease developed this illustration:

> In my class in Worship at the Seminary, I once wrote an order of worship on the board without indicating its source. The order ran as follows: Doxology, Invocation, Hymn, Scripture Reading, Hymn, Offering, Meditation, Prayer, Anthem, Sermon, Benediction. I asked the members of the class to guess what church this order represented. One student raised his hand and suggested a small country church. Others concurred. Imagine their surprise when I told them the source. I copied this order from a bulletin which I picked up in the New York Avenue Presbyterian Church in Washington in the summer of 1947 when Peter Marshall was pastor! The order was simple, but the service was made meaningful by a great preacher who knew how to conduct a service so that the elements of worship were there.[38]

Some ministers, stated Pease, do not fully comprehend the need for balance in worship between the preliminaries and the sermon:

> One weakness has been the idea that songs, prayers, scripture readings, and offerings are merely preliminaries to a sermon--items to be disposed of quickly so an impatient preacher can get into the pulpit. This viewpoint has caused us to "omit the third stanza," to omit scripture readings, to move along with such dispatch that no impact can possibly be made on the worshiper. . . . When the elder hurries through the opening of the service and gives me the pulpit at 11:15 the people have not been resolved into a worshiping congregation. I don't want to speak for forty-five minutes in any church. The entire balance of the service is destroyed.[39]

To emphasize further the important role of the minister in guiding worship procedure, Pease presented certain aspects of worship to

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[37] Ibid., pp. 54-55.

[38] Ibid., p. 63.

[39] Ibid., pp. 64-65.

which ministers should give most thoughtful consideration, inasmuch as these assist in creating a true spirit and experience of worship.

> The first is the Bible. Revering the Bible as we do, isn't it strange that we sometimes neglect the Scripture reading in our worship services? . . . And should we not learn how to read the Bible? How often we read the sacred word haltingly and without interpretation. The worship leader should be adept at oral interpretation of the Bible.[40]

In order to instruct his disciples properly, Pease noted, Christ used a setting in nature--the Mount of Olives, overlooking Jerusalem, as the place where he taught them to pray. The "Lord's Prayer" was to serve as an example for all time of the perfect prayer--a prayer upon whose structure and content all prayers of worship were to find their inspiration ever afterward.

> The second great area of worship is public prayer. The usual prayers in our services are the invocation, the offertory prayer, the pastoral prayer, and the benediction. We do not need more prayers, but we do need better prayers.
>
> What is an invocation? It is not another pastoral prayer. It is a prayer in which God's presence and blessings are invoked on the congregation. It can be mere form. With planning and thought, it can be meaningful and valuable. We can be sure it will not be worthwhile unless we make an effort to make it so. . . .
>
> What has been said about the invocation also applies quite largely to the offertory prayer and to the benediction. Both of them can and will degenerate into "vain repetition" without thought and planning. If these prayers are worth praying, they are worth planning. This does not mean that they need to be read or memorized, but the one who prays should have some idea as to what he is going to say before he opens his mouth. . . . Let us remember one thing: the pastoral prayer can be just as important a part of worship as the sermon--and let us try to make it such.[41]

The last of these adjuncts to worship is the one most difficult for the pastor to work with:

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[40] Ibid., Lecture V, p. 71.

[41] Ibid., pp. 72, 77.

> The next area of concern is an area where angels fear to tread--church music. I approach this subject, not as a musician, but as a pastor. I am aware that there is much conflicting opinion in this area. Some hold that only the finest in church music as evaluated by professional musicians, should ever be used in the church service. . . . I am not seeking a compromise position, but I honestly object both to a steady diet of Bach and to a steady diet of George Beverly Shea. I cannot help but feel that there is a place for both. . . . As an adjunct to worship, some of the best music is represented in the great worship hymns.[42]

In the final lecture of his series, Pease presented a topic which he believed to be of paramount importance as he discussed worship in its many component parts:

> The fact that little has been said about preaching thus far in these lectures should not be interpreted to mean that preaching is an unimportant part of worship. I have purposely reserved my comments on preaching for this last lecture, assuming that the most important topic deserves the most prominent position.[43]

The areas of concern relative to preaching and worship were then identified and discussed. Pease first identified a problem of primary note:

> My friends, there is no substitute for preaching! In recent decades the liturgical revival has minimized the importance of preaching. The preacher has been pushed to one side in favor of an altar. The sermon has shortened while the liturgy was being lengthened. . . . We could go on at length re-fighting this battle, but it is not necessary that we do so. Every one of us is convinced of the importance of preaching as compared with liturgy. We recognize that the proclaiming of the Word is central in the worship service. I hope we catch the vision of a balanced service where scripture reading, prayer, music, and preaching blend together in spiritual worship.[44]

Inasmuch as the sermon is central to the worship service, the pastor must make it his chief concern:

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[42] Ibid., pp. 77-78.

[43] Ibid., Lecture VI, p. 85.

[44] Ibid., pp. 85, 87.

> I am convinced that we do have a problem pertaining to our preaching. While we have seldom sacrificed preaching to liturgy, we have often, I fear, sacrificed it to the fascination of operating a program. . . . Sometimes preachers seem to take just a little pride in the fact that they can do many other things better than they can preach. . . . But there is one place where the preacher ought to be without a peer, and that is in the pulpit.[45]

Pease questioned the ethics of the preacher who put little effort into presenting excellent sermons, saying:

> When the preacher sits with his church board and deals with matters of administration and church management, do his board members respect him because of his effectiveness in the pulpit? Or do they have to find other reasons to respect him despite his ineptness in the pulpit?
>
> When a preacher participates in the social life of the church, is his image enhanced by his effectiveness in the pulpit? Or does he have to compensate for pulpit ineptness by endeavoring to compete in other areas of activity? Again, I insist, there is no substitute for preaching.[46]

He then identified the type of preaching that he had in mind--worshipful preaching:

> When preaching is considered as a part of worship, it takes on a new dimension. The preacher is doing more than speaking to the people. He is participating with them in the worship of God. His words are designed to interpret and illuminate the Word of God. As this process proceeds, both preacher and people feel a growing love and reverence for the Author of the Word, and for Jesus Christ who was himself the Word made flesh. Worshipful preaching avoids that which is trifling and inappropriate, for it is aware of the presence of God. Worshipful preaching must rise higher than a mere discussion of political or social issues, because the preacher is speaking for God. Worshipful preaching must be biblical, not in the sense that it will always be a formal exposition of a passage, but in the sense that it is always rooted in the Bible and is always seeking to make the biblical message clear. Worshipful preaching can never be harsh and vindictive, for such attitudes are foreign to the spirit of the worship of God. . . . In short, there are few visions that we can gain that

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[45] Ibid., pp. 87-88.

[46] Ibid., pp. 88-89.

> will help us more with our preaching than a clear understanding that it is the high point in the worship of God.[47]

Agreeing with Pease that preaching today must take on new dimensions to be truly worshipful and truly meaningful, Richards said:

> No more churchicating [sic] or institutionalism will meet the needs of people today. Therefore, our worship must be vital, and our sermons should be something more than meaningless monologues or moral platitudes or church decrees. Those things don't mean anything unless based on the Word of the living God.[48]

Not only, noted Alexander, does the church beckon to worship (or fail to according to the case), but the moods which people bring with them vitally affect the direct results of the worship service, either positively or negatively:

> Worship moods are intangible. Last year we discovered a great deal about this as Professor Pease spoke on Worship. When most people come to your home, they are different from when they come to your church. When they come into that church on Sabbath morning to worship, and the worship hour begins, the mood for worship is established by a number of things as they come there. The world without and its condition, that which is affecting their thinking within their neighborhood, their world about, comes into that worship mood and it is all an intangible thing that many times they are not even aware of--the fight with the husband that very morning, the getting of the children ready and the fuss. The failures and the weaknesses of the week that they bring with them for that moment of worship affect the mood of worship, affect communication. They are affected also by the personal states they have, their feeling physically, emotionally at a given time. And this fluctuates so very much when in a moment of worship, in a moment of communication between pulpit and pew this comes to play very definitely. It is affected by the worship events themselves. You have been in church and I have been in church where that thing moves so that it seems as though you walked up the steps and the curtain was pulled aside and you saw God, and you came back down and out into the world a better person.[49]

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[47] Ibid., p. 90.

[48] Richards, 1966, Lecture V.

[49] Alexander, Lecture I, pp. 13-14.

Alexander also called attention to the fact that in the worship service there are many other variable factors which directly affect the outcome of the service:

> Other times when the worship events were different, the sequence of events, the materials that were used, the way the worship was conducted, made the whole difference. And all of that was an intangible thing. The Bible, the prayers, the music, the sermon, the order of the worship service and its conduct. These come into play before you ever get up to preach. Your church outside and inside had begun to preach for you. That which is present in terms of worship, in terms of the moods and the presence of God is already communicating. And that which is liturgical which you do in terms of worship is all non-verbal--not a word has been spoken except where there are responses and singing, and the prayers that have been spoken. But it all affects what you are doing as a preacher.[50]

With respect to the pastor's own involvement in worship, Alexander told of an experience which illustrated his convictions about the response to worship of the minister himself:

> And then the involvement in worship. I get the feeling sometimes, men, as we watch these folk on the platform, these pastors, that they are anxiously waiting until the moment of preaching begins. They can hardly wait. When I was in Hawaii a few years ago, we went on Easter Sunday morning to the Congregationalist Church to hear the morning service. I shall never forget the young Hawaiian pastor because of his personal involvement in worship. When the Word of God was being read, one had the feeling that this man was focused on that, and incidentally they had a deaconess read the Scripture, and how she could read. But he listened to that as though the voice of God were speaking, which it was, to the people. During the singing as he stood, it wasn't this slouch--you know how we do as we sing up there sometimes on the platform. It was his earnest heart reaching out as he sang the hymn of the morning. He entered into the hymn of worship. To watch that man involved in worship made me ashamed of my approach on the platform. We think about our message, and we remember, "I have to think of that person over there." So we just let worship slide by, but we are there to worship as well and we are there to meet people in worship. This makes a great difference.[51]

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[50] Ibid., p. 14.

[51] Ibid., Lecture III, pp. 11-12.

Though the lecturers considered here vary somewhat in their ideas for conducting worship services, all concur that constant attention must be given to sermon preparation and presentation.

Evangelistic Service

The purpose of the H. M. S. Richards Lectureship is to assist ministers to become better exporitory preachers, especially concerned with the sermon during the worship hour on Sabbath morning. As has previously been noted, many of the lecturers have been, therefore, principally concerned with this aspect of the preacher's work.

The hour's worship service each week should be just what the name indicates--worship and praise to the Creator--a creature to Creator-centered service, in which the committed person renews his relationship with his Creator and Redeemer. The evangelistic service, on the other hand, is one in which the church reaches out to those who have made no commitment to the way of salvation based on faith in the atoning death of Jesus Christ as presented in the Christian Gospel. Since most pastors preach evangelistically in an evening service within the sanctuary or in an auditorium service elsewhere, it was thought best to include here whatever material was presented relevant to this phase of the preacher's work. Six of the lecturers spoke on evangelism and the evangelistic services conducted by the preacher.

Although Richards' approach to evangelism was that the Sabbath morning worship service should be sufficiently evangelistic to persuade visitors to make a commitment to Christ, Osborn's major objective was that the minister should be an administrator, organizing and training the laymen for evangelistic services.

Since Richards has done much in radio broadcasting, he believes a morning worship-service broadcast would be of benefit not only to the church members but to the building up of the church by reaching listeners in the community. He cited one preacher who has been quite successful in using this procedure:

> Dr. Lawson has found that a broadcast of his regular services every week has built up his congregation. This has continued since 1924 and shows that in large cities a regular broadcast of church services helps in many ways.[52]

Osborn, on the other hand, advocated that it is the preacher's place to inspire and train laymen in the church for evangelism and he substantiated his view with examples from church history:

> Christ revealed the rich worth of plain men and women. He not only made them more precious than the gold of Ophir, but He used them as candles to bring light to the darkness of the souls of men. . . . With the light of His glory shining out of their hearts, Christ sent forth common men and women to reveal His glory. In less than a century they became a great army of laymen who, unarmed, conquered the armed legions of Rome and left Christianity triumphant over its pagan predecessors.
>
> The great revivals in the church have coincided with the importance of the place of the laymen. Note, for example, their place in the great Wesleyan reformation of the 18th Century. The lay preacher became an institution in his movement. Hundreds of them were sent forth as itinerant lay preachers, and the heroism of those rustic missionaries forms one of the romances of history--a romance whose full significance has never yet been penned. For these virile messengers of the cross no weather was too inclement, no road too boggy, no ford too swollen, no community too degraded, no mob too violent, no privation too severe to interfere with their round of duty.[53]

Judging from this illustration which he used, Osborn believed the persuasive effect of the laymen to be very great:

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[52]Richards, op. cit., pp. 244-245.

[53]Osborn, Lecture V, p. 9.

> Dr. Edgar DeWitt Jones, who for a long time was pastor of a strong church in Detroit, once said that if he were offered the choice between having the greatest preacher in America in his church to preach daily for six months, or having one hundred members of his church pledge to make two calls each week, he would prefer the latter as a piece of evangelistic strategy.[54]

Osborn did not imply that the evangelistic ministry of the preacher was ineffective, but that the laymen had greater advantage over him in three areas:

> The tremendous potential for soul winning embraced in the laity is superior for three reasons. First, because they are not handicapped by the "stigma" of professionalism as is the minister. The clergy are paid to do a spiritual work. Like a physician or an attorney, he is kept on top for use in time of special need. But laymen being non-professional have a more relaxed status with the unconverted. Second, because they are not handicapped by a lack of communication. The ministry is pushed off into a class by itself. People are not the same when a preacher is around; they watch themselves as to how they act and what they say. But laymen live on the same plane with their fellows. They speak their language; they understand their problems. Thus the door is opened and greater accessibility afforded. Third, because he has the advantage of a sheer weight of numbers, this gives him a place of superior strength. Because he is many he can do much. There will never be enough professional ministers to finish the work. The ground will never be covered until laymen can help in a strong way. It has been well said that the laity is the sleeping giant of Christendom and constitutes vast, untapped sources.[55]

Summarizing his concern that the laymen be used in the evangelistic thrust of the church and then relating his succinct formula for training, Osborn said:

> Too many pastors are depending upon gadgets and equipment for their soul winning when they should be depending upon their laymen. . . . All manner of gadgets and equipment have been made available to the pastor for his evangelistic endeavor. If the bulk of his time is concerned in their use rather than in the training of his laymen, he will experience only a minimum reward for his labors. . . . There are five principles which have proved

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[54] Ibid., p. 10.

[55] Ibid.

> helpful to me in utilizing the potential of the laity. They are: enlistment, organization, instruction, drilling, and supervision.[56]

Since Anderson[57] believes that the call to preach is the call to evangelize, like Richards, he does not concur with Osborn's idea concerning total involvement of laymen in evangelism.

> As ministers we have to deal with hearts and minds. We have to awaken interest in holy things and lead our hearers to accept the provisions of grace. To awaken and hold that interest long enough to get a decision for God is the real challenge of evangelism. Not how many fish are seen, but how many and what kind are caught is the real measure of evangelistic success.[58]

Coming directly to the heart of the evangelistic service--the sermon--Anderson contended that the preacher could accomplish his goals best by the expository preaching method:

> Having had opportunity to observe and participate in these many types of evangelistic and pastoral ministry, I am convinced that expository preaching is by far the most productive and consolidating method of evangelism. The results are more lasting, for the converts are moulded by the power of the Word rather than by the persuasion of the preacher.[59]

Anderson prescribed what he believed to be one of the best Bible books for evangelistic preaching: "Some books lend themselves more readily to evangelistic exposition than others, and Hebrews is certainly one of them.[60]

Though Anderson, Richards, and Osborn differ in their methods of approach to evangelism, all believe in trying to reach anyone they

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[56]Ibid., pp. 11-12, 14-15.

[57]Anderson, op. cit., p. 14.

[58]Ibid., p. 153.

[59]Ibid., p. 154.

[60]Ibid., p. 156.

could with the message they were preaching--members or non-members. In contrast, Beaven's great concern was for the "unchurched," those who had left the church or who had never been part of a church body:

> People are inquiring. People are looking. America is full of fringes in religion. The important question is how do we reach them? How do we attract their attention? How do we hold it? How do we bring them to the church? . . . We have got to learn to bring a message of faith and reality to the unchurched.[61]

After speaking about the great disparity of language between those who are church members and the unchurched, Beaven spoke of the language that might bridge this communication gap:

> And I would like to suggest that it might even be possible to use slang in the pulpit, not in your Sabbath morning worship service; but among the public this might be useful.[62]

Beaven believed that if Christians were to have real convictions, they might become the greatest evangelistic force in the world:

> We talk about Christianity being a bulwark against communism. Well, true Christianity would be a bulwark against communism, but the reason why it isn't today is because it isn't Christianity. If we had as Christians--and I speak loosely now of the American people--the strength of the convictions of the communists, there would be no problem; but we don't. You men who have been overseas and seen the communists coming in and working, you know it is one of the greatest evangelistic forces in the world.[63]

Beaven's summing up of the power of committed Christians among the laity correlated with what Osborn indicated could happen when Christian laymen are fully dedicated to Christ.

Pease, while speaking of the worship service, indicated how it might also have evangelistic overtones, that is, an appeal not only to

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[61]Beaven, Lecture V, p. 17.

[62]Ibid.

[63]Ibid., p. 16.

members for a refreshing or renewal of their relationship with God but to visitors for their commitment to Christ, perhaps their first.

> Many of our people are longing to bring their friends and relatives to church. Physicians would like to bring their patients. . . . If we would conduct services and preach sermons that would reach these visitors, we might, in many cases have a constant attendance of non-Adventists, many of whom would accept our faith. These people who come in through the front door on Sabbath, who learn to know us and love us, who worship with us and fellowship with us, will stay with us, once they are brought to a decision.
>
> I know this works, because I have tried it. As a pastor of a church in a large city, I found that nothing added more to the spirit of the Sabbath services than the presence of visitors who came week after week, and some of whom finally joined the church. This does not take the place of evangelism in halls, tents, and "bubbles," but it adds to the effectiveness of conventional public evangelism. It should never be necessary to avoid bringing interested people to the church until they have made a decision, lest they become discouraged. Church attendance should help interested people make a decision.
>
> Preparing for an evangelistic effort is more than scattering literature throughout a town. One factor is to develop a worship service that will hold people who might be brought to the church by the effort.[64]

Pease's remarks coincided with Beaven's that the danger in any worship service--whether pure worship, worship with evangelistic overtones or pure evangelism--lies in the preacher's presenting what is not relevant or communicating ineffectively that which is relevant.

> Some evangelists pitch their tents and speak to a society that existed seventy-five years ago; and they wonder why so few listen. Some pastors wonder why their young people are so indifferent, not realizing that their young people have no idea what their pastors are talking about.[65]

Alexander[66] commented on one phase of evangelism not particularly noted by the other lecturers. He pointed out emotional dynamics and the

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[64]Pease, Lecture IV, p. 51.

[65]Ibid., Lecture VI, p. 95.

[66]Alexander, Lecture VI, p. 11.

way in which they sometimes operate to complicate the work of decision-making in an evangelistic service.

Speaking of evangelistic services and opportunities for evangelism in the work of the church pastor, Richards repeated an idea which he presented in his first series ten years earlier:

> If I were the pastor of a church now, I would try to get on the radio for five minutes each day. This broadcast would be without music, and you can say a lot in five minutes if you talk right along. The announcer would say both before and after, "This is pastor so-and-so of the blank Seventh-day Adventist Church." People will want to come out to your church to hear you.[67]

Richards revealed that his own pastor in Glendale was using the above suggested evangelistic plan:

> He goes down on Monday and puts the whole week on one tape. He doesn't ask for mail, he is seeking to build up church attendance, and he is just packing our church on Sabbath with visitors. . . . Hundreds are coming as a result of the broadcast.[68]

All the men referred to in this section, though agreeing largely on the substance of the evangelistic service, were divided in their methodology for procedure. Some believed in reaching all people, members and non-members; other focused on the "unchurched." Richards stressed appeal by radio; others believed in personal invitation to church services; and still others advocated the conventional tent, auditorium, or lecture hall plan.

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[67]Richards, 1966, Lecture V.

[68]Ibid.

B. Congregation

Analysis of the Congregation

Eight of the ten lecturers of the H. M. S. Richards Lectureship made observations to the effect that the preacher must have a thorough knowledge of the members of his congregation if he would persuade and influence them. Further, some of the speakers presented methods of securing this information. The following quotations will seek to reveal what the lecturers said, and give as many principles and suggestions as were discovered for carrying these into effect.

Richards showed by several statements that the preacher should be concerned about the audience or congregation which he finds before him. He should manifest a special concern for the audience and attempt to understand it: "Sometimes you may have responses from your congregation that are not helpful."[69] Further he stated: "Also, we should respect the audience to whom we speak."[70] In order for Paul to present his closely reasoned talk on Mars' Hill, he had to know much about the fixed attitudes and beliefs of the Athenians and adapt to them: "He adapted his style to the character of his audience. . . ."[71]

To illustrate the concern a minister should have particularly for the spiritual needs of a congregation, Richards related the experience of a famous clergyman:

> Dr. Dale, a great theologian and a great preacher and pastor, once confessed that for many years he had been thinking only of

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[69]Richards, op. cit., p. 129.

[70]Ibid., p. 125.

[71]Ibid., p. 168.

> the truth he preached, and not of the people to whom he was preaching. When he began to think of his listeners and their need of salvation, then the truth he preached was incarnated in Christ.[72]

Applying this truth to today's sermon, Richards continued:

> And so today the need of man is the occasion of the sermon, the reason for the sermon, the reason for all preaching. If by some sort of spiritual X-ray you and I could look into the heart of every person in our audience when we rise to speak, would it not change our preaching? Would it not give us more enthusiasm, more earnestness, more carefulness, more sympathy? Wouldn't it shame us out of our listlessness, our dullness, our perfunctory officialism? Suppose you could see that tomorrow, next week, someone in your audience is going to die, and he is hearing his last sermon today but doesn't know it. Suppose there is someone there whom the shadow of a great sorrow is just about to grip, and he doesn't know it. There is a man who is going to lose his wife before the week rolls around. . . . What do you have to say to these people?[73]

The minister, Richards continued, should know the individual needs of each member of his congregation and adapt his message to their need; thus he can fulfill his spiritual responsibility toward them:

> . . . how much more important must it be for the Christian minister who ministers to the eternal destiny of men and who looks out over his congregation and realizes that their spiritual prosperity is largely in his hands.[74]

Heppenstall, in Lecture VII, also spoke of the importance of having sermons geared to the needs of the man in the pew: "[The] fundamental principle in teaching technique from the pulpit is audience participation."[75] He continued: "The teacher-preaching technique considers the hearer in the pew as an equal in the search and study

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[72] Ibid., p. 190.

[73] Ibid., pp. 29-30.

[74] Ibid., p. 309.

[75] Heppenstall, Lecture VII.

for truth."[76] In this statement Heppenstall revealed concern for people-oriented messages.

Osborn, likewise, stressed similar concern for congregation-oriented sermons: "The rising educational standards of the American congregation demands greater scholarship in the pulpit."[77]

Despite this trend in education, Osborn admitted, the average man is still with us and must also be considered:

> We must have faith in the capacity of average people. It has been observed that stupid people are often bright people not yet awakened. Once they have been awakened and given a chance, they often pleasantly surprise us. It is not well to build up your hope with a few brilliant or highly talented people to carry on your missionary program. . . . Turn to the people whom you may consider only average in ability. Mediocre folk may be geniuses whose hour is not yet come.[78]

Anderson continued in the same vein by emphasizing that great truths must be presented in the setting of today's needs:

> That message of salvation has been essentially the same; yet in order to grip men's minds it has had to come to them in the setting of the times in which they live. . . . The message of salvation does not change, but its garb must fit the times. Truth may not be new, but we must preach it for its current value.[79]

Coming more directly to the point of analysis of the congregation, Anderson commented:

> Another thing to consider is the people; even in Christian communities they were different a half or even a quarter of a century ago. To hold the interest of the public today a

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[76] Ibid.

[77] Osborn, Lecture I, p. 2.

[78] Ibid., Lecture V, p. 16.

[79] Anderson, op. cit., p. 25.

> preacher must have more than knowledge; he must have technique and brevity.[80]

The concern for persons, and the relevancy of the preacher to the people in the pew was the further concern of Anderson:

> Abstractness is one of the greatest curses of preaching. People are gripped not through abstractions, but through persons. Focus your thoughts not on words, but on people. The nearer you come to sitting in the pews the more real will be your message.[81]

Beaven, too, believed that each sermon should fit the needs of a specific congregation; and that the preacher should express a concern toward those to whom he is preaching:

> Is what you preach God's Word? We ought to be more concerned with our preaching from the pulpit as to whether or not we are rightly representing God than any other single criterion. In this sense every sermon then is an event. It is an end in itself to present God at <u>that</u> time in <u>that</u> way to a certain congregation.
>
> And I would eliminate completely the argument about whether a sermon should be content-centered or whether we should continue to consider how well it is done. These are both essential, but far more important is what happens to those who listen as they hear the sermon preached. You are aware, I am sure, that a church grows when its preaching is dynamic and that it lags when it is not. Good preaching should be God in action--today --to these people--in a beneficial service. Someone who is ready to see a vision of Jesus should be brought face-to-face with Him. And I would submit, brothers and sisters, that it is one thing to love to preach and it is another thing to love the people to whom we preach.[82]

In addition, Beaven expressed his concern for meeting the needs of the people and indicated that further emphasis would be advanced in this area:

> We are going to talk about studying people this week. All the studying of methods are oriented toward one end and that

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[80] <u>Ibid</u>., p. 82.

[81] <u>Ibid</u>., p. 160.

[82] Beaven, Lecture I, pp. 5-6.

> end is how best to convey the gospel of Jesus Christ so that it will move mankind to the kingdom.[83]

In Lecture II Beaven continued his discussion regarding audience analysis and drew some specific inferences:

> The next thing is what relationship do these words and this experience have to my people now? And until you do this you have not prepared a sermon. You have prepared Biblical exegesis, but not a sermon. You do not have a sermon until your congregation specifically has been taken into consideration with the text.
>
> Now this immediately makes some inferences here. One of the inferences is that you can't preach the sermon everywhere all the time. And I believe that. But I don't believe that this means you can't re-use the sermon. They are not the same thing. A few weeks ago I had an interesting experience which I think will illustrate this. I was talking about tobacco and alcohol in a series of high schools. I talked in seven high schools in two days. They were essentially the same topic, the same subject, but I used seven introductions, and seven conclusions. They were all different. I walked into a high school and saw 700 people sitting in a beautiful auditorium with plush seats, hanging curtains, quiet, peaceful and starting the program with prayer--supreme court or no supreme court! Then I began to talk to these people on the basis of what is going on here. I go to the next one and I have 700 people jammed into a gym with 400 sitting down and 300 standing up, and they are so noisy they can hardly hear themselves, much less me. Well now we have got to begin all over again. The same message, but different people. And no sermon with the exception of an occasional masterpiece which is so universal you can use it over and over, will fit any congregation you happen to walk into.[84]

Beaven emphasized the relationship which exists between text and people, saying: "In other words--in the aim of the sermon--the audience is paramount. Not the text. The text is paramount with truth, but the audience is paramount in application."[85]

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[83] Ibid., p. 16.

[84] Ibid., Lecture II, p. 4.

[85] Ibid.

Beaven continued by emphasizing that in order to prepare for the effective application of the sermon in the lives of the people, the preacher needs to have a clear objective and to know his congregation:

> And so as I study how to present my sermon, I study what steps I must take on the basis of this text to accomplish this objective in the lives of my people. And almost every sermon should be planned in this exact fashion. We ought to be able to say, "I expect my people to relate themselves thus in thinking or action when the sermon is preached."[86]

In summing up this point, Beaven used an apt and powerful illustration.

> The preacher's goal is commitment to the gospel. This is why he preaches. He proclaims the gospel in such a way that men are brought closer in their relationship to God. The best illustration that I know of the preacher's job is that he stands straddled between earth and heaven with one hand gripping the congregation and the other gripping God and he must never let go of either one.[87]

Beaven then focused attention upon the similarity of objectives between the sermon of the preacher and the product of the salesman:

> The minister who most effectively can reach his congregation must have a constant awareness of their interest. A teenager is reported in one of Jackson's books as saying about her pastor, "When he preaches it is like dropping a custard pie that splatters over everything but doesn't hit anything very hard." . . . Now the successful salesman wants to sell his product. One of you yesterday talked to me about the very close relationship between preaching and selling. There is a very close relationship. The basic formula for the sales approach is exactly the same as it is for a speech. Your approach, presentation of the facts, answering objections, and close is very closely related, very much the same. And the successful salesman is the man who studies his customer more than his product. He learns to relate his product to the particular customer whom he approaches. The same principle is true from the pulpit.[88]

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[86] Ibid., p. 5.

[87] Ibid.

[88] Ibid., Lecture III, p. 4.

Beaven used the example of Russell Conwell's "Acres of Diamonds" as one of the most widely heard sermons or lectures ever given in the United States. It was delivered perhaps 6,000 times, and the proceeds from it helped to found Temple University. Regarding the analysis of the congregation, Beaven observed:

> "Acres of Diamonds" was never given twice the same way. What you find printed in a book is the way it was given once somewhere. For whenever Russell Conwell came to a town he spent hours going around talking to people and then he built his entire set of illustrations to fit that particular town where he delivered it.[89]

Specifically, Beaven noted that differences in presentation are required by the intelligent, educated audience as contrasted to the uneducated:

> For intelligent people, it seems important that an intellectually fair presentation be made. It may even be wise to present both sides. But to the uneducated this is a method of confusion, and should never be tried. . . . We have got to tailor our message to fit our people so they can understand.[90]

Pease, too, developed the theme of "adaptation." Speaking of the importance of endeavoring to meet the needs of the people and of communicating effectively, he said this about the preacher:

> He should learn how individuals and groups behave so he will know better how to reach them. Some evangelists pitch their tents and speak to a society that existed seventy-five years ago; and they wonder why so few listen. Some pastors wonder why their young people are so indifferent, not realizing that their young people have no idea what their pastors are talking about. Making our message relevant does not mean that we change it, or water it down, or emasculate it. It simply means that we communicate it, that we put our thoughts into forms that can be grasped by our listeners.[91]

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[89] Ibid., p. 6.

[90] Ibid., p. 8.

[91] Pease, Lecture VI, p. 95.

In his lecture entitled "Ears in the Pew," Alexander, too, introduced the subject of audience analysis:

> All that is going on within the person as he sits there in the pew, is a dynamic thing. So many things are at play and at work as he sits there. I look at you tonight sitting here comparatively placid and full and happy, and you are here for a purpose, and I can say some things about you, and yet the dynamics that are involved in your life are so complex that all I can do is attempt to abstract some things out about people in the pew, see if we can put these together so we become aware. The target of tonight's talk is to try to help you to become aware of the people who are in your pew. Most of you have read books on speech. You are acquainted with audience analysis. A lot of what I say tonight will be repetitious, I'm sure. But let's look at it together.
>
> One of the areas that we can speak of is the sameness that is found in the human equation. That even though there are individual differences, which we assume, there is the sameness about the human equation and we can go as a beginning point to these basic things. For example, each of us is a physical organism. I think we would admit this. We have similar hungers, body hungers, similar drives, similar urges, similar instincts. There are as many lists as there are psychiatrists of these instincts and urges, these hungers, these drives.[92]

Next, Alexander spoke of a number of aspects of the human equation which cause us to be unique from one another:

> Then there is to be assumed that we think about those who sit in the pews, the uniqueness of the human equation. And we speak here of heredity and environment. There isn't a one of us here tonight but what is unique in terms of the genes and the chromosomes and the things that have gone together to make us physical specimens, emotional persons, spiritual persons in terms of heredity.[93]

"We are unique in our capacities for response," he said.

> This is a very difficult thing when you think about it in terms of preaching. I remember when we received the call to go to the church in Los Angeles, the thing that frightened me the most was the fact that I would have 460 medical doctors in my audience. I would have individuals who were scrub women in the hospital. I would have professors. I would have this large range of

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[92]Alexander, Lecture II, p. 3.

[93]Ibid., p. 4.

individuals. I talked to Pastor Richards about this, and his counsel to me was, "Remember this, they all eat potatoes, and they sleep in beds."[94]

Alexander spoke also of the experiential differences that exist among people:

> Man is unique in his experiences. You and I sit here tonight, sum total of the experiences that have come into our lives, both by Providence, by some of the things we have done by putting ourselves in the way of experiences, and things that have come to us in many other ways. We are unique in our dispositions, in our states of mind. All this points to the uniqueness of man as well as to the sameness.[95]

He continued:

> Let's look at the pew in terms of their backgrounds and their dispositions. Let's look at them in terms of the attention and the interest that is involved in preaching and let's look at them in terms of the internalization and interpretation that goes on of our preaching.[96]

Alexander urged preachers to know the background of people in the congregation.

> If we look first of all, at the backgrounds of the persons, we will talk about their beginning, their birth, their heredity, and their age. We will talk about their life functions, their individual capacities, the geographical location and environment, their education, their vocation, and thus their economy, and their social-cultural system. Here you have the basic aspects of audience analysis that is done in terms of the backgrounds of individuals. Think now, of the people in your pews, the saints that sit out there from week to week, the sometime visitor, the one who is interested. As a part of your pastoral visitation, as a part of your becoming acquainted with the people in your church, one of the things that is of help to you in your preaching is to know something about their birth and heredity. It is always a very interesting thing to talk to them about their forebears and where they come from. I learned tonight that this man Harding was born in Calcutta, India.[97]

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[94] Ibid.

[95] Ibid., p. 5.

[96] Ibid., p. 6.

[97] Ibid., pp. 6-7.

Speaking of the preacher's home visitation program as helpful in determining audience analysis, Alexander stated:

> How well acquainted with our congregations are we in terms of their health, their personal habits as persons, their personal preferences and tastes? As we go into a home and we see the type of furniture, we see the type of books that are there. We have opportunity to go into the kitchen, we have opportunity to sit at the table. A lot of these things that would go by unaware as we have the second piece of pie, might be very helpful to us in terms of analyzing that audience later on.[98]

Consideration of the emotional climate of the members of the congregation is also important, observed Alexander:

> We have people who seemingly have been squelched when they were young, who hide and clothe their emotions. They feel bad when they see other people wiping tears away and blowing their noses on either side, when they are not able to respond in this way.[99]

It is of consequence to the preacher, noted Alexander, to know also the geographical location of birth:

> The next thing we have mentioned is geographical location and home environment, as these relate to influences on belief and attitudes. One of the first things one of our teachers at the University tells his Civil War class is that the South lost. And this is kind of hard for some Southerners to accept. We smile at it and inwardly we wonder why they're this way. But as far as their beliefs and their attitudes toward the people of the North, the fact that they were born in the South makes a great deal of difference.[100]

Alexander continued by observing that a concern to discover as many other facts about background, home environment, and education is the responsibility of the preacher:

> I think one of the things that helped me as a young preacher more than anything, was to hit upon an idea in my church visitation. In a new church, the first thing I do is to visit the

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[98] Ibid., p. 8.

[99] Ibid., p. 9.

[100] Ibid.

> homes of all the membership and to do it in a routine fashion, so that at the very first I discover some of these basic things about them. . . . Education, the ascertaining of the education levels of our folk and what they had studied, and the things they were interested in.[101]

Continuing on with his concern for knowing the educational and reading interests of the congregation, Alexander said:

> The kind and quality of education, the reading backgrounds, the reading habits. One of the first things I like to do when I visit a home, is to see what kind of books they read, what kind of magazines are there. Because you begin to know what sort of things are in their minds. Now a lot of magazines that you see are placed there for show, it is true; however, a lot are being read.[102]

Speaking of the language that the preacher should use in connection with his congregation, Alexander observed:

> I had an interesting illustration just this morning with Larry's sermon. The sermon that he preached out in Van Nuys, California, language that would fit perfectly there and by his own admission it had to be changed to preach to a group in New Jersey. It doesn't mean that the folk in New Jersey are less than the people out there. It just means that we make a transition, when we adapt ourselves to the congregation to whom we preach.[103]

Moving over into another area of pastoral concern, the socio-cultural, he stated:

> The socio-cultural system. Here is a significant area. Because it has generally been discovered by the communication theorists that the modes and the patterns of communication that have been adopted are developed from the characteristic communication of people about them. Not only in the accent that people use in their words, but also the way in which they persuade, the way in which they are persuaded.[104]

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[101] Ibid., p. 10.

[102] Ibid., p. 11.

[103] Ibid., Lecture IV, p. 17.

[104] Ibid., Lecture II, p. 12.

Another area in communication theory for the pastor to consider is relative to the "reference group." Alexander explained it this way:

> It was thought for a number of years that the voting habits of the people of the United States were based upon the great knowledge they had because of all of the television and radio and the newspaper propaganda that had been given out. So someone took the trouble to trace the voting habits of a certain area. What they discovered was that the leaders in the community--the druggist, the grocer, etc.,--these reference group leaders as they spoke of their personal preferences for a candidate, the people that come in daily for their haircuts and for their groceries took from these individuals their cue as to how to vote. It happens in voting. It can happen in church.[105]

Returning to an area within the socio-cultural system, Alexander offered more suggestions for the preacher's benefit.

> And that is role and status within this socio-culture. We have relegated the idea of role and status to the psychiatrists and psychologists, but actually every person comes into life in an environment in which his role and his status are pretty well prescribed, depending in which area he finds himself. For example there is the prescribed role for father and mother, for husband and wife. . . . A part of your marriage counseling problems, for example, come when you have a man who comes into marriage with an idea in his mind of the role a wife should play, with an idea of the role a husband should play. And the wife comes in with her idea of what a bride should be and her idea of what a groom should be. And the problem you have here is a complete role conflict.[106]

Alexander next propounded the concept of status:

> This leads us to the idea of status. Now, when you have these various roles, there is clustered about them a certain esteem and certain authority, certain prestige and power. Part of these are inherited--the status within your church. I had the opportunity a number of Sunday mornings to preach to a Congregational Church near the University. And the banker is in the church and he sits there at a given place and the rest of the people look upon him as the leader in the church. He's the man with the money. He's the leader in the community. He has the status. And he knows it. And the church knows it.

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[105] Ibid., pp. 12-13.

[106] Ibid., pp. 13-14.

> They accord him this status. By his becoming the banker, by his acquired or inherited money or whatever he got from whomever he came from, this man has certain status.[107]

In similar vein, Alexander noted that a knowledge of a congregation's spiritual life would greatly assist the pastor in the preparation of sermons to meet their specific needs. He illustrated this with a reference to his wife's prayer life:

> I was married for a number of years before I discovered my wife's attitude about prayer. I was not willing to give this woman of mine religious liberty. I demanded in my husbandly way that she pray the way I prayed. And finally one day she said, "I'd like to tell you how I feel about prayer." And when she was through, I discovered her prayer life was much deeper, much richer than my own. Unless I know this about my congregation, it is very difficult for me to preach.[108]

Recognizing wide variations in the moral-ethical value systems even among church-goers, Alexander stated:

> People have vested interest, and our people are just as absorbed in their environment as anyone else. This goes along with the value systems they have. Every person in your church to whom you speak has a moral-ethical value system, a set of spiritual values. He has a heirarchy of these.[109]

Near the conclusion of this lecture, Alexander again summed up the importance of audience analysis in increasing the efficiency of pulpit-pew communication, but stated unequivocally the need of the Spirit of God in all matters of communication.

> I think we have to realize that there are several things the preacher can do to enhance his communications in terms of audience analysis, and there are some things that only the Spirit of God can obviate. Because there are some things that

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[107] Ibid., p. 15.

[108] Ibid., p. 17.

[109] Ibid., p. 18.

> in spite of all you know and in spite of all you do, will stop pulpit-pew communication.[110]

In his second series of lectures, Richards spoke directly of his concern for congregation analysis when he said: "Whatever you do, fit your sermon to your audience."[111]

Presenting an illustration depicting the concern that he manifested when confronted with an audience on one occasion, Richards said:

> I spoke to a group of idol worshippers in Africa. . . . Only one sermon had ever been preached here before, and here they were. They knew absolutely nothing about Jesus, the Bible, or God. They had bones in their ears, wore wigs, and were raw heathen. I spoke to them through two translators. I began with things they knew about, the sun, moon, stars, rivers, streams. I told them that people in our country had sinned and they were all dying. Then I told them about Jesus who came from heaven to save men who were dying. Their immediate reply was, "Our men and women are also dying, we want Jesus man, so we will not die any more."[112]

Presenting another illustration--the experience of Paul--Richards said:

> Paul fitted his sermon to the audience that was listening. . . . In his sermon on Mars' Hill he began, "I perceive that you are very superstitious (religious)." Paul started his discourse where they were.[113]

Of the suggestions given for communication between pulpit and pew, all the lecturers agreed that a background knowledge of their congregations was necessary. Among the many individual-preacher emphases none were more pertinent and practical than these two: (1) tailor every sermon even "repeats" to the occasion, time, and place; and (2) from a

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[110] Ibid., p. 23.

[111] Richards, 1966, Lecture III.

[112] Ibid.

[113] Ibid.

socio-cultural angle start "where the congregation is." The concensus of the lecturers was that beyond and above all other considerations in congregational analysis were "some things that only the spirit of God [could] obviate."

Approaches to the Congregation

Now that the subject of analysis of the congregation has been considered, the next step to examine is what the lectures advocated regarding the application of this knowledge.

All of the H. M. S. Richards lecturers dealt with the subject of the preacher's approach to the congregation in the planning of his message, the remarks covering a wide range of suggestions. The material which was presented will be grouped into eight separate units which will be discussed under the following headings: rapport, reason-emotion, direction-indirection, life situation preaching, positive-negative, motives, repetition, and humor.

Two statements gleaned from two of the lecturers call to mind the purpose of communication and the way to achieve it between pulpit and pew. Anderson said, "The nearer you come to those sitting in the pews the more real will be your message."[114]

Beaven stated it succinctly: "The job of a preacher is to narrow his approach until it meets the maximum need of the greatest number (of the congregation) and this can be done if we are sensitive to the needs of our people."[115]

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[114]Anderson, op. cit., p. 160.

[115]Beaven, Lecture III, p. 5.

Rapport

Of the ten series of lectures under consideration in this study, there were four in which the lecturers discussed factors which have to do with the creation of a favorable audience-speaker relationship. These factors are discussed under the heading "rapport," a term first introduced by Richards in this lectureship:

> It is clear that when God chose the great leaders, He took such men as Paul, Luther, Calvin, and Wesley--every one a college or university man. It was not the training that made them the great leaders that they were for God, but these great men of God were helped in their work by everything they learned. There is not one technique, one fact, one ability, that you have or can acquire, which will not be found useful to you sometime, if for nothing more than to put you en rapport with someone who would not otherwise be attracted to you. It is well to be carefully educated, to be widely read, and if possible, widely traveled. But most of all, you should know the human heart and be sympathetic with mankind in general. You never can feed the people the Word of God unless you are sympathetic with them, unless you like the people. No man can dislike people or be indifferent to their sorrows and be a good preacher.[116]

Shirkey expressed his concern that the close relationship between pulpit and pew could suffer if the pastor allowed himself to be caught up in cliques.

> The shepherd, to be a real shepherd, can never have any cliques in the church. He must not allow himself to be caught up in intimate fellowship with a little select group all the time. He must be the shepherd of all the people. Everyone must feel that he is their leader and their friend. This is a very hard thing to do, and a man must watch it very carefully.[117]

Beaven emphasized sensitivity as a means of rapport between the preacher and his parishioners.

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[116]Richards, op. cit., p. 239.

[117]Shirkey, Lecture V, p. 6.

> Insight into the real problems of his listeners, sensitivity to their hurts and to their needs, capacities to feel toward them and with them, this is the basic requirement of the true preacher. Yes, he is supposed to educate and inform and exhort and expose, but there is something more. This is the preacher who sees and feels with the people in the pew, day in and day out. . . . Now I know that the audience can't talk back. But the audience ought to feel back, and in any really good sermon there should be a feel back which can be felt by the preacher in the pulpit.[118]

Continuing, Beaven said: "If I harp on any word today, let me harp on this, sensitivity, feeling, empathy, understanding, sympathy."[119] The ability to identify with his members is the goal that a preacher seeks to achieve:

> And this capacity for sensitivity, as far as I am concerned, is the pastor's supreme art. It means he sees not himself but beyond himself. . . . He is sensitive to them as a group but each is valuable to him and he sees each as a valuable person in the sight of God.
>
> And the pastor who is able to move into thought and the feeling of his people, who is able to achieve identity with them, creates the mood for effective interchange. And any relationship that develops a talk-back sense will be the proper atmosphere. This capacity to identify, through everything that he does, is the highest goal toward which a preacher can strive.[120]

Progressing to the need for love, Beaven stated:

> The solution to meeting people's needs is not words. It is not formulas, it is not even basically texts. It is feeling. We are all alike in how we feel. . . . There is no real way to bridge it, except in love, and love is feeling. And basic to the whole process of sermonizing to those who are not of our church is conveying within the doctrinal and theological framework, a sense of love and feeling.[121]

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[118] Beaven, Lecture III, p. 2.

[119] Ibid., p. 5.

[120] Ibid., p. 16.

[121] Ibid., Lecture V, p. 11.

Alexander presented in historical perspective the attitude of the congregation toward the preacher from early New England times, where he was held in high esteem, to the present less prestigious image of the ministry. Regarding rapport, he stated:

> This does not mean that we do not hold a place of high esteem in the minds of our people, because the very fact that we are elders in the church, ordained clergymen, gives us a certain rapport, approach, and status in the community.[122]

In order to provide a clearer conception of rapport and to show it is not synonymous with the status of a preacher, later in his series Alexander said:

> Actually our work in preaching is to prepare a sermon with language and thought, that can be used by the Holy Spirit in His work of conviction of men's hearts. In order to do this, for a word to be "fitly spoken," there has to be a number of things. First of all I would say there has to be an atmosphere of kinship between the pulpit and the pew. There is something about relationships between the pulpit and pew which must go beyond anything professional, anything that is institutional, beyond pulpit authority and status, beyond any personal ambition or craving for acceptance or praise. Kinship is more than a field experiment in group dynamics. In the talking of kinship, that which makes us professionals as preachers and bearers of the Word for an institution has to break down until we become men and women--sinners saved by God's grace, seeking to know God's will together. There has to exist a realized atmosphere of kinship between the man who speaks for God and the man who listens.[123]

Alexander spoke of empathy as a vital aspect of rapport:

> Relevance is speaking as the pastor, speaking with empathy to the yearnings and the fears of the people, agonizing with the flock in the sense that urges upon them the complete claim of their Lord and Christ, building them up in the faith, preparing them for their ministry.[124]

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[122]Alexander, Lecture III, p. 1.

[123]Ibid., Lecture V, pp. 1-2.

[124]Ibid., p. 12.

Reason-emotion

Five of the lecturers discussed the importance of the preacher's appeal to reason, or to emotion, or both. Some lecturers discussed this subject in a general way, while others discussed the two topics together, or separately.

Richards, in speaking about a well-prepared sermon, suggested: "It must bear with it a conviction that goes along with well-thought-out line of argument, clearly stated facts."[125] Again Richards suggested that reason should be used extensively, by the presentation and use of evidence and similar proof.

> Bring your listeners face to face with the mighty facts immediately. Show proof after proof, evidence after evidence, text after text, like successive hammer blows. Illustrate, sit down. Keep on the positive.[126]

Richards also linked both reason and emotion:

> Tell him you know something about that sickness yourself. The man's heart will begin to believe before his mind does. Never get the idea that it is a sign of weakness to appeal to the feelings or emotions. That is a part of man as much as his reason. And the fact of the case is that the man who makes so much of the idea that the only appeal that ought to be made is the appeal to reason, is himself made just like other men.[127]

Shirkey, while suggesting that appeal should be made to the whole man, especially emphasized the appeal to the heart or to the emotions:

> The message of the pulpit must not be totally mind-centered; for man is more than just a mind. He is also a great heart. The pulpit must always reach for the heartstrings. People are moved powerfully through their hearts. If the man is not skilled

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[125]Richards, op. cit., p. 37.

[126]Ibid., p. 236.

[127]Ibid., p. 64.

> in knowing the way to the seat of the emotions then he will not get into the door of personality. The heart is the door of life within a man.[128]

Shirkey recognized also the need for appealing to the mind by logic. However, whether by logic or by emotion, separately or together, the approach through either is for the sole purpose of bringing men to the moment of decision:

> However, let it be said with emphasis that if the pulpit made only its appeal to a man's mind, his heart and his soul and left it there, it would not be enough. Every time a man preaches is the time for decision. He must trumpet forth "now is the accepted time and now is the day of salvation" and bring man to the place of commitment. There is no moment in the life of the individual soul so fraught with wonderful possibilities as the moment of surrender.[129]

Shirkey emphasized the importance of appealing to the "whole man" in order to secure the decision for salvation.

> We must preach for a verdict. So the sermon to accomplish that whereunto God has sent it must be beamed at the whole man, his mind, his heart, his soul and his will.[130]

Heppenstall, when he spoke of the reason-emotion dichotomy, placed his emphasis upon reason.

> You need exposition of the proposition and appeals to reason. In order to convince or persuade that you are right, you need appeals to clear thinking more than to the heart.[131]

In Alexander's opinion, both reason and emotion should be utilized. He gave an example of the misuse of the emotional approach.

> There is in some communication theorists' minds, something of a dualism between the emotions and the intellect. As we

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[128]Shirkey, Lecture IV, p. 5.

[129]Ibid., p. 8.

[130]Ibid., p. 9.

[131]Heppenstall, Lecture VI.

> mentioned here the other morning, . . . there is the feeling among us today that we should not use emotion in our preaching. This is the age of the egghead, the age of the paperback. Men are thinking men and women. . . . In God's appeal to us there is never a by-passing of either one of these. You will find an appeal to both. The thing our young people object to so much in our preaching, is when we by-pass the intellect and use emotion entirely, or we by-pass emotion and use intellect entirely. If a person is brought to a decision, he is brought to the front of the church, and brought to his knees, and brought to tears simply because you are clever with descriptive words, and you say to him, "There was a young lady here last year--we called--she made no decision. She stepped off the curb going over to the dorm, was hit by a car, struck dead." You describe the funeral, describe that poor, distraught mother, and pretty soon you have this little child out there in your congregation weeping. Suddenly, you feel that the spirit of what you're doing is moving and you begin to make a call and people come forward, as they did for Jonathan Edwards when he swung them out over the gates of hell. You get them all down here. It's a tremendous feeling, a tremendous excitement. But when they go home and wake up the next morning, they'll hate you. They made a decision based upon the fact that you told them this, without helping them to see what they were doing. You took advantage of their emotions. You exploited their emotions.[132]

Alexander continued by reporting the results of a study:

> The emotional dynamics opposite these intellectual ones in terms of learning are these. A man named Ward did some experiments to see the relationship between belief and the evidence presented. And to give you the simple results, he discovered that where there was belief in evidence alone, those who believed because of the evidence were 42%. Where there was belief and knowledge, 62%. Where there was belief and desire, 88%. This suggests to us the probability that most people when they make decisions about things they hear, they make them on the basis of how they feel about it, rather than how they think about it. If they come to a final decision they have to make, where it now has to be chosen between evidence, knowledge, and desire. It's one of our most difficult problems in evangelism.[133]

Richards made reference to logical argument and pathos as aspects of the reason-emotion dichotomy. Speaking about Paul, he said:

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[132]Alexander, Lecture VI, pp. 12-13.

[133]Ibid., pp. 10-11.

> Paul's sermon on Mars' Hill in Athens is very soundly logical for he was speaking to the intellectually elite at that time and he matched logic with logic.[134]

Speaking of Gipsy Smith, Richards said:

> Gipsy Smith lived in a trailer (horse drawn). His voice was sweet and his language simple. His English was pure, and he had great pathos.[135]

Here is an example of one who used emotional appeal at its best.

Direction-indirection

Six of the Richards' lecturers spoke of the use of "direction-indirection"[136] approach in reaching a congregation. Richards himself emphasized the direct approach, using an experience of the great preacher Spurgeon to illustrate what he meant.

> Friends, if we come in the name of Israel's God, whether we have a loud voice or not, we'll speak in a way that will be as thunder in the human heart. "I must be and I will be heard. I have a message from God unto thee." That will be our driving force. Our preaching will be direct, from man to man.
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> "Mother," whispered a little boy in the middle of one of Mr. Spurgeon's sermons, "why does that preacher keep speaking to me?" That's preaching of the highest order, when the children think we are preaching to them.[137]

Shirkey recommended the use of direction in speaking about certain subjects, and illustrated it in speaking about materialism.

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[134]Richards, 1966, Lecture III.

[135]Ibid., Lecture IV.

[136]The "direction-indirection" approach is composed of two parts as indicated, either of which may be used alone or in combination. The first "direction" refers to presentation in straightforward terms, whatever one has to say; the other "indirection" means presentation of certain facts, truths, or appeals embodied in a story, parable, anecdote, argument, or illustration from which the listener deduces the meaning for himself.

[137]Richards, op. cit., pp. 245-246.

> What can we say to those who do not possess all of the things that other people possess in a material way or how can we keep them who have material things from putting their dependence on these things. I believe we need to say to them such things as this, remember this statement of Jesus. "Life does not consist in the abundance of the things that we possess." Let us remember our Lord lived in a little village, possessed very little of this world's goods, came out of an exceedingly poor home and yet He gave to the world the richest life that it has ever known. This demonstrates more eloquently than words can tell that life consists not in that which we gather around us. One is only rich as he is rich in great ideas, knowledge, wisdom, and understanding, in his great love, rich in friendships, rich in knowledge of great books, in appreciation of beauty, of form and of color, rich in knowledge of great music, rich in fellowship with God. When a person has these things, he has everything, though he may have very little or nothing outside of these things.[138]

Shirkey later related the experience of the conversion of a young lady. In his approach to her, Shirkey used elements of both direction and indirection to secure the desired end. He began with indirection:

> I recall the conversation that I had with a young person at one of our youth assemblies at Massonetta Springs. She came to me and said, "I think you know God and I would like to know Him, too." I said to her, "Are you really in earnest in knowing about this way of life?" She said, "I am more interested in this than anything I have ever done in my life." I said to her, "Do you see this path going up the mountain? I want you to take that trail this afternoon, and as you walk I want you to open your ears and listen to nature's symphony all around you. The birds are singing everywhere. I want you to open your eyes and look at every growing, beautiful thing. I want you to observe the sunlight sprinkling through the trees and falling at your feet as you walk along. . . . The door is shut. That cabin does not know on the inside what is on the outside. That little cabin happens to be you. God has always been over you, around you, underneath you, ever since you were a child, but you have never let Him come inside of you. . . . "Now I want you to go," I said to her, "and open the door of your life. Shove up the windows and open the shutters and let God into your inmost being." "I think I know what you mean," she said, "and I watched her as she took the path that went up the mountain. That afternoon at six o'clock I met her and she

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[138]Shirkey, Lecture V, pp. 10-11.

> exclaimed to me, with a radiant face, "Now I know Him too." So when we begin with young people, talking to them about kingdom building, we begin by showing them how to open their lives to the King. I think that every minister needs to give the kind of information to young people that they so sorely need in the building of a Christian home.[139]

Osborn discouraged a dictatorial form of direction on the part of the preacher.

> There are preachers who by the expression of their face, and the poise of their body, and the character of their gestures say quite plainly: "This is God's truth! Do not dare to deny it! Take it! Take the whole of it! Take it immediately! By the eternal, I will make you take it!" It is not necessary to put grass in the sheep's mouth. Cram the grass down the sheep's throat, and the animal is flustered, he will not eat at all.[140]

Because it is simple, Anderson believes in a direct approach to the congregation. "We preachers need the wisdom of Bunyan, and our congregations need the grace of Christ. So be simple and direct."[141]

Beaven, with a background of training in psychology, favored Christ's method of "indirection-direction." This method consisted of telling stories with an indirect approach to the audience, nevertheless having a direct appeal with it:

> Jesus Christ operated this way. He took injured and frightened souls and gave them understanding and helpfulness. He took the commonplace meanings of life and filled them with new meanings. He was able to dramatize problems in brief narratives so that people could see their problems walk before them and when they saw their problems they were helped. Their burdens were strangely eased and they went on their way with new hope and new courage and a new sense of purpose because they found a new relationship to God. Jesus was the Master of insight that helped Him to see people as they were.[142]

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[139] Ibid., Lecture VI, pp. 2-3.

[140] Osborn, Lecture VII, pp. 3-4.

[141] Anderson, op. cit., p. 118.

[142] Beaven, Lecture III, p. 17.

Beaven continued his thought:

> Study the words and methods of Jesus. He was a master at direct appeal, at getting attention. Nobody from child to scholar ever misunderstood what He was saying. He used stories over and over again. . . . My example is Jesus, and all his sermons were full of stories. He was simple in His presentation. Every story had one main point and that main point stood out, and if it didn't stand out He made it stand out. [This was indirection superbly used.] Jesus could make theology simple. He said, "I and My Father are one." He could make ethics simple. Which of these three was a neighbor? Never was a message left dangling. It was always related to life, and always He demanded a response. [Here He turned to the use of direction.] Let him who is without sin cast the first stone. If it were a parable and directed at action he always concluded with, "Go and do likewise." If it were a pastoral call, He said: "Come and follow me."[143]

Alexander referred to the need of being direct in asking for a commitment to Christ, saying that the spoken word must frame a direct question to that effect:

> Cordair, the French Dominican preacher of the 19th century, went constantly to hear a saintly preacher in one of the little village parishes. Some of the people of that little parish asked him, "Why do you come here? You have a beautiful voice and you preach and people come from all over to hear you." And Cordair said, "You know something? That when I come even to this place to preach, the people gather in. They crowd around the windows. They even sit on top of the confessional. But when your priest preaches they go to the confessional." There is a difference, isn't there? This ability to gather a crowd, to hold a crowd. There is something different than when you're preaching to conscience. You preach to their minds, you preach to their consciences and you preach to their wills. I discovered fairly late in my ministry that you have to ask people to accept Jesus as their personal Savior. Conviction is going on, but the human instrument must say, "Have you thought of giving your heart to Christ?" You have to ask people to come into the church.[144]

Alexander cautioned in the use of directness where a wounded conscience needing healing might instead be hurt and discouraged by words which, in their directness, cut too deeply.

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[143] Ibid., p. 19.

[144] Alexander, Lecture V, p. 20.

> It is so easy in a sermon to go from legalism to universalism. We can call sin by its right name so that the saints give up, or we can give such a sense of permissiveness that they feel a license in their liberty. One of the most difficult things is how to be very carefully walking around a wounded conscience deep in sin, able to point that sin out, to put the scalpel right where it needs to be, and cut, cut deeply, and then be able to pour in the healing balm of Gilead. This is a very delicate thing in preaching, because you can discourage people.[145]

Life-situation preaching

Seven of the lecturers included in their discussions remarks about life-situation preaching, a type of preaching that touches the interests or meets the needs of the congregation. At the first lectureship series Richards said of the preaching of both John Wesley and Whitefield: "They came to close grips with their hearers in their preaching, and presented their message in a personal way to meet personal needs."[146]

Shirkey revealed the need for preaching in such a way as to make Christ real and relevant in the daily spiritual needs of the congregation.

> As ambassadors, it is our task to take Him out of stained glass windows where people have encased Him, out of books of poetry and out of eloquent praise, and bring Him into an everyday life setting where He walks and talks with people again as He did in the long ago.[147]

Shirkey went on to say that members who visit other members of the congregation often provide the opportunity for a minister to become cognizant of the life situation and spiritual needs of his parishioners.

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[145] Ibid., p. 10.

[146] Richards, op. cit., p. 394.

[147] Shirkey, Lecture I, p. 7.

> Invariably he will find persons who will talk to him about problems, who will want him to see certain persons in their home, who will want him to join them in prayer for some person. There are always these things that will arise from his contacts. But, again it is good because it gives him opportunity to know what the problems are and who has the problem, and when he takes his people to God at night he can remember them.[148]

In discussing the use of life situations to illustrate and present a pertinent point, Shirkey used an illustration revealing a life situation in which poverty of this world's goods did not necessarily prevent one from having a wholesome attitude towards the world about:

> I remember a will that someone was telling me about which was written by a very poor person. The man had made friends with a little girl. The only thing he left her was in his will. It went something like this--"I leave you the heavens on which to wonder and dream upon, the lacy loveliness of waterfalls, pansies nodding their heads in the sun, old trees, with squirrels running up and down their sides, rippling brooks that give you joy on hot and sultry days, the music of whispering pines, the song of birds, a million stars in the milky way. I leave you all these and more." You see he had nothing of this world's goods and yet he had everything.[149]

Osborn not only brought the ministers an understanding of life situation preaching, but challenged them to preach more of these sermons:

> Another type of sermon with which he should become familiar is life-situation preaching. . . . First, we must think of the people and their needs. We must speak to an object rather than on a subject. Too many pastors think only of what they plan to present the following Sabbath rather than what the people actually need. There must be a well-planned endeavor to help solve some concrete problem and the approach to the subject should be from the view point of interest to the congregation rather than to oneself. In life situation preaching, the pastor states a problem and then proceeds to illuminate it and to solve it in the light of relevant Bible principles.[150]

Osborn told the ministers in one of his lectures about an

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[148] Ibid., Lecture V, p. 9.

[149] Ibid., p. 11.

[150] Osborn, Lecture III, pp. 12-13.

outstanding life-situation preacher whose reknown as a minister has come largely as a result of the use of human-contact sermons.

> What can be said for pastoral visiting can also be said for counseling. While it is self-evident that a man must never betray the confidence of a counselee, yet out of this great wealth of human contact, sermons will arise which will bless his congregation. Through this channel Norman Vincent Peale known as the minister to millions has become outstandingly successful. We may not agree with his philosophy, but we must agree with his idea. His sermons may not be considered heavenly, but they certainly are down to earth. Some years ago Dr. Peale wrote an article entitled "The Kind of Preaching That Matters." He tells about preaching his first sermon in a little Methodist church at Walpole, Massachusetts. During the time that he was a seminary student he wanted that sermon to be a gem of scholarly eloquence and this is what he said, "So I tried to put into writing it, all that I knew about theology and literature. But it just wouldn't jell, and I became confused and discouraged. In despair I telegraphed my father, a Methodist district superintendent, asking help. He replied: "Just tell the people that Jesus Christ can change their lives. Love, Dad." That message has been engraved in my memory ever since." It was indeed a wise father who started his son off on such a practical approach to preaching.[151]

Somewhat reminiscent of the parables of Jesus with their background of interest in local surroundings was the example Anderson gave of a life-situation approach to preaching:

> The Revised Standard Version says, "What the cutting locust left, the swarming locust has eaten. What the swarming locust left, the hopping locust has eaten, and what the hopping locust left, the destroying locust has eaten." Scholars point out that these are the four stages of development in the locust from the worm to the mature insect.
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> If you are working in a rural area, this will stimulate particular interest, especially if it is brought in as somewhat of a surprise.[152]

Among eight items of special significance presented in sermon preparation, Anderson dwelt on one that should be mentioned here--relating the sermon to a current problem:

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[151] Ibid., p. 20.

[152] Anderson, op. cit., pp. 33-34.

> Relate the message to some current problem. Let me illustrate. In the year 1943 I was invited to preach on Sabbath morning in a church I had not previously visited. I asked counsel of the pastor as to what subject would be appropriate for his congregation, but he was loath to make a suggestion. He did say, however, that there would be a large number of young men present--servicemen in uniform--and he hoped I might shape the sermon with this in mind.
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> This presented a challenge. As I mused on the kind of message I should bring the next day, I reflected that every one of those boys had been compelled to interrupt his plans. Some of them had just finished academy; others had been called from college. In every heart there was the possible question, Why? That question is not new. Even Jesus in his crucial hour cried, "My God, my God, why?"
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> I prayed much about that sermon, and when I came before the congregation, I announced my subject, "Who is Running the World? God or the Devil?" I based the message on one of the shortest books in the Bible, Habakkuk, a little book of fifty-six verses.[153]

Beaven, as he discussed the involvement of the sermon with life itself, stated:

> The purpose of a sermon is to come to grips with the real problems of real people. Insight into the real problems of his listeners, sensitivity to their hurts and to their needs, capacities to feel toward them and with them, this is the basic requirement of the true preacher.[154]

He continued by saying that if the preacher would fit his message to the life situation of the hearers, he must share some of their experiences:

> If any of you have studied the history of preaching, you may have read about Francis Asbury. One of the great founders of Methodism in the United States, he describes in his autobiography how when he first came here, nobody understood what he was talking about. He preached in West Chester for six months, and he didn't go over at all. It was only after Asbury began to ride around on the back of a horse and live with the people where they were that he began to preach a message they could understand and it stirred a response.[155]

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[153] Ibid., pp. 87-88.

[154] Beaven, Lecture III, p. 2.

[155] Ibid., p. 3.

Beaven continued: "The minister who most effectively can reach his congregation must have a constant awareness of their interests."[156]

Speaking of the importance of making a sermon reach the needs of the people, he illustrated this point by referring to a giant among preachers, Harry Emerson Fosdick, who began many sermons with a people-oriented sentence. Beaven stated:

> Now these were picked literally at random. I opened the book and took the first three. But what Fosdick said to his audience was in the first sentence, "I have been thinking about you this week," "I have been thinking about your problems this week," and "I have been studying God's word and I am going to bring you a message from heaven which is going to help you wrestle with the problem you have got." And that is why thousands of people went to listen to him, they knew he talked to them. They knew that what he talked about was important and they came to listen.[157]

Beaven continued in his attempt to emphasize the theme of centering on life situations which deal with real problems--the life problems of parishioners:

> Jesus Christ operated this way. He took injured and frightened souls and gave them understanding and helpfulness. He took the commonplace meanings of life and filled them with new meanings. He was able to dramatize problems in brief narratives so that people could see their problems walk before them and when they saw their problems they were helped. Their burdens were strangely eased and they went on their way with new hope and new courage and a new sense of purpose because they found a new relationship to God. Jesus was the Master of insight, that helped Him to see people as they were.
>
> And if we preach to unreal beings we can be sure we are going to make little contact with them. If we preach to people as they are we can help them. What do people want from their pastors in preaching? There have been scores of questionnaires given to congregations in the last decade. They all bring back similar responses. At least half of our people are concerned with intensely personal problems. The futility of life, the insecurity of personal relationships,

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[156] Ibid., p. 4.

[157] Ibid., p. 7.

> a haunting sense of loneliness, problems involving marriage or sex, false ideas of religion and morals, a sense of inferiority, the problem of suffering. Brethren, as it was pointed out on the panel yesterday, a knowledge of the state of the head is not giving comfort. It takes more than this. That's a doctrine but the preacher has got to feel it. At least a fourth of all the people in our congregations have family problems as they sit before us on Sabbath morning. Now our people come to church because they want to be better. They come to church because they want to live better lives. They come to church because they expect the pastor is going to help them. They have come seeking bread. And we must not give them a stone.[158]

Beaven concluded his convictions regarding life-situation preaching by saying:

> Now I submit, brethren, that there is no choice for the preacher today between life-situation preaching and the preaching of theology. I think every sermon has to be related to the needs of life.[159]

In his lectures Pease, too, was concerned with life-situation preaching--that designed to meet the "needs" of the congregation:

> We must make our preaching relevant to the needs of our people. As has been often said, many preachers are answering questions that people aren't asking. Preachers may become so wrapped up in theological lore that they miss entirely the needs of the people. They are preaching what interests them rather than what can reach the people.[160]

There was one place where Richards' attitude contrasted strongly with that of the other lecturers on the life-situation approach. Although he uses it frequently himself, he believes there are occasions when an appeal to the power of the Holy Spirit and the Word of God should be the only approach. These are times when there is a definite call to repentance regarding some moral issue. Then he believes the counseling or life-situation approach should be abandoned:

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[158] Ibid., p. 17.

[159] Ibid., Lecture V, p. 11.

[160] Pease, Lecture VI, p. 95.

> The new morality is nothing but the old immorality. The greatest wave of immorality in all this world's history is upon us and how can we preach to win folks from it? There is a pre-occupation with sex, how can we preach to call them from this life? We can do this only by use of the Holy Scriptures.[161]

Continuing with the same thought, and in speaking of the sermon which the apostle Peter preached on the day of pentecost, Richards stated:

> This was not a life situation sermon, it's not a counseling sermon, these may be good, but have no place in the pulpit while souls are at stake.[162]

Coming to the closing lecture of his second series, Richards made clear his concern that the Holy Scriptures should be preached above any other method or approach.

> Bible preaching now is down, but people are interested in the Bible. Men have been preaching life situation sermons, we, us, and ourselves sermons, but people want to know about the Bible--the Word of God.[163]

Positive-negative

In referring to the positive or negative way of approaching a congregation in a sermon, four of the lecturers spoke on positive, or affirmative preaching. Some drew comparisons between these two approaches. Although Shirkey built a reasonable case for the negative, or fear, approach when dealing with youth, his conclusion was that the positive approach usually drew a better response than did the negative:

> What can we set before young people that will help them to select for themselves the good life. It seems to me that we can say to them "Build in your life a wholesome sense of

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[161]Richards, 1966, Lecture II.

[162]Ibid., Lecture III.

[163]Ibid., Lecture VI.

fear." Is this not a strange thing to say? Emphatically no, for there is a place for wholesome fear. We can say to them: "Build in your life the fear of failure. Because you do not want to fail but want to succeed choose then the line of action that will bring you success. Place before yourself the fear of the disapproval of the group. Choose always those things that will bring the approval of the best friends you have. Then place before your life the fear of Almighty God believing that one day you must give an account to God and be judged because of the things done while in the body." By building such wholesome fears in life youth will find themselves kept from choices they would otherwise make. Yes, wholesome fear is a helpful reinforcement to life. This is a good challenge and a great one.

However, I feel there is something even finer than fear. That is to build in their life great ideas. Ideas that are positive that have captured the lives of other people. Such as the word that Paul gave to his friends: (Philippians 4:8). "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worth the praise, think about these things." By building into life such ideas of goodness youth will be challenged to follow the upward way. Take this word of the Old Testament "What does God require of you, but to do justly, to love mercy, and to walk humbly with thy God;" that is live honestly, be kind and be dependent on God. Such masterful ideas as these will have a corrective, strong, hold upon the life of youth that will keep them and us in the right channels.[164]

Osborn spoke of the positive approach of love which a preacher should use, even if he needs to chastize the congregation:

The older a pastor becomes the deeper and richer should be his preaching, because of his deeper and richer experience. Life may break his heart, but if he relates himself aright to it he will be better able to speak to broken hearts. His increased capacity to care, his ardent devotion and deep sympathy will pour forth from his soul like a gentle balm upon the hearts of his people. His preaching will become effective not because he scolds, but because he loves. At times he may be constrained to spank his congregation, but his great heart of love will cause him to take it upon his lap and let it know that it is love and not hostility that caused him to speak as he did.

Preaching is the projection of personality. . . . Out of his own heart, filled with the love of God he takes something warm and loving and thrusts it into the hearts of his people.[165]

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[164]Shirkey, Lecture VI, pp. 9-10.

[165]Osborn, Lecture III, p. 21.

The use of the negative approach in a sermon is quite generally understood to lead to failure in the program of the church, according to Osborn, inasmuch as laymen are slow to respond to a scolding preacher.

> There are pastors who have literally blocked off the help of their laymen by the use of wrong methods. They have been exhorters and scolders; like a cracked phonograph record they repeatedly sound the Saviour's command. Go ye, and cannot understand why there is so little response. . . . A church cannot be constrained to go to work on a series of sounding alarms. Consider the case of Paul Revere, the beloved hero, on a galloping steed, striking out sparks by night, ready to ride and spread the alarm to every Middlesex village and farm. Suppose that on a Monday night he rode through crying, "The British are coming!" Then on Tuesday night he would gallop through the villages again, "The Swedes are coming!" Then on Wednesday he would madly dash through the countryside screaming at the top of his voice, "The Russians are coming!" If he kept this up for a week, the people would probably stick their heads out of the windows and shout at him to go home and go to bed. This is the weakness of a Paul Revere in the pulpit. Laymen are not moved by a constant appeal to alarm.[166]

Anderson, while saying nothing regarding the negative approach, stressed the positive when he presented this illustration.

> "How does your minister preach?" asked a visitor of a member of an old Scotch church. "He preaches as if he were just dying to see you saved," was the thoughtful reply. Is that not the the real objective of all preaching?[167]

It is even possible that the debate format of affirmative and negative can be used with success in some sermons, if focused in a climactic way such as the one cited by Beaven when he said:

> Now I do not recommend what I am going to talk about now. Did you get that? I don't recommend that you try this, but I am telling you this as an illustration of how far it is possible to go to meet people's needs. Harold Routt preaches to college students. He is a member of Youth for Christ. I don't know what church he belongs to. He was a successful debater in college. And when he goes to a college campus to

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[166] Ibid., Lecture V, p. 4.

[167] Anderson, op. cit., p. 120.

> preach, he phrases his sermon as a debate proposition. For example, Resolved, it is good in the 20th century to serve the Lord. And he starts out his sermon with the negative. And as fairly as it is possible, he puts the case for serving the world and then he concludes in a whirlwind with the case for serving the Lord. And the college students fight to get into church.[168]

Beaven came to the heart of the method which the pastor might use in his approach to the congregation when he suggested that this is an extension of the pastor, either positive or negative.

> When a preacher communicates on Sabbath morning, it is an extension of himself. The quality of his messages and the methods he employs, consciously or unconsciously, are devices in satisfying his own personal needs, and so the aggressive pastor flays and the empathetic pastor soothes them. Their goals may be the same but their methods vary. But more than we dare believe, brethren, preaching affects lives. And if I may use a psychological term, we are schizoids here. We have two ideas that are diametrically opposed and we don't know what to do. On the one hand we say that preaching affects people, and then we are scared when it happens.[169]

Motives

Only two of the lecturers directly introduced the subject of motives. While Beaven referred many times to various other psychological aspects of the human entitity, only once did he make reference to the appeal of motives:

> If psychology has taught us anything, it is that we all live for rewards. And we do things to get rewards. We like to kid ourselves that there are two kinds of rewards--holy and unholy. We are kidding ourselves. It is a perfectly legitimate reason to want to get to heaven. . . . But is it an illegitimate reason to want to enjoy life on this earth?[170]

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[168] Beaven, Lecture III, p. 7.

[169] Ibid., p. 15.

[170] Ibid., Lecture V, p. 12.

Alexander spoke more directly and comprehensively regarding motives.

> This brings us to impelling motives in men. We used to talk about them, as far as emotions were concerned. Aristotle spoke of pathos. I spoke of emotions called hate and fear. In recent works you find no real definitive classification of these motivational appeals. You will find as many lists as you find speech books. But by and large, they are these: from observation of individuals, it seems that people are moved by appeals to these things: Reverence, worship, loyalty, self-preservation, sentiments, affection, values, reputation, prestige, status, desire for happiness, emulation, power, and sense of humor. Take a list like that sometime and go down through your sermon. Make yourself kind of a working outline in which you outline your sermon and by A1, 2, 3, so on, and then as you go back through it, in a kind of synthetic way, put down where you have actually made motivational appeals and that to which you are appealing. We talk about people gaining heaven and shunning hell. To what are we appealing? Self-preservation. If we talk in terms of their families, we are talking about sentiment. If we appeal to them on the basis of how this church must reach its goal, we are talking about reputation. Almost every sermon we preach has somewhere in it some of these motivational appeals.
>
> Now an understanding of these in terms of the objectives we have of teaching Christianity, heightening their belief and their faith, of convincing them and actuating them to Christian living, have to be studied, not so that we will manipulate an audience. This is a desperate thing to try to do, but so that we will somehow appeal with the language and the affection we have and all that we are toward these motives for God. And that the Holy Spirit then can bring conviction along with what we are doing.[171]

While examples might be multiplied where the lecturers referred to the needs of the congregation or implied those needs, only these two quotations specifically mentioned motives.

Repetition

Only two of the lecturers of this lectureship spoke directly of repetition. Heppenstall, while stressing its importance, was speaking

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[171]Alexander, Lecture VI, pp. 11-12.

basically of a type of sermon construction. "Few will perceive the main point unless you keep stressing that point by repetition."[172] Again Heppenstall suggested: "You select a theme and then you take that theme and repeat it over and over again in various ways."[173]

Heppenstall illustrated repetition when he said: "You repeat the theme many times using identical words and phrases. . . . We refer to this as treating the theme by repetition."[174]

Richards, too, spoke of repetition, suggesting how, by means of it, the main points of the sermon might be made to stand out.

> Whatever point you are attempting to impress, take for example: God has a day. Drive a stake and keep repeating this. Next: The Lord's day is the Sabbath. Drive another stake. Make a straight line from one to the other, and keep repeating these until they get it.[175]

Humor

Only two of the lecturers made any references to humor in connection with preaching. Richards suggested certain helpful possibilities, but also warned of dangers:

> The excessive use of humorous anecdotes or any sort of anecdotes is liable to weaken the spiritual message. Never use humor for itself. A little break-through from time to time may illuminate some passage and bring in a kindly feeling. But the anecdote must be clean and wholesome and never, never used merely for itself.[176]

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[172] Heppenstall, Lecture I.

[173] Ibid., Lecture V.

[174] Ibid.

[175] Richards, 1966, Lecture VI.

[176] Richards, op. cit., p. 126.

Speaking of a personal experience which he had had with humor, Alexander observed:

> A few years ago I had the privilege of conducting the academy Week of Prayer in Hawaii. I had been told that the Oriental mind could not appreciate humor or pathos, and they would sit before you in a strictly stoical fashion; they did not respond at all in this way, and if you made a call at the end of the Week of Prayer you could count on a great disappointment. It was my privilege that week to visit some of the outer islands and to meet the parents of some of these folk, and in the doing so I picked up a Hawaiian name for myself from one of the workers. I came back and told these youngsters the first day about my visit to the islands, and then I told them, "While I was overseas here in your part of the country I went to the various islands. On one of the islands I picked up a Hawaiian name." And I began to tremble inside because of all the background that had been told about them. I said, "My Hawaiian name is Nohaii." Now if you're Hawaiian, you sense the pronunciation and it has to do with my head--no hair. And they immediately responded to this, for about three minutes. And what I had heard about their nationality was incorrect, and I had not taken the trouble to find out myself by individual acquaintance with them. This was one part of audience analysis that I really had missed.[177]

This anecdote of Alexander's illustrates not only humor but rapport with one's audience. It is also in keeping with Richards' idea that a little humor will provide a "little break-through" or "bring in a kindly feeling." In this case the incident not only corrected a wrong impression the speaker had acquired before his acquaintance with Hawaiians but also gave him an introduction that a youthful audience could appreciate. It was a sort of gem that fitted well into the pattern of Alexander's thesis that there must be "an atmosphere of kinship between the pulpit and the pew."

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[177]Alexander, Lecture II, p. 7.

Summary

Chapter III has dealt with the occasion for worship and the analysis of and approach to the congregation from the minister's viewpoint. When the preacher meets his congregation for worship, his personal qualities, discussed in Chapter II, are most severely put to test. Here he is called on to minister to many kinds of people with various capacities of response--diverse people, yet people with basic samenesses. As Alexander puts it: "the uniqueness of man as well as . . . the sameness." The services, too, have recognizable differences: the pure worship service, the worship service with evangelistic shading and the straightforward-evangelism type. Each requires distinctive handling, yet beneath all is a basic sameness--the worship of God and commitment of men and women to Jesus Christ. All lecturers concurred that evangelism was the main drive of the church, some favoring a minister-centered approach, others a laymen involvement. In the analysis of the congregation the lecturers emphasized that a knowledge of a congregation's socio-culture level, their needs, and, as nearly as could be ascertained, their spiritual experiences were a minister's "must." Such knowledge forms the basis of communication between pulpit and pew. Of the congregational approaches discussed, rapport was almost taken for granted. Much stress was placed on the reason-emotion dichotomy and life-situation preaching. Next in importance were direction-indirection and positive-negative preaching. Though little was said on motives, they, like rapport, were largely implied. Repetition and humor were touched on least, with warnings that they be used sparsely and with a sense of appropriateness. In this third chapter

the sincerity and personal commitment of the man in the pulpit (discussed in Chapter II) unites with that of the man in the pew, and in kinship as acknowledged sinners, the preacher and the parishioner feed on the Living Word as it is expounded from the pulpit.

CHAPTER IV

THE SERMON

In the life of the preacher, as well as in the experience of the congregation, the sermon is the apex of worship--a time when God speaks through the preacher to the heart and mind of man. In each of the first ten series of the H. M. S. Richards Lectureship, an aspect of the sermon was discussed. It was recognized that in his responsibility of challenging and persuading men to move from a lower to a higher plane of living, the preacher has as his chief instrument, the sermon.

In the life of a worshipper, the sermon is given an honored place. Millions each week, in churches in our land and around the world, give of their time to the hearing of a sermon. This is of such significance that one of the lecturers, H. M. S. Richards, was led to say:

> Think for a moment, not of the time you spend in preparing a sermon--thinking about it, praying about it--but of the time others will spend listening to it. Suppose you have only two hundred people in your congregation, and you preach to them for half an hour once each week. You have taken one hundred hours of their time. That is as much as twelve whole days of eight hours each for one individual. Think of the heartbeats in a hundred hours of a man's life. Think of the quantity of human life that you have demanded from people to stop and listen to you.[1]

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[1]Richards, op. cit., p. 28.

Because of the complexities involved in planning and organizing the sermon, this chapter is devoted to a study of such aspects as types, invention, arrangement, and style of sermons. Each part will be divided into the various components to which a minister must give his attention: subject matter, logical argument, preparation, clarity, concreteness and many other considerations that function in the composition of a sermon.

Every lectureship speaker in some way defined the sermon, identified its purpose, considered some of its weaknesses, and evaluated its worth to the congregation and to the minister himself.

Definition

Richards' definition of the sermon was ". . . the living voice of a living man with a living message from a living God."[2]

In his first lecture Beaven also sought to define a sermon, and though he crosses over into the evaluation area, it is still part of his definition:

> A sermon should be delivered by a called man, a sermon should be based on the divine word of God, and in at least these two respects the sermon is quite different from any speech or oration anybody could deliver. But nobody has provided another framework by which to judge a sermon, and I challenge any of you who are disturbed by this to provide another framework to judge it. There is another judgment often made, one I think made by our church. That is that we shall judge a sermon by the number of souls who are won to God. Well brethren and sisters, I would submit that this is a very poor yardstick too. I think a better yardstick would be how many were not won to God? Even a better yardstick would be how many were turned away by the preaching of the gospel?[3]

Beaven next identified what in his judgment should constitute the best sermon.

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[2]Ibid., p. 34.

[3]Beaven, Lecture I, pp. 4-5.

> The real yardstick is,--what happened to those who were not baptized? And I think our whole emphasis within our church has been to ignore completely this kind of a yardstick as to the efficacy of a sermon. I would submit to you that this yardstick is not a good one either. I would suggest to you the best yardstick for judging the value of the sermon is not on winning, not how well it confronts men with God through the preacher. And the best sermon is that which produces this confrontation when man must look God figuratively in the eye and face his soul's salvation or damnation.[4]

Purpose

The description of a sermon which a modern homiletician, H. Grady Davis, had written was quoted by Pease:

> A sermon should be like a tree.
>
> It should be a living organism:
> With one sturdy thought like a single stem
> With natural limbs reaching up into the light.
>
> It should have deep roots:
> As much unseen as above the surface
> Roots spreading as widely as its branches spread
> Roots deep underground
> In the soil of life's struggle
> In the subsoil of the eternal Word.
>
> It should show nothing but its own unfolding parts:
> Branches that thrust out by the force of its inner life
> Sentences like leaves native to this very spray
> True to the species
> Not taken from alien growths
> Illustrations like blossoms opening from inside these very twigs
> Not brightly colored kites
> Pulled from the wind of somebody else's thought
> Entangled in these branches.
>
> It should bear flowers and fruit at the same time like the orange:
> Having something for food
> For immediate nourishment
> Having something for delight
> For present beauty and fragrance
> For the joy of hope
> For the harvest of a distant day.

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[4] Ibid., p. 5.

To be all this it must grow in a warm climate:
In loam enriched by death
In love like the all-seeing and all-cherishing sun
In trust like the sleep-sheltering night
In pity like the rain.[5]

Besides knowing what constitutes a sermon the minister should pose the question of why, that is, the purpose or aim of the sermon. Speaking of the purpose of the sermon, Richards observed:

> The preacher's duty is not merely to produce a good sermon according to all the rules of homiletics which as a student he has learned from his excellent teachers and the fine books he has read--that's not his object in preaching, not his primary object. His big job is to produce flowers for the garden of God, to have a harvest to present to the King. His knowledge of Scripture, of history, of human nature--all these things--are simply tools to use. He will be saying to his hearers, "This do, and thou shalt live" (Luke 10:28).[6]

Anderson defined the aim of a sermon by saying it should exalt Christ in such a way as to permit the Spirit of God to reach men's hearts.

> To present Christ in such a way that the Spirit of God will fall on all who hear the Word should be the aim of every sermon. . . . If we could have asked Peter, whose preaching brought three thousand souls to Christ, how he prepared and delivered that sermon, he would have replied, "With the Holy Ghost sent down from heaven."[7]

Communication is Beaven's cornerstone for a sermon:

> "A sermon," said a Baptist preacher some years ago to me, "should start in heaven and end on earth, or vice-versa." And the longer I have thought about it, the more I am convinced that he spoke a great truth. A sermon should communicate. It should go out from us to them. A spark should be lighted, a fire should be struck.[8]

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[5]Pease, Lecture VI, p. 96.

[6]Richards, op. cit., p. 28.

[7]Anderson, op. cit., p. 104.

[8]Beaven, Lecture I, p. 6.

Another concern regarding the sermon Beaven posited by asking:

> Do my people need this message? Or if you want to rephrase it--why am I preaching this sermon, because the people need it or because I need it? And I speak semi-facetiously when I say that sometimes we preach to fill the hour. I doubt if there is any one of us who hasn't had this experience if we have been preaching very long. It is a hard thing sometimes to get a real sermon every week preaching to people's needs.[9]

After examining the purpose of the sermon and the degree of involvement of both pulpit and pew, he concluded:

> The purpose of a sermon is to come to grips with the real problems of real people. . . . Now this leads to a concept of preaching which makes a sermon something other than a monolog. An effective sermon is in a real sense a dialog. Now I know that the audience can't talk back. But the audience ought to feel back, and in any really good sermon there should be a feel back which can be felt by the preacher and the pulpit. This is a creative interplay of minds.[10]

Alexander, in speaking of the purpose of the sermon, deplored the comment which is often heard, "I enjoyed your sermon." On this he quoted the response of Elder Andreason, a deceased Adventist minister of note, when someone made such a statement to him.

> He would purse his lips, as some of you remember he could, and say, "Madam, that's too bad." His feeling was that sermons were not to be enjoyed. His feeling was that sermons should be speaking to the heart of the individual, bringing out new conviction, new confession, new repentance, new growth, and if they merely sat there and enjoyed it, were entertained, then he was totally disappointed.[11]

Although Richards does not deplore enjoyment of a sermon, he believes it is far from its true aim:

> Every week thousands of people tell their pastors as they leave the service, "I enjoyed your sermon very much," and it

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[9]Ibid., Lecture II, p. 8.

[10]Ibid., Lecture III, p. 2.

[11]Alexander, Lecture VI, p. 15.

> is perfectly proper that a sermon should be enjoyed. However, we should remember the words of the Reverend Robert E. Woods, a veteran preacher of Manhattan's St. Patrick's Cathedral, who said: "Sermons are not intended to be enjoyed, but to instruct, to inspire, to make you uneasy about yourself. Any sermon that doesn't do that has misfired."[12]

This radio pastor summed up the whole intent of the sermon in words which he spoke during his second lectureship series: "A real sermon aims to change the human will, and turn the face of man toward God, His Law, and the Gospel."[13]

He went on to conclude, in the third lecture of this series, as he summarized the twelve great sermons of the Book of Acts in the New Testament, that "the Christian Church was established and built upon sermons. The Church will move on to victory by the sermons that are preached."[14]

Weaknesses to Avoid

Osborn, like Richards, had much to say regarding the sermon. He discussed at length four areas of weaknesses which characterize many sermons.

1. The first of these is a lack of understanding, on the part of the preacher, of what constitutes a sermon.

> In spite of its importance, there is a dearth of good preaching. Edmund H. Lynn in an abstract of a speech given to the preaching section of the 1950 Speech Association of American Convention stated, "The content of preaching has been diagnosed as having superficial ideas, which are hazily understood, weakly believed, and drably stated." All that are called sermons are not sermons. It is thought by some that if the talk is on a

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[12]Richards, op. cit., p. 231.

[13]Richards, 1966, Lecture II.

[14]Ibid., Lecture III.

> religious theme it must of necessity be a sermon. Sometimes sacred odds and ends are strung together like beads with paper, paste and scissors. A religious talk is put together like the dummy of a school paper and presented, but this isn't really a sermon. Some will take an interesting string of illustrations interspersing them with morals, and call it a sermon. Often it is very entertaining and somewhat helpful, but this isn't a sermon.[15]

2. Next, Osborn expressed his concern about the preaching of sermons which are the product of another man's mental effort.

> Some men consider the use of other men's sermons as preaching. This isn't preaching, it is record playing. It is an echo of the real thing that sounds as hollow as an echo. Repetition of what another has said is usually not said quite so well. And when a small man endeavors to reproduce the sermon of a great preacher it is as often as ridiculous as a small child parading in his Dad's suit. On one occasion a young man had borrowed the sermon of another. An older preacher who had been sitting in his audience knew what was taking place. He decided to make no comment as he went out the door but at the insistence of the young pastor for some word of favor he gave his appraisal in a Biblical setting when he said, "Alas, Master, for it was borrowed." By any measure of honesty the use of another man's sermon without giving him credit is plagiarism and falls short. I do not mean to imply that the use of another man's material is wrong. The pastor who would confine his sermons to his own personal thinking would do poorly indeed. The great thoughts of other men are stimulating and should find their way into his preaching but as Oliver Wendell Holmes so well put it, "I milk 100 cows but I make my own butter," using other men's thoughts as grist for your own is certainly not plagiarism, it's good sense.[16]

3. The third difficulty has to do with the insufficient preparation of a sermon.

> There is a third type of preaching that goes under the name of a sermon which is not preaching at all. It is the result of shallow and insufficient preparation. A few hasty facts are thrown together at the last minute and are delivered with strong exhortation. Weakness of arguments are made up

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[15]Osborn, Lecture III, p. 2.

[16]Ibid., pp. 2-3.

by increased fervor and sound. The less the preparation the louder the exhortation.[17]

4. The fourth area of weakness which Osborn mentioned is that of repetitious use of a sermon.

> Sermon notes which have become yellow with age are used over and over again until the material is given almost in parrot fashion. "Finding it in the yellow pages" is a good slogan for the telephone company but not for a preacher. Under these types of preaching the pulpit can not expect to fill empty pews in fact, it will empty pews that are already filled. As one person has well said, "People fail to attend church, not so much because stern truth makes them uneasy as weak sermons make them contemptuous."[18]

Anderson, like Osborn, emphasized the weakness of "borrowed" sermons. He believes sermons which do not evolve from the experience and life of the preacher simply do not "fit."

> Many letters come to my desk requesting other men's sermons. That very desire reveals a weakness. Secondhand sermons are like secondhand clothes--they never really fit the wearer. It is better to do our own original study. . . . If our pattern of service does not encourage exegetical study, change the pattern. Our program should be organized in such a way as to make opportunity for study.[19]

A weakness of the sermon not mentioned by other lecturers was pointed out--that of stimulating in the hearers un-Christian attitudes through bias that a preacher might consciously or unconsciously inject:

> A sermon, I have indicated, may hurt, a sermon may set forth goals, a sermon may stimulate unhealthy resentment. Brethren and sisters, if I may parenthetically remark, I think we have as pastors in the past, and I have been guilty, preached sermons that arouse the thing we fight--hate. I think we have preached sermons that have caused our people to hate the Catholic church. And I don't believe it is Christian to hate any church.[20]

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[17] Ibid.

[18] Ibid., pp. 3-4.

[19] Anderson, op. cit., p. 30.

[20] Beaven, Lecture IV, p. 4.

Worth

After the preacher knows what constitutes a sermon, what its purpose is and what weaknesses to avoid in its composition, he is ready for the final and most important aspect--evaluation of the sermon's worth. As Richards pointed out: to take yearly a hundred hours of a man's life in listening demands something worth listening to:

> Every sermon should be a message from God, a message to change men's hearts and lives. It should bring truth from God's storehouse for man's enrichment. It should be the medicine of heaven for the ills of earth. It should be the bread from God's great ovens for the support of spiritual life.[21]

Posing the question "How can one determine the value or worth of a sermon?" he said:

> I heard Bishop Quayle when I was fourteen years old, and I can remember his sermon yet. If a preacher can interest a boy of fourteen, he is a great preacher. Bishop Quayle had the right idea. He said that most books, speeches, and human activities deal with world relations and temporalities. But a sermon, to be a great sermon from God, must deal with sempiternities--a word not often used, but one that reverberates like a terrific sea. . . . If the sermon is not on a great subject, for a great issue and a great cause, then don't preach it.[22]

Richards discussed at great length five significant characteristics which should emerge in a sermon:

1. The life of the preacher must measure up to the message he preaches.

> . . . through every sermon there must run a thread colored according to the dominating principle and experience of the life of the man behind it and of the message he preaches.[23]

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[21]Richards, op. cit., p. 35.

[22]Ibid., p. 48.

[23]Ibid., p. 196.

2. Every sermon should be a spiritual fulfillment for the congregation.

> Never should a sermon be preached--yes, the word is "never" --without feeding the flock. Every sermon--every promotional sermon, every ethical sermon, every revival sermon--every sermon should be a feast to the hungry who are present.[24]

The next characteristic is essentially an amplification of the one mentioned in number 1.

3. The sermon is whatever the preacher is himself; it must speak to the needs of others as though the preacher is speaking to his own.

> The sermon, you see, is really the man himself, finding exposition for his soul. The sermon is really the preacher up to date. No man can say bigger than he is. It often seems to me that a true preacher preaches to himself and the people just listen in. That's the only way to preach, I think. The preacher is a man, and his message must be appropriate to his own soul if it is to be appropriate to others, for they also are men.[25]

A case in point would be the sermons of William Miller, of whom Richards said:

> He was an earnest Bible speaker, whose simplicity and honesty compelled the attention of the most rebellious in his congregation. Read his sermons--simple and honest and straight-forward they are.[26]

4. That repetition of the sermon is permissible if the sermon is improved with each repetition. To substantiate this position, Richards referred to Whitefield and Simpson:

> Like Whitefield, Bishop Simpson broke away from the false idea that a sermon should never be repeated. Whitefield said, "I can't preach a sermon really, until I have preached it forty

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[24] Ibid., p. 217.

[25] Ibid., p. 235.

[26] Ibid., p. 401.

> times." Don't be afraid to preach sermons that you have already preached, but improve them all the time. Leave out the weak points. Strengthen them, build them up, make them mighty weapons in the service of the King.[27]

5. Though a sermon must communicate truth, it need not have many, or any, quoted passages. Richards put it this way:

> We think also of Phillips Brooks and his famous sermon "The Spirit of Man Is the Candle of the Lord," which he preached at Westminster Abbey when he visited London. Read that sermon, and read about him. He was one of the greatest preachers the Protestant Episcopal Church ever produced and, like most great preachers, he quoted hardly at all. He was the one who defined preaching as "the communication of truth from man to men."[28]

Another speaker for the third series in the H. M. S. Richards Lectureship, showed concern for the quality of sermons. Mentioning the outcome of two opposite types, Shirkey said:

> Let the pulpit become the place from whence come sermons as dry as dust, and preaching that has no wings nor song and the souls of our people will droop and wither and die. But let the preaching of man catch fire, let the preacher possess the tongue of the learned who knows how to speak to those who are tired and weary, and God's word through him, will go forth to refresh, to revive and redeem. Then the symphony of heaven will break in upon the preacher and his people, and God, even our God shall bless them.[29]

Heppenstall voiced the worth of the sermon in one sentence: "The foremost consideration of the sermon is the primacy of the Word of God."[30]

Anderson emphasized the need for the unction of the Spirit of God in the presentation of a sermon, and stressed the quality of the

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[27] Ibid., p. 398.

[28] Ibid., pp. 398-399.

[29] Shirkey, Lecture IV, pp. 17-18.

[30] Heppenstall, Lecture I.

life of the preacher as a major factor in the efficacy of a sermon.

> It has been said that the most important thing about a sermon is the man behind it. That is not exactly correct. It is not the man behind it but the man Christ Jesus within it; the Person preached rather than the person preaching. Masses are moved, not by great divines, but by humble human beings under the unction of the Spirit of God. "Cleverness can never take the place of holiness, nor intellectual brilliance the place of humble devotion to Christ."
>
> The preacher's preparation of heart is the most important part of the sermon. . . .
>
> A sermon then is more than words. It is the outflowing of a life. "It takes twenty years to make a sermon, for it takes twenty years to make a man." The development of such a man is the task you as a preacher must assign yourself. No one can develop you. That is your own God-given responsibility. Set yourself high objectives. Grapple with great themes. Do not be content with small things or shallow thinking.[31]

Beaven insisted on a single criterion for the evaluation of a sermon's worth:

> Is what you preach God's Word? We ought to be more concerned with our preaching from the pulpit as to whether or not we are rightly representing God than any other single criteria. In this sense every sermon then is an event. It is an end in itself to present God at that time in that way to a certain congregation.[32]

Beaven continued:

> If we had this feeling of the Christ-presence with us, our sermons would take on new meaning and new significance. I would like to feel that a Christ-centered sermon would produce in the congregation every Sabbath morning an air of expectancy in going to church. Expectancy that something great, even momentous is about to happen as the preacher enters the pulpit to break forth the Word of God.[33]

According to Beaven, the sermon and its presentation are vitally connected with the spiritual growth and success of the church:

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[31]Anderson, op. cit., p. 108.

[32]Beaven, Lecture I, p. 5.

[33]Ibid., p. 6.

> And I would eliminate completely the argument about whether a sermon should be content-centered or whether we should continue to consider how well it is done. These are both essential, but far more important is what happens to those who listen as they hear the sermon preached. You are aware, I am sure, that a church grows when its preaching is dynamic and that it lags when it is not.[34]

Together with the other lecturers he emphasized the spiritual growth of parishioners in these words:

> The sermon ought to be a weekly challenge to growth and a persistent stimulus to creative choice. Faith is the power to dispel fears in our age. Where a spiraling fear is characteristic of the world around us, we need to have the kind of faith that meets the challenge.[35]

Finally, to press home the healing power of the sermon, Beaven gave this illustration:

> One of my favorite statues in Washington stands in front of the Archives Building. It was done by Robert Aitken and it shows a woman seated with a large book in her lap. The book is opened to the last page and on the pedestal of the statue are chiseled these words, "All that is past is prelude and the future begins now." It is a mighty sermon, brethren. It is the work of the pastor every Sabbath to convey this message to his people. Something in the word of every sermon should bring this feeling to the congregation that the sins of the past have lost their power to control the future.[36]

Pease presented his view on the worth of a sermon by saying that the success of the church to which we are devoting our lives depends to a great extent on what happens between eleven and twelve o'clock on Sabbath mornings.[37]

The influence of the preacher is directly proportionate to the inspirational effect of the sermon. The searching question that Pease

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[34] Ibid.

[35] Ibid., Lecture IV, p. 19.

[36] Ibid., p. 20.

[37] Pease, Lecture I, p. 1.

asked effectively pinpoints the worth of a sermon for both preacher and parishioner:

> When a preacher walks into a place of business on Monday morning to call on one of his parishioners, does this layman recall immediately a wonderful, inspiring sermon that this preacher preached two days before?[38]

A. Types of Sermons

In ten of the lecture series under consideration, eight of the lecturers differed widely as to classification of types of sermons available for use. Although Richards believes classification has little meaning for a true preacher, he did mention several types when he said:

> My appeal to you is to look at some of the larger meanings and the larger influences of true preaching. Sermons are often classified as expository, topical, factual, practical, and so on. Most of our preachers preach topical sermons, without a doubt, but I agree with Phillips Brooks when he says that these classifications mean little to a man who is a real preacher.
>
> . . . If you look at the ten volumes of his (Phillips Brooks') sermons that have been preserved, you will find that he emphasizes many things which, like the stars, vary in their glory. But you can put all of his sermons into two sections: One, preaching to the saints to confirm and to build them up, to feed them; the other, to the godless and the sinners, to win them to Christ. And Spurgeon's numerous volumes of sermons can be divided in the same way--half to the men who know not God, the other half to those who do.[39]

Richards spoke of the topical sermon as the most popular form of the day, and encouraged young preachers to use it. In his opinion the expository type requires the greatest expenditure of effort.

> No one should be a slave to any particular form of preaching--topical, textual, expository, or whatever you want to call it. Today the topical seems to be the most popular method. It does

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[38] Ibid., Lecture VI, p. 88.

[39] Richards, op. cit., pp. 36-37.

> have many advantages, but certainly a young preacher should not give himself entirely to topical preaching. He should preach some textual sermons, which should be thematic. He should know exactly what the text teaches and then preach what the text teaches. Then, as he grows stronger in preaching power, he should step out into expository preaching, which is certainly more difficult and in some ways more rewarding.[40]

Shirkey recommended the reading of books which would assist the ministers in knowing what type of sermon to plan. He also mentioned several types of sermons.

> There must be of course expository preaching, evangelistic preaching, pastoral preaching, sermons of comfort, sermons of admonition, and sermons of warning, sermons calling people to repentance, sermons calling us to seek the lost, sermons calling a nation to righteousness, calling a community to some special service. You will find this book most helpful, there are not many like it. Read every year some book that teaches you how to be a better preacher.[41]

Though Heppenstall introduced several sermon types, he persistently returned to the expository sermon as being the most difficult of preparation, but the most worthwhile:

> You may treat the theme as a whole, you may treat it by repetition, or by analysis. I do wish that every man could preach expository sermons every Sabbath. This, I recognize, would involve a great deal of hard work and time, but it would be worth the effort.[42]

He also said: "Not every passage lends itself to an expository sermon. . . . It is not a long text, but the ideas developed, that makes a great sermon."[43]

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[40] Ibid., p. 239.

[41] Shirkey, Lecture IV, p. 16.

[42] Heppenstall, Lecture I.

[43] Ibid., Lecture II.

The development of the sermon from stated propositions, or from a Bible text were both mentioned by Heppenstall.[44]

Osborn suggested that preaching might be more stimulating to both preacher and parishioner if the preacher would use a variety of sermon types rather than one or two favorite ones.

> Take, for instance, a study in the types and forms of a sermon. It is a temptation for many pastors to confine their preaching mainly to the topical or textual type. They would find preaching more interesting to themselves and their listeners if they would increase their variety by learning the principles of other types such as expository, biographical, and life situation.[45]

Osborn put special emphasis upon the life-situation type of sermon when he said:

> Another type of sermon with which he (the preacher) should become familiar is life-situation preaching. . . . First, we must think of the people and their needs. We must speak to an object rather than on a subject. Too many pastors think only of what they plan to present the following Sabbath rather than what the people actually need. There must be a well-planned endeavor to help solve some concrete problem and the approach to the subject should be from the viewpoint of interest to the congregation rather than oneself. In life-situation preaching, the pastor states a problem and then proceeds to illuminate it and to solve it in the light of relevant Bible principles.[46]

Becoming more specific, Osborn described the kinds of situations and problems that this type of sermon must meet.

> Here is a husband whose wife will be dying of cancer and pulmonary tuberculosis before another Sabbath rolls around. Here are parents who are heart broken over the decision of their son to marry a Catholic girl, of doubtful Christian principles. Here is a woman who has awakened to the tragedy of an ill-advised marriage. She now has three children all less than 10 years of age. The father is brutal to her and

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[44] Ibid., Lecture VI.

[45] Osborn, Lecture III, p. 10.

[46] Ibid., pp. 12-13.

> to them. Here is a young husband who has just discovered that his wife has been untrue to him and has run off to a neighboring state with another man and lived with him unlawfully. Here is an old man contemplating suicide. His health is gone, he has nothing to look forward to but misery and suffering so he is planning to take the short way out. Such people are in our pews every Sabbath. What do we have to offer them that will help them to face the great crises of their lives? I recommend to you a learning of the art of life-situation preaching.[47]

Since people are usually interested in other people, the biographical type sermon has a great appeal for most congregations. Osborn believes it makes truth come alive and heartily recommends using it.

> A great galaxy of pulpit masters have effectively ministered to their congregations through this type of sermon. Among those whose names come to mind are Alexander White; his 6-volume series entitled Bible Characters is worthy of gracing any preacher's library. He also has a series on the characters in Bunyan's Pilgrim's Progress that are unique and filled with sermonic ideas. Other men of the century whom I might name are Moody, Talmadge and Joseph Parker. . . .
>
> This type of preaching calls for great imagination, sufficient to make the characters leap out of the pages, to walk around and breathe, to become real and pulsating. Without imagination biographical preaching can become very mechanical.
>
> People enjoy this type of preaching because people are basically interested in people. This is the reason human interest stories and vital statistics are always an integral part of the daily newspaper. When truth comes alive in personality it holds interest and makes its point far more than in abstract doctrine. After all the gospels are merely a biography of a personality. Both old and new testament are filled with real men and women. After all the Bible is a big thick slice of human experience. Our congregations are interested in knowing how Biblical truth is applied to the personality. What better way can be found to do this than to preach on the personalities to whom Biblical truth was applied in the past?
>
> This type of preaching has strong appeal to young people for they are especially fond of the practical in preaching. One can make a delightful series on great truths as they are related to great men.[48]

Osborn recommended occasionally preparing a sermon especially for children. It may follow any of the pattern types mentioned so far:

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[47] Ibid., p. 14.

[48] Ibid., pp. 15-16.

> Before leaving this phase of my subject may I also encourage you to learn how to preach children's sermons. In most churches there is a place for a full blown children's sermon on Sabbath morning. When prepared aright such a sermon will be accepted as enthusiastically with the adults as it is with the children although it was specifically designed to meet children's needs. You will find no loss in attendance on such Sabbaths. On the contrary those on which you preach a children's sermon will be numbered among the largest attendances in your church during the year.[49]

During the introduction to the first lecture of his series, Anderson identified the type of preaching which he considered important and essential. "Everything being equal, the more of that Word there is in the sermon, the more moving will be its message. That is why expository preaching is so vital.[50]

Speaking of the preaching that took place during the Reformation Anderson stated that:

> . . . their sermons were more than spiritual palliatives for troubled minds. They were mighty revelations of God, and they came flashing forth in fiery splendor from the Scriptures. The Reformers were primarily expository preachers. In their hands the Bible came alive and the pulpit became an authoritative voice.[51]

Anderson affirmed that "nothing will so build up the church as real expository study."[52] Again he stated: "And nothing will do so much for a congregation spiritually, evangelistically, culturally, or socially as expository preaching."[53] Comparing two types of preaching, the topical with the expository, Anderson said: "Topical preaching

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[49] Ibid., p. 16.

[50] Anderson, op. cit., p. 15.

[51] Ibid., p. 16.

[52] Ibid., p. 33.

[53] Ibid., p. 73.

requires less study and scholarship than expository preaching."[54] He referred particularly to preaching on already-outlined doctrinal studies with little explanation or insight supplied by the preacher.

> Through many years of public presentation of God's last message I have found the expository method to be actually more successful, even in evangelism, than the mere presentation of a set of doctrines.[55]

Agreeing fully with the value of expository preaching, Beaven attempted to redefine this type:

> Now what's expository preaching? According to the directive which I received, this is to be a course of lectures of expository preaching. It has always been considered a special type of pulpit discourse, capable of being followed by only a few rare minds and Biblical scholars. Historically it is associated with the interminable discourses of the 17th century Puritan divines. Or with a running verse-by-verse commentary on the Bible, usually with special consideration to the ancient languages. And I challenge you to read from Broadus to Blackwood, this is what you will find. Expository preaching presented as a specialized unique skill, presenting the major and minor ideas of a passage of Scripture, with some application to the contemporary scene. Now brethren and sisters, as far as I am concerned, I wish to throw that definition into the wastebasket. Most preachers don't do this. Most preachers can't do this, and they would be stupid to try. Because there is hardly an audience today that would sit still for it if you did. I believe in expository preaching, but I want to change the definition. To be expository is not to be hampered by the limitations set down by the homiletical writers. All true preaching is expository, and that preaching which is not expository is not preaching. I don't present this on my own authority. Marvin Vincent and his Expositor in the Pulpit, a marvelous set of books, says expository preaching covers all preaching. It is exposing the truths contained in God's Word, laying it open, putting it forth where the people may get hold of it.[56]

Beaven then named several common types of preaching, all of which he classified under the general heading of expository sermons.

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[54] Ibid., p. 152.

[55] Ibid.

[56] Beaven, Lecture I, pp. 17-18.

> Whether you talk about situational preaching, or doctrinal preaching, or evangelistic preaching or ethical preaching, it can all be expository if rooted in Scripture and throws Biblical light on the contemporary scene.[57]

He told of an interesting experiment being done by Edgar Jackson in which two types of sermons were being used alternately with the same congregation.

> Now Jackson was doing something like this, and his experiment was this. First of all, he deliberately and carefully designed two kinds of sermons. He wanted to find out the immediate response and the delayed response to these sermons. Sixteen sermons, two types, preached on alternate Sundays. So on the first and third he preached a type of sermon alike, and on the second and fourth he preached another type of sermon but alike. Now the first type of sermon he characterizes as the repressive inspirational type. Now this is a term from group therapy. And all it means is this. You repress all the unpleasant and irritating in life, and replace it with the totally inspirational.
>
> . . . The second sermon Jackson calls the analytical sermon. The analytic method makes a vigorous effort to explore openly the experiences of life and to discover the inner resources that are available to the Christian. And he tries to get his listeners to deal with these problems realistically and competently. The preacher is very careful to avoid misleading them. It deals with life and candor. This is the way John Wesley preached. Read Wesley's sermons. This is the way Micah, and Amos and John the Baptist preached. This is the way Harry Emerson Fosdick often preached. These are straight type sermons that look life in the eye and bring to the problems of life the resources from heaven as found in God's Word. So the sermon may be: Thou shalt not covet. Now by alternating these sermons Jackson was doing what some of us think is the preacher's job. He was alternately comforting the afflicted and afflicting the comforted.[58]

Beaven also referred to another type of sermon.

> I would like to define a sermon as an instrument of group therapy. . . . But if we are thinking of the sermon as an instrument to help our people, then this is a fair designation.[59]

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[57] Ibid., p. 19.

[58] Ibid., pp. 12-13.

[59] Ibid., Lecture IV, p. 1.

In the second lecture of the second series, Richards referred again to sermon types. What he implied this time was that every minister who wants to succeed in his calling must recognize the basic principle underlying all sermon types--the God-centered life of the man who delivers the message. "I don't care whether you preach from experience, or topically or exegetically, if you have no experience with God, you will be a very poor preacher."[60]

B. Invention

After the preacher has recognized and explored the many categories or types into which sermons may be classified, he comes to the real pivot around which all his sermons will revolve--that of Invention. All of his creativity will be called upon to perform as he contemplates the subject for a sermon, decides on the appeal he should use, organizes his content materials effectively, and chooses the style in which he will present his message to a certain congregation on a specific occasion. John Ward suggested this definition of Invention:

> For invention, considered in general, is the discovery of such things, as are proper to persuade. And in order to attain this end, the orator proposes to himself three things: to prove or illustrate the subject upon which he treats, to conciliate the minds of his hearers, and to engage their passions in his favor.[61]

Ward's definition implies the scope of Invention. As this unit develops, it will note and consider statements from six of the lecturers

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[60]Richards, 1966, Lecture II.

[61]John Ward, A System of Oratory, Delivered in a Course of Lectures, Publicly Read at Gresham College, London (London: J. Ward, 1759, 2 volumes) I, p. 44.

relative to this scope, namely, the selection of the subject for the sermon, the choice of appeal, and the arrangement of content material.

Of all the lecturers, Richards dealt most comprehensively with the various aspects of Invention, which we have already noted as the sphere of creativity in which the preacher moves as he prepares his sermon. Concerning the preacher in this state, Richards said:

> First of all, he should sit down with his subject before the Father in heaven and prayerfully meditate upon the text and passages of Scripture involved, compelling them to bring forth their riches. Alone and single-handed, he should seek the full measure of meaning in the Word.
>
> . . . This should go on for some time, maybe for some days, and on some subjects even for months. New ideas will continually come from it. One can meditate upon his theme as he walks.
>
> Then when thoughts come to you, jot them down. Sometimes you will wake up in the night with wonderful thoughts on your sermon topic or sermon text. Keep a note pad beside your bed and jot them down, because nine times out of ten you will not remember them unless you do.
>
> When you are ready--but not until you are ready--write down what you saw in the text when you first chose it. Then write down the ideas that came to you afterward. You may not use all of them, but write them down anyway in the order that they come. Jot down any fact of history, any poem, or any other text that illustrates the thought. Sometimes your ideas will come quickly and easily. Other days you will have a drought of ideas, but memory will bring back to you what you have read. The spirit will bring things from His Word, if you have studied it faithfully. Material will come from all of your experiences--especially from reading, from meeting people, from travel, from observation.
>
> After you have winnowed from all this material that has come to you from thinking about the text, around it, and over it, and under it, get it into some form. Have the main theme sentence or idea clear in your mind, then write it down. After this is done--and not before--you may look at other books, commentaries, dictionaries, encyclopedias, books of illustrations and sermons.[62]

Shirkey's comments on Invention correlated positively with Richards, although he did not state them as exhaustively. He suggested:

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[62]Richards, op. cit., pp. 343-345.

> In writing his sermons a man ought to have one rule which comes down to us from the late Dean Brown of Yale, who said, "Always think yourself empty, then read yourself full." Before we read ourselves full we ought to exhaust our mental abilities in working out our sermons before we ever consult old sermons or consult books, or commentaries for new materials. In this way one will always keep himself fresh and vital.[63]

Beaven, perhaps because of his experience as a debater, spoke in contrast to the preceding lecturers in the area of Invention. He said he first read widely, rather than to think deeply about the subject as did Richards and Shirkey:

> What I do as I prepare to preach, I soak myself, I saturate myself, in the subject matter of the sermon. I read, I study, I make notes, but this has nothing to do with the sermon outline. And when I have filled myself full, . . . I take a sheet of paper, and I jot down what are the main ideas involved in my subject.[64]

Osborn represented a view closely akin to that of Beaven. Osborn suggested extensive reading and study in connection with the four points which he proposed: preparation, incubation, illumination, and verification.[65] In this case, ideas and thoughts come later, after extensive preparation.

Osborn stressed the point that thinking is real work:

> Good preaching is difficult because it requires great exertion. Real sermons are the product of strenuous thinking. . . . No form of labor is more exacting and demands such indefatigable toil, yet many preachers will go to any limits to avoid the labor of thinking. Frequently it must be accompanied with strong crying and tears as a time of great mental and spiritual agony of soul almost to the point of despair and a desire to run away. Briefly summed up it is literally an experience of blood, sweat and tears.[66]

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[63]Shirkey, Lecture VII, p. 4.

[64]Beaven, Lecture VI, p. 1.

[65]Osborn, Lecture IV, p. 9.

[66]Ibid., Lecture III, p. 5.

Both Pease[67] and Heppenstall[68] used identical terminology when they referred to the work of sermon preparation, the work of Invention as a "creative" work. Attention will next be directed to the matter of subjects, the first phase of Invention to which the lecturers referred.

Subjects

Since the preacher has before him a multiplicity of subjects, covering a wide spectrum of interests, he will find that these possess varying degrees of usefulness, in terms of persuasion. In view of the wide scope of subjects, all of the H. M. S. Richards lecturers had something to say regarding the choice of subjects for sermons.

Richards stressed the point that all subjects for the sermons ought to focus on the great themes:

> O my friends, preach the great themes of the Scripture. Don't fool around the fringes, away on the circumference of things. Preach the great truths. You don't have time in this world for anything else. You don't know who might be in your audience.[69]

Richards listed doctrinal preaching as vital to a strong program.

> Now, all true preaching must be doctrinal, not merely ethical; it must appeal to the head as well as to the heart. Again referring to Phillips Brooks, preaching in Boston--then a strong Unitarian city, of course, but Catholic today--Phillips Brooks often preached on the great doctrines, such as the Trinity and the incarnation, subjects like that right there in that city. Things he believed, he preached; and such preaching didn't diminish his crowds a bit. On the basis of his experience in that city, which certainly was highly successful, he wrote a passage delivered in his Yale Lectures,

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[67]Pease, Lecture VI, p. 88.

[68]Heppenstall, Lecture II.

[69]Richards, op. cit., p. 33.

> which every minister ought to commit to memory. It is this: "No preaching ever had any strong power which was not preaching doctrine. . . . Preach all the doctrine that you know, and learn forever more and more, but preach it always, not that men might believe it, but that men may be saved by believing it." That's the way to preach doctrine. And that's the way Jesus preached it.[70]

Richards added to doctrinal preaching another consideration--that of the life of Christ.

> If we could preach the doctrine and the life of Jesus in words like these, that would be great preaching. Then we would know something about what it means to preach Christ as the apostles preached Him.[71]

He also said that "the great truths of the Holy Scriptures are eternal. The facts of salvation and the redemption of men are unchanging."[72]

Likewise he stressed the importance of the gospel, the word preached rather than the preacher himself.

> The real question for a pastor to put to his own soul is not "Am I great?" but "Is the gospel I preach great?" I heard Bishop Quayle when I was fourteen years old, and I can remember his sermon yet.[73]

Continuing his emphasis that the doctrinal sermon is Christ-centered, Richards asserted:

> We have three great model sermons in the New Testament: the apostle Peter's at Pentecost, and Paul's at Antioch and on Mar's Hill. In each case they were largely doctrinal. . . . In each case Christ is the very center of the sermon. He is the subject of the sermon. There can be no true doctrine without Christ. Christ Himself is the doctrine.[74]

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[70] Ibid., pp. 40-41.

[71] Ibid., p. 42.

[72] Ibid., p. 43.

[73] Ibid., p. 48.

[74] Ibid., p. 49.

When speaking about Christ, the minister should make the cross the center of attention:

> Congregations, after all, are interested in the fundamental, permanent truths of religion. People have no real use for the church except as it points the way to the kingdom of God, or helps them forward on that way. The cross still draws better than anything else. . . . We must never forget the magnetism of the cross. Jesus crucified is the great magnet, the great drawing power.[75]

Because the subject of the person of Christ affects and will continue to affect many aspects of life, Richards throughout his series reemphasized the point:

> It was the person of Christ who constituted the theme of apostolic preaching. . . . All truth is to be associated with a person--the truth as it is in Jesus (2 Corinthians 4:5). All our ethics, our morals, our doctrines, are to be associated with Him, with His love, His grace, His Spirit.[76]

It was Shirkey's belief also that every sermon should be centered in Christ.

> Let me urge you with all my heart to preach Christ, present Him and He will do His own work. Say to the people "This is God's Son in whom He is well pleased." Let our message ring forth "Behold, the man, the man Christ Jesus who was His own man, his brother's man, God's man." I remember reading from Stanley Jones. He was in a Hindu temple that had formerly been a Christian church, the walls had been whitewashed and the whitewash was wearing off and a mural of Jesus Christ was showing through. Stanley Jones said, "I turned to my friend and said, 'Look He is coming through again.'"
>
> Let the Master come through again in each and every sermon that you preach. Let the people see Him that they may be able to declare, "My Lord and My God." Look at Him, Son of man, Son of God, Guide, friend, Lord, Prince of Life, King of Kings--God of very God. If our pulpits are to be effective they must be Christ-centered. Remember you are not to preach on certain theories, certain aspects of life but you are to weave in your pulpit ministry the total gospel.[77]

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[75] Ibid., p. 165.

[76] Ibid., p. 190.

[77] Shirkey, Lecture IV, p. 12.

Giving special emphasis to the social gospel as well as the personal, Shirkey maintained:

> There is but one Gospel that we preach, it is the personal and the social gospel. It is like the two sides of a coin joined together never to be separated. This whole gospel we are called upon to declare is like Siamese twins, if you take the life of one you may take the life of both. These two, the personal and social emphasis, in the Gospel of Our Blessed Lord are joined together forever, never to be put asunder.
>
> The pulpit must have a lot to say about the social gospel but, it must always be the outgrowth of one's own spiritual faith, feeling and outlook.[78]

Continuing, Shirkey suggested that a balance be held between the two phases of the gospel:

> If I could pass on my suggestion to you it would be this: be certain when you preach on anything that has to do with the social implications of the good news, that on the next Sunday you preach on something that has to do with one's personal faith, the love of God, the mercy of God, the suffering of the Lord Jesus so that you swing people back again into the orbit where they must live and move and have their being if they are going to have any social conscience at all. Our social gospel must be the outgrowth of our personal faith.[79]

Shirkey manifested a great concern for the youth of the church, and in Lecture VI he stressed a number of subjects with which they should be challenged:

> What can we set before young people that will help them to select for themselves the good life. It seems to me that we can say to them "Build in your life a wholesome sense of fear." . . . We can say to them "Build in your life the fear of failure." . . . Yes, wholesome fear is a helpful reinforcement to life. This is a good challenge.[80]

On the other hand, he believes young people should be directed to look beyond fear.

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[78] Ibid., p. 16.

[79] Ibid., p. 11.

[80] Ibid., Lecture VI, p. 10.

> However, I feel there is something even finer than fear. That is to build in their life great ideas. Ideas that are positive that have captured the lives of other people. . . . Such masterful ideas as these will have a corrective, strong, hold upon the life of youth that will keep them and us in the right channels.[81]

To "ideas" Shirkey would add the subject of "ideals" for youthful audiences:

> Still another way in which we can help young people is to present to them the goal of great ideals, to help to see that ideals still have tremendous power in life. I remember a story that I read about Amelia Earhart. Someone asked Miss Earhart if she drank. She said, "No, I do not drink. I find achievement stimulant enough." . . . So if youth are to be helped and pulled and moved upward they must give themselves to great ideals that have the power to mold them and hold them.[82]

Another subject for the young closely related to "ideals" pertains to "standards of conduct." Concerning the standards by which youth should live, Shirkey proposed:

> The thing that we ought to do is to throw out the challenge to young people, not to stoop to the standards of the world but to take the standards of Christ and bring the world up to those standards.[83]

"Development of character" he observed to be another subject of importance for the youth.

> Youth needs to know that as long as we live there will always be the struggle--the struggle of the good life and the evil life. The struggle of the best with the worst--the struggle will always go on within us. This is not to be a discouraging thing but rather an encouragement to us. Youth must remember that only in the tug between the good and evil is character made.[84]

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[81] Ibid.

[82] Ibid., p. 11.

[83] Ibid., p. 14.

[84] Ibid., p. 15.

"Christian homes" was another topic which Shirkey believed should be presented to the young.

> I think that every minister needs to give the kind of information to young people that they so sorely need in the building of a Christian home. The word needs to be said, that they are not to be unequally yoked together.
>
> We must get young people to see that only the homes that pray together, stay together. We must get them to see that if they want a home that will endure, they must put Christ in the center of it.[85]

"One's life work" also is an important subject to bring to their attention, he said:

> We ought to seek the opportunities to sit down with these young people and talk to them about their life's work. What are they going to do with Life?[86]

Shirkey also suggested the subject of "Christian witness." This could either precede or follow the subject of "life work:"

> We need to be forever challenging the finest young people that we know for the ministry. . . . to be in the separated work of the mission field and the ministry is to be in the best. This can be underscored. The Lord needs the best lives, the best minds, the most sensitive hearts, the most dedicated spirits to be His servants. . . . This challenge must be forever thrown out to youth.[87]

"The source of peace and joy" should be made clear to youth:

> We must never tire in throwing out the challenge of Jesus Christ to youth. We must say to them, "You cannot go upward to God or forward with Christ or outward to people without going inward." Only a penitent heart, meeting with an all-loving God is sufficient. Repentance brings forgiveness and forgiveness brings peace and joy.[88]

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[85] Ibid., p. 12.

[86] Ibid., p. 13.

[87] Ibid.

[88] Ibid., p. 16.

Another vital subject for youth suggested by Shirkey was "the need for the indwelling of the Spirit of God": "We need to challenge youth to open their hearts to the Spirit of God. The real power we need is in the Spirit."[89]

In addition, there was concern expressed by Shirkey that the subjects presented have a positive ring of assurance.

> Let the pulpit always ring with the great certainties. The people who sit before the minister have enough doubts to deal with without others being added to them by the utterances that they hear from the man selected to be God's spokesman. . . . let the aim of the pulpit be the proclaiming of the great romantic certainties of our faith--the faith that is once for all delivered unto the saints that has been proclaimed by prophet, priest and king, by men and women of all ages. They gave forth such positive words in the Old Testament "How excellent is thy name in all the earth" and in the New Testament they pointed to the Son of God.[90]

In Lecture VII Shirkey told how, with the help of a notebook, he remembers topics for sermons upon which he would later preach.

> This is something that really hardly needs to be said, but it is of great importance--always carry with you a notebook. There will be numerous things and experiences that will suggest sermons to you. There will be certain things that you will hear and see that will give you ideas about your work or you will remember certain people you want to call. Whatever you do, have a notebook. Always transfer these things at the end of the day so you keep your notebook up to date. You are always ready for the next day. I recall I was on a plane not long ago, and a man handed me a Life Magazine, and said to me, "Would you like Life?" and I said to him, "Thank you, I would" and "I wonder if you know that you have given me a sermon topic" and then I told him how he had suggested a splendid topic that I could give to young people--"Would you like Life?" The sermon could start off giving the setting of my experience on the plane and then going on from there. Well, it was an idea and I had my notebook with me and I put it down in his presence.[91]

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[89] Ibid., p. 17.

[90] Ibid., Lecture IV, pp. 14-15.

[91] Ibid., Lecture VII, p. 14.

While Heppenstall did not identify specific subjects as sermon topics, he did emphasize the importance of using great themes in preaching: "If a great theme grips you, then preach it."[92] He added further: "If you are an able minister and have a great theme (subject) you will stay with it all the way through the discourse."[93] Continuing, he stated: "Before a man can preach a great sermon, he must be gripped by a great theme."[94]

Osborn, in dealing with the matter of topics for sermons, presented several areas of consideration from years of study and interest in this phase of sermon preparation:

> Let us turn now to another phase of preaching. In answer to the question, "What shall we preach?" . . . There is much that is good which might be preached. There are many tangent truths which are good in themselves but not powerful. . . . For a number of years I have been compiling information from the Spirit of Prophecy on the subject "What to Preach." In the main they are the mighty and grand truths which deal with the plan of salvation.[95]

Osborn next revealed his own findings regarding sermon subjects within the Lyman Beecher Lectureship on Preaching at Yale University:

> A few years ago I completed my reading of the finest single library on preaching that exists in the world. It is known as the Lyman Beecher Lectureship on Preaching, so named in honor of Henry Ward Beecher's preacher father and begun at Yale Divinity School in the early 1870s. There are approximately eighty books in print. A few years are lacking because there were a few times when no lectures were given. As I read them one after another, I began to make note of what some of America's great preachers had to say on the subject, "What to Preach." Among them were men like Beecher, Ale, Hall, Brooks, Buttrick, Kennedy.

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[92]Heppenstall, Lecture I.

[93]Ibid., Lecture II.

[94]Ibid.

[95]Osborn, Lecture III, pp. 16-17.

> It was gratifying to note that the tenor of their thinking was the same as that in the Spirit of Prophecy. All who made reference to sermonic content counseled that the preacher should stay close to the great themes of the Word of God.[96]

Continuing with his discussion on sermon topics, Osborn referred to the example which Christ gave.

> Such was the preaching of Jesus Christ. He knew that people wanted to know what God had to say. His preaching was Biblically saturated preaching. The most popular books from which he preached were the great books that embraced profound truth such as Deuteronomy, Isaiah, Daniel and the Psalms. The mighty movements of God through the centuries have been characterized by men who knew how to handle the word. John Calvin and others like him preached truths that caught fire in the souls of men, that made people fall in love with Christ.[97]

Osborn encouraged the careful planning of subjects over an entire year's period.

> Not only must we choose the great doctrines for our preaching, but they should also be in proper balance. Some pastors have tendencies to ride doctrinal hobbies which may be interesting for personal study but a bit tiring if constantly used for sermonic material. One can spend much time on some great themes to the neglect of others. It is for this reason that the sermonic diet for a congregation should be planned with more care than a menu. If a pastor will think a year in advance instead of a week in advance regarding the spiritual food for his members he will plan much more wisely and meet their needs in a far better way. I recommend to you most highly the sermonic year. During the slackest season of his work a pastor will outline the subjects for a 52-week period. He will find that the practice will become a great blessing to his people as well as to himself.[98]

Speaking of the subjects to which early Christian preachers addressed themselves, Anderson stated:

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[96] Ibid., p. 17.

[97] Ibid.

[98] Ibid., p. 18.

> Those first Christian preachers had only one message--Christ and Him crucified. As they went forth to proclaim their message, they were not spinning fine points of theology, nor were they, as Ian Macpherson says, "nibbling away at the niceties in the sacred text." . . . They were presenting a living Person--the Eternal Word. They preached Him evangelically as Saviour and Lord; they preached Him ethically as Teacher and Example; they preached Him eschatologically as Judge and coming King. Even more, they preached Him as a contemporary power--Ruler in the hearts of men. Whatever systematic theology they knew, the risen Lord was the center of it.[99]

Anderson expressed concern, relative to the sermon topic, that the theme chosen might assure the preacher of the witness of the Spirit:

> If this be the test of true preaching, then the supreme question is not what topic will awaken the interest of the people, but rather what themes will assure us of the witness of the Holy Spirit in our preaching. . . . To present Christ in such a way that the Spirit of God will fall on all who hear the Word should be the aim of every sermon.[100]

Anderson stated further:

> To proclaim that gospel we must preach the cross in the context of the world's sin. While showing the hatefulness of sin, we must also show God's judgment upon it. By the death of His Son God has judged sin forever. To preach in any other way is to miss the whole purpose of redemption.[101]

Beaven was emphatic in saying that preachers should never preach on that which they had not experienced.

> I don't think it can ever be possibly overemphasized that a preacher ought never to preach on that which he has not experienced. I will say that again at the risk of starting a good argument. A preacher ought never to preach on that which he has not experienced.[102]

Alluding to his own life's experience, Beaven continued with

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[99]Anderson, op. cit., p. 100.

[100]Ibid., p. 104.

[101]Ibid., p. 129.

[102]Beaven, Lecture I, p. 8.

the thought that preachers ought to consider most carefully their choice of sermon topic.

> And I went back over those 42 sermons and observed that at least 20 of them came under a single head--Forgiveness. And I had to conclude that before God I did not feel forgiven. There was no other conclusion. And for your own edification and growth in the ministry, I suggest you take a look at what you are preaching about.[103]

To show that the sermon subject is of vital importance, that it must fill a need, Beaven noted the results of one: "On the Sunday following the sermon that dealt with jealousy, the pastor got 50 calls. He had apparently struck home."[104]

Perhaps Beaven was suggesting topics for sermons when he identified certain problems to which a minister might address himself.

> For in the glories of living and in the joys of life, we all have our problems. . . . At least half of our people are concerned with intensely personal problems. The futility of life, the insecurity of personal relationships, a haunting sense of loneliness, problems involving marriage or sex, false ideas of religion and morals, a sense of inferiority, the problem of suffering.[105]

Beaven endeavored to show how Jesus helped people to solve their problems, thus setting an example for preachers in making sermons of vital significance to people.

> As I see Jesus talking to the people, He always recognized their problems, and pointed a way toward a solution. He never made light of it. He also, it appears to me, tried to point them to cause-and-effect relationship. You have got this problem for this reason. And if you take care of this reason you are going to be on the road to solving the problem. I don't think we do this too well in our pulpits. As I see Jesus preaching, I see that He taught His people to face the future,

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[103] Ibid., p. 11.

[104] Ibid., Lecture III, p. 14.

[105] Ibid., p. 17.

> not the past. Always He pointed to what could be. I see no exception to this as recorded in the gospels. To those who have a sense of guilt, He recognized the guilt and pointed them to confession and change. As I also see Him teaching, He always pointed to the needs of new habit patterns to solidify their new way of life. Go thou and do likewise. It was not simply a program of believing something, it was changing how they lived. And finally, I see the people Jesus ministered to seeing in Him one who understood them so that they trusted Him and followed Him.[106]

Beaven then referred to a survey of church needs and problems, done by Harold Routt, indicating that sermons ought to satisfy these needs. The findings of Routt were that

> . . . half the people were concerned about futility, insecurity, loneliness, sex, marriage, inferiority, suffering, illness, frustration, guilt. These were the things that people were concerned about. And after this came family, children, and infidelity. And after this nothing else mattered. . . .
>
> If you will take a cross section of a congregation of 500 people, I am willing to predict and I am predicting on the basis of surveys I have read, that at least 1/5 in any year will be bothered by bereavement, at least 1/3 will have marriage problems, at least 1/2 will have major problems of adjustment to society, either at home or at work in the church or in the community. And at least 1/5 will have major problems of guilt and fear. Now if this is true, or if this picture is reasonably true, it stands to reason that the pastor has a tremendous job in helping his congregation.[107]

Beaven spoke of using the positive approach of faith and hope in sermons rather than the negative one of fear.

> Fear is bad. Fear hurts. The job of the pastor is to dispel fear. What is the minister going to say? How is he going to be honest? How is he going to give a sermon that helps so that people face life honestly and proceed creatively toward goals that are reasonable and challenging to the best in life. Every message ought to breathe faith and the value of a human soul.[108]

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[106] Ibid., Lecture IV, p. 2.

[107] Ibid., pp. 3-4.

[108] Ibid., p. 6.

Pease suggested that the subject of Christ as revealed in the Word is superior to all others:

> Another type of preaching restricts itself to moralistic themes, current events, and social problems. These sermons may be interesting and well done, but they are not preaching. Really good preaching is the exposition of the Word of God for the purpose of revealing the Gospel of Christ and bringing men to accept the claims of Christ.[109]

Alexander believed that there are two areas in which preachers could better serve the congregation in terms of sermon subjects. The first included greater "relevance" to the needs or problems of his auditors. The second was by staying away from topical "hobby horses."[110]

Richards gave considerable advice to the preachers with respect to the subject upon which they should preach, emphasizing those subjects that ministered to the needs of the people.

> People want to know the great subjects--How prayer is answered--How can we know what God wants us to do--Will we know each other in some future life?
> There is mighty power in simple Gospel preaching--great themes--the Scriptures--Word of God.[111]

Richards referred three times to the need for Christ-centered messages. He put it once this way: "Never should a sermon be preached without pointing sinners to the Lamb of God--to Christ--to our Redeemer."[112]

Richards also said: "Preach the great affirmatives of the Scriptures."[113] Twice he made reference to the vows of ordination

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[109]Pease, Lecture VI, p. 94.

[110]Alexander, Lecture III, p. 21.

[111]Richards, 1966, Lecture I.

[112]Ibid.

[113]Ibid., Lecture V.

and their directive to preach Christ and the Word. "In our ordination we vowed not to preach human philosophy or human opinion, but Jesus Christ and the Word."[114]

That topics for sermons should be centered on great Bible truths was agreed on by all the lecturers. Since the preacher must weigh the kind of persuasion he will use in presenting these truths, the question arises as to whether he should appeal to the mind or to the emotions of his congregation. All of the lecturers quoted in the first part of this chapter favored the expository type sermon--the one in which the appeal is largely to the intellect. However, pathos was not ruled out. In fact the appeal to head and heart was cited by many as an appeal to the whole person. Alexander referred to the two appeals as the reason-emotion dichotomy. In the following section both logical argument and pathos as presented by the speakers in the lectureship series will be explored.

Appeal

Logical Argument

A part of persuasion which is basic is logical argument. Richard Whately has written that persuasion depends first on argument to show the expediency of the Means proposed.[115]

Four of the H. M. S. Richards lecturers indicated that they concurred with the idea that the persuasive impact of the Gospel should begin by a presentation of the logical argument, the appeal to the mind.

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[114] Ibid., Lectures II, V.

[115] Richard Whately, Rhetoric, New Ed. (Boston and Cambridge: James Munroe and Company, 1861), p. 210.

Shirkey said twice that the sermon should make an appeal to three channels of communication: "to the mind, heart, and soul of man."[116] It is important to note that he stressed "mind" first. Shirkey also said:

> We must preach for a verdict. So the sermon to accomplish that whereunto God has sent it must be beamed at the whole man, his mind, his heart, his soul and his will."[117]

Alexander placed his major emphasis upon the reason-emotion dichotomy.

> In God's appeal to us there is never a by-passing of either one of these. You will find an appeal to both. The thing our young people object to so much in our preaching, is where we by-pass the intellect and use emotion entirely, or we by-pass emotion and use the intellect entirely.[118]

Alexander and Shirkey suggested that the intellect and pathos are competitors for the use of the human will, a term which both held in common. Alexander said:

> . . . there is this continual interaction, interplay between the two. And they are both involved, it seems to me in persuading the will. For my own preaching I like to think that the intellect and the emotion are a part of the thing that works toward moving the will.[119]

Heppenstall differed from both Shirkey and Alexander in that he placed greater emphasis upon logical argument without the inclusion of emotion or pathos. He spoke of it this way:

> When you make your exposition by propositions you are making your appeals to reason. . . . If you are to persuade

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[116]Shirkey, Lecture IV, pp. 8-9.

[117]Ibid., p. 9.

[118]Alexander, Lecture VI, p. 12.

[119]Ibid.

> that you are right, you must make appeals to clear thinking more than to the heart.[120]

Making his stance more emphatic, Heppenstall continued, "Do not confront people with emotional appeals; deal soundly and logically with the propositions."[121]

Richards' remarks most nearly paralleled those of Heppenstall, although he recognized the importance of both logos and pathos, but placed greater emphasis and stress upon the former. Speaking about logical argument, Richards made these statements: "Every sermon . . . must bear with it a conviction that goes along with a well-thought-out line of argument, clearly stated facts."[122] He also spoke about: "logical writer," "logical thinking," and that "many people go astray because they accept wrong premises, or because they reason crookedly, or because they reason crookedly on right premises."[123]

Continuing, Richards used terms such as "evidence and witnesses," several times.[124] He then asserted:

> This is a restless age. Bring your listeners face to face with the mighty facts immediately. Show proof after proof, evidence after evidence, text after text, like successive hammer blows. Illustrate, make your points clear, and while the people are still interested, sit down. Keep on the positive. Proclaim the truth, announce the truth, declare the truth, illustrate the truth, illuminate the truth.[125]

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[120] Heppenstall, Lecture VI.

[121] Ibid.

[122] Richards, op. cit., p. 37.

[123] Ibid., p. 50.

[124] Ibid., p. 175.

[125] Ibid., p. 236.

There were two specific areas in which Richards, the only lectureship speaker to voice this warning, cautioned the ministers against certain aspects of the use of argument. (1) Do not use long and involved arguments. "People don't pay attention to long, involved arguments, they want you to get right to the point."[126] Again he stated, "Get to the point as soon as you can, people want this."[127] (2) Don't use long arguments to reveal erudition. "It is a mistake to think that we should use long sentences or involved arguments to show off our learning."[128]

Pathos

Continuing the statement begun by Richard Whately, we note: ". . . and secondly, what is usually called Exhortation, i.e., the excitement of men to adopt those Means, by representing the end as sufficiently desirable."[129] There were five lecturers who made statements concerning the emotional appeals (pathos) of a sermon. An attempt is made here to place these lecturers on a continuum, to arrange them in rank order, beginning with Anderson, who spoke only of "heart" religion, to Heppenstall, who suggested that "We must not confront people with emotional appeals."

Anderson emphasized that

> . . . the only religion worth anything is heart religion. And the only preacher who can move hearts is he whose own heart

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[126]Richards, 1966, Lecture III.

[127]Ibid.

[128]Ibid., Lecture V.

[129]Whately, op. cit., p. 210.

has been moved. A group of African natives said in all earnestness, "Send us men with hot hearts."[130]

Although Anderson believes in appeal to the heart, he warned of the danger of "emotionalism."

> With such a message as God has called us to deliver, we have no right to be dull or commonplace in our presentations. Such scenes as the incarnation, the crucifixion, the ascension, and the glorious return of our Lord should thrill us. What a privilege to be called of God to lift men and women, troubled by sin and tormented by woe, high above their beshadowed skies into the shadowless realm of reality and love! . . . "Emotion arises out of truth; emotionalism is poured onto it." If the risen Lord has been talking to us by the way, however, and our own hearts are burning with His love, something of that inner glow will be communicated to our people.[131]

Shirkey had much in common with Anderson in his use of the word "heart."

> The message of the pulpit must not be totally mind-centered, for a man is more than just mind. He is also a great heart. The pulpit must always reach for the heartstrings. People are moved powerfully through their hearts. If the man is not skilled in knowing the way to the seat of the emotions then he will not get into the door of personality. The heart is the door of life within a man.[132]

Shirkey continued:

> Jesus was a Master in getting into man's deepest affections. He knew the way to the heart. Listen to Him. "A certain man had two sons." You see immediately He grapples for heartstrings. There are 90 and 9 that safely lay in the shelter of the fold but, one is out on the hills, away from the tender Shepherd's care. You see in the story of the lost sheep he was grappling for heartstrings, for man's deepest affections. A man went down from Jerusalem to Jericho and fell among thieves, immediately you have your heart wrapped up in a story. Yes, the great Master of us all knew the art of getting into life. He knew the way to the heart. The truth of the matter is, nothing that really matters gets into our life without making an

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[130]Anderson, op. cit., p. 68.

[131]Ibid., pp. 159-160.

[132]Shirkey, Lecture IV, p. 5.

> impression upon the heart. Neither a good book, nor a great picture, nor a great movie, nor a great play. The people at the theatre have a way of saying "If you do not know the way to the heart you can't get over the footlights." In the pulpit if a man does not know the way of the heart his words do not go beyond the desk in back of which he stands.[133]

As has already been noted, Alexander believed both intellect and emotion to be equally essential in moving the will of man. He was careful to maintain a balance between both reason and emotion. He condemned "tremendous excitement," and through the use of an illustration revealed his disapproval by saying, "You took advantage of their emotions, you exploited their emotions."[134]

Richards gave two examples of the use of appeals at the end of a sermon, referring once to his father and saying virtually the same words also about his son.

> At the close of every service he made an appeal--not necessarily a strong emotional appeal, but a simple opening of the doors of the church, and extending an invitation to those who wished to make a definite commitment to the Lord.[135]

While Richards emphasized more strongly the use of logical argument, he spoke of making use of the emotional approach as well. He referred to a situation involving a skeptic.

> Tell him you know something about that sickness yourself. The man's heart will begin to believe before his mind does. Never get the idea that it is a sign of weakness to appeal to the feelings and emotions. That is a part of man as much as his reason.[136]

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[133] Ibid., p. 7.

[134] Alexander, Lecture VI, p. 13.

[135] Richards, op. cit., pp. 39-40.

[136] Ibid., p. 64.

Richards also noted that Christ spoke of man as man, and appealed to him by every means possible.[137]

The five lecturers who spoke of emotional proofs ranged from: Anderson and Shirkey, who urged emotional appeals to the "heart"; to Alexander, who conceived of a balance between reason and emotion; then to Richards, who emphasized logical argument more strongly than emotional appeal; and finally to Heppenstall, who, as has already been noted in this study, was the only lecturer who did not encourage the use of emotional appeals--of pathos--in sermons.[138]

C. Arrangement

Our attention will next be directed to the rhetorical canon of arrangement, which involves careful, thoughtful, perceptive organization of the speech materials discovered under the previous canon of Invention. Both Invention and Arrangement have been linked closely together by both homileticians and rhetoricians because of the mutual dependence of both finding and arranging of the materials of a speech. Speaking of the arrangement of these ideas and materials with respect to a subject, Broadus remarked, "The attempt to arrange his thoughts upon it [the subject] suggests other thoughts."[139]

While there are many possible ways to arrange or organize materials of the sermon, perhaps the most general of headings might be: Introduction, Body, and Conclusion. However, before dealing with these

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[137] Ibid.

[138] Heppenstall, Lecture VI.

[139] John A. Broadus, A Treatise on the Preparation and Delivery of Sermons (New York: Hadder and Stoughton, 1898), p. 260.

divisions, we should note what the H. M. S. Richards lecturers had to say generally about the subject of organization or arrangement.

Alexander, while speaking of the care with which news commentators select and organize their materials, went on to say the preachers should be even more careful in arranging of sermon materials.

> We preachers are often accused of incompetence, in the selecting and arranging of our sermon materials. . . . These news men who have a 15-minute program, I am told, spend between six and eight hours preparing and going over the program, and doing word exercises so that the 15 minutes that they have really count. These men work that long merely to say that, this is happening in one part of the country, and that happened in Chicago today. If we preachers have our church members for 20 minutes, or 25 minutes at the most during the sermon, and all other communications media in the world has them the rest of the week, believe me, something ought to be happening to us in terms of selecting and arranging the sermon materials.[140]

Beaven spoke of sermon organization by the use of an outline.

> I'll tell you, I have taught homiletics and I enjoy it thoroughly. Most stimulating classes I have ever taught. I teach from textbooks, and I teach my students to know the different kinds of sermons, and I try to teach them to outline. But when it comes to the process of the mature preparation of sermons, I don't use any system at all. The content of a sermon should determine the outline and not the vice versa.[141]

Pease also emphasized the importance of outlining as a part of organization:

> Long hours of exhausting study, often when we are weary from meeting the many other demands of our work; long hours of writing, rewriting, outlining, memorizing, practicing; an unremitting search for relevant sermon materials while we visit, as we carry on our business affairs, as we read the secular press, as we listen to the radio and watch television; hours of creative thought, during which we try to make the Word of God relevant to the needs of our people; hours of devotion

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[140]Alexander, Lecture III, p. 22.

[141]Beaven, Lecture VI, p. 1.

> when we seek a personal fellowship with God that will enable us to interpret Him correctly--this is the cost of being a good preacher.[142]

Heppenstall presented a great number of suggestions regarding sermon organization, the essence being: You must think hard, it is nothing for me to work for months with a manila folder collecting ideas.[143] Then: You must do analysis of the text with points underneath. . . . You must get a feel for the passage. . . . You must sit down and grasp a great theme and then develop a skeleton outline.[144] We should notice the final point represents his concern for an outline.

Anderson suggested what, in his judgment, constituted a good form of organization and arrangement which likewise included making an outline.

> (1) Indefatigable study. We should never attempt to expound a chapter or book until we know it thoroughly. . . . (2) Find Christ in the Scriptures. . . . (1) Condense the facts. The ability to condense and make an outline is vital in exposition. . . . (2) Use both analytical and synthetical methods. This will greatly aid in making your message clear. To illustrate let us take a flower. First we see it as a whole. Then we begin to dismember it, taking the petals apart, studying each section separately. This is analysis. On completing our study of it as a botanist, we can try at least to reassemble it. This we might call synthesis. In this we have a demonstration of both the analytical and synthetical method.[145]

Speaking of the great importance of organization and order, Anderson suggested:

> A well-prepared speech is more than half delivered. Lord Bowen, a distinguished judge in England, said. "Cases are won

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[142]Pease, Lecture VI, p. 93.

[143]Heppenstall, Lecture III.

[144]Ibid., Lecture I.

[145]Anderson, op. cit., pp. 76-83.

> in chambers." Not in the courtroom, but in his private study, the successful jurist does his greatest work. There he marshals his facts and sets his findings in order. Knowledge that is set in order is what successfully influences other minds. Unless we organize our knowledge, the more we have, the greater will be our own and our hearers' confusion.[146]

Finally, Anderson re-emphasized the need for order. "Another point in the sages' counsel is to set your thoughts in order."[147]

Beaven stressed careful organization and arrangement, so that the congregation will be able to perceive the order in outline form.

> I cannot tell you how you ought to prepare your sermons. People are always raising this question. One man talked to me yesterday and he said, "I wrestle with my sermon topic, I don't write any outline." I don't care whether you write any outline. Neither does anybody else. But if your congregation doesn't get an outline you'd better change your methods.[148]

Beaven continued by explaining his own plan of sermon organization, which could ultimately involve a one-point outline or six points.

> What I do as I prepare to preach, I soak myself, I saturate myself, in the subject matter of the sermon. I read, I study, I make notes, but this has nothing to do with the sermon outline. And when I have filled myself full, . . . I take a sheet of paper, and I jot down what I think are the main ideas involved in my subject. And then I decide what is my specific goal. Then I go through my list of ideas and I start eliminating. Which of these do not directly contribute to my goal? Fine ideas, great quotations, perfect illustrations, good texts, no good for today. Throw it away. And when I get through I may have one point or six points.[149]

The only lecturer to speak about disorganization was Alexander, who also expressed concern that there might exist a correlation between the disorganized man and his poorly prepared, disorganized sermon.

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[146] Ibid., p. 111.

[147] Ibid., p. 110.

[148] Beaven, Lecture III, p. 10

[149] Ibid., Lecture VI, p. 1.

> It's very hard to tolerate a man's preaching who is not organized, because you are never sure what he's talking about, what he's doing. If he's disorganized in what he does in the church, you can depend on it he's disorganized in his sermons.[150]

In terms of organization and arrangement of materials, Pease, Beaven, Anderson, and Heppenstall agree that an outline is essential; while only one lecturer, Alexander, emphasized the sad picture of the disorganized preacher.

Introduction

Our attention is now directed to the introduction of the speech which is intended to arrest the attention and interest of the listeners, to cause the audience to be well disposed toward the speaker, and to prepare the way for the ideas which will be presented within the body of the discourse.

Beaven cited research to support his conviction that, in terms of arrangement of materials, the strongest point should come first:

> Earl Strongberg prepared two phonograph records with the same material, simply changing the order of presentation. On one of the phonograph records he put the strongest point first and worked down to the weaker ones. On the other phonograph record he put one of the weaker points first and worked toward a climax with the strongest. He played these for classes and students. He tested them immediately afterwards as to what they had heard, what they remembered, and what effect it had on their thinking, and three months later he tested them again. And always the results were the same. His students remembered better, longer and were more effected by the talk that presented the strong point first.[151]

Richards agreed with this observation. "Make your strong points of truth right at the beginning of your talk."[152] Anderson revealed a

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[150]Alexander, Lecture III, p. 20.

[151]Beaven, Lecture III, p. 9.

[152]Richards, op. cit., p. 236.

similar opinion when he said: "Present important things first. People grasp and remember longer what is put in the forefront. Therefore focus attention on some vital truth at the very beginning."[153] Anderson added,

> . . . the opening sentence is vital. Come right to the point in your opening words. If you unfold your objective in a short, crisp sentence or two, it will lay a foundation for all that follows.
>
> People are rarely sitting with bated breath awaiting our message. We have to awaken their interest. That is what makes the beginning of a sermon so important. It is somewhat like the "lead," or opening, of a newspaper story. A main point is made, attention is gained.
>
> Psychology has revealed that things said at the opening of a speech are remembered 75 percent better than those said in the middle.[154]

Beaven agreed with both Richards and Anderson when he urged that the strongest point be placed very early in the sermon.

> Other tests have been made repeatedly. And they all have similar conclusions. Now the logic is simple. If the first material is weak, we lose our hearers at the beginning and even strong material may not win them back later on when they have found something nice to daydream about. If we catch their attention first with strong material, they will stay with us as long as it is effective. If the opening material is strong, the hearers will help to furnish their own climax. Fosdick did this instinctively.[155]

Beaven also emphasized the importance of empathizing with the audience in the introduction.

> Now I say it is important to relate to our hearers the moment we begin to preach. I know this disturbs some people. Some of you will want to disagree with me, I am sure. Some of you believe that you should begin with a text. I have no objection to beginning with or without a text. I don't think there is any inherent goodness in one way or the other. And

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[153]Anderson, op. cit., p. 87.

[154]Ibid., pp. 113-114.

[155]Beaven, Lecture III, p. 9.

> I know people who begin with a text who still capture the minds of their hearers. The point is whatever you do should convict your audience that you have been thinking of them.[156]

Two of the lecturers gave definite information concerning the materials of the introduction:

(1) Shirkey illustrated the use of the personal experience story as an introduction.[157]

(2) Anderson suggested the use of other items: startling statement, quotation, illustration, incident, and question.[158]

Only one lecturer warned against making apologies as a part of the introduction.[159]

Body

In its broadest sense, disposition of the materials of the body of the speech involves the emergence of a central theme, the general method of arrangement adapted for the speech, and the order in which the parts are organized. Only four of the H. M. S. Richards lecturers presented information relating to this aspect of sermon development and arrangement. Perhaps little was said because assumptions were made that this would be so fundamental to sermon preparation that all those in attendance would have already mastered it.

Richards was one of the four lecturers who spoke of the body of a sermon. He referred to the arrangement of materials by the great preacher, T. deWitt Talmage.

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[156] Ibid., p. 6.

[157] Shirkey, Lecture VII, p. 14.

[158] Anderson, op. cit., pp. 113-120.

[159] Richards, op. cit., p. 134.

> He divided his sermons under simple subheads. For instance, his sermon on "The Laughter of the Bible" has five divisions: (1) Sarah's laugh--the laugh of skepticism; (2) David's laugh--the laugh of spiritual exaltation--"Then was our mouth filled with laughter"; (3) The fool's laugh--sinful merriment, or "the crockling of thorns under the pot"; (4) God's laugh, or that of infinite condemnation--"He that sitteth in the heavens shall laugh"; (5) Heaven's laugh, or the laugh of eternal triumph--"Blessed are ye that weep now: for ye shall laugh."[160]

Heppenstall, as has already been noted in this study, suggested the development of the theme by propositions. He presented this example.

> With respect to the plan of salvation; (1) Only God can forgive sin because all sins are against God, (2) Redemption can come only from God who deals with past sins, (3) God came to earth and stooped low to help mankind through His Son, (4) This Redeemer must suffer death at the cross to make atonement for these sins.[161]

Beaven told of the debate format arrangement, with the negative and affirmative sections used as the body of a sermon. He cited an example, the work of Harold Routt.

> He is a member of Youth for Christ. I don't know what church he belongs to. He was a successful debater in college. And when he goes to a college campus to preach, he phrases his sermon as a debate proposition. For example, Resolved, it is good in the 20th century to serve the Lord. And he starts out his sermon with the negative. And as fairly as it is possible, he puts the case for serving the world and then he concludes in a whirlwind with the case for serving the Lord. And the college students fight to get into the church.[162]

Alexander was the only lecturer to use a rather lengthy example to illustrate poor development in the body of a sermon. He told of a preacher he once heard.

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[160]Richards, op. cit., p. 399.

[161]Heppenstall, Lecture VI.

[162]Beaven, Lecture III, p. 7.

> First of all, he made an apology that he was speaking that morning. He said, "I don't know who all is listening, but I want you to forget who is here and listen to what I have to say." And then he laid his Bible and his notes up on the pulpit. And I think notes are all right, if they are old notes, if they haven't begun to curl. But these had begun to curl, and I knew that we were going to get something that was warmed over a little bit.
>
> He introduced his sermon with a poem on criticism. . . . He turned to Isaiah 53rd chapter, and read from the chapter about Jesus and said, "Here is another who watched himself go by." There seemed to be no relationship between criticism and watching onesself go by. . . . And his next words, "There is no greater love in the Bible." . . . Then he said to them, "I never stood before a class that helped me more to know the way of God." And the relationship here was a little difficult to see. . . . Then he spoke about doing a dangerous job. . . . And he said, "How can one save a sinner? He does something to the heart." He read I John 1:8. Then he said, "Now let me lay another slab on this idea." I thought this was probably the most appropriate thing he said. . . . He said, "This is a great book. No matter how high you go it has opportunity to reach you." Now he said, "Back to my phrase, add to your faith," and he read Matthew 5:48, "Be ye therefore perfect." . . . "Then at the close he said, "I have about three minutes and I'm not going to use it. But, one thing," and he spoke for about five minutes more. . . . Then he said, "For the young I would like to read this poem." And he sat down. And all the congregation said, "Amen."
>
> I'm not exaggerating, I have gone to the extreme. I have taken an extreme example illustrative of a continuing problem in the pulpit.[163]

By implication, Alexander is condemning the confusion which results when organization and arrangement are weak or altogether lacking.

Conclusion

The principal function of the ending or conclusion of a speech is to focus the thought of the audience on the central theme, subject, or purpose. Only one lecturer made any comment about the conclusion. Anderson believed this to be most important: "Remember, only one part of your sermon is more important than its beginning, and that is its

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[163]Alexander, Lecture III, pp. 2-4.

ending."[164] He, however, made no further comments as to how the conclusion might be developed.

D. Style

In the De Oratore, Cicero made reference to style in this manner.

> All speech, then, is formed of words, which we must first consider singly, then in composition; for there is one merit of language which lies in single words, another which is produced by words joined and compounded.[165]

Therefore, we have come to consider style basically in terms of word choice and word order. Heppenstall stated: "If I am to be clear and conclusive in my presentation, I must choose words carefully."[166]

Anderson agreed with Heppenstall in his concern for words,

> Rhetoric is the art of saying the same thing in different and more striking ways. Be sure the words you use are "words of truth." And guard against being so polished and finished that your words sound guilded. . . . be simple and direct.[167]

Alexander's statements coincided with those of both Anderson and Heppenstall, all three emphasizing the importance of style. Alexander, however, differed from the other two in that his discussion of style was in greater detail, closely reasoned. He alone considered the communications aspect of words.

> First of all, there is a fixed gulf between the world of words that we use, and the world of experience. . . . For every word we use has a multitude of meanings in the minds of the people who listen and for the man who preaches. Each word, as we use it puts itself in such a place that there can be a

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[164]Anderson, op. cit., p. 113.

[165]Cicero (translated by J. S. Watson), De Oratore (London: Henry G. Bohn, 1855), Book III, Chapter 37.

[166]Heppenstall, Lecture I.

[167]Anderson, op. cit., p. 118.

> number of responses to it. We can use the word, "heaven." It is a descriptive term. Any number of responses can come to it.[168]

Anderson raised the question--"What about style? someone asks. Well, let us put it this way: Style is to have something to say and know how to say it as clearly as possible."[169]

This statement by Anderson, regarding clarity, leads to the first of three rhetorical elements of style emphasized by the H. M. S. Richards lectures which are: clarity, concreteness, and interestingness. Each will be considered, and in the order just named.

Clarity

Seven of the H. M. S. Richards lecturers mentioned clarity as a prime requisite of good style.

Richards, on three occasions, said, "make your points clear."[170] He also urged the combination of simplicity and clarity.[171] He demanded the use of simple[172] language--so "plain that a child can understand."[173] When using an illustration about Bunyan, he referred to these elements of clarity.

> His sermons are somewhat lacking in literary polish, yet admirable in their choice of exact language. There are some

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[168]Alexander, Lecture IV, pp. 2-5.

[169]Anderson, op. cit., p. 160.

[170]Richards, op. cit., pp. 236, 387, 399.

[171]Ibid., p. 199.

[172]Ibid., p. 228.

[173]Ibid., pp. 129-131.

> who class him as one of the two or three greatest masters of clear, direct English of any age.[174]

Heppenstall asserted that "Clarity of meaning is imperative."[175] "It is a great blessing to the church when a minister presents the message with great clarity."[176] He identified this element of style as a deciding factor between good and poor preaching.

> When we are working with the Bible, the difference between the good and poor preacher is superficiality, his thoughts are so fuzzy and vague that people get lost when he preaches.[177]

Anderson emphasized the fact that the great preachers of the past have "made truth so clear that it fairly sparkles."[178] Also:

> . . . the secret of a winsome ministerial style is to have something to say and say it as clearly and as interestingly as you can. At Pentecost every man heard the gospel <u>in his own tongue</u>.[179]

Beaven probed into communication theory, exposing the difficulty of making word meaning clear,

> And so the process of communication involved the ability to think clearly, the ability to choose the right word, the ability to use them so that you do not confuse and for you as a listener the ability to hear without having your hearing confused by what you have actually heard. The students of communication say that no word means the same thing two times.[180]

Beaven specified the area in which there is need to clarify meanings:

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[174] <u>Ibid.</u>, p. 388.

[175] Heppenstall, Lecture I.

[176] <u>Ibid.</u>, Lecture III.

[177] <u>Ibid.</u>, Lecture IV.

[178] Anderson, <u>op. cit.</u>, p. 182.

[179] <u>Ibid.</u>, p. 121.

[180] Beaven, Lecture II, p. 11.

> Now I know that denominationally we are hide bound with traditional phraseology. . . . We talk about things that are absolutely meaningless to people outside our church. . . . And my impression is, brethren, that if we are really concerned about winning people, we had better shape up our vocabulary and use language that people understand.[181]

While Pease did not make any statement regarding the clarity of the sermon, he spoke specifically of clarity in prayer. "The language of prayer should be clear."[182]

Alexander discussed the Shannon-Weaver communications model, with special emphasis upon clarity.

> And always in their engineering they are trying to perfect a device, at both ends and between, which will transmit most clearly the message from the one who is the source to the one who is the receiver. And anything in here that distorts, that keeps the receiver from actually hearing and knowing what is being said, they have entitled, "noise."[183]

Alexander continued in the discussion of the need for clarity by saying,

> This points up the need then as preachers, for absolute clarity, and absolute relevancy to what the people are doing and thinking, moving them from this simple stimulus response, because of their former habitual training, beyond even this dispositional one to an interpreted one which causes a deeper reaction within them.[184]

Richards stressed clarity in two respects: (1) "If we (preachers) are going to preach with clarity--it must be clear as a bell in our own minds. One reason preachers do not preach clearly is because it is not clear to them."[185] He repeated this again, "Be sure to make

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[181] Ibid., Lecture V, p. 18.

[182] Pease, Lecture V, p. 74.

[183] Alexander, Lecture III, p. 5.

[184] Ibid., Lecture VI, p. 10.

[185] Richards, 1966, Lecture V.

your message clear--if it's clear to you--it will be clear to them."[186] (2) "The clear, simple language of the Bible is to be used in preaching."[187] Again Richards emphasized the need of careful choice of simple words that even children could understand: "Put the cookies on the lower shelves, put the message in clear, simple, Anglo-Saxon words."[188]

Concreteness

Another characteristic of style emphasized by the lecturers was concreteness. This element emphasizes the quality of being vivid and specific, rather than vague and indefinite.

Alexander stressed an aspect of concreteness when he stated the need of ". . . absolute relevancy to what the people are doing and thinking."[189]

Richards illustrated what he would consider to be a lack of concreteness, and then gave some advice as to how preachers might achieve concreteness.

> I listened the other day to the high priest of the Existentialist Theological Movement. He spoke for 50 minutes. I had to concentrate for all I was worth to keep up with the meaning of what he was saying. Any preacher could have said the whole thing in ten minutes in simple, plain language.[190]

One test of concreteness, continued Richards, should be ease of understanding and comprehension.

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[186] Ibid., Lecture VI.

[187] Ibid., Lecture II.

[188] Ibid., Lecture V.

[189] Alexander, Lecture VI, p. 10.

[190] Richards, 1966, Lecture V.

> In feeding the flock of God we need to remember that many people are ignorant of the simple truths of the Bible and the requirements of God. They need to know in simple words that a child can understand . . . it is necessary to make the Scripture message plain, and to tell the story over and over and over again.[191]

Richards concurred with Alexander in showing what materials might engender concreteness as an element of style.

> You will get many illustrations in the home visitation of your members. Relate your own experiences, they will be more interested in what happens to you than anyone else. You can get illustrations from the Bible, in the daily press and television. Biography is another source of good illustrations.[192]

Interestingness

Seven of the speakers mentioned the necessity of having the preacher make his style interesting. Richards spoke to the ministers in this manner.

> Study Wesley's preaching and notice how he makes the great commonplaces of the gospel not only interesting but tremendously important. He treats common things in an uncommon way and uncommon things in a familiar way. This is always the sign of a great preacher.[193]

Heppenstall referred to the use of questions in creating interest.

> Have you preached any dead sermons? I have preached some, and I am ashamed when I have spent so much time on my notes. I get up there and I have been only beating the air.[194]

Heppenstall suggested the Socratic method for interestingness. "If we

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[191]Richards, op. cit., p. 233.

[192]Richards, 1966, Lecture V.

[193]Richards, op. cit., p. 396.

[194]Heppenstall, Lecture IV.

ask questions in preaching, then note how the audience perks up. . . . teach by asking questions."[195]

Another manner of arousing interest was expressed by Osborn, who suggested the biographical sermon for the simple style it possesses and interest which it generates. "Another sermon that has tremendous potential for interest and appeal--the biographical sermon."[196]

Anderson spoke of the stylistic element of surprise, the fresh approach, the preacher as a salesman.

> Capture the interest. Every good sermon has in it an element of surprise; some fresh approach, something new and vital. A salesman first seeks to arouse interest. Next he awakens desire. Lastly he clinches the order. But through the whole presentation he must be interesting and a preacher is essentially a salesman--at least he should be.
>
> The secret of a winsome ministerial style is to have something to say and say it as clearly and interestingly as you can.[197]

Anderson offered succinct advice as to style. "Dramatize the story. Exposition will always prove more interesting if it is focused on a person or a nation."[198]

Beaven, as has already been noted in this dissertation, emphasized that the strongest point should come first in order to capture the attention and interest, rendering the whole treatment more interesting.[199]

Beaven called attention to the fact that Jesus used stories to

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[195] Ibid., Lecture VII.

[196] Osborn, Lecture III, p. 15.

[197] Anderson, op. cit., p. 121.

[198] Ibid., p. 83.

[199] Beaven, Lecture III, pp. 9-10.

develop the interest, and made his messages not only interesting as a result, but gripping and convincing.[200]

Pease urged variety of style for the sake of interest. "The same old expressions should not be repeated in the same old way, week after week."[201]

Alexander recognized the importance of capturing attention and creating interest, however, he offered no stylistic prescription as to how either might be assured.[202]

Anderson concurred with both of the preceding men when he stated:

> In preaching great truths we do well to heed further the counsel of Solomon. . . . Find acceptable words, new phraseology, for this always brings new blessing. Not new ideas, but new developments of old ideas--the art of saying old things in a new way--this is what makes the sermon appealing.[203]

Only two of the lecturers referred to sensationalism and cautioned preachers against any attempt to be overly interesting--to the point of sensationalism.

It has already been noted in this study that Beaven explained the debate format as an interest-geared approach being used for college youth on campus. For fear that this might constitute a sensational approach to the average church-goer, and therefore best not used in ordinary circumstances by preachers, he stated:

> Now I repeat, I do not recommend this. There is an amount of daring in this process which appeals to the college student. They don't want a one-sided exposition or exhortation. They

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[200] Ibid., p. 19.

[201] Pease, Lecture V, p. 74.

[202] Alexander, Lecture II, pp. 19-20.

[203] Anderson, op. cit., p. 118.

> rise to the challenge of intellectual combat. I wouldn't try it. You shouldn't try it.[204]

Richards likewise implied that preachers should not strive stylistically to be sensational.[205]

While the lecturers emphasized the importance of such rhetorical elements of style as clarity, concreteness, and interestingness, only two specifically cautioned against sensationalism.

Summary

That the sermon was the highlight of the worship service was agreed on by all the lecturers. Though expressed in a variety of ways by the speakers, the definition of a sermon was ultimately summed up as the confrontation of man with God through a "called man"--the preacher. The purpose of the sermon emerged as a communication between pulpit and pew that causes men and women to open their hearts to the influence of the Holy Spirit.

Richards pointed out that the Christian church was established and built by sermons. Both strengths and weaknesses of sermons were presented. On the latter point, three items were stressed: insufficient preparation, use of other men's sermons, and repetitious use of the same sermon.

All lecturers agreed that the worth of a sermon can be measured by the response of the congregation; it must challenge the mind and heal the heart. Of several types of sermons suggested, Richards advocated the topical (most popular) sermon as the best kind for young preachers.

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[204]Beaven, Lecture III, p. 8.

[205]Richards, 1966, Lecture I.

Most lecturers favored the use of the expository type. Although all agreed it was the most difficult to prepare, many believed it was proportionally rewarding in congregational response.

The sphere in which the preacher moves as he prepares his sermon is that of Invention or creativity. According to Shirkey, from the time he gets an idea down in his notebook and decides on the type of appeal he will use to the time when he polishes the outline of his sermon, the minister performs a wide scope of activities. Reading, viewing TV, travel, visiting parishioners or consulting with the church board may all contribute to the creation of a sermon. Shirkey's quotation from Dean Brown of Yale best sums up the lecturers' consensus: "Always think yourself empty; then read yourself full."

Concerning the subject matter for sermons there was unanimity among the speakers that the sermons should be Christ centered, hence Cross centered, and should generally embody the great themes of the Bible. Beaven advocated a balance between social gospel and personal gospel items while Shirkey showed concern for youth-oriented sermons. The only speaker to suggest selection of sermon subjects over a long-range period, perhaps a year's plan, was Osborn.

The question of making an appeal to the congregation pivoted on the mind--emotion dichotomy and ranged all the way from Anderson's emphasis on "heart religion" to Heppenstall's advocacy of a minimum use of pathos. The general expression of the speakers included both intellectual and emotional appeal with Alexander's unique idea of the interplay of mind and emotion competing for the will.

On the matter of organization or Arrangement of the sermon, the majority of the lecturers recommended a written outline which is

generally handled in three sections: introduction, body, and conclusion. Here again unanimity largely prevailed, most agreeing that the introduction to the sermon must get immediate audience attention. The preacher must say the most important thing first. The body develops the central theme. Anderson maintained that only one part of the sermon is more important than the beginning and that is the ending where the attention of the congregation is brought back again to what was said in the beginning and any resulting action occurs.

Style emerged as the clothing in which the sermon is dressed--the preacher's individual stamp. All speakers emphasized clarity, concreteness of language, and recognition of the variety of connotations that words or phrases may have. The majority of the lecturers implied that the style of a sermon is the literary polish that clearly reflects the thought.

CHAPTER V

DELIVERY

All of the H. M. S. Richards lecturers spoke on some aspect of the subject of Delivery. These various phases to which they made comment were: importance of delivery, types and methods of delivery, eye contact, appearance, voice, and imitation.

Importance of Delivery

By anecdote, illustration, and direct allusion, three of the lecturers spoke of the importance of delivery.

Richards said, "I once heard of a man who might have been a good preacher had it not been for two faults. First, he had no delivery. Second, he had nothing to deliver."[1] Ten years later, in his second lectureship Richards again spoke of delivery, relating it to the experience of a great preacher.

> Spurgeon had his pulpit fixed so that in his delivery he was close to the people. They were arranged all around him. What a mighty preacher he was with great love for his people, and great power.[2]

Beaven said that the preacher is responsible through his delivery for the degree of audience attention achieved during the course of a sermon.

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[1]Richards, op. cit., p. 162.

[2]Richards, 1966, Lecture V.

> At the risk of betraying a personal fetish, I am going to do it. I teach my students that if the audience sleeps it is their fault. And there is no excuse for an audience sleeping while a preacher preaches. If they have got to sleep, they should stay home and if they come the preacher should keep them awake.[3]

Alexander likewise attributed great credence to delivery when he said:

> Last of all, I would like to speak of the sound and fury in sermon delivery. There was a time when what we said from the pulpit and the way we said it could go over in almost any congregation. Unfortunately, or fortunately, mass communication, particularly in the way of television and radio, has brought into the homes of the people to whom we speak on Sabbath morning a new language. It has brought to these people the best that Hollywood can afford. It has brought to them a quality of speech, of delivery, of tone of voice that has to be tops or it loses its rating and its position in the station. And because their sights have been lifted, they are no longer willing or able to listen to a pastor who mumbles through, whose voice has nothing in it of life, whose diction is questionable, whose gestures are wild.[4]

Types and Methods of Delivery

Six of the H. M. S. Richards lecturers referred to types and methods in delivery. Some consideration was given to the relative merits of the three most widely used methods of sermon delivery: reading from a manuscript, speaking from memory, and extemporaneous preaching. Richards proved to be the most outspoken against sermons read from manuscript.

> Now, young men, when you are ordained you will be ordained to preach the gospel, not merely read it. Without a doubt, some men have been able to read their sermons and win souls by so doing.[5]

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[3]Beaven, Lecture III, p. 3.

[4]Alexander, Lecture IV, pp. 15-16.

[5]Richards, op. cit., p. 124.

Continuing in this same vein, Richards went on to describe the type of preaching in demand today, which is a departure from the read sermon.

> It is well to write down one's thoughts often, even write entire sermons, in order to get clearness. It is very difficult to write a sermon without having something to say; otherwise it will laugh in your face. But don't depend on reading your sermon. This is the day of free preaching. Now of course, a fully written-out sermon, delivered from a manuscript, is apt to be more accurate and also shorter. It will have a more literary style, no doubt, and the preacher can preserve it. He can always go back to such sermons and use them as a jumping-off place for new sermons, but the preacher without manuscript is the preacher for today. Nine out of ten people are prejudiced against manuscript sermons. They do not keep the attention, and there is no other calling in which a man must have the attention and hearts of the people more than in preaching.
>
> Use notes, if you must, but seek for the day when you will not need them. Imagine Edwin Booth, the great actor, reading from a manuscript, or even from notes! Or Henry Irving. Imagine the apostle Paul on Mars' Hill, or Peter on the day of Pentecost, with a manuscript or even notes. Don't misunderstand me--a manuscript or notes may enable some man to preach who otherwise could not. Many of us have used notes for years, until we were forced to cease.[6]

Alexander was in full agreement with Richards in regard to delivery without notes, but spoke first, however, of the need for clear thinking which comes from the writing out of a sermon.

> I would appeal to you men, particularly you younger men, that you write out every sermon, at least for the first ten or fifteen years of your ministry. Writing makes a man clear. Reading makes him full but writing makes him clear. You will stop jerky sentences. As you write you will find that your sentences can't be long and involved. It's so easy to get into them as you're speaking. Pretty soon you have to find a cut-off point, you have to take a breath. But if you write it out you will see what it looks like in front of you. You will be able to move sentences and words. And if you keep working at this, sooner or later, what you deliver in the pulpit may have a lot of sound and a lot of meaning without the fury.[7]

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[6] Ibid., pp. 345-346.

[7] Alexander, Lecture IV, p. 16.

Again, Alexander's thinking paralleled Richards' in respect to the ultimate goal of preaching which both men recommended as being that of preaching without manuscript or notes.

> I hope we come to the place, gentlemen, where one of these days we will have the courage to preach as much as possible without notes. When I was with Elder Richards those weeks and days, one thing he hammered home again and again and again. He said, "Whatever you do, Wilber, don't become a chicken drinking preacher."[8] And he meant by this, looking down at the notes and up to the people and down at the notes and up to the people. It's a terrible thing to say, but the next time you preach and those old notes are right there, you will see what it means. If you will try with a few communion services and some of your prayer meetings, some of your funerals, probably not so much with your weddings because you never know what will happen during that, but trying to so prepare your sermon that you can preach it without notes. I've tried this now for about a year and there are times when your mind will almost go blank and you're fearful. . . . But the thing that gives you the courage, as Richards says, "if you preach without notes you will not say as much, but you will say it in a way that will be listened to." Now all of us can't do it, and don't go home discouraged saying, "I can never do it, so I won't." And, "I'll feel bad because I have to preach from notes." Some of the greatest preachers of our time read their manuscripts, and brother, if you have to read from your manuscript, read from it. By all manner and means preach it, but read it well and have something worth reading. But the hopeful thing is that we will learn to preach without notes.[9]

In telling how to reach for the high standard of delivery without the use of notes, Richards related his own first experience in such an attempt.

> When they were singing the last verse of the song just before the sermon, I thought I would take a last squint at those notes--you know how it is! I opened my Bible, and there were no notes there. I looked all through it--no

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[8]H. M. S. Richards emphasized this repeatedly to Alexander, as noted here. He also condemned this manner of delivery so thoroughly that he used precisely the same expression in both of the lectureships which he conducted. (See Richards, op. cit., pp. 124-125 and Richards, 1966, Lecture III.)

[9]Alexander, Lecture V, p. 18.

> notes! I took it up and shook it, but there just weren't any notes there. I'll tell you, I broke out into a sweat, a really cold one. So I had to get up and preach without notes. I was in a sort of daze, with nothing to lean on--no notes! I finally got through some way. When I sat down and opened my Bible, the notes fell out![10]

So strongly did Richards believe that a preacher should work toward a delivery which frees him from his notes, that he related two experiences involving Dr. Talmage, who had these experiences as he strove to be freed from his manuscript in delivery.

> Dr. Talmage once said that he knew he should preach without notes or a manuscript. God had told him several times that he should quit using them, but he wouldn't do it. He tells of an experience he had one Sunday night while preaching from a full manuscript. Some new gas lights had just been installed in his church. That was really something new in Philadelphia in those days. Oh, but everyone was proud of those new gas lights! Right in the middle of his sermon, out went the lights. He said, "Well, ladies and gentlemen, it is impossible to proceed, so we will close the meeting." As he was walking home after the meeting, he said to himself: "Do you mean to tell me that the gospel of Jesus Christ is dependent upon gas lights--that a man can't preach in the dark? What kind of apostle are you anyway?" Again the Lord told him that he should learn to do without his manuscript. "But still," he says, "I wouldn't surrender."[11]

Richards further related how Talmage, on another occasion, while waiting to preach, laid his manuscript on a slick horsehair sofa. A little gust of wind came along and blew it through an opening at the back of this sofa, and it landed on the floor behind it. He knew that he couldn't possibly lift or shove this heavy sofa to reach his manuscript,

> "and finally he had to get down on his hands and knees, with his back to his audience, and creep under there to get his manuscript. He later said that while he was there in that

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[10]Richards, op. cit., p. 346.

[11]Ibid., pp. 346-347.

> undignified position, a voice seemed to say to him, "Talmage, what will I have to do to you next to teach you not to use a manuscript?" He said, "I never used a manuscript after that--never!"[12]

In alluding to adaptability as exercised by H. M. S. Richards, Beaven mentioned three kinds of occasions and two kinds of delivery: manuscript delivery for radio, extemporaneous delivery for worship hours, and extemporaneous delivery for an evangelistic service under a tent.

> He has one for radio, one for Sabbath morning and one for Sunday night under a tent. If you have been under a tent with Elder Richards, he can lift the tent with the best of them. But if he did that on radio he would have been off the first month he was on. He would never have been permitted because nobody will listen to shouting on the radio.[13]

Osborn referred to delivery which was magisterial and omniscient and hence inadequate.

> He identifies himself of affixed opinions which he is unprepared to change. His semantic delivery reveals too much of the magisterial and not enough of the friendly; too much of the omniscient and not enough of humility.[14]

Warning against "increased fervor and sound" in place of adequate preparation, Osborn observed that:

> A few hasty facts are thrown together at the last minute and are delivered with strong exhortation. Weakness of arguments is made up by increased fervor and sound. The less the preparation the louder the exhortation.[15]

While Pease made no direct statements relative to the delivery of the sermon, he referred twice to delivery in respect to prayer. In

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[12] Ibid., p. 347.

[13] Beaven, Lecture III, p. 1.

[14] Osborn, Lecture VII, p. 3.

[15] Ibid., Lecture III, p. 3.

this he seemed to agree with Richards that public utterances not be memorized or read.

> If these prayers are worth praying, they are worth planning. This does not mean that they need to be read or memorized, but the one who prays should have some idea as to what he is going to say before he opens his mouth.[16]

He also said that "poor delivery"[17] is one of the common faults of weak prayers.

Anderson's concern for delivery revolved around the evangelistic sermon. To insure a comprehensive delivery, he recommended the use of visual aids:

> . . . winning souls from the ways of sin to salvation calls for more than correct interpretation of the Word; it calls also for wise techniques. One of the best and least expensive aids is a good blackboard . . . a revolving one will prove a great aid in exposition.[18]

His reason for recommending visual aids for delivery was that:

> An expository preacher is really a teaching preacher; therefore, visual aids, such as charts, a big blackboard, flannelgraphs and a few well-chosen slides will do much to convey the truth . . .[19]

Eye Contact

In three of the lectureship series, specific advice was given regarding eye contact, all three lecturers saying that eye contact is an essential aspect of delivery. Richards, speaking of the absolute need for eye contact in holding listeners, told of speaking on a street corner.

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[16]Pease, Lecture V, p. 72.

[17]Ibid., p. 73.

[18]Anderson, op. cit., p. 162.

[19]Ibid., p. 158.

> Have you ever preached on a street corner? Do you know how to preach and hold the attention of a passing crowd? It would be a good thing, it seems to me, if every one of our young preachers had to go through that experience and learn how to preach out of doors before a crowd. Try it sometime. It is one of the finest educations in the world, isn't it, Brother Anderson? I've done it. I'll tell you, friends, one thing you won't do. You won't do as I am doing--talking from a manuscript. You won't even talk from notes. No, sir. You won't memorize something and recite it. No, sir. You'll have a red hot message right out of your heart. You'll look your listeners straight in the eye or you won't hold their attention for a minute. They'll just move along. You really learn something about preaching when you do it on a street corner. It's good for you; every preacher ought to have to do it a few times.[20]

Richards reiterated in his second series what he had said ten years earlier in respect to the importance of eye contact when he said:

> Every man ought to have an opportunity to preach on a street corner, and I don't know what you would do with your notes. Some men can't do anything without notes, maybe it's better for them to have these than not to do anything. Many good men are tied up to their chicken-drinking plan of: up to the people and down to the notes. That is not real preaching--you must keep your eyes on the people.[21]

Alexander also presented to the assembled preachers during his series the vital need and importance of eye contact by saying,

> It involves looking at the pew. You recall I told you the other day about the queen who said, "he spoke to me as if I were in a public meeting." I'm very interested in this thing of eye contact. It is a difficult thing for me as a person. I can generally take in the back of a congregation, but it's hard for me to talk to those down here in a personal way that he knows we're involved. It's true in teaching. They've even done experiments on it, and in the first three rows and in the last several rows, the grades are consistently lower than the rows right in here. Somehow, the people who sit in here have a feeling that the person is involved with them in a person-to-person contact. This is true of preaching. Many of our pastors are seldom able to get down lower than here in their preaching. You're afraid that if you look out here at Brother Jones, pretty soon he begins to get warm all over, because he thinks, now he's

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[20]Richards, op. cit., p. 92.

[21]Richards, 1966, Lecture III.

> zeroed in on me and everybody else is watching me and there's no escape. I'm not talking about this kind of eye contact in looking at the pew, but there has to be a movement from person to person so they become involved and they feel this man is talking to me. Learning to look at people is to make a word fitly spoken, focusing on the pew.[22]

Appearance

Three of the lecturers discussed the preacher from the standpoint of the audience's eyes. Richards expressed concern that the minister might be hidden by a large pulpit in preaching, and therefore not seen.

> If a man wishes to hold the attention of the people it is better not to stand behind one of these great wooden barricades they are now building and calling pulpits. If they are made much bigger they will be like counters, behind which clerks offer goods in trade. The smaller the pulpit, and the less it hides of the man, the better.[23]

Richards next stressed the importance of good postures.

> Our posture in the pulpit should not take away from the holiness of our message. I realize that men are different. They have physical conditions to contend with, but we should try to sit up, maintain a proper and dignified poise. Remember, the audience can see us.[24]

Shirkey's view on posture was the same as Richards'.

> The minister, of all men, ought to throw his shoulders back and let his heart go as he exclaims, "I am proud of the good news, that the Son of God came from Heaven to Earth." We ought to be proud beyond measure to be ambassadors of such a story, to be the conveyors of such good news, to be the ones entrusted with such comfort and strength for mankind.[25]

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[22]Alexander, Lecture V, p. 17.

[23]Richards, op. cit., p. 348.

[24]Ibid., p. 134.

[25]Shirkey, Lecture I, p. 5.

Richards spoke on several aspects of appearance, all important to a preacher's success as a bearer of the Word of God. Thus using the example of Wesley, he urged great care in dress. "Wesley was always immaculate in dress. Preachers, you must watch your dress."[26]

Richards also showed concern as to the spiritual implication of a preacher's appearance behind the pulpit. To illustrate the point, he told of a young seminarian who preached his first sermon in his home church. The young man, in a proud, self-assured manner, strode up the steps to the pulpit and began to preach. All went well for the first five minutes, but then, the young preacher became confused and lost. Slipping out of the pulpit, now humble and meek, he was met by the old pastor, who said, "If you had entered the pulpit as you left, you might have left as you entered."[27] He was referring here to the young preacher's haughty appearance when he strode to the pulpit.

Alexander seemed likewise concerned about the spiritual implication of appearance while in the pulpit.

> The other thing that is observable that stops things in the pulpit to the pew, is what someone has appropriately called, "Rolling of the heads in holy epilepsy." This is a good descriptive term for some of the poses we assume--sort of a 60° pointing in the direction of heaven. These poses we take in the pulpit are unfortunate. . . . Some of us grip the pulpit like we were going to lose our lives.[28]

In a later lecture Alexander spoke of the appearance of the pastor "whose gestures are wild" as not an appealing one.[29]

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[26]Richards, 1966, Lecture IV.

[27]Ibid., Lecture VI.

[28]Alexander, Lecture III, p. 24.

[29]Ibid., Lecture IV, p. 16.

Alexander also condemned anything that was not really masculine, as projecting the wrong image from the pulpit.

> I knew a pastor once who was a handsome sort of fellow, but he had a way during his preaching of running his hand through his hair. Of course the ladies didn't mind this at all. It's kind of a natural habit with them. But to see this masculine, husky fellow up there, doing this sort of thing, it's just too feminine.[30]

Richards called attention to the need of pulpit etiquette.

> And now I'd like to suggest that all our young preachers learn how to whisper. I know that there is no use to tell you not to whisper in the pulpit--we all do it, some of it. When a man, seated in full view of the audience, holds an animated conversation with his neighbor, or even from time to time laughs at something that was said to him, it is very distracting, to say the least, and shows very poor pulpit etiquette.[31]

Richards added, "We should go and hear great preachers to see how they look and how they handle themselves in the pulpit."[32]

In a final statement in one of his lectures, Richards gave what sounded almost like a benediction upon the preachers in the matter of appearance: "Stephen's face under persecution, shown as the face of an angel. May God give us the same appearance while we preach the gospel."[33]

Voice

The importance of the preacher's voice was mentioned by six of the H. M. S. Richards lecturers, their statements concerning the voice falling into the following categories: proper use, variable attributes,

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[30]Ibid., Lecture V, p. 17.

[31]Richards, op. cit., p. 135.

[32]Richards, 1966, Lecture IV.

[33]Ibid., Lecture III.

reading voice, conversational tone, urging that the preacher use his voice properly. Richards illustrated the point by relating an experience in which Mrs. E. G. White visited a meeting being conducted by Richards' father.

> She gave him words of encouragement--told him that his sermon had helped her. Then she said: "If you keep on preaching as you do, with your voice so high and strained, you'll die in a few years."
>
> Then in about fifteen minutes she told him more about how to speak and how to breathe than he had learned in all his classes in elocution and speaking in Battle Creek College. He followed those principles of breathing from his diaphragm and speaking with the proper muscles the rest of his life, and even up to a few months before his death his voice was sweet and resonant. You who have heard him know that that is true. People used to love to hear him pray on radio.[34]

So concerned was Richards about the quality and proper use of the preacher's voice that he repeated the above story in essentially the same words at his second lectureship ten years later.[35]

In regard to tonal quality, Pease quoted from Norman Cousins, editor of the Saturday Review, "You almost feel as though you were expected to judge the spiritual value of a sermon by the tonal vibrations."[36] The implication here seemed to be that while a good voice may assist the presentation of a spiritual message, yet the content of this message is not always directly proportional to the smooth, pleasant delivery voice.

Alexander made several statements about the use of the voice, among which he said (1) that the preacher should preach with "authority

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[34]Richards, op. cit., pp. 122-123.

[35]Richards, 1966, Lecture II.

[36]Pease, Lecture VI, p. 90.

in his voice,"[37] (2) that there should be variety in the use of the voice--"however you're able to use it, it makes a difference,"[38] (3) that it is a great asset for the preacher to have a sonorous, beautiful, deep voice. He contrasted this with the handicap experienced by "those of us who have not been blessed with such a voice, who have too high a voice,--we have to do something with it--or some kind of motion in order to get people to listen."[39]

He called attention to a relationship which exists between what is said and how the voice is used in saying it:

> Another problem we have is the unique relationship between what is said and how it is spoken. We can put empnasis upon a word in such a way, or use a tone of voice in such a way that it will give a completely different meaning to a word. We can say "good morning," in several different ways. Sometimes in speech class we have the student, in order to help him see the flexibility he may have with the instrument called the voice, that he can, in fact, say good morning in several different ways. So that this, as you speak it, you may have in mind one thing and you speak it, but by the very nature of your voice, by the way you add your sentence structure, you have a meaning that you did not wish to say at all.[40]

Richards underscored the importance of having a good voice by saying that "God never calls a dumb man to preach or proclaim the gospel, nor does He call someone with a defective voice."[41]

He then reached into history to show how one man worked unceasingly to perfect his ability to speak fluently until he became a powerful orator.

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[37]Alexander, Lecture III, p. 21

[38]Ibid., Lecture V, p. 17.

[39]Ibid., Lecture II, p. 20.

[40]Ibid., Lecture IV, p. 4.

[41]Richards, 1966, Lecture II.

> Demosthenes, who stuttered badly, tried to speak above the roaring of the waves with his mouth filled with pebbles. Cicero was also a great speaker, but when Demosthenes spoke, the people shouted, "Let us march against Phillip."[42]

Richards tied this illustration to the present need for impelling persuasiveness in the preaching of today. "Remember when you are appealing to men pleading, urging, with tears, there ought to be a note of command. . . . Remember you are His ambassador."[43]

Giving as an example of full use of the voice, Richards told of Whitefield in each of his series. "Whitefield could speak to 40,000-50,000 out of doors with no amplifier."[44] Speaking again on the same subject and referring to Wesley and Whitefield, he continued, "Neither of these men had amplifiers, but they had wonderful voices."[45]

Richards spoke also of the clarity and power of Mrs. E. G. White's voice and identified two types of voices which she used when he heard her speak.

> I heard Mrs. White preach at the Colorado camp meeting to over 1,000, and she had two voices. One was a conversational voice, and when she went into the other voice she could be heard like a silver bell over the entire hall, even though it had a metal roof, in the rain.[46]

It is to be observed from the opinions expressed that it is mandatory for a preacher who would be persuasive, to possess a satisfactory voice and to learn early the proper use of it.

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[42] Ibid.

[43] Ibid.

[44] Ibid., Lecture IV.

[45] Richards, op. cit., p. 394.

[46] Richards, 1966, Lecture IV.

The variable attributes of the voice referred to by the lecturers were many:

(1) Rate. Richards was the first to speak of rate and volume. "Don't talk too fast or too slowly. I am not going to say more in regard to that. You will find it in your homiletics."[47]

Later Richards gave an example of one who spoke rapidly but effectively. "I heard Billy Sunday preach and pray and he would talk like a machine gun, he was going fast."[48]

(2) Volume. In the area of volume, Richards gave much advice:

> Then I would urge that you not talk too loudly. We have passed the day of hallooing and hollering. . . . There is too much hollering done sometimes, but we won't want to be guilty of it.[49]

Speaking, in his second lectureship series, about the proper use of volume, Richards used an example of Wesley, who "never shouted, but he could be heard by 32,000 people. Some of us can't be heard by 500 without an amplifier."[50]

Beaven referring to Richards' ability to "lift the tent with the best of them," indicated that Richards moderated his voice for radio, for "he would never have been permitted . . . because nobody will listen to shouting on the radio."[51]

(3) Pitch. Alexander added the variable of pitch to that of volume in referring to the response from the pew when he said: "They

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[47]Richards, op. cit., p. 132.

[48]Richards, 1966, Lecture IV.

[49]Richards, op. cit., p. 133.

[50]Richards, 1966, Lecture IV.

[51]Beaven, Lecture III, p. 1.

love the way your voice goes up or down or booms out or however you're able to use it, it makes a difference."[52]

(4) Reading quality. Three of the lecturers concurred as to the importance of the careful and correct use of the voice in the reading of the Scriptures. Richards said that if one could read the Bible distinctly, he would have a great start toward being a preacher. He told of an unpromising young man who, hired to look after a place of meetings, confided his wish to become a preacher. Richards advised the young man to practice in the morning reading the Scriptures in the tabernacle where the meetings were held. With this beginning and further study, he later became a preacher.

> I'll tell you, friends, to make a long story short, that fellow is an ordained minister now. . . . He made it by reading the Bible aloud in that tabernacle until he got to the place where he could talk clearly, distinctly, and simply. Half of us preachers can't read--not in public anyway. We don't know how to read the Bible. We are too careless and fuzzy and all the rest of it, and I'm right along with you. If you can read the Bible distinctly, you have a great start toward being a preacher.[53]

Anderson stated his conviction about knowing how to read well in public in this manner.

> It is good to read the passage you purpose to expound. But be sure to read it well. Nothing is more important in the whole preaching program than knowing how to read the Scriptures.[54]

Pease on two occasions urged a meaningful reading of the Scriptures.

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[52]Alexander, Lecture V, p. 17.

[53]Richards, op. cit., p. 91.

[54]Anderson, op. cit., p. 113.

> A scripture like this--and there are hundreds of them--can change a casual audience into a worshiping congregation if it is read correctly by a minister who knows the God whom these words are praising.[55]

Again Pease urged,

> And should we not learn how to read the Bible? How often we read the sacred word haltingly and without interpretation. The worship leader should be adept at oral interpretation of the Bible. The Sunday after V. E. Day during World War II, I attended the worship service at a Jewish synagogue in Boston. I was anxious to sense the reaction of the Jews, who had such a tremendous emotional investment in the European conflict. I remember just one thing about the service. The cantor read with great beauty and skill the ninth Psalm. No sermon could have expressed more feelingly the Jewish reaction to events in Europe.[56]

(5) Conversational tone. In three of the lectureships, statements were made to emphasize this aspect. Richards said: "The conversational tone is the secret of good preaching. Remember that preaching is glorified conversation."[57] The latter expression "preaching is glorified conversation" was repeated verbatim by Richards in his second lectureship.[58]

Richards again stated: "The trend in preaching is changing through the years. Today vital preaching is almost always conversational. Remember that preaching is really glorified conversation."[59]

Alexander also suggested the conversational voice. "You listen to the most effective voice today and you'll discover that it

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[55]Pease, Lecture IV, p. 56.

[56]Ibid., Lecture V, p. 71.

[57]Richards, op. cit., p. 133.

[58]Richards, 1966, Lecture IV.

[59]Richards, op. cit., p. 398.

is a conversational voice. It's extended conversation, but it is conversation."[60]

(6) Miscellaneous. Three additional aspects, mumbling, scolding, and a tearful voice, were also considered:

(a) Mumbling. As opposed to shouting, Richards condemned the lack of volume and clarity in saying, "There must be no mumbling of the message."[61]

Alexander also cautioned against mumbling. "And because their (parishioners') sights have been lifted, they are no longer willing or able to listen to a pastor who mumbles through, whose voice has nothing in it of life, . . ."[62]

(b) Scolding. Osborn warned against the grating sound of a scolding voice. "Scolding is often a means of venting frustrations or hostilities. It brings relief to the pastor but it never does the congregation any good."[63]

In contrast to scolding, Richards spoke of Gipsy Smith, and told how "his voice was sweet and simple and his language pure."[64]

(c) Tearful voice. Richards was the lone lecturer who twice in his second series used a unique expression, "with tears in the voice."[65] He used this the second time in reference to Christ:

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[60]Alexander, Lecture III, p. 23.

[61]Richards, 1966, Lecture IV.

[62]Alexander, Lecture IV, pp. 15-16.

[63]Osborn, Lecture VII, p. 5.

[64]Richards, 1966, Lecture IV.

[65]Ibid.

"When Jesus preached those terrible things to the Pharisees that they were a generation of vipers, there were tears in his voice."[66]

Of the three miscellaneous aspects of voice here considered, two were "advised against"; one was "advocated."

Imitation

Richards in both his first and second series of lectures, and also Beaven, spoke of imitation.

In his first lectureship, Richards admitted that he imitated a preacher whom he admired.

> Another of these mighty men of the Word was G. B. Thompson. I would go to hear him preach, and would be thrilled all the rest of the year. I would go back to my work and be a sort of second-rate G. B. Thompson myself.[67]

Richards, however, was condemning imitation when he stated, "The pulpit is no place for an actor."[68]

Beaven, revealed a sound principle of delivery, but did not advocate its imitation.

> Any of you ever heard of Dan Venden? Now Brother Dan was a great evangelist, and you know what Brother Dan did every 4-5 minutes--bang. Just like that. My students used to go over and I used to say, "My, how uncouth." Well, maybe it was, but it was effective. Now I don't advocate that you do this, but the principle is sound."[69]

In Richards' second series of the lectureship he warned against the imitation of great preachers, as had Beaven earlier, that it is

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[66] Ibid., Lecture V.

[67] Richards, op. cit., p. 401.

[68] Ibid., pp. 125-126.

[69] Beaven, Lecture III, p. 3.

best not to imitate another person. "We have had some great preachers of great ability among us, but let's not force anyone to be like anyone else."[70] He further strengthened this viewpoint when he said, Many preachers tried to imitate Billy Sunday, it was foolishness on their part."[71]

Summary

All of the lecturers, by speaking about some phase of it, emphasized that the delivery of the sermon is an important facet of persuasive preaching. Most of the lecturers concurred that the ideal mode of delivery is "extemporaneous--not read from a manuscript." Also a delivery which utilizes interest devices such as: "visual aids, charts, blackboard, and slides" would better convey truth, according to Anderson. Both Richards and Alexander stressed the essential nature of eye contact with the audience as very important for effective delivery. Also the audience should "see the living preacher" since his appearance before them is vital. Several examples by the lecturers conveyed the belief that the great speakers of the past were those with well-developed and usually powerful voices. Three of the lecturers stressed the importance of careful and correct reading in public. Also the lecturers emphasized that delivery is most effective if it is done in a conversational manner. While it was admitted that preachers tend to imitate other usually prominent preachers, this practice was condemned.

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[70]Richards, 1966, Lecture IV.

[71]Ibid.

CHAPTER VI

EVALUATION OF THE LECTURESHIP

The purpose of this chapter is to present evaluative responses which were received from questionnaires and from interviews conducted by the writer regarding the H. M. S. Richards Lectureship. While Baxter[1] in his attempt to evaluate the Yale Lectureship dealt only with elements of persuasion presented within the lectures themselves, it seems essential to broaden the evaluative base as this lectureship is considered.

This chapter will, therefore, include (A) the tabulated results and evaluation of questionnaires (Forms I and II); (B) the distillate of personal, taped interviews with local and union conference presidents, and with the president and the chairman of the Religion Department of Columbia Union College. This evaluation is, therefore, limited to the replies of these respondents.

The place to begin such an evaluation is to consider certain facts which were secured through the use of questionnaires.

A. By Questionnaire

In the months preceding the 1966 lectureship (which this researcher attended) two separate instruments were developed. The first

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[1]Baxter, op. cit.

Form I, which follows on pages 242-244, was planned to be used in three ways:

1. For the use of the nearly 200 ministers and ministerial students in attendance at the 1966 lectureship, which marked the tenth anniversary of the founding of the lectureship.

2. For the use of ministers of the Columbia Union Conference who had not registered for the lectureship in 1966, but who had attended one or more of the previous lectureships.

3. For the use of all former students of Columbia Union College studying for advanced degrees at Andrews University during the 1966-1967 school year.

The second questionnaire, designated Form II, which appears in this chapter on page 281 was prepared for the use of ministers within the Columbia Union who had never attended any series of the lectureship.

On Tuesday, February 8, 1966, during the early morning period for announcements before the lecture began, Morten Juberg, secretary for the H. M. S. Richards Lectureship, made this announcement in behalf of Lectureship Questionnaire, Form I: "I wish to invite all here to help us in filling out questionnaires which have been prepared regarding this lectureship. In order to do this, we are asking you to come thirty minutes early tonight before the evening lecture begins. We will be grateful for your cooperation." That evening, as a result of the announcement, 119 came and filled out Questionnaire Form I. This represented approximately 70 per cent of those in attendance.

Although the writer might have desired 100 per cent participation, he was gratified to have the response indicated above. This response would at least be valid for this proportion of the population.

FORM I

H. M. S. RICHARDS LECTURESHIP QUESTIONNAIRE

1. What do you conceive as the purpose of the lectureship?

2. Some of the series included other features aside from the lectures themselves. Comment on how effective these may have been to you.

   a. Question-and-answer sessions.

   b. Panel discussions.

   c. Special workshop on sermon preparation.

   d. "Brainstorming to Success."

   e. Banquet.

   F. Others.

3. Are there any details or format or features of the lectureship which you would prefer altered?

   If so, discuss.

4. Would you consider the mimeographed manuscripts of the speakers or printed volumes of this lectureship valuable for additional and future study? Yes? _____ No? _____

5. If you were asked to pay a tuition fee for the privilege of attending these lectures, how much would you consider a lectureship worth? (not including board and room).

6. Suggest ways in which this lectureship may have assisted you in your ministry:

   a.

   b.

   c.

7. Aside from the lectures themselves, comment on any other benefits you may have gained from attending the series:

   a. Fellowship with ministers.

   b. Personal acquaintance with the lecturer.

   c. Help in church counseling problems.

   d. Opportunity to relax and get away from the pressures.

   e. Morale and courage to take up the task again.

   f. Opportunity to compare "shop" notes with others.

   g. Critical analysis of the lectures with fellow ministers or "Bull sessions" about the lectures.

   h. Other benefits, specify please.

8. What topics do you feel need to be presented and receive emphasis in future lectureships?

9. Should eminent ministers of other faiths be invited to present these lectures? Yes? _____ No? _____ Comment.

10. Should ministers of other faiths be invited to attend these lectures? Yes? _____ No? _____ Comment.

11. Do you feel that it would be wise to include the ministers' wives also in attendance?

12. Circle educational background or degrees now held: Jr. College, Bachelor's, Bachelor of Divinity, Master's, Doctor's.

13. Please complete as many items on the following chart as you can.

Thank you!

Lecturer	M = minister S = student Check series you attended	Sponsored by your Conference? Yes	No	Total membership of your congregation(s) Number	Rank lectureships which you attended in the order of value to you. 1 = most effective 10 = least effective
1957 Dr. Richards					
1958 Dr. Bietz					
1959 Dr. Shirkey					
1960 Dr. Heppenstall					
1961 Elder Osborn					
1962 Dr. Anderson					
1963 Dr. Beaven					
1964 Dr. Pease					
1965 Dr. Alexander					
1966 Dr. Richards					

Questionnaire Form I

A copy of this questionnaire is included here for reference during its evaluation.

In the following pages an effort will be made to catalogue and interpret the results which were received when 119 ministers of the Columbia Union Conference of Seventh-day Adventists and ministerial students of Columbia Union College filled out Form I at the lectureship in 1966.

In response to question #1, regarding the purpose of the lectureship, the large number of answers seems to fall into four major categories. These are revealed by Table 1.

TABLE 1

PURPOSE OF LECTURESHIP AS PERCEIVED BY RESPONDENTS

Purpose	Frequency
Provide inspiration and means of improving the ministry, especially sermons	41
Create a more effective ministry	38
Elevate the work of preaching	21
Re-focus on Bible-centered expository preaching	15
Provide inspiration, motivation, instruction	2
Feed the soul	2
Provide instruction in sermon preparation and delivery	2
Stimulate preachers	1
Provide objectives for the work of a preacher	1

The above table would seem to indicate that those who attended the lectureship had a generally accurate understanding as to its purpose, at least as fixed at the inception of the lectureship:

> That the lectureship be established to help our theological students and church pastors to become more efficient in their preaching ministry to the Seventh-day Adventist church.[2]

It should be noted, however, that the statement of purpose as printed annually in the lectureship folders varies somewhat from that stated above.

> Among Adventists great stress has been placed on evangelistic preaching, but not enough emphasis has been laid on effective expository preaching. The purpose of the H. M. S. Richards Lectureship on Preaching is to help ministers and students become better pastoral preachers.[3]

It appears that from a rather narrow purpose at its inception (who can define "efficient" relative to the preaching of the Word of God?) within one religious group (the Seventh-day Adventist church) the interpretation of the purpose has definitely broadened. Aside from the two who stated, "Feed the soul" and the one who said "Stimulate preachers" as purposes, the remainder of the replies seem to focus on the work of the preacher and to emphasize his sermon preparation and preaching in particular.

It would, therefore, seem that the purpose of the lectureship in the broadest sense, was being met. According to their own conception of its purpose, the students and ministers in attendance were apparently satisfied.

In question #2, some of the peripheral elements of the lectureship which were featured annually were listed. Perhaps because of the limited time permitted the respondents, most of the answers in this

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[2]Committee Minutes, op. cit., p. 4.

[3]H. M. S. Richards Lectureship Program, 1958.

part of the questionnaire were checked either "yes" or "no," with very few commenting at any great length as to the efficacy of each item.

The first item under question #2 dealt with the "Question-and-Answer Sessions."

According to Dr. W. H. Beaven, President of Columbia Union College, member of the executive committee of the lectureship since 1959 and present at all the series, "The question-and-answer sessions began with the first lectureship series, and have been used by all the lecturers."[4]

Of all the items under question #2, this one received the largest response. Sixty-four indicated that the "question-and-answer sessions" were of value, while two believed them to be of little value. One said it was of no value. By the response given, this feature should apparently always remain an integral part of each series, and should be planned for in advance by each lecturer.

The second item under question #2 had reference to the special feature of "panel discussions." Introduced for the first time in the 1963 series conducted by Dr. W. H. Beaven, this was also the first lectureship series conducted off the campus of Columbia Union College.

> This series was conducted in connection with the Quadrennial session of the Columbia Union Conference which was held that year in Atlantic City. This necessitated a reduction in number of lectures to six, and guaranteed an attendance of the 350 to 400 ministers of the Union present. The lectures were followed by carefully planned panel discussions using ministerial leaders, and they were followed by open discussion of the topic presented. This was the only series thus far using the carefully planned panel discussion format.[5]

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[4]Beaven, Interview, February 8, 1966.

[5]Ibid.

The response to this feature seems to indicate that the panel discussions were much appreciated. Several enlarged their response with the comment, "excellent, with real specialists!" There were 42 who approved of the panel discussion format. Five wrote "no," indicating that this was not particularly helpful. It would, therefore, seem that although the panel discussion format was used only once by Beaven, it was greatly appreciated and should be used more regularly.

The third item under question #2 considered the "special workshop on sermon preparation." This feature of the lectureship was introduced by Dr. Wilber Alexander in 1965, although, according to Beaven, a minor effort in this direction had been attempted in 1958.[6]

The evaluation of this item indicates that 38 people found it valuable; two believed it not particularly helpful, one said it had "little" value. Inasmuch as this feature came near to unanimity of approval, future lecturers might do well to place greater emphasis upon this feature, in which sermon preparation is presented and discussed.[7]

"Brainstorming to success," item four under question #2, was introduced during the second series of the lectureship in 1958. The

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[6]Ibid.

[7]Alexander, when interviewed April 18, 1968, revealed these details: One month before his lectureship, he wrote to the Columbia Union Conference president asking him to choose four or five men, either young or old, inviting them to select one of their better sermons and to write it out in oral style, as nearly as it had been delivered. After the morning lecture, during the period "special workshop on sermon preparation," one sermon was thrown on the screen using an overhead projector. Alexander then made the critique, with the preacher standing at his side--ready to defend his rationale. The critique was done with a consideration for the canons of classical rhetorical theory.

name of Dr. W. H. Beaven appears under this heading on the program for that year, crediting him with its direction.[8]

In an interview, Beaven revealed further information concerning his conduct of the brainstorming session:

> The men in charge of the lectureship urged me to introduce this feature which was a part of the creative thinking class which I was then teaching at the Seminary. It might be of interest for you to know that at this time the Creative Thinking Institute of Buffalo, New York, surveyed all of the Seminaries in the United States and the results reveal that this class at the Adventist Seminary was the first and only creative thinking class being taught in any Seminary in this country. For once we were first in this respect.[9]

In response to certain questions which were asked as to the format and results of this particular feature, he continued:

> After about a ten-minute explanation of the ground rules to be followed by all, a period of 25 minutes was allotted for any and all ideas that would come to mind upon the topic, "How to improve the Ministry," and later, "How to improve the Preaching." My notes indicate that the secretaries took down 119 suggestions which upon closer investigation revealed 25 ideas which had real merit.[10]

The evaluation of this item reveals that thirteen men believed this to be a worthwhile feature. Three disagreed and wrote "no." The limited number of total responses would seem to indicate that most of the ministers who had attended the second series of lectures, held in 1958, had either moved away or were not in attendance at either time. The percentage responding favorably would seem to indicate that this feature was appreciated and could be useful in future years.

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[8]H. M. S. Richards Lectureship Folder, Program, 1958.

[9]Beaven, Interview, February 8, 1966.

[10]Ibid.

The fifth peripheral element of the lectureship listed under question #2 was the "banquet." From the very first this feature had been included. Inasmuch as it constituted the main social event of each series and brought all participants together as guests of the Columbia Union Conference, it was a special occasion for the lecturer as well, a time set aside before the last lecture of the year, in which to bestow words of appreciation and honor, a time in which to present him with the honorarium.

Forty-nine people indicated approval of the banquet. Six believed it added "little" to the effectiveness of the lectureship.

Item six under question #2 was listed as "others," affording an opportunity to those in attendance to record other aspects of the lectureship regarded as valuable and helpful. The following table will summarize the response to item six.

TABLE 2

SUGGESTED MISCELLANEOUS ADDITIONAL FEATURES

Other Features	Frequency
Report on 1965 Geo-Science Field Study Tour, M. R. Thurber	8
Preaching from a pastor	3
*More time for fellowship	3
*Qualified laymen to give impressions of our preaching	3
A. L. White's tour	3
*A Bibliography for each series	3
*We need a dialogue between lecturer and ministers	2
Have enjoyed the singing	2
Additional sessions desired	2
*Opportunity for testimony and prayer	2
Tour of the General Conference Office	2
Tour of the Review and Herald Press	2
More young ministers should attend	1
Preaching by a college professor	1
Preaching by an evangelist	1

Preaching by an administrator of the General Conference	1
Instrumental music specials could be dispensed with	1

*Proposed new items

The implication of the above table is that only a limited number of minor changes are indicated. The response of greatest frequency reflected a favorable attitude toward the report on the 1965 Geo-Science Field Study Tour, presented during that very lectureship.

It should be known that the comment of two participants may well express the consensus of many regarding the peripheral features of the lectureship when they wrote on the margin adjacent to question #2: "Not as effective as the lectures," and, "Don't overemphasize these, the lectures are the main part."

Question #3 was worded thus: "Are there any details of format or features of the lectureship which you would prefer altered?" To this question 31 responded with an emphatic "no." Table 3 lists in rank order with frequency the response for alteration.

TABLE 3

ALTERATION SUGGESTIONS FOR THE LECTURESHIP

Alteration	Frequency
More opportunity for question-and-answer sessions	6
Two lectures a day are not enough	3
Music could have more message	3
No colorful flags on the platform	2
No misplaced overcoat on the platform	2
*All of our young men should attend each year	2
*Give good and bad sermon and criticize (cut to pieces)	2
*A break between two sections of a long lecture	2
Add the sermon seminar	1
More "extras" or specials with the lectures	1
*One hour free discussion with the lecturer daily	1
More concentrated use of our time	1
More practical help	1

*Provide lapel name tags 1
*One-hour lecture with one-hour discussion in A.M. and P.M. 1

*Proposed new items

From Table 3 it would appear that most of these suggested alterations favor more lectures per day and more of such extras as: sermon seminar, question-and-answer, and discussion periods. Whether the 31 who favored the status quo would accede to the more rigorous program envisioned here is, of course, a matter of conjecture.

Question #4 elicited the greatest response of the entire questionnaire. There were 112 who answered "yes" to the following question: "Would you consider valuable the mimeographed manuscripts of the speakers or printed volumes of this lectureship for additional and future study?"

Answers such as: "Yes, the spoken word is fleeting if it isn't written down," and "best after editing" were typical. Two suggested that a summary outline of the high points might be satisfactory. Another suggestion was that the written materials be placed in the hands of the listeners during the first lecture of each series. Another significant observation, perhaps borne by a fear that the written materials might replace the spoken word, stated: "There is very little content that is new; getting these through a dynamic personality is most important."

It appears mandatory from the large response received on question #4 that some means be provided by the Lectureship Committee to preserve at least the essence of each speaker's materials in written form, to be distributed at a convenient time to those in attendance. The fact that there have been only two books printed from the first ten

series seems to underscore the importance of finding a more consistent way of preserving the lectures in written form, and of making them readily available to all who attend each series. This urgent need demands high priority consideration by the Lectureship Committee. It is thus hoped that not only future lectures will be provided in written form, but that those not otherwise available from the first decade be made available also.

Question #5, in contrast to the previous one, drew wide diversity of response. The question asked: "If you were asked to pay a tuition fee for the privilege of attending these lectures, how much would you consider a lectureship worth? (not including board and room)." Arranged on a continuum in order more fully to reveal the extremes expressed, Table 4, following, records these results.

TABLE 4

ESTIMATED VALUE OF A LECTURESHIP

Estimated Worth	Frequency
I would not want to pay for a lectureship in preaching	1
Governed by credit value in college hours	1
A test should be given for 2 hours of credit	1
Governed by cost of academic lectures in a university	1
Tuition should not be a burden	1
Depends on the lecturer	1
Depends on what the fee would be used for	1
I would pay an amount to make it self-supporting	1
The expense should be met by the Conference	11
$5.00	15
$10.00	20
$15.00	6
$20.00	1
$25.00	9
$30.00	3
$35.00	1
$50.00	1
$100.00	2
Worth more than money can pay	24

An attempt to evaluate the above data would seem to indicate that the modal frequency placed great worth upon the lectureship, even above what money could pay. The author believes that perhaps the threat, direct or implied, that future series of the lectureship might carry a tuition charge caused the next group of larger frequencies to be at the lower end of the dollar value scale, with eleven voicing the plaintive note, "the expense should be met by the Conference." Of the stated dollar value, the median would seem to fall within the $25.00 category. These data indicate that the lectureship is perceived as a valuable learning experience by the men who attend it.

Question #6 sought to elicit responses as to how the lectureship might have assisted the men in the ministry. The following results were secured:

TABLE 5

BENEFITS AS LISTED BY RESPONDENTS

Benefits	Frequency
Inspired me to be a better preacher	48
Helped me to read more and be a better student	41
Helped me in preaching the Word (expository)	22
Helped me in being more dedicated to the work of preaching	10
Helped in library building	7
Gave me new insights	6
Showed me problem spots in my ministry and how to correct them	6
Helped in sermon preparation	6
Showed me sincerity is vital	3
Appreciated information regarding successful preachers	3
Appreciated fresh source material	3
Helped raise preacher from "organizational" to "spiritual" man	3
Showed other roles the minister must fulfill	3
Helped in communications problems	2
Emphasized need of being kind, tolerant, forgiving	2
Showed the importance of the spoken word	2
Renewed courage, greater faith	1
Needed greater variety of presentation during a two-hour lecture	1
Spiritually refueled	1

It would appear, according to the responses of higher frequency listed above, that the lectureship has proved to be an inspiration and an intellectual stimulus to a majority of the ministers and ministerial students in attendance.

In question #7, aside from the lectures themselves, comments were solicited on any other benefits gained from attending the series. Opportunity was given for any additional benefits to be added to this list. The results reveal that:

a) There were 104 who indicated that "fellowship with ministers" was an outstanding benefit, greatly valued.

b) Forty-five indicated having the opportunity of becoming acquainted with the lecturer was of great benefit, while six indicated that they had only a "slight" chance to do so. Six said they had none. One person added,--"This acquaintance adds to the force of the materials."

c) Fifteen stated they had received help in church counseling problems. Seventeen said they had received none. Two felt that they had received some help along this line. Two others noted: "With better preaching, less of this to do."

d) Seventy-five agreed that attending the lectureship series allowed an opportunity for relaxation from the pressures of a busy pastoral program. Two, however, said, "Not necessarily so."

e) Ninety-five expressed the feeling that the lectureship greatly bolstered their morale and strengthened their courage to take up the tasks again. One was so bold as to suggest that, "This is one of the greatest reasons for the lectureship." Another notation under this point: "But the reality of the district sometimes is in sharp contrast with the ideas of the lecturers."

f) There were 44 who expressed themselves as appreciating the opportunity of comparing notes and discussing techniques with fellow ministers. There were only three who said that no opportunity was afforded them for this purpose.

g) Twenty-seven indicated that they used the free time afforded them between lectures for critical analysis of the lectures with fellow ministers. Four said that there was no occasion for this, and one suggested that there should not be any negative criticism whatsoever.

h) If those who attended wished to name other benefits than those listed above, this space was provided for this purpose. The results reveal: two desired the preaching of more "demonstration" sermons. Two stated that the lectureship widened their friendships. Two wanted a recreational period. Two wanted to visit college students and encourage them. One person made these two comments: "The lectureship has a unifying influence. It is important to sit under a man of God."

Question #7 has shown the relative value ascribed to a large number of additional benefits derived from the H. M. S. Richards Lectureship. These additional benefits greatly enhance the total impact of the lectureship.

Question #8 opened the way for suggestions as to topics which might be presented in future lectureships. Table 6 reveals the tabulated results.

TABLE 6

RECOMMENDED TOPICS FOR FUTURE LECTURESHIPS

Topics	Frequency
How to develop expository sermons	9
Methods of evangelism	9
How to do textual analysis	5
Inspirational and spiritual	5
Church administration	4
Pastoral counseling on different problems	4
How to organize to preserve study and preaching time	3
The pastor's work	3
Pastoral visitation	3
Christ-centered preaching	3
Fitting sermon to the congregation	2
The way to achieve audience-centered preaching	2
Minister's wife's place in the ministry	2
How to not let problems be upsetting	2
Effective ministry with youth involvement	2
Techniques in preaching for prayer meeting	2
Have books and helps available for purchase	2
Perils of preachers	1
Great subjects preachers should stress	1
Grammar, polishing the English	1
Dealing with delinquent members and trouble-makers	1
Prophetic preaching today	1
Have ten top theologians speak on specialties	1
Lectures on special books of the Bible	1
How to make preaching timely and relevant	1
How to keep a study program in balance with other responsibilities	1
The sermonic year program	1
The minister's attitude in prayer	1
That the ministry demands hard work	1
How to preach for decisions	1
How to get time for prayer, study, and meditation	1
The relation of preaching to current popular thought	1
Sermon preparation, step by step	1
Building good pastor-member relationship	1
Make future lectureships like past--excellent and inspiring	1
This lectureship is the gift of God	1

There are here 85 suggestions for appraisal and consideration, these suggestions representing the combined expressed needs of the ministers and ministerial students present. Future series may do well to incorporate topics considered worthy of merit.

Question #9: "Should eminent ministers of other faiths be invited to present these lectures? 49 people said "yes"; 44 said "no"; 12 wrote "maybe." Others answered with certain limitations. Three men gave each of these statements: "We can learn from other godly men," "I would vote 'yes' if it was for preaching help alone," "If they preach the Advent message." Two men agreed on each of these statements: "On preaching, evangelism procedures, why not?" "Depends upon their spiritual life." "Occasionally." "Seldom." The following statements were made by one man to each: "It depends upon the topic or theme," "Other specialists occasionally," "The criteria ought to be ability to teach excellence in preaching."

For the above question there seems to be no clear-cut answer or unanimity of opinion. It does seem quite clear that if those who qualified their vote were included with those who voted in favor of inviting lecturers of other faiths, together they would constitute a strong majority.

In question #10, probing further into the sharing of the lectureship with men of other faiths, the question was asked, "Should ministers of other faiths be invited to attend these lectures?" There were 79 who said they should, 13 said "no," two saying: "It would be too big and unmanageable," "We need to do our laundry here."

Four believed that this was for the "Advent ministry only." Three said "maybe." Two,--"occasionally." Each of the following statements was made by a person: "Only Protestants," "It depends upon the topics, and if the remarks of the lecturer do not need to be altered."

Without a doubt, the overwhelming majority of ministers and students in attendance believed that ministers of other faiths should be invited to receive the benefits of the lectureship. The writer observed that during the 1966 lectureship, several ministers of other faiths were introduced to the audience at different times. While these were attending by personal invitation, many more might avail themselves of this learning experience if the opinion as expressed by the majority were to be followed.

The next question, question #11, asked if it would be wise to include the ministers' wives in the invitation to attend the lectureship. There were 71 affirmative replies. Eight said "no," while several qualified their answers. Five suggested: "Only if there are Shepherdess' meetings." Four stated, "Only if adapted to the wives." Three thought that the meetings would be of questionable value to the wives, although three thought the wives should come every other year. Two felt it of better advantage to have an all-male audience. Two others indicated a willingness to have the wives, "if they don't have young children." The responses, with very minor exceptions, indicate that the wives should be in attendance along with their husbands. Plans would have to be made to insure that their attendance would be meaningful to them in their own sphere of service.

Question #12 was included in order to secure information regarding the educational background of those in attendance. The data revealed that there were eight who had not completed the college curricula (doubtless ministerial students). There were 91 who had the B.A.

degree, two possessed the Bachelor of Divinity degree, 36 had the Master of Arts degree, and one a Doctor's (unspecified).[11]

Question #13 was presented in the form of a chart in which five columns were to be filled with information pertaining to each of the ten lectureship series held up to and including 1966--information which would rank each series in order of value to each participant. It is regrettable that due to a lack of time, many of the respondents were unable to complete this form in its entirety. A large percentage, however, did complete the column which dealt directly with the ranking.

These results are revealed in Table 7, page 261.

It is recognized by the writer that the criteria employed by this large group of evaluators in the ranking of these ten series of lectures would differ widely. No effort was made by this researcher to establish or identify these criteria which might have been used. The following results seem to emerge.

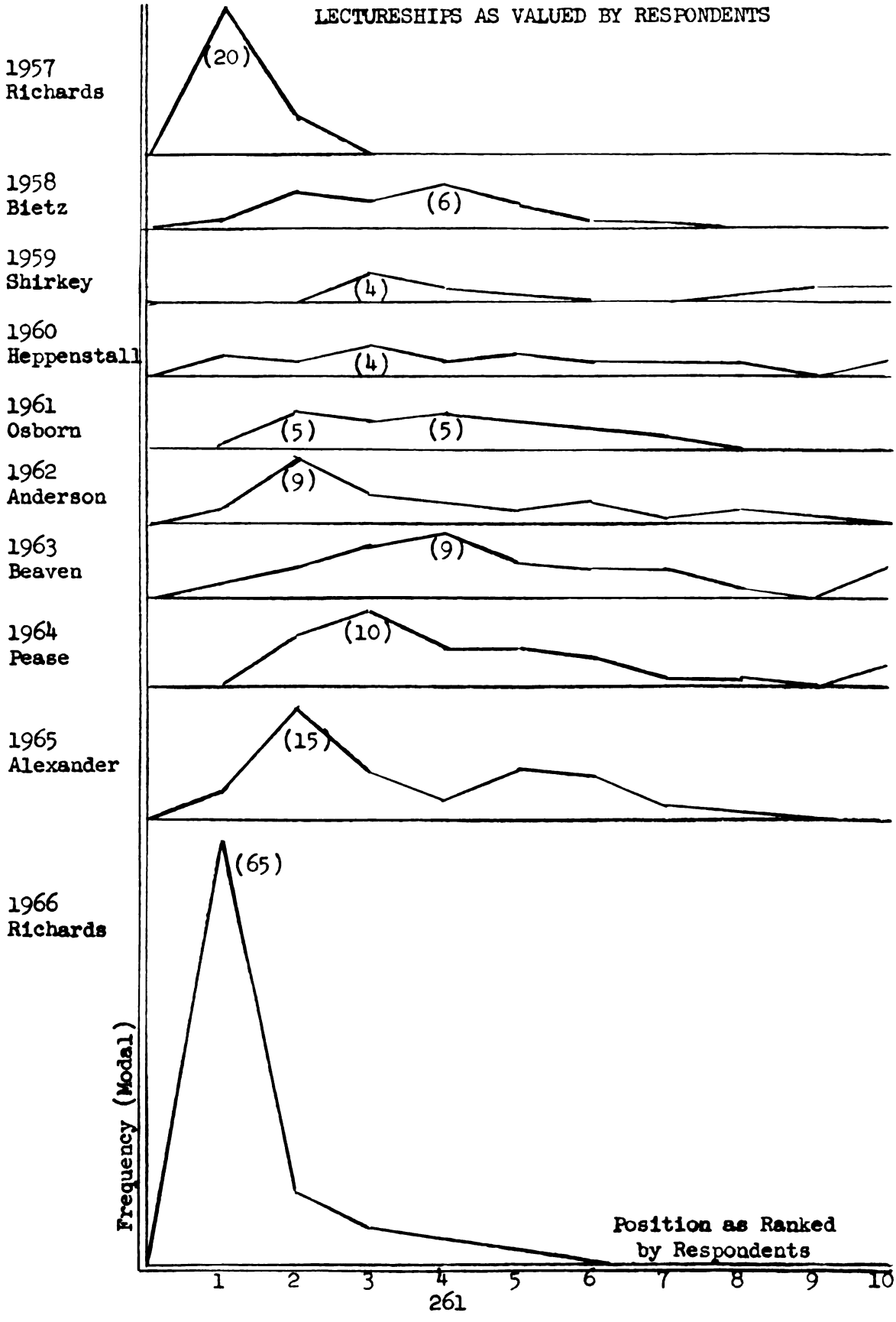
In terms of ranking, the modal frequencies of the graphic record in Table 7 indicate that Dr. H. M. S. Richards ranked in first position in both of his lectureship series. The modal frequency of his last series was X = 65, while his first or earlier series ten years previous to this received a modal frequency of X = 20. It seems significant that no other lectureship speaker and series achieved this ranking. The modal frequency of no other series was ranked in first position.

There were three series whose modal frequencies were ranked in second position. These were the series by Dr. Wilber Alexander, with

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[11]This observer, however, recognized two bearers of Doctor of Divinity degrees, and one with the degree of Doctor of Philosophy among those present at the time the questionnaire was being filled out. Apparently not all of these completed questionnaires.

TABLE 7


LECTURESHIPS AS VALUED BY RESPONDENTS
1957 Richards
(20)
1958 Bietz
(6)
1959 Shirkey
(4)
1960 Heppenstall
(4)
1961 Osborn
(5)
(5)
1962 Anderson
(9)
1963 Beaven
(9)
1964 Pease
(10)
1965 Alexander
(15)
1966 Richards
(65)
Frequency (Modal)
Position as Ranked by Respondents
1
2
3
4
5
6
7
8
9
10

a modal frequency of X = 15; the series by Dr. R. A. Anderson, with a modal frequency of X = 9; and the series by Elder J. W. Osborn, whose one mode of a bimodal curve fell in this category with a frequency of X = 5.

The modal frequency of three series fell into the third position ranking. The series by Dr. N. F. Pease had a frequency of X = 10, while Dr. E. E. Heppenstall achieved a frequency of X = 5; and Dr. A. P. Shirkey a frequency of X = 4.

Ranked in fourth position in terms of modal frequency were three series of lectures. Dr. W. H. Beaven, with a frequency of X = 9; Dr. A. L. Bietz with a frequency X = 6; and finally the second mode of the bimodal curve of Elder J. W. Osborn, which had a frequency of X = 5.

It is also of interest to note that there were no modal frequencies falling below the fourth position for any of the ten series. This perhaps suggests that a large percentage of men had not attended more than four series, and that they ranked as valuable to them, the series which they attended.

Not in Attendance in 1966

The following pages will constitute an attempt to record and interpret the results of Questionnaire Form I, which was mailed at the close of the 1966 series to all of the ministers of the Columbia Union Conference who had not registered for the lectureship in 1966, but who had attended one or more of the previous lectureships.[12] Thirty responses were received July 8, and six more on August 4, 1966.

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[12]Letter from Mrs. Edna Helms, Secretary to the President, Columbia Union Conference, July 5, 1966. See Appendix L, p.

In response to question #1 regarding the purpose of the lectureship, this group places special emphasis upon two major purposes. These results are catalogued in Table 8.

TABLE 8

PURPOSE OF LECTURESHIP AS PERCEIVED BY RESPONDENTS

Purpose	Frequency
To develop more effective preaching	23
To develop a more effective ministry	12
To inspire (feed our souls)	9
To elevate the work of preaching	3
To make expository preachers	3
To make ministers better students	2
To encourage dedication to a task	2

The results revealed above seem to parallel the results received at the lectureship. This would indicate that although these respondents were not in attendance, they recognized the real purpose of this lectureship, which is to improve the caliber of preaching and to develop a more effective ministry.

Question #2, dealing with peripheral elements of the lectureship featured from year to year, brought forth the following response. Each will be dealt with singly.

Question-and-Answer

The question-and-answer sessions received the largest affirmative response (26) of any of the peripheral elements. This response closely parallels proportionally that received on the same question from those in attendance, who were dealt with previously. There were two who indicated a negative attitude toward this feature. Three stated that this feature was "dominated by a few." Two believed that

"important questions were passed over to answer less important ones." With such a large affirmative response it would appear that this feature should be retained and expanded in subsequent lecture series.

Panel Discussions

The response to this feature reveals 16 favorable to it, with eight answering "not so helpful," and two returning negative responses. Considering the limited usage that this feature had in the 1963 series, it would seem that this feature could be utilized more extensively in future series.

Special Workshop on Sermon Preparation

This feature received the second largest number of affirmative answers (20) within this section. There were, however, two negative responses to this feature; and two statements said that it was "too general." The very high percentage of favorable responses to this feature would seem to make its use in future series advisable.

"Brainstorming to Success"

This is the only feature to receive the unanimous approval of all who participated in answering this question (10). There were no negative responses, although one comment appeared: "Fun only." The results seem to indicate that this feature was much appreciated.

Banquet

An approving response to this feature was made by 14 people. Four suggested, however, that the banquet was "not really necessary."

Other Features

When an opportunity was afforded the respondents to indicate additional features of value which they wished to recommend, the following suggestions were made: Geo-Science lectures; field trips of interest; and times for counseling, for personal problems, and for a recreation period.

Question #3 permitted respondents to suggest any changes which they felt might help to improve the program. There were five who answered "no"--indicating complete accord with the present format. Each of the following suggestions was offered by one individual: a more evangelistic tone; exchange of ideas regarding organization of the communion service, weddings, funerals, child dedications, etc.; more than two lectures or sessions per day would be helpful; greater resemblance to a pre-session at General Conference, more devotional and evangelistic; more in the form of a class rather than lectures; the "workshop idea"; current book review; oriented to big city and large church (rather than average); small, class-size groups; discussion and questions daily; workshops where all would take part.

Adding the above suggestions to the ones already made under this question at the lectureship in Questionnaire I would constitute a valuable list of suggestions which could be studied with profit for future consideration and implementation.

Question #4 probed for a response to the need of having each lecture series preserved with a mimeographed copy of the manuscript or by means of a printed volume. This question received the largest affirmative evaluation in this group of the questionnaires. There were 33

who said "yes" to this, with only three saying "no." Those who felt that the printed materials might not be valuable said: "I have too much to read now," and "I get such inspiration and help at the meetings," or as another respondent pled, "Don't substitute availability for the live lectures!"

Other suggestions were: "Make these lectures into a set of books," or "Make all available, perhaps in cheap bindings," and "How about an outline?"

The high percentage of affirmative responses to this question seems a mandate to the Lectureship Committee to provide these written materials in order to satisfy an urgent demand.

Question #5 considered the expressions of worth or monetary value which each respondent ascribed to the lectureship. In answer to this question, the following order of priority was expressed in Table 9.

TABLE 9

ESTIMATED VALUE OF A LECTURESHIP

Estimated Worth	Frequency
Cash value assessed at $20.00	8
This expense should be borne by the Conference	8
Cash value assessed at $10.00	7
According to degree credit earned	5
Worth more than money could pay	4
Cash value relative to the speaker selected	2
Cash value assessed at $15.00	2
Cash value assessed at $25.00	1
Cash value assessed at $50.00	1

The extremes were expressed by the statements that "there should be a charge of $20.00 if the lectureship were presented in a class

format;" and the other, "that there be no tuition fees--keep out the classroom atmosphere."

Question #6 afforded respondents an opportunity to suggest ways in which this lectureship might have assisted them in their ministry. These responses are revealed in Table 10.

TABLE 10

BENEFITS AS LISTED BY RESPONDENTS

Benefits	Frequency
It was an inspiration to better preaching	12
It stimulated to further study	10
It furnished new ideas and sermon materials	7
It gave insights into the methods of others	4
It offered suggestions for improvement of ministry and worship	3
It helped in personal inventory	3
It helped with delivery	2
It permitted one to hear best speakers	2
It gave help in the organization of materials	2
It acquainted ministers with new books for their libraries	2
It revealed the value of expository preaching	2
It gave assistance with practical administration	2
It helped with preparation and delivery of sermons	2
It was like a refresher course--with new ideas	1
It highlighted the needs of preachers not often expressed--caused thinking (W. H. Beaven)	1
It helped me to see how ethos and good rapport are built	1
It gave insights into the psychology of preaching	1
It challenged one to think	1
It helped me evaluate the imprint of experience in successful ministers	1
It suggested practical approaches to make the ministry effective	1
It helped in learning how to ascertain people's needs	1
It permitted heartwarming fellowship	1
It constituted a bridge bringing renewed contact with the academic world	1

In question #7 the benefits of attendance at the lectureship were tabulated.

Fellowship with Ministers

There were 32 who indicated that this feature was most valuable to them. One respondent suggested that this would "enable one to get calls to better, easier, more progressive districts."

All seemed to agree that the fellowship at this lectureship was desirable and profitable for the ministers in attendance.

Personal Acquaintance with the Lecturer

There were 17 who expressed themselves as having appreciated this aspect of the lectureship. There were four who said that they had "not much opportunity" to become acquainted with the speaker. Two mentioned they had "no acquaintance with the lecturer."

Help in Church Counseling Problems

Since none of the series of lectures has directly featured this aspect of a pastor's work except for a passing reference to it, it was not surprising that the predominant response was one in which many said they had not received any help in this aspect of a pastor's work. Eleven made this statement, three emphatically. Two more said, "We need help here." Eight stated, however, that they had received help in this area during the lectures.

Opportunity to Relax and Get Away from the Pressure

There was virtual unanimity among those who responded to this query. Twenty-seven indicated that this aspect was greatly appreciated. One said, "I take advantage of the tours and swim period." Only one expressed the belief that this was of "minor consideration." Although the daily schedule of events during each of the lectureship series has

been full, the change of pace from pastoral duties has been a welcome period of learning and relaxation.

Morale and Courage to Take up the Task Again

The response to this feature was overwhelming. Every reply was in the affirmative. Of the twenty-nine, one said further: "I always get a 'lift' and new insights."

Opportunity to Compare "Shop" Notes with Others

To this opportunity for interaction with fellow ministers there were eighteen who judged this a valuable aspect of this lectureship. Only one stated that he had "not much" opportunity for interaction and another, "none."

Critical Analysis of the Lectures With Fellow Ministers

There were ten who said they had taken part in informal periods of analysis of the lectures. Three said that they had had "some" opportunity to do so, and one said he had "little" opportunity for this. Another indicated that the opportunity for this "was most helpful to me."

Other Benefits

When given the opportunity to identify any other benefits received during this lectureship, the respondents made three general observations: (1) "We are being supplied with the tools for the task--reference materials, books, etc."; (2) We are given the opportunity to "observe leaders as they react to new and unestablished pathways of thought"; (3) We appreciate having "material to use and adapt to our own preaching and church work." These observations indicate a favorable

response to additional benefits accrued from the lectureship, benefits which are side effects of the lecture presentation.

In question #8 it was asked that topics be listed which should be presented in future lectureships. A substantial number were recorded for consideration. They are listed in Table 11.

TABLE 11

RECOMMENDED TOPICS FOR FUTURE LECTURESHIPS

Topics	Frequency
Evangelistic sermon building	9
Major problems of this generation	2
Pastoral sermon building	2
Organization of the pastor's time	2
Handling church fund raising	2
Ethics in preaching	2
The need of the Holy Spirit in sermon preparation	2
Sermon preparation for national holidays	1
The pastor's home	1
Help to more effective ministry--preaching	1
Religion and science (correlation of)	1
Old Testament prophecies	1
Marriage counseling	1
Church building design	1
Step-by-step expository sermon preparation	1
Specific sermon topics	1
Preaching--prophecy and doctrine	1
How to achieve results while running all the time	1
Importance of exegesis in homiletics	1
Better relations between pastor and members	1
Pastoral counseling	1
What is success?	1
Human relations	1

Question #9 was an inquiry directed to the ministers to find their response to having eminent ministers of other faiths conduct a series of lectures sometime. There were 18 who responded with an emphatic "no." There were 15 who felt that they should be asked. One respondent said, "Dr. Shirkey (1959 lecturer--pastor of Mt. Vernon Methodist Church) gave me insight." There were six who answered "perhaps"

to this. One suggested that such ministers should be asked, but "only once in 5 to 6 years." Another suggested, "One lecture, but not all lectures in a single series." One made this statement: "These lectures are supposed to be on preaching, especially expository preaching, and it is wonderful to hear great expository preachers."

Question #10 asked if ministers of other faiths should be invited to attend these lectures. To this 18 replied affirmatively, and 12 negatively. Only four seemed uncertain using the word "perhaps" for their reply. One felt that his answer would depend upon the topics to be stressed.

Question #11 sought to determine whether it would be wise to include ministers' wives also in attendance. There were 17 who said "yes." Seven said "no." Five felt that it would be valuable to include them if there were special meetings and topics prepared for them. There were two who felt the women should be invited if they would leave their children in the care of others.

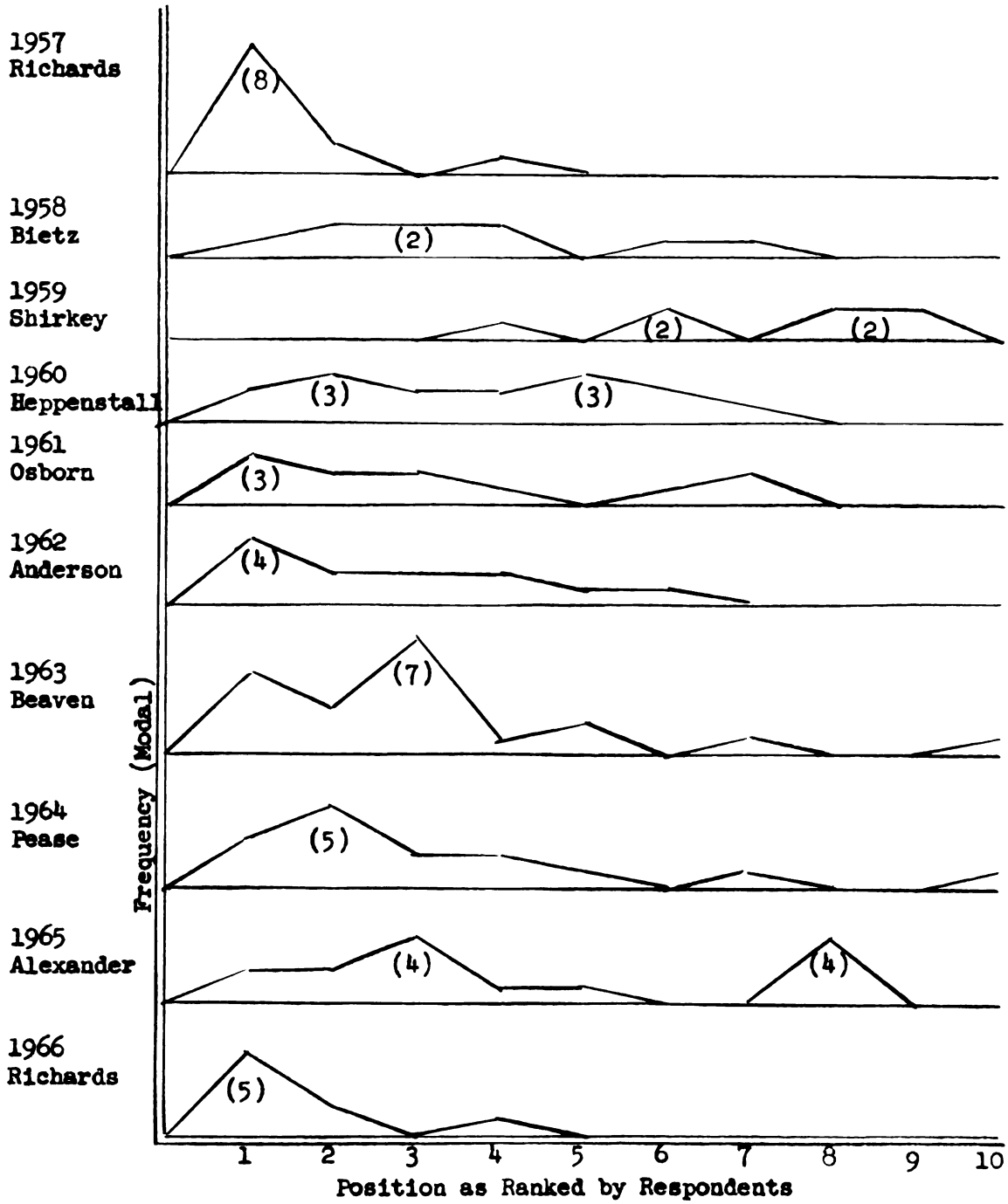
In question #12 information concerning the educational backgrounds of respondents was requested. One had completed junior college; 32 had completed four years of college and had received the Bachelor's degree. Seventeen had earned the Master's degree. There was one who had earned the Bachelor of Divinity degree. One stated he was working on his Doctorate.

The results of question #13 are presented in graphic form in Table 12, p. 272. The following ranking in terms of modal frequency seems to evolve.

Dr. H. M. S. Richards ranked in first position in both of his lectureship series. The modal frequency of his earlier series was

TABLE 12

LECTURESHIPS AS VALUED BY RESPONDENTS



X = 8, while in his later series it was X = 5. Also ranked in first position were Dr. R. A. Anderson, with a modal frequency of X = 4, and Elder J. W. Osborn with X = 3.

There were two series whose modal frequencies caused them to be ranked in second position. These were Dr. N. F. Pease, with a frequency of X = 5; and Dr. E. E. Heppenstall, with the first mode, X = 3, of a bimodal curve.

The modal frequency of two series fell into the third position ranking. The series by Dr. W. H. Beaven had a frequency of X = 7, while that of Dr. A. L. Bietz was X = 2.

No series had a modal frequency within the fourth position.

The series by Dr. E. E. Heppenstall had the second mode of this bimodal curve, with a frequency of X = 3 within the fifth position.

Dr. Shirkey's series was ranked within the sixth position, with a modal frequency of X = 2; and a second mode of the same frequency within the eighth and ninth position.

No series had a modal frequency within the seventh position.

The last series, in terms of modal frequency, X = 4, was that by Dr. W. A. Alexander, which was so ranked within the eighth position.

As has already been stated, no effort was made by this researcher to establish or identify the criteria which might have been employed by these evaluators.

Advance Degree Candidates

In order to secure a more comprehensive view of this lectureship, it was deemed necessary to contact at least a few of the ministers or ministerial students who might now be living outside of the

environs of the Columbia Union Conference. This was accomplished by securing the names of graduates of Columbia Union College who were studying for advanced degrees at Andrews University during the spring semester, 1967. A careful review of the student roster for this semester revealed that there were 17 graduates of Columbia Union College in the Theological Seminary and three in the School of Graduate Studies.

Letters,[13] along with the Lectureship Questionnaire Form I,[14] were mailed on March 14, 1967 to these twenty advanced students. During a period of one month six questionnaires had been filled out and returned. One letter and questionnaire was returned indicating that the recipient had not attended the lectures inasmuch as he was studying at Newbold College in England at the time.

A summary of the returns from the six who attended reveals the following information:

With reference to question #1 regarding the purpose of the lectureship, two suggested the following: to develop better pastoral preachers, to give valuable instruction and fellowship to the active ministry to make their ministry more effective. One each proposed: to promote the art of preaching, to show how to establish a sound daily spiritual devotional personal life as a basis for effective ministry, together with sound preaching methods to attain this.

Question #2 requested comments on the effectiveness of the features aside from the lectures.

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[13]See Appendix M, p. 364.

[14]See pp. 242-244.

Question-and-Answer Sessions

Five answered this question in the affirmative with these comments: very good, very helpful, valuable, informative.

Panel Discussions

There were four who commented on this feature this way: good; one said it was a little weak; and the other two said it was not very helpful--too general.

Special Workshop on Sermon Preparation

Four said that there had been none during their attendance at the lectureship series. One suggested, however, that this would be helpful. Another said, "most helpful." Other comments were: "Specific suggestions were given for every needy area. Even the finest details were pinpointed and constructive criticism given for improvement."

"Brainstorming to Success"

Only one respondent indicated that he had observed this feature with the following comment: "Interesting--not too practical. Helpful, however, with sermon title ideas."

Banquet

Of the four who referred to this feature, there were two who indicated that this was "fine for fellowship." Another suggested, "no contribution in proportion to the time and money spent on it." One stated that this was, "unnecessary."

Others

Only one commented thus: "Excursion to a museum was wasted time and money for one reason; it was not relevant, at least not directly."

Question #3 dealt with features and format which the individuals might wish to see altered. There were three who were apparently satisfied enough with the present format to answer no--that it should not be altered. Two did not answer at all. There was one suggestion made that a question-and-answer session follow each lecture and that it be of one-hour duration.

All six agreed in question #4 that mimeographed manuscripts would be a valuable adjunct to the lectureship. One wanted these made into books. Another suggested a bibliography. Still another asked for a skeleton outline with sufficient space allowed for personal notes under these main points. It seems significant that this particular group under consideration should concur with the previous groups studied in this request for printed materials with which to re-establish the impact of the living lecturer.

In reply to question #5, two of the respondents had no opinion as to the worth of the lectureship. The least value suggested was $10.00. "Ten dollars would be a minimal fee, but I don't see the necessity for a fee." Another said, "It truly depends on who is representing the lectureship. The two I experienced were worth a great deal. I would put a minimum of $15.00 to a maximum of $25.00." Still another said, "It depends on the speaker. Normally $20.00, but up to $50.00 for another lectureship by Arthur Bietz." One recorded this observation:

"I prefer to study a few good books on the subject which is more economical in time and particularly when I don't know the quality of the lecturer. Yet, in general, the one I attended was worth $100.00. Spiritual values cannot be converted into money though." From these statements it would appear that the lectureship is perceived as an experience of value and worth by all of those who have attended a series.

The following list of benefits derived from the lectures was given by those replying to question #6:

Provided inspiration
Dispensed information
Gave outstanding illustrations
Suggested sermon outline ideas
Focused attention on the real work of preachers
Indicated necessity for wide reading
Inspired to more effective ministry
Urged the building of a file system like Richards'.
Provided skill in communication which was developed with the guidance of a highly skilled expert
Revealed a wider perspective of what to preach

It would seem to appear that those in attendance at the lectureships are assisted in many ways relative to their experiential background and personally "felt" needs.

Question #7 suggested other benefits which might have been gained aside from the lectures themselves.

Fellowship with Ministers

All agreed that this was a major benefit. Two remarked that: "the character and quality of our ministers became apparent," and "very inspiring being with these men."

Personal Acquaintance with the Lecturer

There were two who answered, "no opportunity." One checked that there was "some opportunity." Other suggestions: "difficult to

develop close acquaintance in a busy week," and "I have met some of the speakers here at the seminary, not at the lectureship."

Help in Church Counseling Problems

Five of the six respondents indicated that they had received no help in this area. One answered, "somewhat." Apparently little has been done in the past to assist pastors along this line.

Opportunity to Relax and Get Away from Pressures

Two answered with a categorical "yes." One indicated that this was helpful." One said "no." Other responses were: "no, I was still in school," and "too much like a class." Four of these respondents were students when they attended the lectures. They account for the negative response to this question. The two who were pastors with churches account for the two positive answers--reduction of pressures and an opportunity to relax.

Morale and Courage to Take up Task Again

Five responded "yes" to this benefit. One simply said, "I was still in school."

Opportunity to Compare "Shop" Notes with Others

Three respondents did not answer to this. One checked this as an attribute. Another answered, "helpful," while another wrote: "one of the best features."

Critical Analysis of the Lectures . . .

Four did not check or write on this point. One of the ministers suggested this was "unnecessary." One of the students responded,

"Definitely useful to an understanding of the lecturer's perspective."

Other Benefits

Only one answer was given here which gave as a special benefit the "inspiration from Elder Richards' own Christian spirit."

There were two who suggested these topics which they felt should be presented in future lectureships in reply to question #8:

Expository preaching
Evangelistic preaching

The following were identified by the balance of the respondents:

Counseling
The church and the community
Building a ministerial library
Preaching to the issues of the day: civil rights--birth control--L.S.D., etc.
Another lectureship by Arthur Bietz
Professional ethics of ministers

In answer to question #9, four said "no" with additional statements such as: "I feel we have sufficient competent men in a wide variety of fields." "If our denomination doesn't have qualified lecturers now, it never will have. All previous lectures have been outstanding." There were two who answered "yes." They said: "there is much to learn from the best of non-Adventist ministers." "We can learn things from others."

Concerning whether or not ministers of other faiths should be invited to attend, the response to question #10 revealed four answering "yes," with such additional statements as: "if interest is shown," and "if it could be done without making it a meeting that was too large." There were two who felt that they should not be asked. "We don't need the publicity." They also suggested: "We are concerned with Seventh-day

Adventist preaching which is usually significantly different in emphasis from other denominational preaching."

In response to question #11, which dealt with the advisability of including the ministers' wives in the lectureships, there were two negative answers. This suggestion was appended: "Why should they come?" There were also two positive reactions. Further suggestions were, "occasionally," "where it would not inconvenience the family," and "make it optional."

With reference to their educational backgrounds requested in question #12, all of the respondents held the Bachelor's degree. One minister held a Master's degree in addition to his Bachelor's degree. Another also had the Bachelor of Divinity and Master's degrees.

In question #13 respondents were asked to rank the lectureships in order of value to them. The following results are expressed in terms of actual frequencies and ratings as recorded by the respondents.

Dr. Alexander was assigned three #1 ratings. Dr. Richards' last series received two #1 ratings. Dr. Bietz also received two #1 ratings, while the series by Dr. Pease had only one #1 rating. Elder Osborn was assigned only one #2 rating.

In a consideration of the above data, it must be remembered that the limited number of responses recorded make it difficult for any pattern to emerge. These evaluations could be made only in terms of lectureships which these respondents attended. Just three men attended more than one series; each attended two series.

The data recorded and evaluated thus far were secured from the answers on Questionnaire Form I concerning the 1966 Lectureship. One hundred nineteen ministers and ministerial students who attended this

lectureship series responded. In addition, 36 ministers who had attended previous series but were not at the 1966 session also filled out Form I as did six men who had left that Union to pursue graduate work at Andrews University. Consideration will next be given to twenty responses to Questionnaire Form II received from ministers within the Columbia Union Conference who had never attended a lectureship series.

Questionnaire Form II

A copy of this questionnaire is here included to aid the reader during its evaluation.

FORM II

H. M. S. RICHARDS LECTURESHIP QUESTIONNAIRE

1. What do you understand to be the purposes of the lectureship?
2. Would you like to attend the lectureship? Yes? _____ No? _____
3. Have you ever been invited to attend? Yes? _____ No? _____
4. Would you attend if your expenses were paid? Yes? _____ No? _____
5. Would you attend if permitted but had to pay your own expenses? Yes? _____ No? _____
6. Do you feel that the lectureship should be available each year to all ministers in this union? Yes? _____ No? _____
7. Do you feel that the ministers who have attended the lectureship are more effective as a result? Yes? _____ No? _____
8. What criteria determine whether a minister is permitted to attend?
9. On what basis do you think the conference selects those who are sponsored to attend the lectureship?
10. How do you feel about the lectureship? (What are its values?)

It was considered essential to attempt to determine the attitude toward the lectureship of ministers living within the Columbia Union

Conference who had never attended it. To secure this information, Form II was prepared. This questionnaire was mailed to all ministers within the Union.[15] There were 20 replies. The following data emerged.

Question #1 asked for their understanding of the purposes of the lectureship. Six stated that "inspiration" was the main purpose. Five said that it was to "strengthen the ministry by more effective preaching." Four indicated that the purpose was to "better inform the ministry." There were three who believed that the purpose of the lectureship should be to provide "methods and materials." One each suggested as purpose: "better homiletic methods," "greater speaking," "to take advantage of years of experience," and finally, "how to meet intellectuals on an intellectual basis." Only one respondent was "not sure" as to the purpose of this lectureship.

Question #2 sought to determine if those who had never attended a lectureship would care to do so. This question received a unanimous reply, all 20 men saying that they would like to attend.

Question #3 asked this group which had never attended the lectureship if they had ever been invited. The response reveals that seven had been invited, ten replied that they had not been invited, while three replied that they had been invited "in a general way."

The ministers were asked in question #4 whether they would attend if expenses were paid. This question received a unanimous reply, all sixteen who answered stating that they would attend.

Question #5 sought to determine how many would attend if permitted but had to pay their own expenses. There were nine who answered

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[15] See Appendix M, p.

affirmatively that they would pay their own expenses. Two indicated they would not attend if required to pay their own expenses. Two who replied said it would "depend on the program" whether they would attend paying their own way.

In response to question #6, "Do you feel that the lectureship should be available each year to all ministers in this union?" there were 13 who felt that it should. One answered, "I don't know," while three gave an outright "no."

The respondents were asked in question #7 whether they felt that those who have attended the lectureship are more effective as a result. Ten believed that such ministers were more effective. Five said, "I don't know." Only one believed that they might not be. One indicated that he had not been able to observe, while one answered with a question mark (?).

Question #8 dealt with the criteria determining whether a minister is permitted to attend. There were four who said they did not know. Each of the following statements in relationship to criteria for being permitted to attend the lectureship was suggested by a different man:

Makes application
Granted privilege by the Conference Committee
On a rotating basis without any pre-conditions
I think money has something to do with it (Conference available funds)
Notified of lectureship
The desire to improve onesself as a preacher
If he wanted to
If he is a member of the Conference Committee

These varied answers seem to indicate that the criterion for attendance is not easily perceived by those who have never attended.

Regarding the basis for selection of those sponsored to attend the lectureship in question #9, there were eight who professed that

they did not know. Four felt that the promise of the man or potential for the future would have some bearing upon selection. Other suggestions as a basis for choice were: ability, experience, attendance the year before, those who first fill the quota. There were additional thoughts expressed: "I wish this would have happened to me when young." "All men can attend if they wish. I didn't know that they did."

From the diversity of the above statements, it would seem that the men are not quite clear concerning matters of selection or sponsorship for attendance. A definitive basis of selection should be established and publicized, offering an inducement to all ministers as a reward for diligence and dedication.

Question #10 asked "How do you feel about the lectureship? (What are its values?)."

The following responses indicate a perception of value even though these men were never privileged to be in attendance at a series. Three believed that the lectureship was a benefit to the individual and the ministry generally. Two indicated that the lectureship was a wonderful way of improving the preaching of the ministry. Each of the following values was suggested by a different individual:

I always hear good reports
It teaches better preaching and administration
Teaches better personnel relationships with church officers
Though I am new to the ministry--the lectureship should be helpful as a refresher type program
This is a necessary offering for ministers
This provides what a minister needs after his formal education--in addition to his study program
I feel the lectureship is more beneficial to newer men than to those of more experience
This is a time when those who feed are fed
I would like to attend--the values are great--fellowship--information and inspiration
I feel that the lectureship is worthwhile and should be continued

I always could learn something new and greater spirituality could be acquired
Due to my work in evangelism I have not been able to attend--I hope to attend in the future

It should be noted that all of these expressions represent positive statements of value. This lectureship, therefore, appears to have merit and value even to those who have not yet attended a series. It also is significant that there were no negative evaluations expressed.

Perhaps the final observation regarding questionnaires should include the suggestion appended to one: "Please give us notice of the lectureship dates at least three months in advance, so that we can adjust our program to attend."

B. Distillate of Taped Interviews with Leaders

Our interest will now be directed to taped responses received during personal interviews with conference presidents and other leadership personnel.

It was considered essential to interview the leaders from both Columbia Union College and the Columbia Union Conference in order to ascertain their judgment of the values and results of the H. M. S. Richards Lectureship as affecting the ministers and ministerial students in the Columbia Union.

Union President

Three questions were first directed to Elder Neal C. Wilson, the president of the Columbia Union Conference, under whose auspices permission was granted to undertake a study of this lectureship. It was his considered judgment that these questions might better be answered by the seven conference presidents of his union, whose close

relationship to their ministers afforded them insights and experiences upon which they might base their replies. Accordingly, he arranged for a time in his office later that afternoon in which all of the conference presidents could be interviewed.[16] These interviews would be taped.

Local Presidents and Columbia Union College Staff

The first question asked of these leaders was: What do you conceive, in your judgment, to have been worthwhile tangible results of this lectureship?

Elder Cyril Miller of the Chesapeake Conference gave this critique:

> Perhaps it is difficult to measure tangible results because we are dealing with the intangible things--the spirit, the inner desires and experiences of the pastors who attend the lectureship. It would be difficult to measure these things. There are benefits to be derived, and perhaps it is possible to see a reflection upon the pastors. I doubt that any of us will be observing the men that closely to measure it, however.[17]

Elder D. W. Hunter of the Pennsylvania Conference identified a number of tangible results.

> My ministers in attendance: hear inspirational preaching, review how to prepare sermons, learn where to get materials, renew the vows they took when they entered the ministry, learn about new books, are stimulated by new ideas, receive new inspiration which is reflected by improved preaching in their churches.[18]

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[16]Neal C. Wilson, President, Columbia Union Conference, Interview, February 7, 1966.

[17]Cyril Miller, President, Chesapeake Conference, Interview, February 7, 1966.

[18]D. W. Hunter, President, Pennsylvania Conference, Interview, February 7, 1966.

Elder F. W. Werneck of the Ohio Conference expressed the following thoughts:

> The most tangible result has been the inspiration which the pastors have received to do more studying and to become better preachers. This was the intent of the lectures in the beginning; and while other features have come into the lectureship, this is still the basic purpose. I know from personal contact with the ministers that many have received inspiration to become better preachers.[19]

The opinion of Elder C. H. Lauda of the Potomac Conference was:

> I have observed many worthwhile results. The pastor in the field looks upon this lectureship as a refresher course in the ministry or in preaching or the study of preaching. He is preached to (hears good preaching). He has an opportunity to ask questions; in fellowship with other ministers he can compare notes and problems. I consider it a good refresher course and a wonderful stimulant to good preaching.[20]

Elder A. B. Butler of the New Jersey Conference stated:

> The ministers are able to sit at the feet of men eminently qualified to give them a proper bearing as far as preaching is concerned. It is so easy to neglect sermon preparation until late in the week--one whole series has emphasized sermon preparation. Another series emphasized pastoral church administration. Another series by Dr. W. Alexander on Exegesis. Biblical preaching by R. A. Anderson. It is surprising the effect on the spirit of the minister when he comes back to the field. This lectureship does more than make a man a better preacher, it makes him a better minister from every aspect.[21]

Elder W. L. Cheatham, of the Allegheny Conference observed:

> The men have expressed themselves that this is a broadening experience where they gain information about preaching. In

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[19]F. W. Werneck, President, Ohio Conference, Interview, February 7, 1966.

[20]C. H. Lauda, President, Potomac Conference, Interview, February 7, 1966.

[21]A. B. Butler, President, New Jersey Conference, Interview, February 7, 1966.

> this present series, Elder Richards' experience has been most valuable to the ministers in attendance.[22]

The writer then directed the question concerning the tangible results of the lectureship to the president of Columbia Union College, Dr. W. H. Beaven, and to the chairman of the religion department, Professor M. K. Eckenroth.

Dr. Beaven believed that he was not in a position to make judgments regarding the total impact of the lectureship on the field. He did, however, make the following observations regarding his own lectureship series and discussed some of the tangible results to the college.

> The younger segment of 45 years of age or younger seemed greatly stimulated by this series. As a result they were willing to experiment--not get into an old rut, but try something new. They also were willing to read and grow. . . . I feel that growth, development, inspiration, are the lectureship's greatest accomplishments.[23]

Professor Eckenroth said that tangible results might be expressed in the following terms:

> The lectureship has elevated the concept of the ministry adding new dimension to the call of God and to the work of the church. It has added a new dignity and status and dimension to the ministry.[24]

The second question that was directed to the conference presidents and college officials was: Do you think that you see better preaching as a result of this lectureship?

These were the comments:

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[22]W. L. Cheatham, President, Allegheny Conference, Interview, February 7, 1966.

[23]W. H. Beaven, Interview, February 8, 1966.

[24]M. K. Eckenroth, Chairman of the Religion Department, Columbia Union College, Interview, February 8, 1966.

Elder Butler replied:

Over the years, yes. This lectureship by the very variety and diversity of the series was designed to round out the full man.[25]

Elder Lauda said:

Yes, I see a new spirit in the ministers. They are studying more. Previous to the lectureship they were in a rut--not reading or studying as they knew that they should. Now the campaigns are secondary and preaching is first.[26]

Elder Werneck responded:

This is difficult to evaluate. Some men have attended only one series, others more. I feel that I could answer "yes," some are stronger, and the inspiration of the lectureship has been a real factor.[27]

Elder Miller remarked:

Personally I could not say that I have seen better preaching. I can say that the lectureship has provided a lot of inspiration, and the men have appreciated it. This has rekindled spiritual fires in their souls.[28]

Elder Hunter affirmed:

Yes, I do see better preaching as a result of the lectureship. I arrive at this conclusion from my own observation and from the ministers' own comments, and from the comments of their parishioners. In college the young ministers get the theory, and they get out in the churches for practical experience. They come back to the lectureship to receive materials from men of great experience and receive much inspiration. I have been encouraging as many of my men as possible to attend these annual lectureships.[29]

Elder Cheatham stated:

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[25]A. B. Butler, Interview, February 7, 1966.

[26]C. H. Lauda, Interview, February 7, 1966.

[27]F. W. Werneck, Interview, February 7, 1966.

[28]Cyril Miller, Interview, February 7, 1966.

[29]D. W. Hunter, Interview, February 7, 1966.

I hope to--there is no doubt about these benefits to our field. Our top men have been men who have attended the lectureship. These men have been able to carry heavy responsibility successfully.[30]

Professor Eckenroth observed:

The college excuses ministerial students from classes, thus making it possible for them to attend the lectureship. The upper biennium--juniors and seniors--almost totally attend. Here the students rub shoulders with experienced ministers and administrators. Here they get a vision of the place of the ministry, and are tremendously challenged. We see a more enthusiastic response to, and study of, theology.[31]

The final question that was asked of this same group of ministerial leaders was: What other values stem from this lectureship?

Individual responses are again here recorded.

Elder Butler's response was:

The other values would involve the fellowship of ministers altogether and their wives when they can attend.[32]

Elder Lauda expressed this opinion:

We have seen young men from the seminary with their M.A. and B.D. degrees but were not sure whether they were going to make it in the ministry. They have attended the lectureship and found themselves. One case I would cite occurred during the 1965 lectureship conducted by Dr. W. Alexander.
Another value of the lectureship is that it is a time of dedication and reaching out for God. It is also a time to renew one's vigor to do the work of God.[33]

Elder Werneck declared his conviction regarding the values of the lectureship thus:

The lectureship stresses the organization that a pastor should have in his sermon material and organizing and running

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[30]W. L. Cheatham, Interview, February 7, 1966.

[31]M. K. Eckenroth, Interview, February 8, 1966.

[32]A. B. Butler, Interview, February 7, 1966.

[33]F. W. Werneck, Interview, February 7, 1966.

the churches. We have, as a result, pastors who are better organized in other areas as well. While better preaching is the main purpose, the values have extended into these other areas as well.

I should add that the lectureship through the years has proven to be a great personal inspiration to me.[34]

Elder Miller maintained the following position:

I believe that the value of the lectureship is relative to the one who directs. If he is a controversial personality, presenting controversial items, then the value is negligible. If the one chosen to conduct the series speaks from the depth of personal experience and practical matters and inspiration, then the lectureship will be of real value. It is directly proportionate to experience and ability of the lectureship speaker.

I believe we should be very careful in the choice of the one who directs a preaching lectureship. He should be head and shoulders above others in the subject he is talking to. He should have a broad experience in order to feed and stimulate and benefit the ministry generally.[35]

Elder D. W. Hunter remarked:

Our ministers get enmeshed in the routine of pastoral responsibility, the campaigns, counseling, and the minutiae--and lose the call to preach. These men need the detailed instruction regarding sermon preparation. Last year (1965) the men were asked to hand in sermons, and they were criticized up and down. This was helpful. Yes, this lectureship is a very valuable thing as far as our own field is concerned.[36]

Elder Cheatham pointed out:

The other values are: our ministers are able to deal with their responsibilities more directly and successfully. They are able to conduct better church preaching services. The image of the S.D.A. minister has been increased. The worship services have become more attractive. I only wish that more of our men could have attended.[37]

Dr. W. H. Beaven's remarks were:

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[34]F. W. Werneck, Interview, February 7, 1966.

[35]Cyril Miller, Interview, February 7, 1966.

[36]D. W. Hunter, Interview, February 7, 1966.

[37]W. L. Cheatham, Interview, February 7, 1966.

> One of the values of the lectureship to the college is that it brings a number of the ministers of our constituency on to the campus. Because of our H. M S. Richards religion center and new museum, the men do come in. I wish all of our colleges might have something--a focal point like this, and a lectureship.[38]

Professor Eckenroth responded:

> When our young men and ministers go to the field, they are putting greater emphasis to careful study and organization of their work. They are preaching the centrality of Christ for decisions and revivals. I believe that the whole series of this lectureship has upgraded the ministry of the Columbia Union Conference.[39]

Summary

The evaluation of the lectureship was implemented by means of two questionnaires, Forms I and II, and by personal and taped interviews.

The first form was used by nearly 200 ministers and ministerial students who were in attendance at the tenth annual lectureship in 1966; by 36 Columbia Union Conference ministers who had attended previous lectureships but were not registered in 1966; and by six former students of Columbia Union College studying at Andrews University in 1966-67 toward advanced degrees. Seventy per cent of those in attendance responded to this first questionnaire.

The second form of the questionnaire was used by Columbia Union Conference ministers who had never attended any of the lectureship series. Twenty ministers participated in filling out this form.

Nine ministers in administrative positions at Columbia Union College and Columbia Union Conference who responded to personal and/or taped interviews were the following: Union president, Elder Neal C.

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[38] W. H. Beaven, Interview, February 8, 1966.

[39] M. K. Eckenroth, Interview, February 8, 1966.

Wilson; local conference presidents, Elder Cyril Miller, Chesapeake; Elder D. W. Hunter, Pennsylvania; Elder F. W. Werneck, Ohio; Elder C. H. Lauda, Potomac; Elder A. B. Butler, New Jersey; Elder W. L. Cheatham, Allegheny; President of Columbia Union College, Dr. W. H. Beaven, and Chairman of the Religion Department of Columbia Union College, Professor M. K. Eckenroth.

The general response from those interviewed was that the original purpose of the lectureship series, that of improvement of the ministry, was being met and that the interpretation of the purpose had been considerably broadened. This was reflected in the large numbers of those responding favorably to the following four items as checked on the questionnaire: 1) inspiration and means of improving the ministry, especially sermons; 2) create a more effective ministry; 3) elevate the work of preaching; 4) re-focus on Bible-centered expository preaching.

Besides the favorable response to purpose, two procedures stand out--the question-and-answer forum and panel discussion "with real specialists" as one respondent expressed it. These were voted highly practical. A special workshop in sermon preparation begun in 1965 by Wilber Alexander received almost unanimous approval, thus recommending that future planning incorporate this feature as a special part of the lectureship.

Some peripheral items such as "brainstorming to success," fellowship, tours, preaching by different types of denominational workers (a college professor, and a full-time evangelist, a General Conference Administrator), and a banquet were noted by some as of little value. One administrator considered the last item a waste of money.

One of the most important items to emerge from the entire evaluation was the request for preservation and availability of speaker material in written form. So far, publication of only two books has resulted from the lectureships.

CHAPTER VII

CONCLUSIONS

In the light of the evidence made available to this researcher and presented in the preceding chapters, the following major conclusions appear to be warranted. As will be noted, some conclusions pertain to the lectureship as an institution, whereas other conclusions are related to the substance of the lectures themselves.

The Lectureship

1) That some of the lectures in the H. M S. Richards series were not permanently recorded nor readily available to ministers (like the writer) and ministerial students.

2) That the purpose of the H. M. S. Richards Lectureship series as established for the first ten years--to help Seventh-day Adventist ministers and ministerial students improve their preaching technique particularly in the Sabbath worship service--was implemented satisfactorily according to evaluation responses from ministers in attendance (1966), ministers in attendance at sessions previous to 1966, and denominational leaders of the Columbia Union Conference and Columbia Union College who had had opportunity to observe results in the churches.

3) That certain peripheral elements of the lectureship such as the "Special Workshop on Sermon Preparation" which received a high level of audience approval should be planned as a regular annual event of this lectureship.

The Substance of the Lectures

Areas of General Agreement

There was general agreement among the lecturers that:

1) The preacher must be a "called" man with some inherent ability to use the art of speech persuasively and with enough intellectual flexibility to improve it.

2) The ability to speak well must be augmented in the preacher by such character traits as sincerity, courage, competence, and Godliness.

3) The ability to persuade lies within the preacher himself, that he should, when in the pulpit be able to project persuasiveness through personality, appearance, eye contact, and voice.

4) Persuasiveness is more likely to be manifest in a preacher who has a sense of reality; who radiates good will, enthusiasm, and friendliness; who has established rapport with members of his congregation.

5) A knowledge of the type of persuasive preaching to use with a congregation is secured only through analysis of the congregation--its size, age groups, ratio of sexes, beliefs, home backgrounds, and its needs and problems.

6) The sermon is the center of the spiritual health of the church, and that the preacher should focus as much effort as possible on sermon Invention, that is "creative preaching" which will meet the needs of the congregation.

7) Written outlines are prerequisites for improved preaching in terms of both content and mode of delivery.

8) The expository type of sermon, delivered in the extemporaneous mode, proves the most rewarding in terms of congregational response.

9) The choice of persuasive appeal for sermons hinges on the reason-emotion dichotomy and ranges all the way from "heart religion" to almost totally intellectual appeal, with a combination of both appeals advocated within appropriate limits.

10) The weakness of preaching a sermon of one's own repetitiously, may be made into an asset if the sermon is revised and perfected a little more each time and if the occasion and place is different for each delivery.

Areas of Varying Emphasis or Differences in Judgment

With respect to the following topics, there were differing points of view, as follows:

1) There were differences of opinion among the speakers with respect to what constitutes a worship service, whether evangelism is an integral part of the worship service, and if so, what persuasive elements would be used in the straight worship service in contrast with those for the evangelism-worship service.

2) There was almost even division between belief in a minister-centered plan for evangelism and laymen-centered plan--a circumstance which raised the question of whether laymen should be given training in the use of persuasion and how such training could be implemented.

3) At least some lecturers believed that the weakness of "borrowing" other men's sermons may be turned into a strength if they are thoroughly ground through the grist mill of the minister's own mind.

APPENDIX

APPENDIX A

COLUMBIA UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

7710 Carroll Ave., Takoma Park, Washington 12, D.C.

Public Relations and
Radio-TV Departments

February 4, 1966
(Dictated January 27)

Elder Edwin F. Buck, Jr.
212 Greenfield Drive
Berrien Springs, Michigan

Dear Elder Buck:

The package of materials relating to the H. M. S. Richards Lectureship arrived and I appreciate your kindness in returning them.

Especially do I appreciate the work you have done in arranging the materials. I realize the work involved in this and it is appreciated.

Enclosed is a leaflet for this year's program. Elder Richards has been here today attending another convention in the city and we have discussed some of the plans for the Lectureship Series. I think this year's series will prove to be an excellent one. I have nothing to compare it with since I have not been to previous ones, but when Elder Richards speaks he has something to say.

I will look forward to seeing you at the Lectureship Series.

Very sincerely yours,

/s/ Morten Juberg

Morten Juberg

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APPENDIX B

GLENDALE SEVENTH-DAY ADVENTIST CHURCH

610 East California Avenue . Glendale, California 91206

September 10, 1965

Edwin F. Buck, Jr.
212 Greenfield Drive
Berrien Springs, Michigan

Dear Brother Buck,

In regards to your letter of August 3, 1965, I am sorry to say that much of this material was extemporaneous. It was not published.

I'm sorry I cannot help you more, but thank you for your interest in my work just the same.

Cordially,

/s/ Arthur L. Bietz

Arthur L. Bietz, Ph.D.
Minister

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APPENDIX C

COLUMBIA UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

7710 Carroll Ave., Takoma Park, Washington 12, D.C.

Public Relations and
Radio-TV Departments

October 25, 1967

Elder Edwin F. Buck, Jr.
200 Greenfield Drive
Berrien Springs, Michigan

Dear Brother Buck:

It was good to talk to you on the phone when I was at Andrews University. The following are some of the answers which you requested.

While registration was incomplete, the number who attended the 1966 H. M. Richards Lectureship series was 200. This was the figure arrived at the other day as we held a preliminary meeting discussing the 1968 lectureship.

As I mentioned, we do not have any access to Elder John Osborn's birth date. You can get this by writing to him.

As I am placing a notice in the Columbia Union Visitor in the Bulletin Board Section, requesting further information on tapes or outlines of Dr. Arthur R. Bietz' lectures. This is about the only source of help we have for this.

I will have my secretary send you the article or announcements concerning the lectureships. At the present time we are overwhelmed with work, and this may have to wait for a week or two. However, I will be out of the office for a few days, and perhaps things will slack off then. I trust this will provide you with the information that you desire.

Very sincerely yours,

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/s/ Morten Juberg

Morten Juberg
Public Relations Secretary

MJ:cr

Information Needed

Any notes or tapes of Dr. Arthur L. Bietz's lectures at the H. M. S. Richards Lectureship are needed for completion of a doctoral thesis. Any information will be appreciated.

Edwin F. Buck, Jr.

200 Greenfield Drive
Berrien Springs, Mich.

("The Bulletin Board," Columbia Union Visitor, November 16, 1967.)

APPENDIX D

PIONEER MEMORIAL CHURCH

Box 143, Andrews Rural Station
Berrien Springs, Michigan 49104

January 29, 1968

Pastor Edwin Buck
200 Greenfield Drive
Berrien Springs, Michigan 49103

Dear Brother Buck:

Enclosed please find the A. L. Bietz lecture outlines which you requested.

Lectures 6 and 7 out of the 9 are missing, as I no longer seem to have them.

I am passing them to you as they were distributed, with spaces for notes. Since mine are old and filled in with notes, we have retyped these for you.

Best wishes on your dissertation!

Cordially yours,

/s/ John A. Kroncke

John A. Kroncke
Pastor

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Lecture I

Togetherness - The Purpose of a Pastoral Ministry

John 15:15
I John 1:3

I. The minister's life is an adventure in friendship.

   A. He is the answer to isolation and separation.
   B. Christ seeks creative relatedness through the minister.

II. How the minister aids in overcoming isolation and separateness.

   A. He creates a climate of trust and confidence.
   B. He provides opportunities for sharing in a common task.
   C. The minister sets an example by being a team man.
   D. The minister constantly demonstrates that the christian community brings healing and enrichment.
   E. Gentleness brings union of minds.
   F. Bustling activism as busyness rather than business.
   G. Listen to bring spiritual growth.

      Techniques and methods to achieve the pastoral purpose of overcoming separation.

Bibliography

The Group Workshop Way in the Church, Paul Douglas, Asso. Press, New York; Group Leadership and Democratic Action, Franklin S. Haiman, Ph.D., Houghton Mifflin Co., N. Y., Handbook for Discussion Leaders, Auer and Ewbank, Harper Brothers, N. Y.,; How to Run a Meeting, Edward J. Hezarty, McGraw Hill Book Co., N. Y.

Lecture 2

Friends of God - The Pastor as the Mediator of Reconciliation

John 17:3

I. The Christian Minister is a friend of God.

   A. Varied definitions of religion.
   B. Jesus' oneness with the Father, John 8:28, 29.

II. What Friendship with God will do.

   A. It will add a plus factor.
   B. God initiates the friendship.
   C. Friendship with God removes fear.

D. Friendship with God removes pettiness.
E. Friendship with God provides warmth and color.
F. Leads from belief about God to faith in God.
G. Saves from egocentricity.
H. Makes ministers ambassadors.
I. Saves from opportunism and compromising.
Techniques and methods.

Bibliography

Prayer and the Common Life, Georgia Harkness; Abingdon Cokesbury, N. Y., Prayer, George Buttrick, Abingdon Cokesbury, N. Y.; The Fellowship of the Saints, Thomas Kepler, Abingdon Cokebury, N. Y.; Masterpieces of Religious Verse, James Dalton Morrison, Harper and Brothers, N. Y.

Lecture 3

Friends of God's Children - The Pastor's Motive of Service

Ephesians 2:19-21

I. The church as a living organism of persons, centering in the Divine Person of Jesus Christ.

A. A Living organism, I Peter 2:5; Galatians 6:10; I Corinthians 12:27.
B. Qualities of a living Christ-centered church.

1. Provides motive power to be true and faithful, I John 2:19.
2. Unity as a characteristic of the true church, Acts 2:1; Acts 1:14; Acts 4:32; Galatians 6:2.

Uniformity vs. unity.

3. Tender love as a manifestation of sacred community, I John 4:7, 8.
4. Ministry of service, John 13:12-16; Matthew 23:8-13.

Institutional vs. personal concept of the church.

II. False concept of the church.

A. Early Christian era defection from the true church idea Cyprian - 258.

Institutionalization and sacramentalism.

B. Results of institutionalism.

1. Power orientation, ambition, prestige and lordship.
2. Organization serves instead of shepherds and soul winners.
3. Membership is passive and servile.
4. Ministers are restless and ambitious.
5. Church membership becomes escapism.
6. Depersonalization of church program.
7. Extreme dogmatism.
8. Superficial morals and ethics, authoritarianism.

III. Christ's prayer and appeal, John 17:22-24.

Techniques and methods.

Lecture 4

The Pastor as a Friend of sinners - the urge to save

Matthew 11:19

I. Jesus attracted the irreligious.

A. No provincialism in Christ.

1. Rejected "closed circle" idea.
2. Contagion of goodness.

B. Minister needs to learn of Jesus.

1. Broke down walls.
2. Came to call sinners, Matthew 9:31; Luke 19:10.

C. Life-saving crew concept.
D. Saving the lost.
lost coin.
prodigal son.

II. Why so-called righteous isolate themselves.

A. Fear and insecurity.
B. Guilt.
C. Institutional disapproval.
D. Basic hostility--need for external enemy.
E. Creed as an end in itself.
F. Snobbery.
outsiders.
G. Emphasis on externals.

III. The call to soul winning.

A. The church is the instrument of salvation, Matthew 9:10; Matthew 12:17-20.
B. Our response.
Techniques and methods.

Bibliography

How to Make and Break Habits, James Mursell, Lippincott, N. Y.; The Neurotic Personality of Our Time, Karen Homey, W. W. Norton, N. Y.; The Dynamics of Adjustment, Percival Symonds, Appleton Century, N. Y.; Principles of Abnormal Psychology, Maslow and Mittelman, Harper and Brothers, N. Y.; The Art of Loving, Erich Fromm, Harper and Brothers, N. Y.; Public Relations Manual for Churches, Stanley Stuber, Doubleday and Co., Garden City, N. Y.

Lecture 5

Pastor as a Friend of Truth - Fulfilling the Urge Toward Meaning

I. Preaching as the way to meaning.

A. Confusion of our day.
Ancient days--fear of death.
Medieval era--threat of guilt.
Modern era--futility and meaningless.

B. Lack of prophetic guidance.
C. Objective truth denied.
D. Obligation and necessity lost and boredom results as dominant mood.
E. Why beliefs matter.

II. The minister's answer.

A. Preach the word, 2 Timothy 4:2.
B. Study the word, 2 Timothy 2:15.
C. Seek the word, Isaiah 34:16.
D. Know the word, Matthew 22:29.
E. Search the word, John 5:39.
F. Follow the word, John 15:14.

III. What God's Word will do.

A. Deterrent to sin, Psalms 119:11.
B. Structure and channeling for energy.
C. Illuminates, Psalms 119:105.
D. Reveals Jesus, John 5:39, John 20:31.
E. Develops faith, Romans 10:17.

F. Satisfies hunger, Hebrews 6:5.
G. Provides foundation, Matthew 7:24.
H. Brings freedom, John 8:32.
I. Unites heaven and earth, Psalms 57:10, Psalms 85:10.
J. Basis of choice, Psalms 119:30.
K. Test of discipleship, I John 2:4, John 12:48.

IV. Renewed dedication to need for meaning demanded.

Techniques and methods.

Bibliography

Ideas Have Consequences, Richard Weaver, University Press, Chicago; Therefore Stand, Wilbur Smith, W. A. Wilde, Boston; Skeptic's Search for God, Barbara Morgan, Harper and Brothers, N. Y.; The Recovery of Belief, C. E. M. Joad, McMillan Co., N. Y.; Questions on Doctrine, Review and Herald Publishing Assn., Washington, D.C.

Lecture 8

Friends of Healing

Luke 6:19

I. To come close to Christ and His friendship is to experience healing.

A. Heaven is all health.
B. World's desperate need calls for healing touch of Christ.

II. Friendship with health (or God) moves in six major areas of God's laws.

A. Moral health--friends of morality.
B. Mental health.
C. Emotional healing.
D. Social healing.
E. Physical health.
F. Religious healing.

III. How.

IV. Friends of Healing.

Techniques and methods

Bibliography

Psychosomatic Medicine, Franz Alexander, W. W. Norton, N. Y.; The Art of Ministering to the Sick, Richard Cabot, McMillan, N. Y.; Pulling

Life Together, A. L. Bietz, Pacific Press, Mountain View, Calif.; The Doctor and the Soul, Vickton Frankl, M.D., A. A. Knopf, N. Y.; Religion Healing and Health, James Van Buskirk, M.D., MacMillan, N. Y.

Lecture 9

Friends of Growth

Ephesians 4:15
I Peter 2:2
II Peter 3:18

I. The Christian life is the growing life.

A. What is the growing life?

II. "That is just it." "Why don't we?"

A. Why don't we grow in sensing our deep need of help?
B. Why don't we grow in capacity to suffer herocially?
C. Why don't we grow in prayer and devotional life?
D. Grow in feeling of appreciation for others.
E. Why don't we grow in loving our enemies?
F. Why don't we grow in use of our talents?
G. Why don't we grow in the presence of God?
H. Why don't we grow in kindness of word and act?
I. Why don't we grow in dedication of our lives to God and His work?

III. The call is to grow--be friends of growth.

Techniques and methods.

APPENDIX E

2806 Manley Drive
Lansing, Mich., 48910

April 6, 1966

Pastor Howard J. Welch, Principal
Adventist College of West Africa
Ilishan-Remo via Shagamu, Nigeria

Dear Brother Welch:

I am writing this morning on behalf of one of my fellow classmates here at Michigan State University, Elder Edwin Buck. Elder Buck is also a former missionary (to India), and has held several pastorates here in the United States since, including Madison, Tennessee, and, more recently at the Miami Temple in Florida.

Elder Buck is writing his doctoral dissertation for the speech department on the H. M. S. Richards Lectureship in Preaching, and he is particularly anxious to get his hands on tape recordings of the series delivered by Dr. Edward Heppenstall. At the lectureship office in the Columbia Union, incredibly, they do not have a master file of tapes of all these series, and the only known extant set of the Heppenstall lectures is in the ACWA library--a gift of mine before I left.

Now, Elder Buck needs these for his research, and he is willing to do anything short of mayhem or murder in order to have the use of these materials from your college library. As I see it, there are two possible solutions to his problem: (1) you could have copies of the tapes made right there in Nigeria, and mail these to Bro. Buck, and he would pay the cost of the dubbings, the tape stock involved, and the postage. Or, (2) you could send the master tapes from the ACWA library with one of the delegates to the General Conference session in Detroit, who could then hand them over to me personally. I, in turn, would deliver them to Bro. Buck, who could use them, make copies of such parts as he needs, and then he would mail the master tapes back to you at ACWA--and pay any customs duty that the Nigerian government might levy (this could be remedied in advance by getting a re-entry permit at Customs in Lagos before you send the tapes--but you would have to actually take the tapes in and exhibit them to the customs officer before he would write out the exemption certificate).

Either way, Bro. Buck is willing to meet all expenses involved. As he is a very good personal friend of mine, and as I am (I hope!) a very

good friend of yours, and since one of the purposes of a college library is to aid in research, I am sure that something, one way or the other, can be worked out to help Elder Buck in his work on his dissertation which will make a genuine contribution to the knowledge of the world concerning our faith and our beliefs.

Please let me know what is to be done. I will work with you and Elder Buck in full co-operation.

With cordial greetings,

/s/ R.W.C.

Roger W. Coon

Copy to Edwin Buck

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APPENDIX F

ADVENTIST COLLEGE OF WEST AFRICA
Ilishan-Remo, Nigeria

17th April, 1966

Pastor Roger W. Coon
2806 Manley Drive
Lansing
Michigan 48910
U.S.A.

Dear Brother Coon,

I have just received your letter of April 6 concerning Elder Edwin Buck who would like to have a copy of the tape of H. M. S. Richards Lectureship in Preaching and also Dr. Heppenstall's lectures. We should be glad to arrange to co-operate with him in loaning these tapes. I will take the matter up with Pastor Paulsen and endeavour to send them over by somebody going to the General Conference session.

With best wishes, I am,

Sincerely yours,

/s/ Howard J. Welch

Howard J. Welch
Principal

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APPENDIX G

1966 H. M. S. RICHARDS LECTURESHIP ON PREACHING
Columbia Union College
Takoma Park, Maryland
February 7 - 9

ACCOMMODATIONS

All attending the lectureship are responsible for arranging their own accommodations. A list of rooms, usually available, is available.

CAFETERIA SCHEDULE

The following schedule of cafeteria hours is listed for your convenience:

	College	Sanitarium	Review and Herald
Breakfast	6:20-7:00 7:30-8:30	6:30-8:00	None
Dinner	12:00-1:00	11:30-1:15	11:30-1:30
Supper	5:00-6:00	4:30-6:15	4:30-6:00

PARKING

Parking facilities are extremely limited, both on the campus of Columbia Union College and at the Washington Sanitarium and Hospital. Please observe all signs in areas belonging to the College and Sanitarium. If you are staying in a home, it would be best if you left your car there and walked back and forth.

TUESDAY AFTERNOON TOUR

Arrangements are being made for a bus tour of several well-known religious institutions in the Washington, D.C. area, including Dumbarton Oaks, the National Catholic Shrine, the Washington Cathedral and the Islamic Center. Further announcements will be made during the course of the lectureship. The tour will take place Tuesday, February 8, leaving Columbia Union College at 1:30 p.m.

SPECIAL LECTURE

Elder Merwin R. Thurber, Book Editor of the Review and Herald Publishing Association, will give a special lecture on Wednesday afternoon, at

2:30 p.m., February 9. He will report on the 1965 Geo-Science Field Study Tour.

FELLOWSHIP DINNER

A fellowship dinner will be held at the Washington Sanitarium Cafeteria at 6:30 p.m., Wednesday, February 9.

TAPE RECORDINGS

Elder Richards has specifically requested that there be no tape recordings of his lectures, aside from the official master tape recording. Your cooperation will be appreciated.

APPENDIX H

56-52 LECTURESHIP FOR WMC BIBLE DEPARTMENT	VOTED to authorize the Chairman to appoint a committee to work out the details of the proposed lectureship for the Bible department of the College and report back at a later date. The committee appointed was: M. E. Loewen, Chairman; J. W. Osborn, D. A. Ochs, Leslie Hardinge, C. H. Kelly, C. V. Anderson, T. E. Unruh, C. J. Coon and T. G. Bunch.

(Columbia Union Conference Committee Minutes, June 5, 1956, p. 13.)

APPENDIX I

56-94 LECTURESHIP ON PREACHING

On June 5, 1956 the Columbia Union Conference appointed a committee to consider the establishment of a Washington Missionary College Lectureship on Preaching. This committee rendered the following report which was adopted as corrected, as follows:

Name: That this lectureship be known as the H. M. S. Richards Lectureship on Preaching, sponsored by the Washington Missionary College.

Time: That it be held annually for one week, in the spring of the year, at Washington Missionary College at a date to be set by the Lectureship Committee.

Purpose: That the lectureship be established to help our theological students and church pastors to become more efficient in their preaching ministry to the Seventh-day Adventist church.

Organization: That a standing committee known as the Richards Lectureship Committee be appointed by the Columbia Union, consisting of the following:

The Chairman of the Department of Religion of Washington Missionary College, as Chairman,

The Union President, and

Three others to be appointed for a three-year term, except that this year one shall be appointed for one year, one for two years, and the third one for three years, thus making the three on the committee a rotating committee. For this year the one for the one-year term shall be T. G. Bunch; the one for two years, E. E. Heppenstall; and the one for three years, J. W. Osborn.

It is recommended that this committee be a perpetual nominating committee and shall bring in recommendations for the filling of vacancies as well as for the appointing of new members, and that the time of the expiration of the present one-year term be January 1, 1958.

Speakers: That the Lectureship Committee submit its recommendations for annual speakers to the Union Committee for approval.

Financing: That the following plan be instituted for financing the lectureship:

a. That the Washington Missionary College be requested to provide room and board for the lecturer.

b. That the local conferences be requested to assume the expenses of sending selected pastors to the lectureship annually.

c. That the Columbia Union Conference be requested to set aside $750.00 per year with the Union Treasurer for a Lectureship Fund until a net balance of $3,000.00 is reached, and thereafter to maintain it at this figure.

d. That this Lectureship Fund be used for transportation of any Seventh-day Adventist minister selected to give the lectures, and for the transportation and an honorarium for a non Seventh-day Adventist minister who may be chosen with the approval of the Union Committee. It is recommended that the Lectureship Committee make appointments for not more than two years in advance.

56-95
H M S RICHARDS FIRST SPEAKER LECTURESHIP

VOTED to invite Elder H. M. S. Richards to be the first speaker in this Lectureship on Preaching during 1957.

56-96
LECTURESHIP FUND

VOTED to authorize the Treasurer of the Union to set up $750.00 from our 1956 non tithe funds for the Lectureship Fund, and to annually set up an additional $750.00 until a total of $3,000.00 is in hand, and that thereafter he be authorized to reimburse the fund annually to maintain a balance of $3,000.00.

(Columbia Union Conference Committee Minutes, October 9, 1956, pp. 4-5.)

APPENDIX J

PUBLICITY CONCERNING THE LECTURESHIP

This Appendix will constitute a concerted effort on the part of the writer to discover and record all published reports and all publicity relative to the H. M. S. Richards Lectureship on Preaching.

These published reports of the lectureship were discovered to fall into three general categories: (1) the secular press, as represented by news reports in the Washington Post and Times Herald and in The Evening Star; (2) the religious press, which included the Review and Herald, the Columbia Union Visitor, and The Ministry magazine; and (3) representing a student publication, the Columbia Union College publication Sligonian.

The actual format and presentation of these reports will not follow the above-listed categories, but will be presented here in strict chronological order, according to the date of publication. This mandates ten annual divisions clustering together as a unit all publicity relative to a particular year and lectureship.

To present a more comprehensive understanding of the nature of this publicity, some of the shorter articles will be presented in toto while the longer articles will be abbreviated to reveal essential features. With this in mind our attention will now be directed to the publicity relative to the first year of the H. M. S. Richards Lectureship.

1957

The first news article to appear announced the H. M. S. Richards Lectureship to begin on May 12, 1957. This was printed in the Columbia Union Visitor, in an article written by M. Carol Hetzell, which appeared on pp. 1 and 6 of the April 25, 1957 issue. The essential features are listed as follows:

H. M. S. Richards Lectureship Begins May 12

May 12 will mark the opening at Washington Missionary College of the first annual H. M. S. Richards Lectureship, a five-day series of instructional lectures designed specifically for ministers.

Conducting the initial series of lectures will be the veteran pastor of the airwaves after whom this special course has been named. Elder Richards has chosen for the general theme of the week, "Feed My Sheep." . . .

The purpose of the lectureship is to assist ministers and theology students to become better expository preachers. It is therefore open to all pastors of the Columbia Union Conference, as well as students of the Theological Seminary and of Washington Missionary College.

Sponsored by the Executive Committee of the Columbia Union Conference and the Department of Religion of Washington Missionary College, the lectureship will draw upon the finest talent in the ministerial field for its speakers. This means that from time to time guest speakers prominent in other denominations will also demonstrate their techniques of study and delivery.

Selection of speakers each year will rest with the lectureship committee. . . .

Pastors attending from the conferences will be selected by their respective conference executive committees, and their expenses will be borne by their conference. Each person attending will arrange for his own accommodations while in Washington.

The Washington Sanitarium and Hospital has kindly made available its chapel for the series of lectures this year, the first of which will be at 7:30 Sunday evening, May 12.

H. M. S. Richards is an alumnus of Washington Missionary College, class of 1919. He recently celebrated his twenty-fifth year on radio as the "Voice of Prophecy." His fellow ministers will welcome this opportunity to gain some insight into how this well-known preacher has brought this message of the kingdom into so many homes around the world. An inveterate reader, Elder Richards has devoured a veritable library of instructional,

expository, and inspirational books during his more than thirty years in the ministry. His lectures will be packed with the rich treasures of his long experience and devoted study.

In the same issue of the Columbia Union Visitor this photograph appeared, showing and identifying all members of the Lectureship Committee as listed below:



Lectureship Committee. Pictured above are members of the committee who counseled with Elder Richards concerning the lectureship. Left to right, M. E. Loewen; D. A. Ochs, then president of the Columbia Union; H. M. S. Richards, John Osborn, New Jersey; and Leslie Hardinge, head of the Department of Theology, Washington Missionary College.

Essentially the same material as quoted above was released by the Washington Missionary College publication, Sligonian on pp. 1 and 2 of the issue dated April 26, 1957.

On the second day of this first series of the lectureship, the following one column by five inches article was printed in the Washington Post and Times Herald dated May 13, 1957, Section A, p. 8.

Preaching Criticized for "Pious Twaddle"

A Seventh-Day Adventist pastor charged yesterday that many ministers "are filling up pulpit time with a lot of pious twaddle, unimportant pleasantries, oratorical fireworks and then philosophizing instead of true preaching."

Harold M. S. Richards of Los Angeles, told 300 other ministers at the Washington Missionary College, Takoma Park, that not all "quacks" are in medicine.

"Some of them are in religion," he said.

Richards, director of the Adventist radio program, Voice of Prophecy, said people like sermons "made up largely of moving

> stories, humorous incidents, discussion of world events, and other things of which no one knows anything."
>
> "But congregations sometimes need things that they don't like," he concluded.

The next article to appear was in the form of a news note in the Columbia Union section of the May 30, 1957 Review and Herald, p. 26, which is the official organ of the Seventh-day Adventist Church.

> Nearly 100 pastors and other workers of the Columbia Union Conference attended a five-day "H. M. S. Richards Lectureship" series at Washington Missionary College May 12 to 16. The first speaker in the series was H. M. S. Richards, speaker of the Voice of Prophecy program, after whom the series was named.

In the September, 1957 issue of The Ministry magazine on pp. 4 and 5, Editor Roy Allan Anderson wrote an article entitled "The H. M. S. Richards Lectureship on Preaching." The essence of this article revealed his attitude toward preaching and this lectureship in particular.

> Preaching under the impact of the Holy Spirit is the greatest power known among men. Nothing is so important to the church as kindled, consecrated personalities; men with spiritual perception, who not only understand the times but understand people, and who can enter into their problems, share their joys, their griefs, their victories; but most of all, men who know God and, having caught a new dimension of His love, can interpret Him to their own generation. To enable tearful eyes to read majestic meanings in disappointments, and at the same time to arrest the long thoughts of youth and turn them from the glittering camouflage of life to the reality of truth, beauty, and character--this is the task of a preacher. . . .
>
> Present-day preaching faces this dilemma, that the pulpit is too often vexed by misgivings and lack of certainty, and the consequence is that the gospel becomes an apology instead of an apostolate. To deal with the vital questions of life one must know not only the answers but the Answerer Himself. . . .
>
> An understanding of the importance of the preacher and his preaching led the Columbia Union executive committee and the Washington Missionary College Department of Religion to inaugurate something new in Adventism--a lectureship on preaching. This was held from May 12 to 16. It was to be a study of expository rather than evangelistic preaching. H. M. S. Richards, an alumnus of the college class of 1919, was chosen to deliver this first of an annual series of lectures to be known as the H. M. S. Richards Lectureship on Preaching. This gathering of ministers from the field and students from the Washington

> Missionary College and the Seminary promises to be one of the most effectual means of lifting the standards of Adventist preaching in this area. What was presented during those nine seventy-five-minute lectures will appear in published form and will be available to our preachers the world around. No man is better known to our Adventist workers than our beloved Brother Richards. A man of great convictions and deep spiritual insight, he has given more than forty years to the preaching of the gospel of Christ in the setting of the Advent message. Some declare that no single voice in our generation has been heard by as many people during the past three decades as the well-known voice of the Voice of Prophecy program. And yet with all the demands of radio and evangelistic sermons this preacher takes time to live with great books, needy people, and best of all, with God.
>
> We are happy to feature his lectureship in this issue of The Ministry. We wish every preacher in the denomination could have shared in the excellent material given during those intensive days. But it will be made available to you within the next few months. Watch for further announcements. The probable title of the book will be Feed My Sheep.
>
> "I regret that I cannot turn the clock back twenty years," said Brother Richards as he came to the close of his lectures. "But that being impossible, I pray that what I have endeavored to say will inspire you young men to do exploits for God."
>
> Others of us can express the same regret. We live in the greatest hour of history. And the greatest preachers in the Advent cause have yet to be heard. No generation ever faced such high responsibility or so wonderful an opportunity.

Immediately following the above article there appeared a condensation of the first lecture by H. M. S. Richards entitled, "What is Preaching?"

This completed the list of all articles which were discovered by this researcher as relating to the first annual series of the H. M. S. Richards Lectureship. Our attention will now be directed to the second series.

1958

With the exception of one news article, all publicity relative to the second lectureship series was released prior to the opening of the initial lecture. On April 3, 1958, one month in advance of this

series, D. A. Roth announced on page one of the Columbia Union Visitor:

Dr. Arthur L. Bietz Is Lectureship Speaker

The second annual H. M. S. Richards Lectureship on Preaching will be held May 5-8 at Washington Missionary College. The speaker this year will be Dr. Arthur L. Bietz, pastor of the White Memorial Church, Los Angeles, Calif.

Ministerial students of Washington Missionary College will be joined by a large group of ministers from the eight local conferences of the Columbia Union Conference and students of the Adventist Theological Seminary for the four-day lecture series.

This is the second year of the series which is co-sponsored by the Columbia Union Conference and the Department of Religion of Washington Missionary College. The speaker last year was Elder H. M. S. Richards, speaker of the Voice of Prophecy program, after whom the series is named.

Lectures will be given twice daily at 10:30 A.M. and 7:30 P.M. The first lecture will be at 2:00 P.M. on Monday, May 5, in the chapel of Washington Sanitarium and Hospital.

Dr. Bietz is a graduate of Union College and has served as an Adventist minister for 23 years. He has been pastor of the White Memorial Church for the past 15 years. He received his Ph.D. degree in religion and psychology at the University of Southern California in 1946. As Chairman of the Division of Religion at the College of Medical Evangelists he has been in continual contact with young people of the Seventh-day Adventist Church.

The general title of Dr. Bietz's lectures is "The Pastor, Friend of God."

The purpose of the lectureship is to assist ministers and theology students to become better expository preachers. The meetings, which are not open to the public, will be directed by Elder Leslie Hardinge, head of the Department of Religion of the College.

The next article appeared in the Review and Herald, April 24, 1958 on pp. 25-26, and stated:

Dr. Arthur L. Bietz, pastor of the White Memorial church in Los Angeles, Calif., has been named the 1958 speaker for the H. M. S. Richards Lectureship series sponsored by the Columbia Union Conference and the Department of Religion, Washington, D.C. A total of eight lectures will be given by Dr. Bietz the week of May 5-8 in Takoma Park, Maryland.

One week prior to the first lecture on April 28, 1958, the College paper, Sligonian, printed an article on page one which contained

much of the same material quoted above in the article by D. A. Roth which appeared in the Visitor.

On the day preceding the opening lecture, May 4, 1958, The Evening Star, in an article one column by three inches long, had this to say about the forthcoming lectureship, p. A-9.

Lectures Set By Adventists

Dr. Arthur L. Bietz of Los Angeles, director of the Division of Religion, College of Medical Evangelists, will speak at the second annual H. M. S. Richards Lectureship on Preaching, Monday through Thursday at the Washington Missionary College, Takoma Park, Md.

Dr. Bietz will deliver his first talk at 2 P.M. Monday.

Subsequent sessions will be held at 10:30 A.M. and 7:30 P.M.

The series is being sponsored by the Department of Religion, Washington Missionary College and the Columbia Union Conference of Seventh-day Adventists.

At the close of the lectureship, on the last day, May 8, 1958, The Washington Post in a news release on p. B-6 one column by four inches long, stated:

"God-Repression" Blamed for Ills

"God-repression" is a major cause of emotional anxiety and mental stress, The Rev. Dr. Arthur L. Bietz of Los Angeles said here yesterday before 300 ministers at the Washington Sanitarium Chapel, Takoma Park.

People are hungry, he said, "for spiritual truth and great affirmations. . . . Repression of thoughts of God is a serious threat to the emotional balance of the individual . . . Men need to be pointed away from their sickness to the health which is God."

Dr. Bietz, pastor of a Seventh-day Adventist church is giving the second annual H. M. S. Richards lecture series on preaching here.

1959

On April 23, 1959, page 1 of the Visitor carried the first story of the dates and particulars, one and one-half weeks in advance of the

lectureship for this year, along with an invitation for all ministers and theological students to attend.

Richards' Lectureship Begins May 4; Dr. Shirkey, Speaker

The third annual H. M. S. Richards Lectureship on Preaching will be held May 4-7, according to an announcement this week by Elder Leslie Hardinge, Professor of Religion at Washington Missionary College.

The first lecture will be given on Monday, May 4, at 2:30 P.M., in the auditorium of the Review and Herald Publishing Association. Twice-daily sessions will be held until Thursday night.

The speaker this year will be Dr. Albert Shirkey, distinguished minister, preacher, evangelist, and leader. As pastor of "Methodism's Representative Church," the Mount Vernon Place Methodist Church, Washington, D.C., Dr. Shirkey is one of the outstanding personalities of his denomination in Washington.

The theme of the week will be "This Glorious Ministry." Activities other than the lectures will include a visit to the Ellen G. White office, a meeting of the Washington-Baltimore Fellowship, and a visit to the new Review and Herald Publishing Association office and factory.

The purpose of the lectureship is to assist ministers and theological students to become better expository preachers. Sponsored by the Executive Committee of the Columbia Union Conference and the Department of Religion of the College, the lectureship draws upon the finest talent in the ministerial field for speakers. The first speaker was Elder H. M. S. Richards and last year the speaker was Dr. A. L. Bietz.

The meeting is open to any ministers or theological students who wish to attend.

The College paper Sligonian, carried its story on page 1, April 27, 1959, just one week before the opening lecture, anticipating that hundreds of ministers and theological students would attend.

Shirkey Conducts Richards Lectureship

Methodist Pastor Has "Glorious Ministry" as Theme

Dr. Albert P. Shirkey, pastor of "Methodism's Representative Church," the Mount Vernon Place Methodist Church in Washington, D.C., will be the speaker at the third annual H. M. S. Richards Lectureship on Preaching to be held here May 4-7.

Dr. Shirkey leads one of the largest Methodist congregations in the East with a membership of nearly 5,000. Although he has

lectured various places on homiletics and evangelism, one of Dr. Shirkey's greatest joys is conducting weeks of Spiritual Emphasis in colleges and universities.

Pastor Shirkey was born in Staunton, Virginia in 1904. He received his Doctor of Divinity degree from Trinity University, San Antonio, Texas and American University in Washington, D.C.

Sponsored now by the Department of Religion of WMC, the lectureship was established in 1957 by the Columbia Union Conference. The first speaker of the series was Elder H. M. S. Richards, Voice of Prophecy speaker, for whom the series was named. Last year Arthur L. Bietz, pastor of the White Memorial Church, Los Angeles, California directed the series.

Hardinge Directs

Directing the series is Elder Leslie Hardinge, head of the Department of Religion of WMC.

Theme for the series of eight meetings to be held in the Review and Herald auditorium is "This Glorious Ministry."

Meetings will be held at 2:30 p.m. and 7:30 p.m. on Monday, May 4. May 5 through 7 meetings will be at 10:30 a.m. and 7:30 p.m.

It is expected that hundreds of ministers and theological students from the area will attend these lectures.

May 3, 1959, the day preceding the first lecture, the Sunday Star carried this news article on p. A-11.

Dr. Shirkey's Talk Will Open Series

Dr. Albert Shirkey, pastor of the Mount Vernon Place Methodist Church, will speak at the four-day H. M. S. Richards Lectureship on Preaching opening tomorrow at the Review and Public [sic] Association Building, Eastern and Willow Avenues, Takoma Park, Md.

The series sponsored by the Washington Missionary College, will open with a talk at 2:30 p.m. tomorrow. Thereafter lectures will be held daily at 10:30 a.m. and 7:30 p.m.

On May 9, 1959 at the conclusion of Dr. Shirkey's series, p. D-17 of the Washington Post carried a one column by ten inches long summary of what he had said.

Minister Raps Sloppy Pulpit Talks

Though respectable in other ways, "too many clergymen" are less than respectable when they preach, the Rev. Dr. Albert P. Shirkey, a leading Washington preacher, told a group of pastors and seminarians this week.

"Every word uttered from the pulpit must be intellectually respectable," he declared. Most people, he said, have heard over radio and television sermons that have been well worked out and they can quickly recognize a sermon that wobbles.

"The people in the church have a right to expect that what a man says from his pulpit is carefully prepared," the minister of the Mount Vernon Place Methodist Church said. "Everyone should leave the place of worship saying surely in the message the lack of preparation was not showing."

Dr. Shirkey also criticized preachers and would-be preachers who regard the ministry as an easy life.

"It takes work to be a minister," he said, "and those who are seeking an easy way of living should pick some other vocation."

Should a minister find his days busy, he said, "he must get up long before anyone else is stirring to work hard at his task of preparing sermons."

Dr. Shirkey, whose congregation is the largest in the Northeastern jurisdiction of the Methodist Church, spoke before a group of Washington area ministers and students from Washington Missionary College and Potomac University, at Takoma Park. The lectureship was sponsored by the College and the Columbia Union Conference of Seventh-day Adventists.

1960

There were only two releases regarding the lecture series conducted by Dr. E. E. Heppenstall this year. The first was on May 6, 1960 in the college paper, Sligonian, p. 1, and appeared the day after the series closed. It read as follows:

Heppenstall Conducts Richards Lectureship

Dr. Edward Heppenstall of the Seventh-day Adventist Theological Seminary, Washington, D.C. lectured at the annual H. M. S. Richards Lectureship on Preaching series presented by Washington Missionary College this week.

The series, held in the Washington Sanitarium Chapel, stressed expository preaching. The purpose of this series

was to help ministers and theological students become better pastoral preachers.

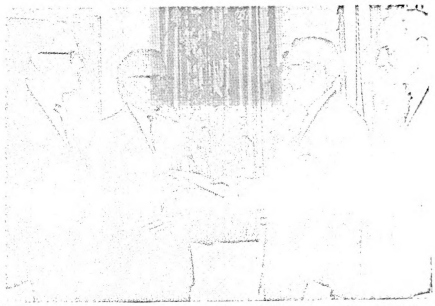
Dr. Heppenstall was born in England and came to the United States in 1931. He attended Stanborough College, Watford, England, and Emmanuel Missionary College, Berrien Springs, Michigan. From 1940 to 1953 he was Chairman of the Division of Religion at La Sierra College, Arlington, California. Heppenstall has been on the staff of the S.D.A. Theological Seminary since 1955.

Among the topics he will treat are: "The Primacy of the Word," "Skilled Swordsmen of God," and "Instructors in Righteousness."

The H. M. S. Richards Lectureship on Preaching series was established in the fall of 1956 by the Columbia Union Conference Executive Committee. Local conference committees select and pay for the necessary expenses of pastors and district leaders who will attend. All theological students from Washington Missionary College and the Seventh-day Adventist Theological Seminary attend.

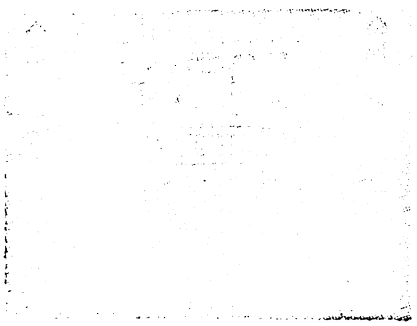
Nearly one month passed before the Columbia Union Visitor on June 4, 1960, p. 4, printed two pictures with the following captions regarding the lectureship for that year.

Doctor Heppenstall Conducts Lectureship Series



Fourth Annual Series. Dr. Edward Heppenstall of Potomac University conducted the fourth annual H. M. S. Richards Lectureship on Preaching co-sponsored by the Theological Department of Washington Missionary College and the Columbia Union Conference. In the above photo Elder T. R. Gardner (second from right) presents to Dr. Heppenstall a token of appreciation on behalf of those attending the series. At the left is

Elder John Osborn, Pastor of Sligo Church, who will conduct the series next year, and at the right is Elder Leslie Hardinge, director of the series held in the chapel of the Washington Sanitarium and Hospital. More than 200 persons from the local conferences, the Theological Seminary, and the College attended the four-day, eight-lecture series.



For Preachers. This is a general scene of the H. M. S. Richards Lectureship on Preaching series conducted this year by Dr. Edward Heppenstall.

1961

A full month before the lectureship series for this year, on April 6, 1961, the Columbia Union Visitor carried the following story by D. A. Roth on page 1.

John W. Osborn Is 1961 Speaker
Richards Lectureship Scheduled May 8-11

The fifth annual H. M. S. Richards Lectureship on Preaching will be held May 8-11, 1961, on the campus of Washington Missionary College.

The speaker for the 1961 series will be Elder John W. Osborn of Arlington, Calif., President of the Southeastern California Conference and former Pastor of the Sligo Church. Elder Osborn was the originator of the lectureship idea and has been connected with the series every year since its inception in 1957.

The first of eight lectures will be given at 2:30 o'clock on Monday, May 8, in the lecture hall of the Washington Sanitarium. Meetings will be held every evening through Thursday and in the morning on Tuesday, Wednesday, and Thursday.

The title of the series this year is "Shepherd of the Sheep." Topics will include: "Magnify Your Office," "On 24-Hour Call," "Meat in Due Season," and "Lamp Unto Your Feet."

Sponsored by the Executive Committee of the Columbia Union Conference and the Department of Religion of the College, the Lectureship has drawn upon the finest talent in the ministerial

field for its speakers. The first speaker for the series was Dr. H. M. S. Richards, after whom the series is named.

Other speakers have included Dr. Arthur L. Bietz, Dr. Albert Shirkey, and Dr. Edward Heppenstall. The speaker next year will be Elder R. A. Anderson of the General Conference Ministerial Association.

The purpose of the lectureship is to assist ministers and theology students to become better expository preachers. It also is designed to aid peculiar needs of the Seventh-day Adventist pastor in the field of pastoral leadership and pastoral ministry. It is a lecture series with a pastoral emphasis rather than a public evangelistic emphasis.

The annual spring workers' meeting of the Potomac Conference will be held in Takoma Park that week so that the staff of the Conference can take advantage of the lecture series. Nearly all conferences plan to send representatives to the lectureship.

On the second day of the lectureship, May 9, 1961, The Evening Star carried the following article, one column by five inches long, p. A-6.

Pastor's Shortage Cited at Session

America's shortage of clergymen was blamed yesterday on the profession's failure to offer sufficient inducements to draw a sufficient number of highly qualified men into the pastorate.

Addressing 250 pastors and theological students from seven states at the Columbia Union College in Takoma Park, Md., John Osborn, of Riverside, California declared: "While other areas of the church program have kept up with the growth and needs of the church, there has been a lag in the development of good pastors."

The speaker, president of the Southeastern California Conference of Seventh-day Adventists, gave the first in a series of eight talks in the fifth annual "H. M. S. Richards Lectureship on Preaching," co-sponsored by the college and the Columbia Union Conference of Adventists.

1962

Only one article, in The Evening Star, told of the forthcoming lectures for this particular year. In an article May 12, 1962, p. A-7, which was one column by four inches long, this was stated:

Richards Lectureship Set for Next Week

The sixth annual Harold M. S. Richards Lectureship will be held Monday through Thursday in the Eric B. Jones Chapel, Columbia Union College, Takoma Park.

R. Allan Anderson of Washington, secretary of the Ministerial Association of the General Conference of Adventists and editor of the Ministry magazine will be the speaker for the series which is sponsored by the Department of Religion at the college in cooperation with the Columbia Union Conference of Seventh-day Adventists.

The Review and Herald of June 14, 1962 carried the following item on page 20, one month after the lectureship.

The annual H. M. S. Richards Lectureship on Preaching was conducted on the campus of Columbia Union College in mid-May. The speaker was R. Allan Anderson, secretary of the Ministerial Association of the General Conference. In charge of the Lectureship were G. H. Minchin of Columbia Union College, and D. A. Roth, of the Columbia Union Conference.

1963

During the 1963 series, which was held in Atlantic City, New Jersey, the Columbia Union Visitor of March 14, 1963 carried Beaven's picture with this caption on p. 31.

Lectureship Speaker

Lecturer. The speaker for the H. M S. Richards Lectureship this week at the Columbia Union Conference Session is Dr. Winton H. Beaven, Academic Dean of Columbia Union College. He is presenting a series of six lectures, which started Tuesday afternoon, March 12.

Another entry in the Visitor told of the new book by R. Allan Anderson, Preachers of Righteousness, consisting of his lectures from the previous year's lectureship series. The article told of the presentation of this book to Anderson by Cecil Coffey. The caption under the picture read as follows:



To Present New Book

From Nashville. Cecil Coffey (above), Book Editor of the Southern Publishing Association, will this week present the first copies of Elder R. A. Anderson's new book to Elder Neal C. Wilson, Union Conference President, and to Elder Anderson, Secretary of the General Conference Ministerial Association. The presentation is scheduled for Wednesday night, March 13, at the H. M. S. Richards Lectureship. The book consists of the lectures given by Elder Anderson last spring and is entitled "Preachers of Righteousness."

Two weeks following the lectureship, April 4, 1963, pp. 1 and 2 of the college paper Sligonian carried the following report of the content of Dean Beaven's lectures at the lectureship.

Beaven Gives Lecture Series to Columbia Union Preachers

Dr. Winton H. Beaven, Academic Dean of CUC, was the guest lecturer at the seventh annual "H. M. S. Richards Lectureship on Preaching" at Atlantic City, March 12-15. A series of six lectures on preaching was addressed to more than 800 preachers and their wives from the Columbia Union.

In discussing the needs of the youth of America, Dr. Beaven made pointed suggestions to parents and clergymen attending the session:

1. Parents should limit the number of dates a teenager is permitted and set a definite time for coming home.

2. Parents should be at home and visible when their teenagers entertain at home. Parties should be chaperoned by responsible adults. Adolescents may complain, but they feel more secure with adult guidance and supervision.
3. Group activities--sports, music, drama, lectures--should be encouraged to replace the present practice of too early dating and going steady. We need to discourage pairing off of boys and girls under conditions which favor sexual intimacy.

"But most important of all, adults have to stop preaching one thing and living another. The standards we set for our children we must live ourselves."

Interest in Youth

Dr. Beaven deplored the upswing in teenage crime, drinking, and general delinquency. He then challenged ministers to take a personal interest in every youth in the congregation. "Most youth go to church from fear, habit, and for social reasons. We need more than sermons to attract youth to religion and to have them take an active interest in the Bible, the church, and its activities."

In dealing more directly with the preachers themselves, Dr. Beaven emphasized that "the minister in the church is so busy serving others that his own emotional and spiritual needs may be neglected. He is so busy helping others to worship that the real experience of worship may not come to him." Dr. Beaven proposed the plan that in each church an organizational unit be set up to provide counseling help for members of its ministerial staff.

Oratory Gone

Dr. Beaven also scored his fellow clerics for "failing to keep up with the English language and sermons can no longer be oratory."

"We no longer witness in Jerusalem but in modern cities," he said. "We do not witness now beside Jordan River, but beside the juke box. We are in the midst of a people who do not know John the Baptist as well as they know 'Mack the Knife.'"

"Samson in the church is a Biblical personality; in modern cities it is a piece of luggage. In other words, we try to juggle Biblical jargon in a jet-age and wonder why we don't get through to the congregation."

Sermon Should Communicate

"A sermon should communicate. A sermon is not oratory. Oratory had its day when words were on the 'Gold Standard.' Words have suffered from inflation in our age of the singing commercial and the anecdote."

He further advised that "the pulpit is not a place for a man to develop his personality, his craving for genius." Dr. Beaven scored preachers who use anecdotes to "spice up the sermon." He challenged the clergy of America "to restore preaching to its rightful place in Protestantism."

One month later, April 11, 1963, the Review and Herald carried this note on p. 21.

The seventh annual H. M. S. Richards Lectureship on Preaching was conducted at Atlantic City, New Jersey March 12-14. Speaker for the series was Dr. Winton Beaven, academic dean of Columbia Union College.

1964

The first article to appear for this series was in the April 16, 1964 issue of the Columbia Union Visitor written by D. A. Roth. Announcing the eighth series to begin in just four days, it also related the following information on page 1.

At Columbia Union College
Eighth Richards Lectureship Starts April 20

The eighth series of the H. M. S. Richards Lectureship on Preaching will be held April 20-22, according to an announcement this week by Elder Neal C. Wilson, President of the Columbia Union Conference.

The first lecture will be given Monday, April 20, at 2:30 P.M., in the chapel of Morrison Hall on the campus of Columbia Union College. Twice daily sessions will be held through Wednesday.

The speaker this year will be Elder Norval Pease, Chairman of the Department of Applied Theology of Andrews University, Berrien Springs, Mich. His series is entitled, "An Adventist Approach to Christian Worship."

The purpose of the lectureship, according to Elder Wilson, is to assist ministers and theological students to become better expository preachers. Sponsored by the Executive Committee of the Columbia Union Conference and the Department of Religion of the College, the lectureship draws upon the finest talent in the ministerial field for speakers. The first speaker was the person after whom the series is named, Elder H. M. S. Richards.

Ministers from all of the local conferences of the Columbia Union Conference are expected to attend in addition to junior and senior theological students of the College. All ordained

ministers and those interested in the ministry in the Greater Washington area also are invited to attend the sessions.

The three-day program also includes a fellowship dinner, a tour of the Ellen G. White Estate, and a planned recreational program in the College gymnasium.

The chairman of the meetings will be Elder James Cox.

The speaker for the series will be introduced by Elder Neal C. Wilson, Chairman of the Lectureship Committee.

The college paper ran a similar article in the Sligonian on the opening date of the first lecture of this lectureship, April 20, 1964. It stated on pp. 1 and 6:

N. F. Pease Selected Speaker for
Richards Lectureship April 20-22

"An Adventist Approach to Christian Worship" is the theme of the eighth series of the H. M. S. Richards Lectureship on Preaching being held April 20-22. Guest lecturer is Elder Norval F. Pease, chairman of the department of applied theology at Andrews University, Berrien Springs, Michigan.

Exposition Promoted

The purpose of the Lectureship is to help ministers and students become better pastoral preachers, with stress on effective expository preaching, rather than evangelistic preaching alone. All ministerial students at CUC, along with the Columbia Union Conference pastors and district leaders are invited to attend.

Holds B.D.

Elder Pease attended Walla Walla College and graduated with an A.B. degree in 1931. He has an M.A. in Religion from the Seventh-day Adventist Theological Seminary and in 1950 he received a B.D. degree from the same institution. He is a doctoral candidate at Michigan State University.

Elder Pease has worked for the denomination in varied posts: staff member at Columbia Academy in the Oregon Conference; teacher and pastor at Auburn Academy; pastor in the Washington Conference; pastor of the Boston Temple Church, of the College Church at Loma Linda University, and of the La Sierra College Church.

Wrote Book

In 1954 he became the president of La Sierra College. He has held his present post since 1960. Elder Pease is also a contributor to the Seventh-day Adventist Commentary. In 1962

The Review and Herald ran this note of the lectureship three weeks after its conclusion, May 14, 1964, on p. 20.

> The eighth annual H. M. S. Richards Lectureship on Preaching was held April 20-22 in the chapel of Morrison Hall at CUC. Norval Pease, chairman of the department of applied theology at the Tehological Seminary was the speaker. The series was titled "An Adventist Approach to Christian Worship."

1965

Two days before the opening lecture of this series, February 6, 1965, The Evening Star gave advance notice on p. A-8 as follows:

6-Lecture Series on Preaching Set

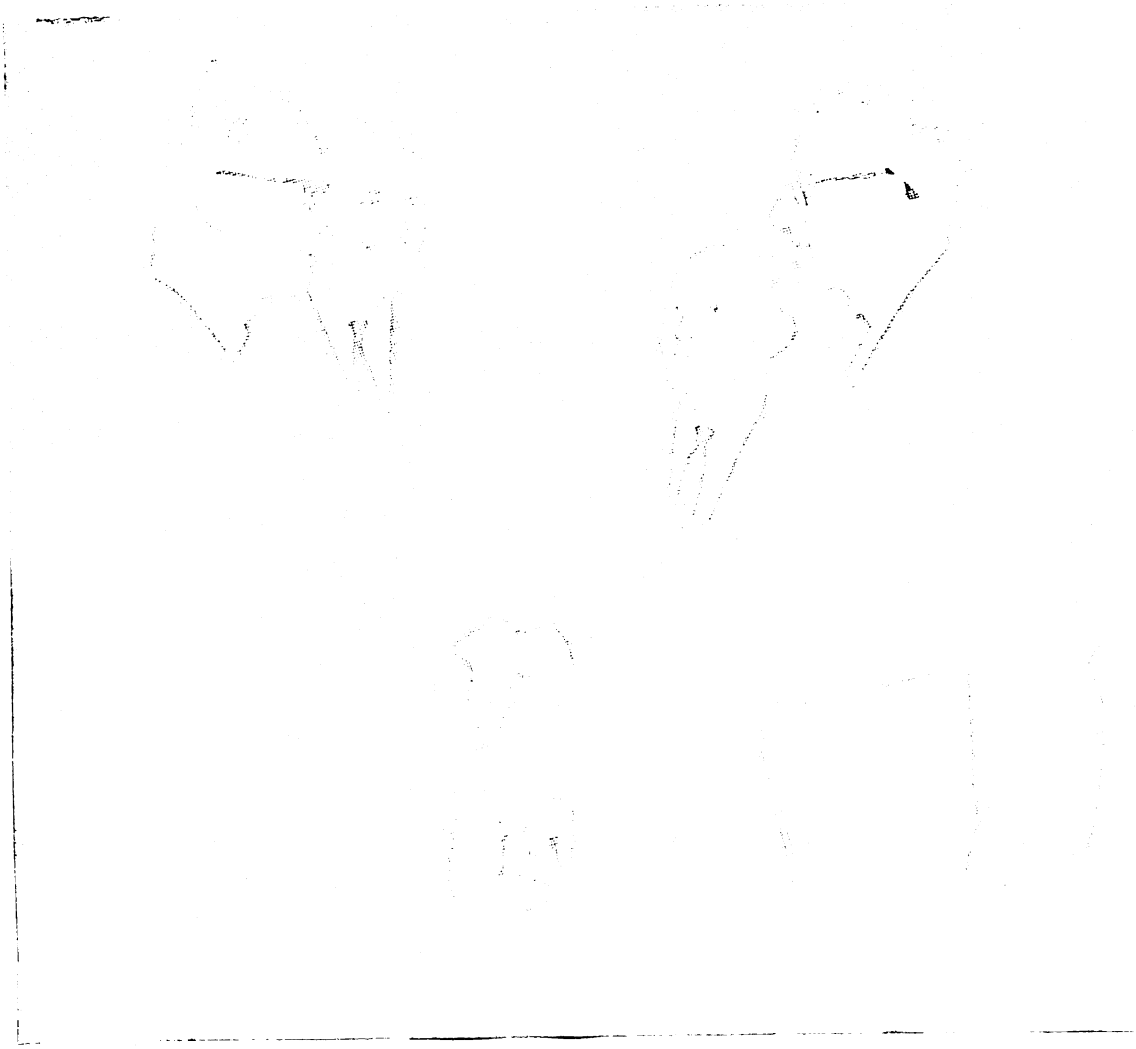
> Dr. Wilber Alexander of Berrien Springs, Mich., chairman of the religion department, Andrews University, will be the speaker in the ninth annual Harold M. S. Richards Lectureship on Preaching series Monday through Wednesday in the Morrison Hall Chapel at Columbia Union College, Takoma Park, Md.
>
> The first of the six lectures will be given at 2:30 P.M. Monday. The theme of the series is "Communication Pulpit-Pew."
>
> The series is sponsored by the Religion Department of Columbia Union College, in cooperation with the Columbia Union Conference of Seventh-day Adventists.

The Sligonian, college paper of Columbia Union College, after the final lecture of the series, February 12, 1965, said this on p. 1.

Dr. Alexander Holds Richards Lectureships

> Dr. Wilber Alexander, chairman of the department of religion at Andrews University was the guest lecturer in the ninth series of the H. M. S. Richards Lectureships. These programs were held in the Morrison Hall chapel.
>
> Meetings began on February 8 at 2:30 P.M. with the topic "The Other 'Foolishness' of Preaching" and ended on Wednesday with the topic "Truth and Consequences."
>
> The purpose of the Lectureship program is to help ministers and students become better pastoral preachers.

Not until one month after the closing lecture, March 11, 1965, did the Columbia Union Visitor print the photograph and report with the following title and caption appearing on p. 1.



Ninth Lectureship Series Held; Alexander Is Speaker

Appreciation. A handshake of appreciation is extended by Dr. Leslie Hardinge (left) Chariman of the Department of Religion at Columbia Union College, to Dr. Wilber Alexander, speaker for the Ninth Annual H. M. S. Richards Lectureship on Preaching. Looking on from the back are (left to right) Elder G. Williams, Alexandria, Va., pastor, and Elder W. P. Schooley, pastor at Stanley, Va., two of the ministers who attended the series. The peak attendance was about 175 during the three-day, six-lecture program, held in Jones Chapel, Morrison Hall, on the campus of Columbia Union College. Dr. Hardinge was in charge of the series, which was attended by ministers from throughout the Columbia Union Conference, theological students of the College, and ministers from the organizations in the Greater Washington area.

1966

The first item of publicity for the tenth series of the H. M. S. Richards Lectureship was released in the Columbia Union College paper Sligonian, on January 31, 1966, pp. 1 and 3--more than one month in advance of the opening date.

Tenth Seminar to Be Held
Richards to Speak Here February 7-9

The tenth annual H. M. S. Richards Lectureship will be held February 7-9 in Richards' Hall Chapel.

Appropriately, Pastor H. M. S. Richards, in whose honor the lectureship is named, will be the guest speaker for the tenth anniversary of the series.

Richards, the well-known radio pastor of the Voice of Prophecy, graduated from this college in 1919 and for 36 years has been in the radio ministry.

The need to study expository preaching for the busy pastor and the theological student has long been felt in the church.

Accordingly, in 1956 the Columbia Union Conference Executive Committee in cooperation with the CUC Religion Department took steps to improve the situation by sponsoring an annual lectureship series on this subject.

Regarding the coming series, Chairman M. K. Eckenroth of the Religion Department stated that he expected the lectures to be especially well attended as excellent speakers are scheduled.

Along with the radio pastor will be Elder F. D. Nichol, editor of the Review and Herald. Elder Nichol will report on last summer's geophysical field trip sponsored by the General Conference.

The first hour and a half lecture will be at 2:30 p.m. Monday. The Tuesday and Wednesday morning lectures will be at 10:30, and on all three nights the program will begin at 7:30.

The next notice appeared in the February 3, 1966 issue of the Visitor on p. 1, one-half week before the first lecture of the series was delivered.

Richards to Be Speaker

Dr. H. M. S. Richards, speaker on the Voice of Prophecy radio program, will be a guest lecturer at the Sligo Church and at Columbia Union College, February 6-9.

The occasion is the annual H. M. S. Richards Lectureship on Preaching, which is now in its 10th year. Dr. Richards will speak daily to pastors and theology students during the series which begins Monday, February 7, and continues with two lectures daily through Wednesday, February 9.

Dr. Richards will speak at an evangelistic meeting in the Sligo Church on Sunday evening, February 6. His topic will be "The Validity and Authority of the Bible in Our Modern Day."

The Sunday-evening lecture will be part of an "open house" for the Richards Hall Chapel and the Museum of Biblical Antiquities. The chapel, recently completed, is located in the basement of Richards Hall. Adjacent to it is the museum, which will be open to the public for the first time.

Dedication services for the chapel and museum will be held at 3:30 P.M., Sunday. Dr. S. H. Horn, a well-known Adventist archeologist, will present a lecture at 4:00 P.M.

"Open house" for the museum and chapel will be held from 2:00 to 4:00 P.M. and from 9:00 to 10:00 P.M.

The Evening Star of February 5, 1966, in the Religious News section, p. A-8, printed an article just two days in advance of the opening lecture.

Dr. Richards to Lecture

The tenth annual "Harold M. S. Richards Lectureship on Preaching" will be held Monday through Wednesday in the chapel of the religion center at Columbia Union College, Takoma Park, Md.

Dr. H. M. S. Richards of Glendale, Calif., after whom the lecture series is named, will be the speaker. He will lecture 10:30 a.m., and 7:45 p.m., each day.

The lecture series is sponsored by the department of religion of Columbia Union College in cooperation with the Columbia Union Conference of Seventh-day Adventists.

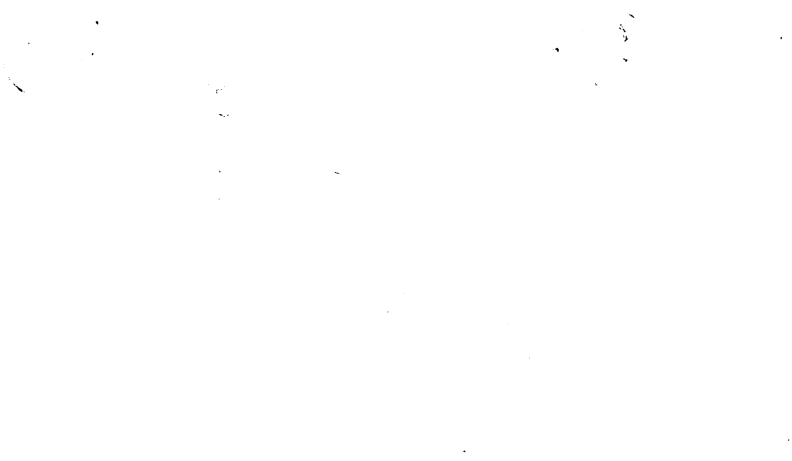
Dr. M. K. Eckenroth, chairman of the department, is directing the program. The lectureship was established in 1957 by the Columbia Union Conference and the college. Dr. Richards is a graduate of the college.

On March 10, 1966, one day following the final lecture of this lectureship the Review and Herald printed this news note on p. 21 among

the other Columbia Union Conference News Notes:

H. M. S. Richards was the speaker for the tenth annual Lectureship on Preaching, at CUC, February 7-9. The lectureship named in honor of Elder Richards, is co-sponsored by the college and Columbia Union Conference.

The final notice printed with respect to this lectureship in 1966, was in the March 17, 1966 issue of the Columbia Union Visitor on p. 4. This included a photograph with this caption:



A replica of Thutmose III gets an examination by Elder Neal C. Wilson, President of the Columbia Union Conference; Elder H. M. S. Richards, Voice of Prophecy speaker; and Dr. Winton H. Beaven, President of Columbia Union College.

An article also accompanied the photograph which was titled:

Tenth Annual Lectureship Held for Union Pastors

More than 200, including 50 theology students from Columbia Union College, attended the 10th annual H. M. S. Richards Lectureship series sponsored jointly by the college and the Columbia Union Conference.

Dr. H. M. S. Richards, speaker for the Voice of Prophecy, who had been the first invited lecturer 10 years ago, was the speaker for the anniversary series.

The majority of those present were pastors throughout the Columbia Union Conference. The sessions were scheduled to be held in the newly completed chapel in Richards Hall, but the large attendance necessitated moving the program to the Eric B. Jones Chapel in Morrison Hall.

A feature of the lectureship was the official opening and dedication of the Richards Hall chapel and the Museum of Biblical Antiquities. Both are located in the basement of Richards Hall. The museum, the first among Adventist theological schools, contains replicas of archeological finds and other exhibits.

Dr. Siegfried Horn of Andrews University was the guest speaker for the opening services in the museum and chapel.

Drawing on his long experience as an evangelist and pastor, Elder Richards presented six lectures of a practical and informative nature. The lectureship was established 10 years ago to provide a continuing program of instruction and inspiration for pastors in the Columbia Union Conference.

When additional sources of news articles were sought regarding this lectureship, Mr. Ronald G. Bohley, Purdue University librarian, suggested the possibility that Religious News Service might have some additional releases regarding the lectureship. However, the reply* to his letter was negative. In general, the releases obtained and cited gave enough information about the background and experience of the lectureship speakers to endorse them as qualified and competent lecturers.

(*See letter from Nicholas A. Biondo, Rewrite Editor, Religious News Service, New York, N. Y., January 25, 1968, Appendix O, p.)

APPENDIX K

THE REAL FILING SYSTEM

The REAL (pronounced RAY-AL--second A as in father--accented on second syllable) FILING SYSTEM, was devised by the author of this book. It has been shown to authorities all over the United States. They have unanimously said it is the finest in existence.

One university president said, "I have tried several systems and have abandoned them all. In your system you have the greatest thing in the world." Another university president said, "We have been looking for the final system for fifty years. I believe you have found it. I have three that I have used. Yours contains all the advantages of these three in one and has some advantages neither of these has."

The system was originated by the author and is taught in his classes. All students who have used it are enthusiastic in regard to its value. Not one has abandoned it after having once started it.

The cost of the system is low; it can be indefinitely expanded; you always use the same units and the same methods throughout. It is so simple that you can learn to file away illustrations in a brief time. They can be filed away under as many heads as one desires, yet the illustration is always quickly found. They can be filed away textually, topically, or by their individual subject in any given illustration.

Material needed for the system.

One cardboard filing case for 3 x 5 cards.
5 sets of alphabet cards--making 125 cards.
5 x 3 thin filing cards, white, ruled or unruled.
Box of No. 1 Ring Clips.

You can get as good a filing case as you desire but the one described above is cheap, light and will wear a long time. Be sure you get a case whose top lifts off, or if you buy a sliding case be sure it pulls all the way out so that you can place it on the desk or table on which you may be working. When one case is filled, buy another and divide your material into two parts, etc.

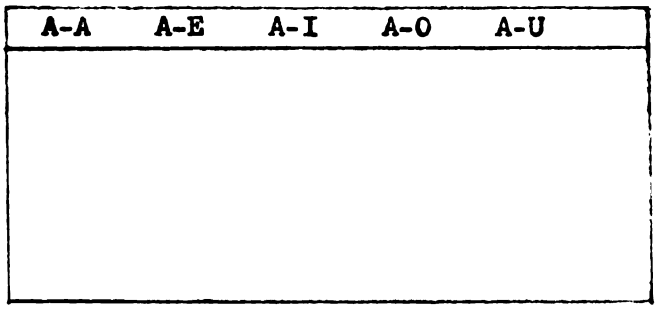
Be sure you get thin filing cards as they are heavy enough and your case does not fill up so rapidly.

The author has tried every kind of clip and has found that No. 1 ring clip is the best.

Two cut and three cut cards may be used as well as the five cut cards mentioned under Material Needed, but five cut cards are the best as the a's will be all in one column, the e's in another, etc. You can get alphabet cards in the chain stores for five cents an alphabet, get five sets.

Assembling your material for readiness to begin filing.

Arrange your alphabet or division cards in groups of five as shown in the cut, lettering them similarly, using the reverse side of the cards, not using the printed side of the alphabet cards as you found them when you bought them.



The second group will be marked, B-A, B-E, B-I, B-O, B-U. Go right down through the alphabet marking them in the same way, omitting X. This will just use up your 125 cards. Make these letters large and plain or what is better, type them on paper and then paste them on the tabs.

Place these 125 cards in front of the sliding partition in your filing case, so that the cards have plenty of room to be tipped backward and forward and stay where you put them.

Now you are ready to begin with any illustration you choose. Here is an illustration that we will begin with.

(I-306) When Stephen Crane was a student at the University, he in some way won the dislike of a certain professor. He was instrumental in having Crane dismissed from the University. Crane cherished a great hatred for this man.

The Greek War broke out and Crane was sent to report it to a newspaper. One day he found himself, with a companion, between the lines. They lay under a tree one night and just as they were about to go to sleep, the sound of breaking twigs fell on their ears. Out in the moonlight stepped a man. He was Crane's old professor. He joined the two men and told them that he had come to the country to study the archaeological relics and had lost his way. He had been wandering around for three days, eating berries for sustenance.

Crane, who knew the country well, took the old man under his wing, shared his outfit with him, and finally saw him well into the Greek lines. Crane said, "He used to tell me my days would end in state prison and my assistance to him there was the sweetest revenge a man ever secured."

There are four steps in filing away the first illustration on any subject and two in filing any others you may secure on that subject.

First. Take one of your white cards--plain side up--ruled side underneath.

Place the subject under which you are going to file this illustration, on the left side, upper edge of the card, leaving at least one-fifth of the card, on the right hand, upper edge, blank--for your classifying identification mark.

In choosing the subject, take the central word and write this first--Always--whether it is the first word in the expression or subject or not. Do this invariably, whatever the subject may be.

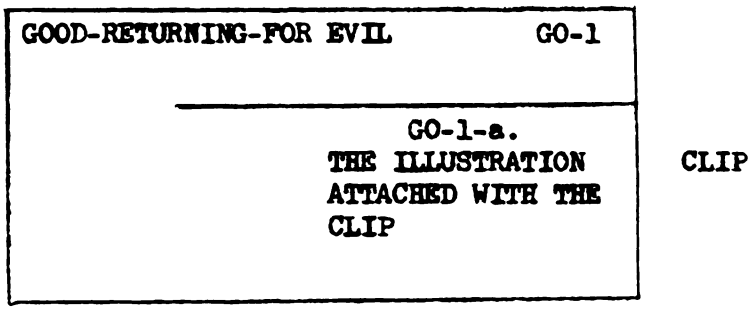
Suppose we file this illustration about Stephen Crane under this subject: returning good for evil.

We will take good as the central idea in the expression. At the upper left hand edge, in heavy, plain writing or typewriting, we write GOOD and put a hyphen after it, thus: GOOD-. That hyphen after the first word of the subject always lets you know that it is not the first word in the expression. This is invariably true.

That hyphen also lets you know that the first word after it is the first word of the expression. So we write, GOOD-RETURNING, and then place a hyphen after returning, thus: GOOD-RETURNING-. The second hyphen lets you know where to write the remaining words in the subject. So we have, GOOD-RETURNING-FOR EVIL. Using the invariable rule of these two hyphens, our subject reads, "Returning good for evil."

An alternate method of writing the subjects on the upper left edge of the cards.

Just write the subject as the words occur in the expression--as for instance, Returning Good for Evil and Loving One's Enemies,--choosing an identification number in the same way--using the first letter and the first vowel of the word you make central in the expression,--here--GOOD- the identification letters and number being GO-1.



We now want our classifying letters and number by which to identify this subject. Take the first letter of the word you write first (in this instance good)--irrespective of whether it is a vowel or a consonant--and the first vowel in the word. Doing this, we have, GO. As this is the first subject in this division, we have as our classifying letters and number, GO-1. Always use capital letters for this purpose.

We now fold up the illustration, folding it so that it will not be wider than the card's length, one way, and narrow enough to not cover up the subject.

We are now ready to attach the illustration to the filing card. Attach the illustration to the card with one of the ring clips--on the left or the right side. Never attach the illustration to the card with clip on the bottom edge.

Now we want our classifying numbers and letters on the illustration itself. We place on the folded clipping--GO-1 and because this is the first illustration on this subject, we add the small letter a. So that it now reads GO-1-a. The next illustration on this subject would be GO-1-b, etc. In each instance the latest illustration being put on top of the other or others so that you can always see what letter to put on each new illustration without disturbing those already there. The card now looks as pictured above.

The next subject in this division GO would be GO-2, the next GO-3, etc.

There are other seed ideas in this illustration. We do not always phrase our thoughts in the same way on different occasions. It is well to file an illustration away under as many heads as possible so that we will be sure to find it. There will also be greater possibility and probability of our using it. An illustration that is filed away in half a dozen places stands a much greater chance of being used than it would if it is filed away in only one place.

Remember this always, that as long as an illustration is merely in your file, it does not bring benefit to anyone. It must get out of your file into service in some way to be of real value to you.

This illustration that we have just filed under--Returning Good for Evil--may also be filed away under--Loving One's Enemy.

Let us now file away under the head. Take another white card, plain side up, as before. We put down the subject--Enemy-Loving One's. On the right hand upper corner we write EE-1. This shows that there is an entry on the other side. Now turn the card over, ruled side up. At the upper left hand corner we write GO-1-a. If you were looking for an illustration on the subject, Loving One's Enemy, you would look in division EE-, see the subject underlined, turn the card over and then turn immediately to GO-1-a and you would have your illustration. Here is the way the card looks--front and back:

FRONT

ENEMY-LOVING ONE'S EE-1

BACK

GO-1-a

One could also file it away under--True Revenge. The upper left hand edge would read--Revenge-true. The classifying letters and number would be: RE-1.

Now let us put away these three cards in the filing case. GO-1 would be placed in Division GO; EE-1 would go in Division EE; RE-1 in Division RE. In each instance place the subject card in behind the division card. For example, when you find division card RE, pull it forward and slip the white card in behind it.

Now let us see how we arrange the different subjects in the separate divisions. Suppose we have five subject cards in Division -GO. Place them GO-5, GO-4, GO-3, GO-2, GO-1: Never 1-2-3-4-5. That is, have the last subject you enter always on top. Let us see why we do this.

In placing illustrations on the white cards, place the first illustration on the right or left side, as you prefer. But place the next illustration in that division, on another subject, on the opposite side from the one you began with. If I place GO-1-a on the right side of the card, I will place the first illustration on the next subject GO-2 on the left side of GO-2. Alternate in this way always, all through the system. If you place all of the illustrations on the same side of the cards, one side of your system will be thick and the other thin. The whole system would become lop-sided and unmanageable. Now you see why we put the cards in the reverse order 5-4-3-2-1. We get a new subject in GO-. We turn to that division, tip the GO-Division card forward and there right before us GO-5. We know immediately the next subject will be GO-6 and also on which side to put the first illustration on this new card--the opposite from where it is on GO-5. If we did not arrange them 5-4-3-2-1, we would have to tip forward the Division card and then pull forward the five cards there to get our next number and the right side on which to put our first illustration on this new subject.

But this illustration about Crane is fine for using in connection with a certain text, Romans 12:20. Therefore if thine enemy hunger, feed him, if he thirst, give him to drink; for in so doing thou shalt heap coals of fire on his head." We want, then, to file this illustration away textually.

Take a white filing card. It makes no difference which side you start on as you use both sides. In the center at the top edge, write Romans, Chapter 12. Divide the card into four columns by lines across the narrow way of the card. At the upper left hand edge of the first column write 20-GO-1-a. Your card looks like this--

20-GO-1-a	ROMANS	Chapter 12	

The reverse side of this card would be arranged in this same way and would have at the top edge, Romans-12. Each side of the card has space for illustrations dealing with that one chapter. It is not necessary to fill out all of the cards for any given book of the Bible when you obtain your first illustration bearing on that book. Fill out the cards as you secure illustrations for each chapter, of course,

arranging them in order. In this instance you need to fill out only this one card, until you obtain another illustration on another chapter in Romans.

Place this card in Division--RO. If there are no other cards in that division, slip it in behind--RO. If there are cards there, place it in behind the very first subject you have obtained in that division. Here it would be RO-1. In this way you do not have to touch these cards except when filing away an illustration textually.

Use this same principle in dealing with all of the books of the Bible, with this exception. In case of some of the Old Testament books, you will not need to file illustrations away except for a small portion of each. Take Deuteronomy for example. There are 34 chapters in this book. Divide by 4 and we have 8 divisions of four and two left over. Arrange the card like this--

DEUTERONOMY			
1-4	5-8	9-12	13-16
3:20-		11:18-	

Arrange the reverse of the card (17-20); (25-28); (29-34).

Suppose you found an illustration on Deut. 3:20. The third chapter is in the first column. You would enter it as illustrated on the card. If it should be the 11th chapter and the 18th verse, you would enter it in the third column as illustrated on the card. Then in each instance you would put down the identification letters and number as you did in case of the illustration on the text in Romans.

This card would be placed in back of the first illustration in division DE. Matthew would be placed in MA; Luke in LU; Colossians in CO; etc.

There are never any illustrations on these textual cards. Look in your file for the book, the chapter, the verse, and you will quickly find whether or not you have any filed under the text you are considering.

You can use whatever number of cards you choose for any given book, dividing it up to suit yourself.

In filing an illustration in these various places in which we have entered one, there is no confusion created, the illustration is always found in the same place, and you know where that place is.

In the instance of the card where we filed the illustration about Stephen Crane, under the subject, Enemy-Loving One's--EE-1. Suppose you secured another illustration dealing with this subject, when you went to file it away, you would be immediately referred back to--GO-1. Now you can do one of two things--if this new illustration brings out the same idea that is in GO-1-a, you can file it away there. Or, if this new illustration brings out something more definitely connected with Loving One's Enemy, file it on this card, EE-1.

Use this same principle in dealing with the different places where you may have entered an illustration. Whenever you come across

one of these illustrations that is entered in several places, you are immediately given a cross reference that will put you in touch with these ideas all bearing on one central idea. You also increase the probability of the illustration's being used.

When the number of illustrations on one card become cumbersome, take another white card. Fill out in exact duplicate of your original card. Underneath the classifying letters and numbers write, CON., for continued. Do this on both cards. Whichever you get hold of will let you know you have another, at least. If there are more than two, which will seldom happen, the fact that you see CON. on a card will make you look to see what you do have.

In filing away poems, file them away by subject and author. They can be filed away textually as any illustration would be. Now take a card and write on the top--POEMS--and put it in division PO. It is best to make it PO-1. You will see why directly. Now divide that card into eight columns, each side of the card. When you file away a poem, irrespective of its subject, put its classifying letters and number on this card. Every poem you get will be placed on this card. There will be room for about a hundred and fifty poem entries on it. When it is full take another card--write CON. on each, etc.

Sometime you may want a poem for a special purpose, but do not find any listed under the topic you have in mind. Poems as other illustrations can be used in more ways than one. The author has given an illustration to a class of thirty students and has received back from the class thirty different applications, each one of which was good and fitting.

When this time comes that you are in special need of an illustration in the form of a poem, take this card or these cards and you can quickly find all the poems you have in your file and examine them to see if one is fitted to your purpose.

Do the same thing for all of your humorous illustrations. File them away by subject, by classes (school, children, business, mechanical, city, country, or particular class that you may need an illustration for), never by texts--for our rule is never to joke about any passage of scripture. Then take a card and arrange it as you did for poems. At any time you wish you have immediate contact with every humorous illustration you have in your file. Put this card and the others you will need to add to it as your fund of such illustrations grow, in division HU. Make it HU-1.

Illustrations from books and magazines and papers that one cannot cut out.

Sometimes one cannot cut out an illustration that one wishes to file away. This is always true of books of illustrations. File them away in this way.

If you have illustrations filed away on the same subject, take that card, underline the letters and number in the right hand corner. Then turn the card over and on the right hand side of the card, enter the name of the book, author, page, number of the illustration; if the illustration is in a paper or magazine, enter the name of it, the date, the page and number.

If you have no illustration on that subject, fill out a card as you always do, underline the letters and numbers to indicate you have an

entry on the back. Then turn the card over and enter the illustration on the right hand side as described in the paragraph immediately preceding.

This is the way your card will look, in either instance.

FRONT

SUBJECT CLASSIFYING NUM.
The illustrations that you have cut out on the subject here.

BACK

On this side would be your entries described on 348 and 349 of this appendix.	Name of book author, page, illus. If mag. or paper, put down name, date, page, illus.

In this way you can file away any illustration from any book or book of illustrations, magazine or paper.

Whenever you find one of these entries on your cards you know immediately just where to look. But have as few such illustrations as possible. Get every illustration that you can into your system itself. Then the filing system and the illustrations are together--an organic whole.

If you wish to keep a record of all the subjects, when you file an illustration away under more than two subjects, do it in this way. It is a wise thing to keep such a record. This will be explained later.

For an example take the illustration in regard to Stephen Crane. We filed it away under three subjects--Returning Good for Evil--Loving One's Enemy--True Revenge. Take your card GO-1, on which the illustration is placed. On the front of the card, underneath the subject, write this--GO-1-a (EE-1, RE-1). This lets you know where you have filed this illustration away, in addition to this subject under which it is directly filed away. When you see this record in looking for an illustration on this subject, you can turn to these other places quickly and it may be that you will have some other illustrations there that will be useful to you in your present need. Your card now looks like this--

FRONT

GOOD RETURNING FOR EVIL GO-1.
GO-1-a (EE-1, RE-1) (Rom. 12:20)
GO-1-a
The illustration attached with clip.

If you did the same thing with any other illustration under this subject as for instance on illustration GO-1-d, the fourth illustration on this subject, PLACE GO-1-d UNDER GO-1-a with the accompanying identifying numbers in the parenthesis as before. There is room for as many subjects as you will in all probability get for one card.

Sometimes it happens that in taking illustrations from a paper, especially from Sunday School papers, you have two or three illustrations on the same piece of paper. If you should attempt to subdivide the paper you would destroy one or more of them. These illustrations must be kept together on this piece of paper or else you must copy some of them. However, there is a way to file them away so that this will not cause any inconvenience whatever. Take either one of the illustrations you prefer and file it away under the subject that is suitable to it. Then file away the others, whatever their number, in this manner. Take one of the remaining illustrations on this piece of paper and put the subject down on a card as you usually do--then on the back of that card put down the classifying letters and number--preceded by the word--with. Suppose the first illustration was CO-4-b. You would put on the back of the card, with-CO-4-b. Or you can take a small piece of paper--write on it-SU-2-c with CO-4-b and put it under the clip just as if it were an illustration. You can use which method you prefer. The author prefers the second. The other illustrations on this same piece of paper would be filed away in the same way. You can file each one of these illustrations under as many heads as possible--in each instance putting on the back of the card--SU-2-c with CO-4-b, for the second illustration and the corresponding subject letters and numbers for the others.

QUESTION MATERIAL ON CHAPTER XX

File away the illustrations in Drill 1 in Chapter 23. There are eight of them. File them away under as many subjects as possible. File them away textually if possible.

COMMENT ON QUESTION MATERIAL ON CHAPTER XX

Illustration 1.

This illustration could be filed away under the following subjects:

GIVING--SACRIFICIAL	GI--Whatever the number happened to be.
GENEROSITY-TRUE	GE--
GIVING THAT COSTS	GI--
SLUMS--CHILD LIFE IN THE	SU--
POVERTY--GIVING FROM	PO--

Text.

MARK 12:43, 44

The top of the card would read--MARK 12

43,44 - GI--Whatever the identifying letter and number might be. This would be placed in division MA.

Illustration 2.

Subjects.

PRAYER--ANSWERS TO	PA--identifying number
PRAYER--UNEXPECTED ANSWER TO	PA--
OTHERS--PRAYING FOR	OE--
BUSINESS--PRAYING ABOUT	BU--
BUSINESS--GOD INTERESTED IN OUR	BU--

Text.

MATTHEW 21:22

MATTHEW 21

22--with identifying letters and number.

Illustration 3.

Subjects.

HELPING GOD	HE--identifying letters and number.
SERVICE--REAL	SE--

Illustration 4.

Subjects.

ENCOURAGING OTHERS	EO--identifying letters and number.
SERVICE THAT COUNTS	SE--
SERVICE THAT ALL CAN RENDER	SE--

Text.

ROMANS 15:1

ROMANS 15

1--identifying letters and number.

Illustration 5.

Subjects.

FAITH AND WORKS	FA--identifying letters and number
WORKS AND FAITH	WO--
TRUSTING GOD	TU--
PART--DOING OUR	PA--

Text.

JAMES 2:17

JAMES 2

17--identifying letters and number.

Illustration 6.

Subjects.

VISION--SPIRITUAL	VI--identifying number.
CONVERTS FROM HEATHENISM	CO--
SEEING GOD WITHIN	SE--

Illustration 7.

Subjects.

PART, DOING OUR	PA--identifying number.
READY--GETTING	RE--
PREPARATION NECESSARY FOR FRUIT BEARING	PE--

Illustration 8.

Subjects.

RICHES, FALSE	RI--identifying number
HONESTY IN BUSINESS	HO--
RICHES WRONGLY GAINED CANNOT SATISFY IN THE END	RI--
CONSCIENCE--TORMENT OF AROUSED	CO--
BUSINESS IS BUSINESS--RESULTS OF LIVING BY THIS PRINCIPLE	BU--

Text.

MATTHEW 15:26

MATTHEW 15

26--identifying letters and number.

Taken from: The Illustration in Sermon, Address, Conversation and Teaching, by Rev. Lester B. Mathewson, B.A., Chapter 20, p. 286.

SUGGESTIONS IN REGARD TO GATHERING ILLUSTRATIONS

The principles here given have grown out of practical experience in teaching, and the regular routine work of a pastor. Not all of them will apply to all readers, but some of them will help all readers.

I. In your student days take some definite time for illustration gathering.

Every day it is possible to do so, even if it be for only a few minutes. Bring to conscious thought every day that you are on a perpetual illustration quest. The use of the time will vary, you may read something, file away, go out and look around, go where you can hear something said that might be used as an illustration. Whenever you read the daily paper be on the lookout for illustrations.

II. Talk with the members of your class and fellow students.

Exchange illustrations. The mutual discussion will be helpful to you and to them.

III. If you are studying to be a pastor, talk with ministers already in service. Get all the illustrations you can from them.

After you get into service, talk with the fellow pastors, sharing and receiving. If you are a teacher, every chance you get, talk with fellow teachers, sharing and receiving from them illustrative material.

IV. In conversations with laymen, be on the alert for illustrative material.

Do this all your student life and all your life as a Christian worker.

V. As you come in contact with people in their homes ask them for any papers or magazines that might contain illustrative material, which they would be willing for you to cut out.

Tell them your sacred purpose in so doing, helping the Saviour to win men and build them up in Him. It will be a joy to them to give these papers and magazines to you and know they are helping you in your ministry. This is also true of teachers. They can get useful material by asking their friends for papers and magazines, especially the Sunday School papers of other denominations than their own. They will get some of their best material from these papers.

VI. Never cut anything from a daily paper or magazine that does not belong to you, without the owner's consent.

If you do this, no matter how valuable the material may be that you obtain, you nullify its usefulness by injuring your own life and influence. Doing this again and again will cheapen your whole life. People resent having anything cut out of papers or magazines in this way very much. If the material is valuable, copy it. It is wise always to have a small note book in which you can copy any illustration you cannot cut out.

Remember this always--whoever learns that you cut out of a paper or magazine that which does not belong to you, rejects you as an influence of righteousness in his life. It always works that way.

VII. Do not be selfish with your illustrations.

Pass them along to your fellow workers. By that generosity you lose nothing and often gain more in return than you gave. Sharing with others leads them to share with you. There is no danger of your crossing each other's work.

VIII. Cultivate quick decision.

Do not spend much time studying an illustration to determine whether or not it is of value. By so doing, it is true that at first you may reject some that are worth keeping. In the end, however, you gain speed that will save you much time for other purposes. You have no time to throw away. The night cometh when no man can work.

IX. Before your material is filed away, have at least three places for your material.

First, a place for your general illustrations obtained here, there, everywhere. Second, a place for your original illustrations, those you create yourself. Third, a place where you keep illustrations in papers and magazines that you have not yet had time to copy or cut out.

X. Cut out your illustrations neatly, trimming them evenly and squarely.

This will help to keep from being sloven in some other respects.

XI. After you have secured a fairly large amount of material, if you are a pastor, concentrate on original material the rest of your life.

Get some elsewhere, but emphasize your own. You will by that time have had experiences on which you can draw. Filing and using the other material will help you in choosing wise, helpful, valuable material of your own.

Teachers will have to get most of their material from the various sources enumerated in the Chapter XIX on sources of illustrations, for the reason that they do not have the varied experiences of a pastor, nor do they generally have as complete a training as a pastor.

Taken from: The Illustration in Sermon, Address, Conversation and Teaching, by Rev. Lester B. Mathewson, B. C., Chapter 21, p. 301.

APPENDIX L

SUGGESTIONS ON BOOKS

First, a good study Bible, with large enough type, easy to read, with a concordance. If you cannot find what you want, you can have one partially made. Take your Bible to an expert book binder, have it taken apart, and have extra blank inserted leaves wherever needed. Some men have done this, having a blank leaf between each page; possibly in the New Testament. In books like Romans, Galatians, Revelation, you might need several blank pages.

We happen to have one of the best book binders in America in Glendale now. Theodore Bauer, Bauer Bookcraft Studio, 138 S. Maryland, Glendale, California. His phone is 241-5387.

A good text-finder Concordance. One of the very best of these is Walker's Concordance, published by the Pilgrim of Boston, Chicago, and later I believe by McMillan. It may be out of print now, but it is by far the best there is. Cruden's is popular, but be sure to get the unabridged Cruden's. The new edition of Adam Clarke's Concordance. It is called the "Comprehensive Bible Concordance," and published by Kregel.

By the way, I get practically all my books from one bookstore. Instead of running accounts at various bookstores, my own bookstore carries my account and gets books for me. Kregel's Bookstore, 525 Eastern Ave., SE, Grand Rapids, Michigan. The city of Grand Rapids is the center of religious publishing in North America. Kregel's has the biggest second-hand religious bookstore in existence, I believe.

If possible, get both Young's Analytical Concordance and Strong's Exhaustive Concordance. They are built on different principles, and both are very good. Remember that these large Analytical Concordances are not text-finders, and they are too clumsy to be used as a general way.

Get one or two good Bible Dictionaries. A good one-volume Bible Dictionary from a conservative viewpoint is A Dictionary of the Bible, by Doctor John D. Davis, revised edition, Westminster Press, Philadelphia, Pa., 1936, 848 pages. The Wm. Smith Bible Dictionary is still of great value, especially in the American edition, revised by H. B. Hackett, in 4 volumes. You can possibly pick this up at a second-hand bookstore at a reasonable price.

Two other books that are not easy to get, but which are strongly recommended--A Dictionary of Christ and the Gospels, edited by Dr. James Hastings; and the Dictionary of the Apostolic Church. Each of these is in two separate volumes--the first published in 1908 and the last in 1918.

Right here, I strongly recommend a little book by Dr. Wilbur M. Smith, Profitable Bible Study, W. A. Wilde Co., Boston, Mass.

I believe that if one buys $15 or $20 worth of books from Kregel's Bookstore, he will throw in one of these books by Smith. It has over 200 pages. It not only gives seven simple methods of Bible study, which would be fine to use, not only in preaching but in holding Bible classes in the church, it gives a list of the first 100 best books for the Bible student's library. This has been invaluable to me, and I have built my library to a certain extent around his suggestions. Dr. Wilbur Smith is one of the greatest Christian bibliographers in the world. In this book he will name and describe what he considers to be the best book in each field. For instance, the best book on archeology and the Bible; the best book on the life of Christ; and then he will give one or two others, runners-up, and tell why he thinks one is better than the other. It is a great help to a minister who may not know too much about the available literature on various subjects.

Also, do not forget that Doctor Smith has a column each month in The Moody Monthly Magazine, entitled, "From the Study." His column is given to the review of important books. I take this Moody Monthly in order to have his column.

In 1960, Doctor Smith published a book entitled, A Treasury of Books for Bible Study. This is a larger book, of 288 pages, and contains a good deal of the real riches of his column. This book is another must, as far as I am concerned, for preachers who wish to read.

There is another book along the same line, by Professor Fredrick W. Danker. It is entitled, Multiple Purpose--Tools for Bible Study. It was published in 1960 by Concordia Publishing House, St. Louis. This is a scholarly work, a very fine book about books.

I am assuming, of course, that every one of us will have all the Spirit of Prophecy books that he can secure--not only the modern editions but pick up all the old editions that one can find.

A very inexpensive but valuable little book is really an abbreviated commentary on the whole Bible. It is called the Pocket Bible Handbook, by Henry H. Haley, 10 W. Elm St., Chicago, Ill. Many editions of this book are brought out from time to time. It is $1 in paper and $2 in cloth. It is especially good when one is traveling, for he almost has a Bible library with him.

Books on preaching. Of course, at college you have access to practically all the books on preaching available, and you can make choices for yourself with the suggestions of your professors.

Don't overlook Dargan's History of Preaching. This was first published in 1904, but there is a new edition out now, gotten out by Baker, in 1954. It has over 1,000 pages. Dargan never did finish his job. He died before he could complete it. F. R. Webber, in his "History of Preaching," in Britain and America, follows up Dargan and really completes the work that Dargan wanted to do. Webber's book is in three volumes, published in 1952 by the Northwestern Publishing House, Milwaukee Wisconsin. I can say this--it is an indispensable book on the subject of the preaching from an historical standpoint. It has a large section on some of the most up-to-date material on the preaching in the period of the Celtic Church, a field which is just now opening up to modern historians. His emphasis on the preaching of law and grace, especially the last 100 pages of his book on the subject of evangelical preaching, are invaluable and thrilling.

The Work of the Ministry, by W. H. Griffith Thomas, DD, the Principal of Wycliffe Hall of Oxford, Professor of New Testament Literature at Wickliffe College, Toronto. This is one of the finest books on preaching, from the standpoint of the Anglican Church. It is conservative and Biblical. Doctor Thomas' commentary on Genesis, by the way, is most excellent. Any book he wrote is sure to be faithful to the Word of God, according to the views of this very fine man whom I have met personally.

Anything by Dr. Austin Phelps is good. While his book, Men and Books, or Studies in Homiletics, was published in 1892 by Charles Scribners of New York, it is an exceedingly valuable book.

Don't overlook The Pastor Preacher, by Bishop Wm. A. Quail, published by Jennings and Graham, Cincinnati, 1910. Of course, I would read anything that Bishop Quail would write. I heard him preach when I was 14 years old. I remember the center and heart of this sermon to this day. It was in the Trinity Church in Denver. So don't overlook this book of his. I have quoted a number of passages from it in these lectures.

Lectures on Preaching, by Matthew Simpson. It is old but good. Bishop Simpson was a Methodist. He preached the funeral of Abraham Lincoln, and I used his last page at the close of my last lecture.

One of the finest books on preaching and conducting the public worship of God is entitled, The Minister to the Congregation, by John A. Kern, DD. He is the Professor of Practical Theology at Vanderbilt University, published in 1916. The chapter on public prayer is worth the book to me. There is a wonderful chapter on extemporaneous preaching, and the last chapter on the Tongue of Fire should be read by every preacher.

One of the newer books is Expository Preaching Without Notes, by Charles W. Koller published in 1962 by the Baker Book House, Grand Rapids, Mich. It is part of the Evangelical pulpit library. This book tells how to do it. It is 132 pages, and one of the latest and best on the subject.

Don't overlook The Ideal Ministry, by Eric Johnson. An old book, put out by Fleming Revell in 1908, but full of riches. There are many good things about keeping materials, filing of newspaper clippings, illustrations, etc.

Any of the books by Andrew Blackwood are good. The Growing Minister, especially, published in 1960 by the Abingdon Press.

Design for Preaching, by H. Grady Davis, published in 1958, by the Muellenberg Press, Philadelphia, Pa. It has a good index and an especially good bibliography of other books on preaching.

Books by Gerald Kennedy contain many excellent things. I might mention his book entitled, For Preachers and Other Sinners, by Harper and Row, 1964.

A small book by James M. Gray, entitled, How to Master the English Bible, put out by the Moody Press in 1951. It has only about 120 pages, but it is very good on that subject.

Don't overlook Power in Expository Preaching, by Ferris D. Whitsell, published by Revell and Co., 1963, about 164 pages.

I would also like to mention a book by Ralph G. Turnbull, A Minister's Obstacles, Fleming H. Revell Co., reprint in 1964, but a 1936 book.

A good example of modern Biblical preaching is entitled, Preaching Through the Bible, by Eric W. Hayden, Zondervan Publishing House, 1964. It covers the whole Bible, from Dan to Beersheba, or rather from Genesis to Revelation. Real samples of exegetical preaching.

The very best book ever written on the subject of the perseverance of the saints, once saved always saved, etc., you should be certain to secure, is Life in the Son, by Robert Shank, published by Westcott Publishers, Springfield, Mo., Box 803.

There is a series of small books put out by the Edenburgh House Press, 2 Eton Gate, SW-1, London, England. These are very important and valuable. They are paper-bound, about 65 pages or more. Some of the titles of the series are:

The Christian Approach to the Hindu

The Christian Approach to the Jew

The Christian Approach to the Buddist

The Christian Approach to the Communist

The Christian Approach to the Moslem

The Christian Approach to the Animist

The Christian Approach to the Humanist

The first six cost 2/6 each, the last one is 3/6. This is plus postage. A shilling, by the way, is about 14 cents, and sixpence is half a shilling.

These books are right up-to-date and are thoroughly documented. In each case there is a good bibliography. The whole approach is affirmative. They would be a fine addition to your library and to your own thinking and study.

Have you seen the little book entitled, None of These Diseases by S. I. McMillen, MD., published by Fleming H. Revel, 1963? It is a wonderful book on the health laws of the Bible. It shows how the principles laid down in the Bible are as modern as tomorrow. It has the basis for a dozen good sermons not only on health but on the inspiration of Scripture.

On an entirely different subject, Warren C. Young, Ph.D., has written a very fine book, A Christian Approach to Philosophy, Baker Bookhouse. Get it and read it slowly. You will have to.

Don't overlook the older books. They are old, because they were good ones and have not been forgotten. Books are pouring from the presses by the thousands today, and most of them will not be remembered ten years from now, if time should last.

Don't overlook Calvin's Commentaries, especially his book on Ephesians and Romans and Galatians. And of course his Institutes. There is a very fine new translation available now. Calvin was the only man that could meet the Jesuit theologians in his day, and God raised him up for that purpose, without a doubt.

Another book on preaching--The Royalty of the Pulpit, by Edgar DeWitt Jones, Harper and Brothers, 1951. This is a survey and appreciation of the Lyman Beecher lectures on preaching, at Yale in 1871. It contains thumbnail pictures of the great preachers of the last 75 years who appeared on the Yale Lecture Series.

By the way, Elder John Osborn, president of the SE California Conference, has an almost complete set of these Yale Lectures. Only one or two are missing in his collection, one of the finest in the country.

Don't overlook Billy Graham's very fine book, World Aflame, published by Doubleday in 1965. It is filled with good material and is up-to-date.

I would secure any book about Sadhu Sundar Singh. Any book about him or by him. Sadhu Sundar Singh, Called of God, by Mrs. Arthur Parker, Fleming H. Revel, 1920. This is filled with wonderful material. It is like a new Acts of the Apostles.

Of course, you must read something about John Wesley. A Definitive Biography, the Life and Times of John Wesley, by Tyreman, in three volumes, published in 1890. I had to get my set from London at Foyle's great bookstore.

I also would recommend the Life of John Wesley by John Alfred, put out by the Epworth Press in London. This is a good one-volume book with about 400 pages.

Another very fine book is, Wesley and His Century, by Fitchett, by Abingdon Press, New York and Cincinnati.

And of course, get his 4-volume Journal, the full Journal. It is put out in an inexpensive edition by Everyman, and is found in other editions.

Also you would enjoy a good life of Charles Wesley. Charles Wesley Among the Scientists, by Frank Collier, Abingdon Press. This is most interesting and informative.

Especially I recommend John Wesley Among the Physicians, by A. W. Hill, Epworth Press.

And Affectionately Yours, John Wesley, by our own Adventist author, Ruth Gordon Short, put out by SPA.

Let me mention several books on building a library.

First, Chats From a Minister's Library, another book by Wilbur M. Smith, W. A. Wilde Co. It is very good.

A Guide to Christian Reading, by A. F. Wallace, Inter-Varsity Fellowship, 339 Bedford Square, WC-1, London, England. This lists hundreds of good books. Anything by Inter-Varsity is worth looking at.

Minister's Library Handbook, by J. Smith, W. A. Wilde Co., Boston. This tells how to find books you want, how to select them, and a good bibliography.

Great Christian Books, by Hugh Martin, Westminster Press, Philadelphia.

The Pastor and His Library, by Elgin Moyer, Librarian of Moody Bible Institute, Moody Press, Chicago, Ill.

A few more books on preaching. Preparing to Preach, by Breed, Hodder and Stoughton.

Preparation and Delivery of Sermons, by Broadus, same publisher.

Ministry of the Word, by Morgan, Revell Co. And don't forget his book, Crises of the Christ, which is exceedingly valuable.

Two newer books--Highland Shepherds, by Hewitt, Harper Brothers. This is especially aimed at rural pastors and small churches.

Principles of Expository Preaching, by Unger, Zondervan and Co., Grand Rapids, Mich. This is a fine new book on this topic.

COMMENTAIRES:
1. SDA Commentary
2. Adam Clark's Commentary, various editions
3. Critical and Experimental Commentary, by Jamieson, Fausset, and Brown put out by Wm. B. Eerdmann Pub. Co., Grand Rapids, Mich.,1945, in a special new edition, 6 vols.
4. The Interpreter's Bible, Abingdon-Cokesbury, Nashville, Tenn., 1953, 12 vols.
5. The International Standard Bible Encyclopedia, 5 vols.

The Dead Sea Scrolls, and More Light on the Dead Sea Scrolls, both books by Miller Burroughs, Viking Press, New York.

Strange New Gospels, by Edgar Goodspeed, University of Chicago Press, Chicago, Ill.

The Biblical Expositor, consulting editor, Carl Henry, A. J. Holman Co., Philadelphia, Pa. This is 3 volumes, 1916.

Expositions of Holy Scripture, by Alexander MacLaren, 12 vols.

The People's Bible, by Dr. Joseph Parker, 28 vols. Funk Wagnalls Co. Anything by Dr. Parker is good.

Any books by C. S. Lewis, especially The Screw Tape Letters, The Case for Christianity, The Abolition of Man. He has been called the Apostle to the Skeptics.

Also any book by Erich Sauer is almost always good, especially The Dawn of World Redemption, and The Triumph of the Crucified. The first is a survey of the history of salvation in the Old Testament; the second is a survey of the history of salvation in the New Testament. Published by Eerdman's in 1952.

A wonderful book to read and enjoy is The Bible in Spain, by Borrow. There are many editions. It is very instructive and most interesting.

PERIODICALS: The Australasian Record, Signs Pub. Co., Warburton, Victoria, Australia.

Christianity Today, McCall St., Dayton, Ohio, 45401 $5. a year.

The Christian Minister, a monthly, P. O. Box 129, Rondebosch, Cape Town, S. Africa. (48 pages.)

The Sword of the Lord, weekly, P. O. Box 1099, Murfreesboro, Tenn., 37131. $3. a year.

The Herald of His Coming, Box 3457, Terminal Annex, Los Angeles, California, 90054. Monthly, 10 pages.

Decision, Billy Graham Evangelistic Assn., Box 779, Minneapolis, Minn., 55440.

APPENDIX M

COLUMBIA UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

7710 Carroll Ave., Takoma Park, Washington 12, D.C.

Office of the President July 5, 1966

Elder Edwin F. Buck, Jr.
212 Greenfield Drive
Berrien Springs, Michigan

Dear Brother Buck:

You probably think we have ignored your letter of May 13 regarding the Richards' Lectureship questionnaires. Such is not the case. However, I'm afraid we did let the matter ride until your letter was received, and even then the press of business delayed us.

We had no way of knowing which workers had attended any of the Lectureships, so we sent both blanks to all the workers whose names were not on the cards which you left with me. These blanks were mailed June 14 with the attached note. Probably they reached some of the ministers after they left for General Conference.

I am sending you the 44 responses received to date. We sent out blanks to 202 workers, so have received only about a 25% response thus far. As others are received, they will be forwarded to you.

Please accept my apologies for our negligence in not caring for this survey sooner.

Sincerely yours,

/s/ (Mrs.) Edna Helms

Encls. Secretary to the President

P.S. Additional replies enclosed.

C
O
P
Y

June 14, 1966

To Pastors in the Columbia Union:

A survey is being conducted in our Union regarding the H. M. S. Richards' Lectureships. If you have ever attended one of the Lectureships, will you kindly fill out Questionnaire I; if you have never a attended one, please complete Questionnaire II. We shall appreciate your returning this to us at your earliest convenience. Thank you for your cooperation.

Neal C. Wilson, President
Columbia Union Conference
7710 Carroll Avenue
Takoma Park, Maryland 20012

C
O
P
Y

APPENDIX N

212 Greenfield Drive
Berrien Springs, Michigan
March 12, 1967

Dear Fellow Ministers:

As a former student of Columbia Union College, your help is urgently needed.

I am presently making a doctoral dissertation study of the H. M. S. Richards Lectureship at Columbia Union College. If you attended any series from 1957-1966 would you assist this study by filling out a questionnaire?

After this is completed, you may leave it with Mrs. Jemison, Dean Murdoch's secretary, in room 281 of the Seminary Building.

Permit me to thank you in advance for your personal help with this study.

Sincerely yours,

C
O
P
Y

APPENDIX O

RELIGIOUS NEWS SERVICE

43 West 57th Street
New York 19, N. Y.

Lillian R. Block
Managing Editor

January 25, 1968

Dear Mr. Bohley:

In reply to your query of Jan. 30, concerning the lectures at Columbia Union College, I am sorry to inform you that RNS did not issue any releases on those talks between 1957-66, or any other time.

Very truly yours,

/s/ N. A. Biondo

Nicholas A. Biondo
Rewrite Editor

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BIBLIOGRAPHY

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Bietz, Arthur L. "The Pastor--Friend of God." Series of eight lectures presented May 5 to 8, 1958. Washington, D. C. (Set of six outlines for this series.)

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