

A STUDY OF THE HOMILETICAL THEORY
OF ROY ALLAN ANDERSON

Thesis for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
GEORGE SHELDON STEVENS
1968

This is to certify that the
thesis entitled
A STUDY OF THE HOMILETICAL THEORY
OF ROY ALLAN ANDERSON

presented by

GEORGE SHELDON STEVENS

has been accepted towards fulfillment
of the requirements for

Ph. D. degree in Speech

Date July 2

ABSTRACT

A STUDY OF THE HOMILETICAL THEORY OF ROY ALLAN ANDERSON

by George Sheldon Stevens

It was the purpose of this study to describe, analyze, interpret, and evaluate Dr. Roy Allan Anderson's theory concerning the application of rhetorical concepts to the preaching of the gospel

The project was limited to an examination of the homiletical-rhetorical theories which are expressed by Anderson in his published works and in the syllabi for his college and seminary classes, and to those ideas which he has put into practice in the sermon "Life With a Capital 'L'" delivered in the Sligo Seventh-day Adventist Church, in Takoma Park, Maryland, February 3, 1951.

Primary sources for this study included several books by Dr. Anderson, syllabi for his classes in Homiletics, personal interviews, articles and editorials written by Anderson for The Ministry magazine and other periodicals, the Holy Bible, and various works by other authors who deal with rhetorical principles.

Secondary sources in this study consisted mainly of the writings of Ellen G. White, and the works of other preachers who treat of homiletics.

The report consists of a brief biography of Roy Allan Anderson, followed by an account of the findings of the study organized according

to the classical Canons of Rhetoric: Invention, Arrangement, Style, Memory, and Delivery.

The principal aspects of Dr. Anderson's homiletical theory are discussed under two general headings, Description and Analysis, and Interpretation and Evaluation.

Under Description and Analysis Anderson's theory is presented much as it was found in original sources, with an analysis consisting of fitting it into the organizational plan of the study. Objectivity was the aim here, allowing this section to stand virtually without comment or evaluation by the writer.

The writer's judgment as to the significance and worth of Anderson's homiletical theory is set forth in the section entitled Interpretation and Evaluation, the subdivisions of which correspond to those under Description and Analysis.

Chapter I presents a biographical sketch of Dr. Anderson, showing that he has been a Seventh-day Adventist minister for fifty years, that he has held several important positions in his denomination, and that he has presented orally and has published a considerable amount of material advising ministers how to preach.

Chapter II shows that Anderson believes preaching to be the most important work which a minister can do, and that its purpose is to reveal God's character to humanity and to build character in men.

Chapter III explains Anderson's conviction that the preacher should have good character, a broad general knowledge, and genuine love for the audience.

Chapter IV finds that Dr. Anderson believes narrative illustrations to be the best means of oral communication, that he insists on sound arguments, and that he favors the inductive speaking plan.

Chapter V reveals Anderson's belief that people make decisions less on the basis of logic than on emotion. He believes in using emotion in preaching, and approves the use of motive appeals.

Chapter VI presents Dr. Anderson's contention that every sermon should center in Christ and the gospel, that it should be focused on human needs, and that its principal source material should be the Bible.

Chapter VII shows coherence and a progressive sequence to be important in Anderson's theory on Arrangement. The Introduction should contain the sermon's second strongest point, and the Conclusion its strongest point.

Chapter VIII discovers Anderson's plea for clarity, simplicity, and vividness in Style.

Chapter IX explains Dr. Anderson's theory that the best aids to Memory are good order in sermon construction, meditating on the sermon, and practice-preaching.

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Chapter X finds Anderson assigning great importance to directness in Delivery. He calls for an enlarged conversational tone, and appropriate and meaningful bodily movements and facial expression.

Chapter XI summarizes the study and presents the writer's conclusions as to the major findings.

A STUDY OF THE HENKELTICAL THEORY
OF THE ALLEN ANDERSON

By

ROBERT

in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Speech and Theatre

1948

A STUDY OF THE HOMILETICAL THEORY

OF ROY ALLAN ANDERSON

By

George Sheldon Stevens

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Michigan State University
in partial fulfillment of the requirements
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Accepted by the faculty of the Department of Speech completion of this study. Sincere appreciation is expressed to the Professor and Theatre, College of Communication Arts, Michigan State University, in partial fulfillment of the requirements for the Doctor of Philosophy degree.

Gratitude is due Professor _____ officers at Columbia Union _____ the pursuit of this study _____ of the Department _____ Kenneth G. Hance _____ for the many _____ Director of Thesis

Special thanks to _____ secretary, who did much _____ Star Stevens, and Janice _____

Guidance Committee: Kenneth G. Hance, Chairman

Special thanks to _____ very cooperative, giving _____ to all queries.

Jerry A. Anderson

Robert T. Anderson

David C. Ralph

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Many are those who have assisted in one way or another in the completion of this study. Sincere appreciation is due to Kenneth G. Hance, Professor of Speech at Michigan State University and chairman of the Guidance Committee for this project, without whose patient direction it could not have been accomplished. Thanks are expressed here to the other members of the Guidance Committee, and to other teachers at the University.

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INTRODUCTION

Statement of Purpose

This study is designed to describe, analyze, interpret, and evaluate the theory of Roy Allan Anderson concerning the application of rhetorical concepts to the preaching of the gospel. While his theory is discovered primarily by an examination of his teachings and writings, it is also apparent in his preaching. For this reason one of his sermons entitled "Life With a Capital 'L'" has been examined for the purpose of ascertaining some of the ways in which Anderson has put his theory into practice.

His practice is considered in the following chapters of this study: III ETHOS, IV LOGOS, V PATHOS AND MOTIVATION, VI TOPICS AND SOURCES OF MATERIALS, VII ARRANGEMENT, AND VIII STYLE.

Definitions of Terms

"Homiletical Theory." Since homiletics means preaching, "Homiletical Theory" is theory concerning the principles and methods of preaching. This includes setting forth the gospel in an informative way (expository preaching) as well as endeavoring through persuasive preaching to induce men and women to accept the gospel and act upon it. This is essentially the same as "Rhetorical Theory" except that its aims are limited to themes of the Christian religion. In this study, therefore, the terms "Homiletical Theory" and "Rhetorical Theory" are used interchangeably.

"Teachings." As used in the "Statement of Purpose" this term applies to Dr. Anderson's work as a teacher of Homiletics and as head of the Department of Religion at La Sierra College, Arlington, California, 1938-1941, and as Visiting Professor of Homiletics and Evangelism in the Seventh-day Adventist Theological Seminary from 1941 to 1966.

"Writings." This includes Dr. Anderson's articles and editorials in The Ministry magazine, of which he was Associate Editor from 1941 to 1950, and Editor from 1950 to 1966, as well as his books: The Shepherd-Evangelist, Unfolding the Revelation, Preachers of Righteousness, Secrets of the Spirit World, and a three volume work, not yet gone to press, under the general title, God's Great Plan.

Limitations Imposed

This study has been limited to an examination of the homiletical theories which are expressed in Anderson's written works and in the syllabi for his classes, as well as those which he has put to practice in the sermon "Life With a Capital 'L'" delivered in the Sligo Seventh-day Adventist Church, February 3, 1951.

Justification of the Study

Intrinsic Merit

The claim for the worthwhileness of Dr. Anderson's homiletical theory as a subject for a doctoral dissertation is based on the positions which he has held and the influence he has exerted, especially in the

Seventh-day Adventist Church, and, also, beyond the borders of that church's organization.

Anderson entered the ministry in Australia in 1918. During the next twenty years, he won 2,500 converts to the Seventh-day Adventist Church. During those years he also taught the principles of homiletics to younger preachers assigned to him as aides in his evangelistic meetings.

Since 1938 Anderson has taught homiletics to hundreds of students, in his capacity as Professor of Religion at La Sierra College and as Professor of Homiletics and Evangelism in the Adventist Seminary.

For more than thirty years Dr. Anderson has set forth the principles of preaching on the editorial and other pages of The Ministry magazine and other periodicals. Besides being the author of the works included under "Definitions of Terms," he is the compiler of several books such as Typical Evangelistic Sermons, volumes I and II, a song book entitled Gospel Melodies, and two evangelistic books, Aflame For God and Thine Be The Glory. The latter two works comprise reports of the Evangelistic Councils which convene prior to each quadrennial session of the General Conference of Seventh-day Adventists.

His Secretaryship of the Seventh-day Adventist Ministerial Association runs concurrently with Dr. Anderson's editorial positions on The Ministry magazine. In this administrative capacity, Anderson has continued to present his homiletical theory in Ministerial Institutes

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and Workshops, as well as in Field Schools sponsored by the Adventist Seminary.

Not only during his twenty years as a full-time preacher, but during all of the years since that time, Roy Allan Anderson has continued to hold extended evangelistic meetings. While account has not been kept of his converts to the church since he left full-time preaching in 1938, there is a reasonable probability that Dr. Anderson's converts to the Seventh-day Adventist Church approximate a total of four thousand.

These accessions to the church were gained largely as a result of Anderson's preaching in evangelistic campaigns which ranged from three weeks to three years in length. As a result of these efforts he organized about twelve new churches, five of them in the city of London, England.

His campaigns were conducted in many of the world's chief cities, such as London; the principal cities of New Zealand; Melbourne, Sydney, and Brisbane in Australia; Capetown in South Africa; Bombay, Delhi, and Madras in India; Oslo and Stockholm in Scandinavia; Cairo, Beirut, and Istanbul in the Middle East; Buenos Aires, Sao Paulo, and Santiago in South America; Tokoyo in Japan; and New York, Chicago, Cleveland, San Francisco, Portland, and Los Angeles in the United States. Almost always the attendance was very large, sometimes numbering in the hundreds, sometimes in the thousands.

Since Dr. Anderson has had a long and successful speaking career, it is believed that an investigation of his homiletical theory is worthwhile. Especially is this true in view of the fact that he has done so

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much to set forth this theory in the classroom, in the lecture hall, and in written publications.

Other investigations might well be made pertinent to the issue as to whether or not rhetorical principles are properly commensurate with the principles of homiletics, or applicable to its practice. The writer has taken the affirmative position on this issue.

Distinctiveness

Based on a perusal of the indexes, and on personal interviews with Roy Allan Anderson, there is no evidence that a master's thesis, doctoral dissertation, or any other type of study has been done on his homiletical theory.

Materials and Sources Used

Primary Sources

The following are primary sources used in this study:

A. Books:

1. Preachers of Righteousness. This book comprises the lectures delivered by Anderson during the Sixth Series of the H. M. S. Richards Lectureship on Preaching at Columbia Union College, May 14-17, 1962.
2. The Shepherd-Evangelist. This is a book by Anderson on overall ministerial work.

3. Unfolding the Revelation. This commentary by Anderson on the biblical book of Revelation was consulted, and was found to have but little material relevant to his homiletical theory.
4. Secrets of the Spirit World. This small work by Anderson afforded little help in this study.
5. God's Great Plan. This is a three-volume work still in preparation. Manuscripts were examined, and were found to contain a few thoughts pertinent to this study.

- B. Personal interviews with Dr. Anderson.
- C. Syllabi of courses taught by Anderson at La Sierra College and the Seventh-day Adventist Theological Seminary.
- D. The Ministry magazine and articles by Anderson in other periodicals.
- E. Various works by other authors who deal with rhetorical principles.
- F. The Holy Bible.

Secondary Sources

Works cited by Anderson in this study consist mainly of the writings of Ellen G. White and the works of other preachers who treat of homiletics.

Plan of Research

As Dr. Anderson's written works were examined in pursuance of this study, the findings concerning preaching were sorted into categories

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according to the various elements of rhetorical theory, so that the reading of a specific source often provided information for several categories more or less simultaneously.

To secure the pertinent data on Anderson's practice, his sermon "Life With a Capital 'L'" was re-studied at the close of each of the following chapters: III ETHOS, IV LOGOS, V PATHOS AND MOTIVATION, VI TOPICS AND SOURCES OF MATERIALS, VII ARRANGEMENT, AND VIII STYLE.

Plan of the Report

The principal aspects of Dr. Anderson's homiletical theory are discussed under two general headings, Description and Analysis, and Interpretation and Evaluation.

Under Description and Analysis Anderson's theory is presented much as it has been found in original sources, with analysis consisting of fitting it into the organizational plan of this study. Objectivity has been the aim here, allowing this section to stand as Anderson's theory, virtually without comment or evaluation by this writer.

The writer's judgment as to the significance and worth of Anderson's homiletical theory is set forth in the section entitled Interpretation and Evaluation, which includes the same subdivisions as the section on Description and Analysis.

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Following is a description by chapters of the plan of this study:

Chapter I, BIOGRAPHY, presents a brief sketch of the life and accomplishments of, and positions held by, Roy Allan Anderson.

Chapter II, GENERAL DOCTRINE REGARDING INVENTION, presents Anderson's views on the importance of preaching, reasons for preaching, the case for expository preaching, and adapting to the audience.

Chapter III, ETHOS, sets forth Anderson's teaching regarding the character, competence, and good will of the preacher. Based on the sermon "Life With a Capital 'L'," a section is included showing his practice of ethos, or personal proof.

Chapter IV, LOGOS, explains Anderson's theory on the use of materials of proof, such as evidence and reasoning, illustrating his own use of these materials in the sermon "Life With a Capital 'L'."

Chapter V, PATHOS AND MOTIVATION, examines Anderson's views on the use of emotion and motive appeals in preaching, and his practice in this respect is shown by a study of the sermon "Life With a Capital 'L'."

Chapter VI, TOPICS AND SOURCES MATERIALS, discovers what Anderson believes should be the subject matter of, and the sources of materials for, the sermon. Anderson's own topics and sources are shown in part by an examination of the sermon "Life With a Capital 'L'."

Chapter VII, ARRANGEMENT, deals with Anderson's ideas concerning the divisions of a sermon, as Introduction, Body, Conclusion. The

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sermon "Life With a Capital 'L'" is used as an example of his own arrangement.

Chapter VIII, STYLE, sets forth Anderson's ideas with respect to the use of words and the grammatical composition of sermons. His own practice as to style is examined in the sermon "Life With a Capital 'L'."

Chapter IX, MEMORY, treats of Anderson's advice on general and specific preparation for preaching. While this chapter is not limited to memory per se, it relates preparation to memory.

Chapter X, DELIVERY, discusses Anderson's theory of sermon delivery, dealing with both audible and visible expression.

Chapter XI, SUMMARY AND CONCLUSIONS, is a recapitulation of Anderson's homiletical theory as presented in the preceding chapters, and a recital of conclusions pertaining to the major findings of the study.

Appendix I, "SAY UNTO THE CITIES . . .," comprises an editorial in The Ministry magazine, which shows the magnitude of the endeavors for which Dr. Anderson's colleagues felt him to be fitted, as well as the seriousness with which he views the responsibility of preaching.

Appendix II, LIST OF MINISTRY ARTICLES, consists of a list of articles and editorials written by Anderson and published in The Ministry magazine of which he was Associate Editor from 1941 to 1950, and Editor from 1950 to 1966.

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Appendix III, OTHER MAGAZINE ARTICLES, is a list of articles written by Anderson and published in the Review and Herald and Signs of the Times, two important periodicals published by the Seventh-day Adventist Church.

Appendix IV, THE SHEPHERD'S CALL, is the text of a sermon delivered by Dr. Anderson to Seventh-day Adventist ministers convened in the 1950 Ministerial Council. It is included here to provide the reader a further view of Dr. Anderson's estimate of preaching, his theory on Good will, and his practice of Pathos.

Appendix V, LIFE WITH A CAPITAL "L", is the text of the sermon used in this study to illustrate at least in part, Anderson's homiletical theory by his own practice.

Appendix VI, ANDERSON'S THEORY ON VISUAL AIDS, is a discussion and evaluation of Dr. Anderson's concepts concerning the use of visual aids in preaching.

Appendix VII, EVALUATION OF DR. ANDERSON BY FORMER HOMILETICS STUDENTS, presents the responses to a letter of inquiry sent by the writer to seventy-nine former students of Roy Allan Anderson.

CHAPTER I

BIOGRAPHY

Roy Allan Anderson was born in Melbourne, Australia, March 15, 1895. He was the second child of Albert William Anderson and Agnes Margaret Linklater.

As a young man, Anderson's father was a professional musician, with proficiency in playing the piano, pipe-organ, and violin. While he was living in Sydney, Australia, he was privileged to play on the Town Hall organ, which is the largest pipe-organ in the southern hemisphere.

The elder Anderson was a minister of the Seventh-day Adventist Church in Australia for fifty-five years. During these years he had various special responsibilities, at one time being in charge of the distribution of books for the Church in Melbourne, and in 1903 becoming editor of The Bible Echo, which later became Signs of the Times. For a time he also managed the publishing house. He transferred to Sydney in 1916, where he functioned as Educational Secretary and Religious Liberty Secretary of the Adventist Church in Australia. Albert William Anderson died in 1949 at the age of eighty-two.

Roy Anderson's mother, Agnes Margaret Linklater, was of Scottish descent, her parents having migrated from Scotland to Australia. Margaret was the eldest child in her family. She died in 1933.

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Anderson was the second among five children. Nearly three years older than Roy was Albert Mendelssohn, who was killed in France in 1918 while serving as a pilot for the Royal Australian Flying Corps.

Younger than Roy are twin brothers, Ormond K., who is a Seventh-day Adventist pastor in Adelaide, Australia, and Clifford, who is a physician and Cardiologist in Glendale, California. This brother who is finishing work on the degree of Doctor of Public Health, has for several years given regularly scheduled health talks on the radio. Roy's one sister, Doris, married Robert Cooper, a physiotherapist. Their son is now in charge of patients' accounts and staff at the White Memorial Hospital, an Adventist medical institution in Los Angeles. All three living Anderson brothers are ordained ministers.

By trade, Roy Anderson is a printer, having begun working in a publishing house at about fourteen years of age. While working there he attended secondary school largely at night. His knowledge of printing has been a great asset in the preparation of advertising and publicity for his evangelistic campaigns, and in his later work as editor of The Ministry magazine.

Roy Anderson is also a musician, skilled at playing the trumpet, violin, and several other instruments. He feels that if he has one talent which stands out above others, it is his ability to direct a musical group such as a band, orchestra, or choir. He organized his first band, a fifty-piece group, when he was seventeen. Believing that the use of music is very important in connection with evangelistic campaigns, he has made it his custom in each campaign to organize a

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large choir, as well as a band or orchestra, to present gospel music so as to add its impact to that of the spoken word.

In his evangelistic meetings, Anderson usually directed his own choir and orchestra, led the congregational singing, as well as doing the preaching. It has been his practice to invite members of his audiences to join the choir or instrumental group. He would discover those who could sing by assigning assistants to listen for good voices in the various parts of the auditorium during the congregational singing. These singers would then be asked to join the choir. Through the years Anderson has baptized ninety-five per cent of the people he has persuaded to sing in his choirs.

Several times Anderson's evangelistic choirs have presented oratorios. He has often secured the services of professional singers to assist in the choral singing and in the solo work in these oratorios--persons who have willingly sung without monetary remuneration. Anderson himself sometimes performed as a soloist in these musical presentations.

In 1917 Roy Anderson was in attendance at Jones College in Melbourne, a school at that time affiliated with, and preparing students for, the University of Melbourne. It was while here that the experience came to him which precipitated his decision to become a preacher, although at that time he was preparing to become a professional musician.

Anderson's older brother, Albert, known to all as "Bert", was in training as a pilot. Roy had a very high regard for his brother; and

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when the time came for Bert to leave Australia for active duty in World War I, he shook hands with Roy, said good bye and then he added, "I'll do your part at the front if you'll do my part in the work of God." These were the last words which Bert ever spoke to Roy.

In January, 1918, Bert and other pilots were flying in formation over Bethune, France. Bert's plane was in the middle, with a plane above and a plane below. At a moment when the planes were to bank for a turn, the lower plane banked, Bert's plane banked, but the plane above Bert failed to bank. The wing of Bert's plane caught onto the plane above; and these two planes crashed, killing Bert and two other men.

Since Bert had filed Roy's name as his closest relative, word of his death came to Roy first, whereupon he left Melbourne to take the news of their loss to his parents in Sydney. As Anderson carried out this errand, his brother's words kept repeating themselves in his mind, "I'll do your part at the front if you'll do my part in the work of God."

These words, coupled with the fact that close to Sydney is located a Seventh-day Adventist College where Anderson could train for the ministry, led Roy to decide to train for service as a gospel minister. So, in February, 1918, he enrolled in Avondale College, at Cooranbong, New South Wales. Anderson entered the Senior class, which at that time was known as the "leaving class."

Thus began his endeavor to do the work of God for his brother, as well as for himself. Today Anderson says, "I have never been sick, and

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I have never had a headache in my life." He feels that God has given him special strength and preserved his health so that he could do the work of two men--his brother, Bert, and himself.

Near the end of 1918 Anderson entered the ministry, and in 1920 expected to go to Ireland to work. But in those days it was a rule of the church that an unmarried young man taking up the ministry must work two years before being permitted to be married. Consequently his first two years in the ministry were spent in the State of South Australia.

On August 11, 1920, Roy Anderson married Myra Elsa Wendt, whose father's family came from Hanover, Germany. Anderson met Miss Wendt at Avondale College, where she served as secretary to the College President. Her attendance at Avondale came about in an interesting way. During a visit to the Sydney Sanitarium, Myra's mother, who was not an Adventist, was favorably impressed by the nurses there, and became interested in sending her daughter to a school where she might secure a similar type of education. She was told about Avondale College and, with her daughter, Myra, soon visited that school. Here she was so pleased with what she found that she left Myra at the College, enrolled in the secretarial course. Myra Wendt was the first non-Adventist student ever admitted into Avondale College, although later she became a Seventh-day Adventist.

Roy and Myra Anderson had three children. William Allan who took his Doctor of Philosophy degree at Columbia University with a

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dissertation entitled "A Comparative Study of the Philosophy of Gregory the Great and Tagore of India," is a professor of Philosophy at San Diego State College. Maurene Myrle died from measles, quite suddenly, at the age of four and one half while the Andersons were living in London. Their third child, Myra Audrey Tui is the wife of James Alan White, a great grandson of James and Ellen White, pioneer leaders in the Seventh-day Adventist Church.

When Roy and Myra were married, they planned to go to Great Britain to work; but instead they went to New Zealand. It was here that Anderson's career as an evangelist really began, the circumstances being as follows: He was leading the singing for a more mature preacher in an evangelistic series of meetings. One night as the preacher was speaking, he suddenly became quite incoherent in his organization and delivery, finally calling on Anderson to step up and take over the sermon. It was subsequently determined that the evangelist had a heart attack.

While this experience caught Anderson off guard, and without immediate preparation, he went ahead with the service, speaking without notes; and he says he has never really been tied to notes since that initiation. Anderson's preaching met with such immediate success that young men were assigned by their respective conferences to work with him and to learn from him how to preach. Thus it was that Anderson's teaching of Homiletics was not by his own design; actually duty thrust it upon him.

Anderson remained in New Zealand until the early part of 1927, when he was called to Brisbane, Australia. Three years later, early in 1930, he was called by the General Conference of Seventh-day Adventists to full-time evangelism in London, England.

It was in London that Anderson reached the peak of his evangelistic career, speaking to very large audiences. He did evangelistic preaching there until late in 1936, or over six years; and there he organized five new churches.

In late 1936 he came to California, where he worked as an evangelist for eighteen months. Then in 1938 he was appointed Head of the Religion Department at La Sierra College in Arlington, California. This assignment marked the end of Anderson's work as a full-time preacher in the sense of pastor or evangelist.

Anderson has habitually spent much time in study. During his twenty years in evangelism he studied hard, largely in the area of Church History. While in London he studied in the British Museum. Two particular areas of concentration for his studies were "Modes of Baptism" and "Forms of Worship."

While teaching at La Sierra College, Anderson continued his studies at the University of Southern California. Here he worked toward a Doctorate of Philosophy in Religious Education. He was within one semester of finishing his course work for this degree when the regular quadrennial session of the General Conference of Seventh-day Adventists, meeting in San Francisco in 1941, elected him Associate

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Secretary of the General Conference Ministerial Association. This appointment brought to a conclusion Anderson's formal education one semester and dissertation short of the Doctor of Philosophy degree.

This did not, however, terminate his teaching career, for nearly every year since 1941 Anderson has taught Homiletics and/or Worship in the Seventh-day Adventist Theological Seminary.

Previous to 1941 the Ministerial Association concerned itself largely with study and research. However, in 1941 it was believed that the direction of its efforts should be modified; and this is one of the reasons Roy Anderson was installed in the Association. Since 1941, efforts have been geared to "the field," with emphasis on what might be called Applied Theology, including such areas as preaching, evangelistic methods and procedures, pastoral care, ministerial ethics, radio and television. The primary interest of the Association is thus centered in the needs of the minister who is actively engaged as a pastor or evangelist.

In the year 1950 Anderson was elected Secretary of the Ministerial Association after having served for nine years as an Associate Secretary. He retired at the 1966 quadrennial session of the General Conference, having completed twenty-five years in that department of the Church and fifty-five years of denominational service.¹

¹Personal interviews with Roy Allan Anderson April 29 and May 9, 1966. [Most of the material up to this point was derived from these two interviews with Dr. Anderson.]

The Ministerial Association publishes a monthly journal called The Ministry, especially designed to give practical help to Adventist pastors, teachers, and evangelists. As Associate Secretary of the Association Anderson was an Associate Editor of the magazine. As Secretary of the Association he was its Editor. This means that for twenty-five years he was on the editorial staff of The Ministry.

Because of Anderson's position as Editor, because of his great interest in preaching, and because this periodical deals mainly with ministerial practices, much of Anderson's homiletical theory can be found in the volumes of The Ministry.

Besides the writing that Anderson has done for The Ministry magazine, he has made many contributions to other periodicals. In addition he has compiled or collaborated with others in compiling several books, including one song book; and he has authored other books.

The Shepherd-Evangelist is one of Anderson's most important books, for here he has put into printed form much of what he had given orally to younger ministers as they worked with him in evangelism, or as he spoke to them in various types of ministerial gatherings. The book of 672 pages deals in detail with methodology for evangelistic endeavors and for the work of the pastor. It was published in 1950, after the author had spent twenty years in full-time preaching, three

¹See Appendix II

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years as a Professor of Religion, and nine years as Associate Secretary of the Ministerial Association. Thus, more than thirty years of experience went into the production of this work.

At Columbia Union College in Takoma Park, Maryland, in May, 1957, a program was inaugurated known as the H. M. S. Richards Lectureship on Preaching, so named in honor of the Speaker of the Voice of Prophecy radio program. Roy Anderson was invited to deliver the Sixth Series in this Lectureship, which he did May 14-17, 1962. The lectures that Anderson gave at that time comprise his book Preachers of Righteousness, an important statement of its author's homiletical theory.

Several other books have come from his pen--Secrets of the Spirit World, Unfolding the Revelation, and a three-volume work now in production, God's Great Plan.

On June 2, 1963, Roy Allan Anderson was granted the honorary degree of Doctor of Divinity at Andrews University in Berrien Springs, Michigan, the institution which now includes the Seventh-day Adventist Theological Seminary, where Dr. Anderson has taught Worship and Homiletics more or less regularly for the past twenty-five years. The following citation accompanied the conferral of this degree:

Roy Allan Anderson, preacher par excellence, whose resonant, eloquent voice has been heard in every continent, was born, 1895, in Australia of remarkable parents who conveyed unto him an earnest, burning passion for Religion and an understanding love for whatsoever things are lovely, especially music where he is creatively active. He attended a number of schools from 1916 to 1919 in Australia. He studied at Jones College, Melbourne and at Avondale. Graduate work was carried on, quite naturally,

[illegible]

in Religious Education at the University of Southern California, 1937-1941, where he was named to membership in Phi Chi Phi. He was married in 1920 to Myra Else Went; he had three children: William Allan, Maureen Myrle and Myra Audrey Tui (Mrs. James White).

From the standpoint of a University, an honorary degree, honoris causa, is not intended as an immerited favor or an irresistible grace. Andrews University, also, is honored when it is in a position to recognize marked contributions that have enriched the minds and quickened the faith of the church. To be a preacher in its noblest sense, and as a servant of God who ministers in verity, our doctoral candidate has made unusually significant contributions. He was successfully active in Australia and New Zealand (1918-1929) particularly Adelaide, Sydney and Brisbane. His ministry was well noted; eventually he preached the message in the largest cities of the world: London, Tokyo, New York. What marked the message of this minister was his stress on fundamental Christian issues that really matter, emphasizing the true significance of the "Third Angel's Message" and, especially, revealing clearly the live depths of the redeeming power of Jesus Christ. While there are ministers who read, think and write but very little, that cannot be said of our candidate. Elder Anderson is making a vital contribution by his writings: 1950, The Shepherd Evangelist, 1953, Unfolding Revelation, and 1963, Preachers of Righteousness which comprises his lectures of the sixth series of the H. M. S. Richards Lectureship on Preaching at Columbia Union College, (May 1962). Soon we hope to read, coming from him, The Coming World Ruler and Worship--Man's Way To God. He is editor of The Ministry Magazine, the organ of the General Conference Ministerial Association of which he has been secretary since 1941.

Yet another, possibly greater, contribution has been made by Roy Anderson namely as a teacher. Coming to the United States in 1936, he was appointed professor and dean of the School of Theology at La Sierra College, 1937-1941. He has lectured in our Seminary from its earliest days; he has conducted twelve Seminary extension courses all over the world and has apparently taught more ministers (and "ministers-to-be") than anyone.

What is a most significant attribute is Roy Anderson's ecumenical outlook. His spoken and written preaching is not confined to narrow parochial limits. His message to the churches is sustained, invigorating. A gentleman's tolerant attitude toward those who differ with us doctrinally and his contacts with brethren of other confessions have been a fruitful, welcome part of his Christian witnessing--and that is also a positive contribution.

Mr. President, these services, faithfully rendered, are but a few of the attributes which authorize us to recommend to you for the Doctor's degree, h.c. a teacher--a preacher of righteousness--Roy Allan Anderson.¹

Other honors and important responsibilities having accrued to Dr. Anderson, include: entry in Who's Who in the South and Southwest, 1959 edition; membership on the General Conference Executive Committee of Seventh-day Adventists and on the Executive Committees of the organizations subsidiary to that Conference in the United States and abroad; denominational representative for evangelism at the National Council of Churches; conductor of educational and ministerial conventions in Europe, South America, Central America, Africa, the Far East, and the Middle East; member of the Board of Trustees, and also of the Executive Board of Andrews University in Berrien Springs, Michigan; Fellow of the Royal Geographic Society of London, England; member of the Phi Chi Phi scholastic honor society.²

The most recent honor to come to Dr. Anderson is the action on February 14, 1968 of the Columbia Union Conference of Seventh-day Adventists to establish the Roy Allan Anderson Lectureship in Theology at Columbia Union College under the sponsorship of Dr. Walter Ost, a physician of Avon Park, Florida. Following is the Union Conference Secretary's record of the action:

¹Citation by Daniel Walther, Dr. ès-Lettres, Professor of Church History, Andrews University, Berrien Springs, Michigan.

²"Anderson, Roy Allan," Who's Who in the South and Southwest, 6th edition (Chicago: Marquis--Who's Who, 1959), p. 30.

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VOTED, to write a letter of commendation to Dr. Walter Ost and to accept his offer to sponsor an R. A. Anderson Lectureship program to alternate with the H. M. S. Richards Lectureship, and that the Richards Lectureship be held on the even years and the Anderson Lectureship be held on the odd years beginning with 1969, and that Elder R. A. Anderson be invited to be the first lecturer.¹

As part of this study, letters were sent by the writer to seventy-nine Seventh-day Adventist denominational employees who have taken Homiletics courses from Dr. Anderson at La Sierra College, La Sierra, California, or at Andrews University, Berrien Springs, Michigan.

Since these former students of Anderson are currently employed in the denominational organization, it is believed they have achieved a certain degree of success in their professions, and are in a position to evaluate reasonably the effectiveness of Anderson's ideas on preaching.

The writer's survey letter stated his inquiry as follows:

Since you were once a student of Homiletics under Dr. Anderson, you might well contribute to this study a brief statement of your general impression of his ideas and practice of preaching.

Your statement could deal with Anderson's teaching or practice in regard to the speaker's character and competence; his attitude toward and adaptability to audience and place situations; topics; sources; type of approach to the subject; organization of material; style of words and composition; delivery; or any other area in which he has made a lasting impression on you.²

¹Report of Action of the Columbia Union Conference Executive Committee. A. E. Butler, Secretary. (Takoma Park, Md. February 14, 1968)

²See Appendix VII for complete text of the survey letter.

Thirty letters were received in reply to this inquiry. Following is a summary of the substance of the responses found to be pertinent to the inquiry:¹

Ethos. Dr. Anderson teaches that the preacher should maintain a neat appearance, and that he should live a sincere, consistent life. In the speaking situation he should be able to adapt readily to variations he may encounter in regard to time, place, and audiences. He should be interested in people in all walks of life, and should learn to speak their language.

Anderson himself has a personality described as dramatic, forceful, dynamic, enthusiastic, energetic, and sincere. He is a man of great faith and a warm, appealing manner, with a great interest in people. He reads much and has a broad general knowledge. Highly competent, he inspires his hearers with confidence. He is especially skilled in adapting to the needs of his audience, and to the indications of the times.

Logos. Preachers are advised to make frequent use of illustrations. Anderson uses many illustrations and has the ability to present them in a very graphic and effective manner. He also makes extensive use of visual aids.

¹See Appendix VII for texts of the reply letters. Each letter is complete except where abridged as indicated therein.

Pathos and Motivation. Dr. Anderson advocates the use of pathos and motive appeals. He believes that the Conclusion of every sermon should be such as to make a lasting impression.

Former students consider him to be a master at persuasive speaking and preaching, skilled in the use of pathos.

Topics and Sources of Materials. The preacher is expected to feed the people with the bread of life. In order to do this effectually, he must catch new viewpoints and new approaches.

Anderson seems to live in a big world, and with big ideas. He preaches from the Scriptures, and is considered to be a master in their use.

Arrangement. The sermon should be short, well organized, and should present a series of climaxes. It should have a good attention-getting Introduction. The Conclusion should contain a brief summary, and should be calculated to make a lasting impression on the audience.

Dr. Anderson's sermons are well organized, usually having a series of three climaxes.

Style. The reply letters do not discuss Anderson's theory as to style. They do state that he speaks with a high quality of style, uses good grammar, and has an excellent choice of words. He has the ability to present profound truths in simple language.

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Memory. Dr. Anderson insists on thorough preparation of sermons. He himself is a diligent student and a hard worker. He is an excellent imprompty speaker.

Delivery. Anderson believes that the delivery of a sermon is a life and death matter. He encourages students to develop their voices, and to become skilled in impromptu speaking.

A rich voice, British accent, and a good articulation give a charm to Dr. Anderson's delivery which holds the attention and interest of his hearers. However, in some instances the comment was made that his own sermons seemed, on occasion, to extend beyond normal limits of attention on the part of the audience. He always shows good taste and good humor. He can easily move audiences to laughter or to tears.

The value of these reply letters lies in the fact that they enunciate what may be described as lasting impressions concerning Dr. Anderson's homiletical theory and practice. They are indicative of the esteem in which this man is held, and the importance of his rhetorical concerns.

THE UNIVERSITY OF CHICAGO PRESS

CHAPTER II

GENERAL DOCTRINE REGARDING INVENTION

Importance of Preaching

Description and Analysis

The Significance of Preaching. Roy Allan Anderson believes that preaching is the most important part of the work to which the minister of the gospel is called. He illustrates this belief by a reference to Ezekiel's vision of the valley of dry bones, recorded in the Holy Bible in chapter thirty-seven of the book of Ezekiel, and described by Clovis G. Chappell in his book Anointed To Preach, pages 45 to 47:

Many years ago a brilliant minister was led away into exile. As he made his long trek from Jerusalem to a concentration camp outside Babylon, he passed through a valley where a battle had been fought. After the battle the armies had withdrawn without taking time to bury their dead. Therefore the scene that the prophet beheld was quite ghastly. Everywhere, as far as his eyes could see, the valley was white with human bones. On every hand was death, death grown old and gray. The scene was thoroughly depressing. But it was no more so than the congregation that he faced when he reached his destination. These were so utterly desperate that they reminded him of the valley of death through which he had just passed.

As pastor of the First Church of Death Valley, what was Ezekiel commanded of God to do? There was at least one thing he did that is thoroughly modern. He made a survey. The Lord caused him to pass by the bones round about and to see that there were many, very many, in the open valley, and that they were very dry. Having done this he might have polished the bones, or might have organized them, but the remedy that God commanded was different. It was about the last remedy that a man would think of using. What did God tell His prophet to do in order to meet the desperate situation? He was told to preach to these bones.

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How seemingly silly! Yet, as he preached in obedience to the command of God, something happened. "There was a noise." It is always heartening to get even a noise out of dry bones. Then the bones came together, and there was organization. Next, sinews and flesh came upon them, and they were very decent corpses. I am afraid if I had been the minister, when I had won that much success, I should have quit and called it a day. But Ezekiel continued, "Come from the four winds, O breath, and breathe upon these slain, that they may live." So what? Breath came into them, and they lived and stood upon their feet, an exceeding great host. It was done under God through the power of preaching. "Only a picture," you say. Certainly, but the picture of a reality.¹

In these modern times it is customary to measure success or excellence by material standards. Anderson believes that while there is no such standard by which to measure preaching, yet preaching is God's method. John came preaching; Jesus came preaching; Jesus sent His disciples out to preach. The Christian Church was built upon preaching. In apostolic days it was preachers not politicians that turned the world upside down, for "it pleased God by the foolishness of preaching to save them that believe." (1 Corinthians 1:21) And later on, the Reformation was fought and won by the power of preaching.² In fact Dr. Anderson declares that "every great day in the history of the church has been a day of great preaching."³

¹Roy Allan Anderson, Preachers of Righteousness (Nashville: Southern Publishing Association, 1963), pp. 101, 102, quoting Clovis G. Chappell, Anointed to Preach (Nashville: Abington-Cokesbury Press, 1951), pp. 45-47.

²Roy Allan Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 19.

³Anderson, Preachers of Righteousness, p. 100.

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Anderson goes so far as to assert that preaching, when it is done under the impact of the Holy Spirit, is the greatest power that has ever been known among men. Assuming this to be true, nothing is so important to the church as "kindled, consecrated personalities," with the ability to interpret God to their own generation.¹

What if Moses, Amos, Jesus, and Peter had not spoken? Imagine having Paul, Savonarola, Luther, Wesley, Moody, or Graham in a convention and saying to them, "Preaching is futile; sermons are outmoded!"

They changed social structures, shattered tyrannies, set the masses free from slavery and superstition, by preaching.²

The Importance of Technique. Anderson feels that if a man expects to succeed in preaching, he will have to study and apply proper techniques, just as he would in any other vocation. Preachers should be constantly restudying their speaking problems and increasing their skills.³

Since methods spring from men, in order to insure better methods, we need better men. Anderson predicts that the greatest sermons are

¹ Anderson, "The H. M. S. Richards Lectureship on Preaching," The Ministry, XXX (September, 1957), p. 41.

² Roy Allan Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," A Syllabus (Berrien Springs, Mich.: Andrews University, n.d., p. 85, quoting an editorial, Christianity Today, VI (April 13, 1962), p. 28.

³ Roy Allan Anderson, The Shepherd-Evangelist: His Life, and Reward (Washington: Review and Herald, 1950), p. 132.

[illegible]

yet to be preached, and hence he expects more successful techniques to be discovered in the future. No map is ever final.¹

He will admit that "evangelistic passion is the prelude to evangelistic power," that the dynamics of preaching are more vital than its mechanics. "Yet if we are to translate our zeal into evangelistic reality, mechanics are important."²

In Anderson's mind the two greatest mechanical hindrances to the development of a powerful ministry are worn and faded sermon notes, which insult hungry people and hinder the development of the preacher's own mental strength, and public address systems, which hinder the development of his voice power.³

The Place of Preaching. The gospel minister is obliged to perform many and varied duties. Dr. Anderson makes emphatic statements concerning the importance of preaching in relation to other ministerial functions. In fact, he says that it is the devil's plan to minimize the power of the pulpit since the devil knows "that there is nothing under heaven that can equal the power of a God-inspired pulpit."⁴

¹Ibid., p. 13.

²Ibid., p. 83.

³Ibid., p. 318.

⁴Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 19.

[illegible]

While ministers are expected to be involved in pastoral work, administration, supervision, counselling, finance, and many other pursuits, Anderson believes that the work of preaching is greater than any of these other activities, since in this role they are ambassadors representing the court of heaven, and hence are spokesmen for God.¹ He describes the place of preaching in comparison to these other duties:

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.²

While we now have radio and television to help in proclaiming the gospel, according to Anderson these are merely aids; and it is still the living preacher who must bring the interest to fruition. He says that the foremost radio and television speakers are the first to emphasize that it is the preaching of Christ from the public platform that in the long run makes the radio and television work effective.³

¹ Ibid.

² Anderson, Preachers of Righteousness, p. 23.

³ Anderson, "Is Public Evangelism Outmoded?," The Ministry, XXIX (May, 1956), p. 16.

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When Anderson delivered the sixth series of the H. M. S. Richards Lectureship on Preaching at Columbia Union College in 1962, he reminded his hearers that with the apostles, preaching was not a sideline, but the mainline, and that thus it was no wonder they turned the world upside down.¹ The lectures were climaxed with this exhortation:

A glorious opportunity is yours, fellow-preachers, for to you has been committed the most inspiring work ever given to mortals. You are at the end of a noble line of witnesses--men who have moved multitudes for God. Venture forth, then, as heralds of happiness to a world in need.²

In the following paragraph Anderson evaluates the significance of preaching as it relates to other forms of public address, and as it relates to the audience:

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.³

¹Anderson, Preachers of Righteousness, p. 100.

²Ibid., p. 205.

³Ibid., p. 103.

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Interpretation and Evaluation

The Significance of Preaching. Anderson's assertion that preaching cannot be measured by material standards is a qualified truth; for while one cannot measure the extent to which preaching itself actually changes the "heart" of the hearer, one can count people in attendance at an evangelistic meeting; he can ascertain how many show repeated attendance in a series of meetings; he can enumerate baptisms, actions, pledges, and financial contributions. But Dr. Anderson is substantially correct because there are so many variables as to the cause of these acts that one can only estimate even the material results.

To say that the Reformation was fought and won by preaching is probably a true, but not a full, picture. There were also religious wars, and there were university classes. Yet the wars were incited and influenced by sermons, and the university classes often became so large that lectures amounted to sermons. But for the complete picture, one must take into account the literature of the Reformation, when the use of tracts was extensive. "More pamphlets appeared in Germany from 1521 through 1524 than during any other four years of German history."¹

To say that every great day in the history of the church has been a day of great preaching is probably quite true, regardless of whether the preaching grew out of the religious issues of the day, or

¹Roland H. Bainton, The Reformation of the Sixteenth Century (Boston: The Beacon Press, 1952), p. 74.

whether it produced the issues. The sequence, of course, would vary with the issues and with the preaching.

To Anderson, preaching under the impact of the Holy Spirit is the greatest power on earth, for two reasons. It is greatest because it is done under the influence of a member of the Godhead. And it is greatest because it is calculated and in fact used to bring to men the hope of eternal life. To put human beings in a position to receive eternal life is a greater accomplishment than any achievement that relates to a temporal existence.

The Importance of Technique. Dr. Anderson's emphasis on the importance of technique, with his advice to preachers constantly to restudy and improve their speaking skills, places him among progressive men who recognize the need for adaptation to changing times. His view is similar to Supreme Court Justice Oliver Wendell Holmes' view of the law "as always moving, changing, adapting itself to new conditions and situations and to the adjudication of new problems."¹

This stress on restudy and improvement of techniques is in harmony with Anderson's opinion that one of the two greatest mechanical hindrances to powerful preaching is worn and faded sermon notes. For the use of such notes indicates the preacher's lack of a disposition to keep his material and skills up to date.

¹Thomas Robson Hay, "Holmes, Oliver Wendell, Jr.," Collier's Encyclopedia, ed. Charles P. Barry, X (1952), p. 117.

The other of the two great hindrances is the public address system which, says Anderson, curtails the development of voice power. The writer feels that many a preacher would take issue with Anderson here, not to say there is no truth to his assertions, but to deny its practicality on the basis that few preachers possess such a booming voice as does R. A. Anderson; and they would surely not admit that this difference in voice power is due largely to the use or non-use of public address systems but to differences in native ability.

The Place of Preaching. In regard to the pastor's many and varied responsibilities, the writer agrees that God-inspired preaching is of greater moment than any other un-inspired activity, but would consider it to be essential that the minister be inspired as he pursues these other roles as well. While it is true that in preaching the pastor acts as an ambassador of the court of heaven and spokesman for God, yet does he not still represent heaven in the capacity of administrator, supervisor, financier, educator, or counselor on domestic relations?

When Anderson declares that radio and television speakers agree with him that their work is made effective by the preaching of Christ from the public platform, he is probably viewing this relationship from the frame of reference of the Seventh-day Adventist Church, where radio and television programs are employed to present the gospel in an introductory and general way, while sermons to live audiences are used to present the distinctive teachings of the Church. Thus the greater effectiveness of the live-audience situation is deliberately planned;

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The writer believes that Dr. Anderson expresses well the real difference between preaching and all other types of public address when he says that preaching is to be heard not merely as something about God, but as the voice of God speaking through his messenger.

Reasons for Preaching

Description and Analysis.

To Show the Character of God. Anderson's homiletical theory emphasizes two fundamental purposes of preaching. First, preaching must reveal the character of God, especially as indicated in the plan for man's redemption; second, it must contribute to the building of good characters among men in response to that redemption.

The prophecies, the requirements, and the teachings of Scripture become vital only as they are connected with Christ. And in Anderson's view even human history, in spite of all its struggles and tragedies, is truly meaningful only when studied in the light of the Lamb of God.¹

Concerning the preacher's duty to show God's character even out of other sources than the Bible, Anderson says, "It is not how much a man knows, but rather how much of that knowledge he can give to others, that makes him of value."² Nor does the preacher impart this knowledge

¹Anderson, The Shepherd-Evangelist, p. 439.

²Anderson, "Through Science to God," The Ministry, XVI (March, 1943), p. 19.

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to his audience as a piece of art or a slice of cake, but as bread for hungry souls.¹ This duty to reveal God's character to hungry people is especially important now that the perils of "the last days" are upon us.²

To present the character of God is to present chiefly His love for man as expressed in Jesus Christ, man's Savior from sin and death. According to Dr. Anderson, Christ, then, becomes the center of all preaching:

It is our work as preachers to help bewildered men and women blinded by grief to know that our Savior has graven us on the palms of His hands. (Isaiah 49:16) Our future is certain in the light of that everlasting love.³

Anderson asserts that the aim of every sermon should be to present Christ in such a way that the Spirit of God will fall on all those who hear.⁴ Even prophecy, as it unveils the future, must also unveil the Savior. Peter said concerning prophecy, ". . . ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."⁵ This aim of revealing Christ for the uplift of men is expressed by Anderson in this way:

¹Anderson, The Shepherd-Evangelist, pp. 447, 448.

²Anderson, Preachers of Righteousness, p. 179.

³Ibid., p. 93.

⁴Ibid., p. 104.

⁵Anderson, The Shepherd-Evangelist, p. 421, quoting 2 Peter 1:19.

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The objective of every sermon is to lift men from the lowlands of self and sin and lead them into the presence of the living God. A messenger sent from God will reveal the way of peace to the troubled and despondent and show forth the grace and completeness of the Savior.¹

To Build Character in Men. In the last analysis, the aims of a sermon as well as the measure of its results depend upon its hearers. The revelation of the character of God is a revelation in relation to men. The purpose of character building in men is dependent upon the character of God. Dr. Anderson explains the relation of these two purposes to each other:

The real purpose of preaching is to lead men and women, boys and girls, to know God as their Creator and Redeemer, and to fortify them for their role in the divine drama . . .

Nothing will do so much for our congregations as expository study that reveals God at work in the world, shaping not only nations and empires, but also the lives of men and women.²

Anderson believes that for the sermon to have this influence it should be a mighty power, a symbol of divine power, a corrector of evil. It should bring forth living water from the rock, and deliverance for God's people. It should bring healing, love, comfort, instruction,

¹Anderson, The Shepherd-Evangelist, p. 414.

²Anderson, Preachers of Righteousness, p. 97.

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and grace. It should emancipate its hearers.¹ To accomplish all these things, a sermon must be plain, purposeful, winsome, moving, vital.²

Since Dr. Anderson expects a sermon to be so comprehensive in its effectiveness, he intends that it should be more than a lecture about God, or the development of a theological thought, for sermons are not works of art for purposes of display but tools with which to achieve specific contemplated results.³ He refers to Roman oratory in the classical age as having three aims: placere--to please so as to create an interest; docere--to teach by imparting beneficial knowledge; movere--to move the heart, or get action. The aim of preaching is primarily the third aim; it is not merely supposed to interest and inform people, but is to get action.⁴

Anderson would test preaching by the question, "Does it help men and women to live better?" The purpose of the sermon is not to inform but to transform.⁵ It should lead the listeners to be kinder, more honest, more Christlike.⁶ He compares the evangelist's work to that of a

¹ Anderson, The Shepherd-Evangelist, pp. 340-342.

² Anderson, "The Vital Place of Sermons," The Ministry, XVIII (July, 1945), p. 32.

³ Anderson, The Shepherd-Evangelist, pp. 315, 316.

⁴ Ibid., p. 331.

⁵ Anderson, "Preaching That Transforms," The Ministry, XVII (January, 1944), p. 48.

⁶ Anderson, The Shepherd-Evangelist, p. 334.

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corn farmer, whose aim is to grow more stalks and heavier ears, saying that the preacher's constant aim is for more converts and stronger converts. He also makes the comparison to a fisherman, who analyzes his catch by weight as well as by numbers.¹

That the purpose of preaching is to build character is asserted by Anderson in various ways. He says that the audience

. . . must know more than history; they must know Christ. Unless the preacher is leading his hearers to know what it is to be clothed in the righteousness of Christ, he has missed the way.²

He considers this character building a preparation for the second Advent of Christ, which is the time of the consummation of the work of redemption and the crowning of Christ as the Lord of glory. Anderson says:

What a day of unexcelled glory, when in the presence of the greatest assemblage of all ages the redeemed of Adam's race will crown Him Lord of all. To prepare a people for that day is the purpose of all preaching, indeed of all witnessing by Christ's followers.³

While Anderson's church, the Seventh-day Adventist, feels called to preach the second advent of Christ, yet he reminds its preachers that

¹Ibid., p. 132.

²Ibid., p. 435.

³Anderson, Preachers of Righteousness, p. 178.

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the righteous of Christ is a central feature of the church's faith.

He says:

. . . more important than the time of His coming, and more decisive than the manner of His coming, is our personal preparation for His coming. Mere theological understanding will not suffice It is the work of those who proclaim the message of the judgment hour to make ready a people prepared for the Lord. Not only must preaching inform; it must transform men. And only the preaching of the cross can do it.¹

In the following paragraph Dr. Anderson gives a comprehensive summary of the twofold purpose of preaching, that is, to show God's character of love toward men and to build a God-like character in men:

Inspiring God's people to more faithfulness in Christ's service is by no means out of place, provided the inspiration grows out of a renewed vision of the Lord, and is not engendered by a spirit of rivalry. Instruction in the prophecies and the doctrines of Christ may likewise form the basis of many a sermon, for the congregation needs instruction as well as inspiration. But the purpose of preaching is not primarily to enthuse or inform, but rather to inspire and transform men, to make saints out of sinners. The sermon in reality is a life and death issue and should be delivered in the name of Christ and by the authority of heaven. When God's ambassador bearing the message senses the high purpose of his mission, he will not be chiefly concerned about the balance of his sentences and the aptness of his speech. Instead he will sense the fact that he is speaking for God to lost men. And unless he senses that, no matter whether his rhetoric is faultless and his arguments unanswerable or how responsive the people may be to his promotion, he has utterly failed. The people must hear more than the preacher's voice; they must hear the voice of God. As the bearer of the glad tidings of salvation brings the message to his congregation they should behold "the Lord high and lifted up." Unless they do, the conclusive arguments, the brilliant

¹Anderson, The Shepherd-Evangelist, p. 421.

language, the effective promotion, the interesting and impressive illustrations--all these will be to the preacher's shame. "Ichabod" might well be written over his doorway.¹

Interpretation and Evaluation

To Show the Character of God. To say that preaching has a two-fold purpose, revealing God and uplifting men, is virtually to define preaching so as to distinguish it from other forms of public address. This, the writer believes, is a legitimate distinction.

The writer also agrees that Christ should be the center of all such speaking, since in the view of Christianity all human history is to be interpreted in the light of His relation to mankind.

For Dr. Anderson to say that the knowledge of God is not like cake but, rather, like bread for hungry people is to say that religion is not a dessert, a thing for intermittent attention and enjoyment, but that it is concerned with every day living. It is not a matter merely of fascination, but is the vital basis for the hope of everlasting life. Jesus said, "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."²

To Build Character in Men. The reason why it is so important to portray the character of God to men is because God's character is particularly revealed in His attitude toward, and provisions for, men. As

¹Anderson, The Shepherd-Evangelist, p. 448.

²John 17:3.

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a part of redemption's process of reconciliation, God's character must become man's character.

It is all a matter of persuasion. Man is to be convinced concerning God's character of love and God's offer of eternal life; then he must be induced to accept that offer and to emulate God's character of love. This is obviously a life and death issue. That is why Anderson sees the sermon as a tool for the accomplishment of a particular purpose, and not as an exercise designed merely to give information or pleasure.

Here he would agree with the Roman rhetoricians Cicero and Quintilian as against the Roman Seneca the Elder. In the Roman schools of rhetoric the students performed exercises in which speeches were recited. When the emphasis in these declamations was on the purpose of the speech the practice was called *Declamatio 1*, while *Declamatio 2* emphasized the speech as an exhibition of the speaker's virtuosity. Anderson follows Cicero and Quintilian in supporting *Declamatio 1*, but would decidedly disagree with Seneca who endorsed *Declamatio 2*. Here Anderson's concept of rhetoric is classical rather than sophistic. His view is in harmony with early Christian preaching, which is largely credited with displacing the Second Sophistic.

But from another point of view Dr. Anderson's concept of rhetoric seems to be less classical than Ramian, following Peter Ramus, the French rhetorician whose "division of labor" limited the discipline of rhetoric to style and delivery. Ramus held that "there are two

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universal and general gifts given by nature--reason and oratory. The doctrine of the former is dialectic; of the latter grammar and rhetoric.¹

Anderson reveals this concept when he says that a good preacher "will not be chiefly concerned about the balance of his sentences and the aptness of his speech," and follows with, "No matter whether his rhetoric is faultless and the arguments unanswerable" Here he confines rhetoric chiefly to matters of style, while he seems to contrast it, as Ramus does, with reason.

The Case for Expository Preaching

Description and Analysis

The Efficacy of Expository Preaching. Dr. Anderson sees the preaching of the Word of God as the primary requirement among the many things which combine to make a successful preacher. He feels that expository preaching is by far the best method for winning and holding new converts in the church. Converts under this method are more likely to remain in the church because they have been changed by the influence of the Bible rather than by the arguments of the evangelist.²

¹Robert A. Lang, "The Development of Rhetorical Theory in French Colleges, 1550-1789" (unpublished Ph. D. dissertation, School of Speech, Northwestern University, 1950), p. 213.

²Anderson, Preachers of Righteousness, p. 154.

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1. The first step is to identify the problem or question that needs to be addressed. This involves understanding the context and the specific requirements of the task.

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Anderson explains what he means by expository preaching:

Expository preaching reverses the usual procedure in preparing sermons, for the preacher finds his message in the portion of Scripture he is expounding. Then to make it applicable he relates it to some current situation, permitting it to throw light on some present-day problem or some personal need. 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. And evangelism is the very heart of the ministry. Nothing is so important or as thrilling as the winning of men and women to the Lord Jesus Christ through the study of the Word.¹

In his lectures on preaching Dr. Anderson suggests to other evangelists that they spend at least one night a week on real expository work. The results would be a broadening of the preacher's own understanding of truth, a firmer grounding of new converts in the faith, and the strengthening of the convictions of the older members of the church. He says that any book of the Bible could be used, but he especially recommends Hebrews and Revelation.²

Anderson decries the decline of expository preaching, stating that in the twentieth century it has become largely a lost art. He believes that this is due to the decay of Bible reading among the people, to modern clergymen's critical approach to Scripture, and to the difficulty of this kind of preaching. For it is much easier to choose a topic, and with the aid of a concordance string several texts together

¹Ibid., p. 152.

²ibid., p. 154.

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and call it a sermon. This, he says, is not expository work. He then proceeds to affirm some advantages of the expository method:

One of the great blessings of this kind of preaching is that we can take the problem of the present and interpret it in the light of the past. In other words, you find God's solution, not from reason but from revelation. And nothing will do so much for a congregation spiritually, evangelistically, culturally, or socially as expository preaching.¹

Anderson believes that people today are tired of discourses which present simply the preacher's views and arguments on social problems, but they want to know what God is saying to the present generation. This query can best be met by the exposition of some book of the Bible, for

when great truths flow naturally week after week from its chapters, the impact is greater than if those same truths are presented as a sequence of subjects or propositions.²

Anderson believes that a survey of the outstanding soul winners of the centuries will reveal that they were all expositors. He cites particularly the examples of Martin Luther and John Wesley, whose expository preaching changed the whole social outlook, not only in their own countries but throughout many other lands as well. "Although this is the most difficult type of preaching, it is also the most effective."³

¹Ibid., p. 73.

²Ibid., p. 154.

³Ibid., p. 24.

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The Use of Commentaries. The expository preacher is advised by Dr. Anderson not to begin the study of any book of the Bible by consulting a commentary, but by the study of the Bible itself. He believes that, while all commentaries are of some use, those written by the older scholars are generally more useful because they were written before the advent of today's extreme liberalism. While it pays to become acquainted with all the commentaries, preachers are urged to begin their study by reading the Bible itself, then to make their own outline, and then to check it against others' ideas.¹

The Importance of Context. Expository preaching is demanding. It is much easier to present a particular topic or doctrine, setting it forth as a proposition, then supporting it with Scripture texts. Anderson asserts that although this is not a wrong method, the preacher who uses this method runs the risk of taking some Bible texts out of their context. Less study and less scholarship are necessary for topical preaching than for expository preaching. "To take a book or chapter of the Bible and let the message flow naturally from it requires much more preparation. But it is also much more effective."²

It is vital, says Anderson, to relate every text to its context. It is essential to expository preaching that ideas be associated with

¹Ibid., p. 81.

²Ibid., p. 152.

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their scriptural setting.¹ The importance of this concept is summarized by Dr. Anderson:

The big question is not what a single text says but what does that text say in the context in which we find it. Often a text is taken and used as the basis of a sermon, but closer examination reveals that it was taken so completely away from the intent of the writer that it has little or no relationship to the chapter or even the book in which it is found. Many helpful ideas can be developed from a single text, but such a method is far from real expository work. There is more to it than that.²

Technique in Expository Preaching. Dr. Anderson suggests eight procedures in the preparation of an expository sermon, and says that from these the dynamics should flow naturally:

1. Study the whole passage.
2. Make Christ central.
3. Condense the facts.
4. Analyze, then synthesize.
5. Dramatize the message.
6. Observe context.
7. Present vital things first.
8. Relate message to current problem.³

He also says that the expositor is not essentially one who proclaims, but that he is a teacher--a teaching preacher. As a teacher he must make the application which is always necessary to exposition.⁴

¹Ibid., pp. 86, 87.

²Ibid., pp. 181, 182.

³Ibid., p. 97.

⁴Ibid., p. 75.

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Limitations in Expository Preaching. According to Dr. Anderson even expository preaching does not consist in a slavish following of a particular scriptural passage phrase by phrase. There should be system and logic. He explains this limitation thus:

Exposition is only analysis brought into synthesis. But it must be done in the framework of Biblical context. Just as the scattered facts of nature have to be systematized to give forth their meaning, so it is with the Bible. It is not written as a systematic theology. It is therefore necessary to build facts of divine revelation into a logical system so that men can understand them.¹

Anderson also insists that the preacher be willing to abridge his hermeneutics, bringing into focus only ideas pertinent to the end of the sermon, while at the same time being careful not to violate the context of the passage:

In fact, one of the most important things to learn in expository preaching is the art of omission. The theme will become heavy if we try to include everything we know about the text or the context. Those who seek to do expository work and do not know the art of omission, weary their hearers. Such sermons are noted for their tameness, their sameness, and their lameness.²

While Anderson sees exposition as the most important kind of preaching, yet he does not rule out other methods. He declares that for certain purposes a text-by-text analysis has its place; but he also refers us to Christ's own use of the topical approach. For as Jesus talked with two of his disciples after His resurrection, he

¹Ibid., pp. 59, 60.

²Ibid., p. 182.

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expounded to them out of the books of Moses and the other prophets the passages which referred to Himself.¹ Concerning this example, Anderson says that Christ "was not studying simple stars in the field of inspiration, but great constellations."²

Interpretation and Evaluation

The Efficacy of Expository Preaching. The experience of the average preacher may be insufficient to enable him adequately to evaluate the question of the superiority of expository preaching over other methods, because based on the writer's personal observation, most preachers usually follow the topical method.

It is quite certain in the writer's mind that the influence of an expository sermon is longer lasting than that of a topical sermon, because in his memory expositions of the books of Hosea and James stand out above the impressions of other sermons.

The writer agrees also with the premise that a convert who is won through the influence of the Bible is more likely to remain loyal to the church than is a convert who has been won through the arguments of the preacher. This agreement is based on the writer's observations during many years in the ministry.

¹Luke 24:27.

²Anderson, Preachers of Righteousness, pp. 188, 189.

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On the point of meeting the needs of the people through the sermon, it is interesting to compare Anderson's ideas with those of Harry Emerson Fosdick. Dr. Fosdick believes that the sermon should have its beginning in the needs of the congregation. To him, expository preaching is not good unless the exposition springs from human needs; also in his judgment, topical preaching is still poorer. Dr. Anderson believes the preacher is called to "preach the Word," endeavoring to meet human needs with that Word. Both agree to the inferior status of topical preaching.¹

Both Anderson and Fosdick insist that the preacher should speak for the purpose of meeting real human need rather than merely to transmit Biblical information. The sermon should reach the people where they are, yet without compromise of the divine authority of Scripture.

Anderson's case for expository preaching rather than topical even in evangelism supports his thesis for the maintenance of the supreme authority of the Bible. The writer believes that Dr. Anderson is justified in this view of the superiority of exposition, since it would tend to establish new converts on the firm foundation of God's Word, rather than on the logical sequence of specific doctrines.

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Harry Emerson Fosdick, "What is the Matter with Preaching?" Harper's Monthly Magazine, CLVII (July, 1928), pp. 133-141.

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The Use of Commentaries. Anderson's suggestion that the Bible passage be studied very carefully before commentaries are consulted is a good one. Commentaries often detract from, rather than open up, a clear view of Scripture.

The Importance of Context. While it is certainly not the purpose of this study to disparage the preaching heard in the writer's own denomination, if there is any one fault which stands out above others in Seventh-day Adventist preaching, it is the practice of topical preaching which takes Bible texts out of context. It is felt, therefore, that Dr. Anderson's positive statement on the importance of maintaining inviolate the setting of a passage of Scripture is well taken, indeed.

Technique in Expository Preaching. Anderson enumerates, not necessarily in chronological sequence, the techniques to be followed in the preparation of an expository sermon. These are very important considerations dealing with vital aspects of invention.

His requirement to study the passage as a whole helps to avoid misunderstanding or a biased interpretation. To make Christ central is simply to be consciously true to the calling of the gospel ministry, for the gospel centers in Christ. When the facts are condensed the sermon gains vitality, and boredom is mitigated. Analysis allows the elimination of unnecessary material, and synthesis helps establish a logical order. To dramatize the message means to use illustrations and vivid imagery in the choice of words. In observing the context the preacher is protected against faulty hermeneutics. The suggestion to present

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vital things first is not advice to preach in an anticlimactic order, but rather to guard against emphasizing trivialities at the cost of omitting essentials. The requirement that the message be related to a current problem is mandatory, since a message is of little significance unless it has relevance for the receiver.

These suggestions on technique are well-considered and to the point. Here is revealed an insight such as comes only through much experience.

Limitations in Expository Preaching. It might appear at first view that when Dr. Anderson places limits on expository preaching, he contradicts himself. But when he calls for logical order he does not do away with exposition; rather, he calls for clarity in exposition. Context must still be observed. When he advises omissions, he does not say that we should omit so as to change the meaning of Scripture, but so that the flow of the sermon may not be too sluggish. Omissions must not lead to a view which contradicts the context. His whole argument is not for expository preaching exclusively, but he allows for the topical method. His limitations on expository preaching, therefore, are valid.

Adapting to the Audience

Description and Analysis

Recognizing Audience Differences. In Anderson's mind it is important for the speaker to study his audience situation and to adapt

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himself to what he finds. This involves differences in time, place, culture, vocation, religion, interests, hobbies, physical appearance, and previous experience in relation to the speaker's topic.¹

Since it is traditional to compare the evangelistic preacher who is trying to secure converts to a fisherman, who is trying to catch fish, Dr. Anderson likens sermon preparation which considers audience factors, to the baiting of a hook. The baiting of the hook of truth is a delicate art. Some people pass by the truth because it is unattractive, while others enjoy the bait, but are never caught because there is no hook. The successful evangelist will be found using the right hook for the particular audience.² "The fisherman who knows only one way to bait the hook or uses only one kind of bait will not catch many different kinds of fish."³

To Anderson a sermon is a tool, and different tools are needed for different types of work. The preacher must mold his message to meet the specific needs of the people. In order to know these needs, he must live with the people, so that he can see with their eyes and feel with their hearts. To know the problems, the needs, the hopes, the griefs of the people, he must be one of them.

¹Kenneth G. Hance, David C. Ralph, and Milton J. Wiksell, Principles of Speaking (Belmont, Calif.: Wadsworth Publishing Co., 1962), pp. 111-115.

²Anderson, The Shepherd-Evangelist, pp. 143, 135.

³Ibid., p. 186.

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This is so essential in his mind, that Anderson says sermons will be built by mingling with the people. He holds that sermons found in homes are more heart warming than those found in stones.¹

With the importance of the audience in mind, Anderson calls preaching a dual transaction; he points out that we must reckon with truth on the one hand and with the mind of the hearer on the other. In this respect he compares the preacher to a marksman, stating that he must find the exact range between himself and his hearers.²

Among audience differences which Dr. Anderson notices there are those between an audience in a large metropolitan area and one in a smaller city or a village, the former situation providing more skeptical and more sophisticated hearers and a greater variety of entertainment with which the preacher must compete than would be true in smaller communities. These variants require differences in technique.³

According to Anderson, a particularly good means of learning to adapt to the audience is open-air preaching. He says "there is no better place to learn the art of public speaking than in the open air." He observes that this takes time and study; that matching wits with the crowd will help to develop keen thinking and tact in one's approach; that if one can hold a crowd outside, he need not worry about holding

¹ Ibid., pp. 316, 317.

² Ibid., p. 338.

³ Anderson, "Cleveland School of Evangelism," Review and Herald, CXXI (January 27, 1944), p. 14.

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one inside; that such preaching helps in the preacher's voice development; that it teaches one to speak without notes; and that in open air preaching the preacher must think on his feet.¹

The way in which Christ dealt with His audience is cited as an example for present-day preachers to follow. His audiences were the same as today's audiences: There were the close associates, or members; there were the interested people who followed along; and there were the indifferent and casual observers. Jesus was constantly appealing to people in the third class, trying to draw them into the inner circle. Anderson suggests that present-day preachers do likewise.²

The necessity of the preacher's adapting to the audience is illustrated by the example of the "stepping-down" of electric power from the high tension lines so that the consumer can use it. Dr. Anderson describes the process:

Likewise, the Word of God has power sufficient for all, but the preacher must become the instrument in God's hands for "stepping down" that power to make it effective. He must make the Bible come alive. He is not the source of the power, but rather the "step-down transformer." His work is to bring the counsel of God into the setting of everyday living, to prepare a people to stand in the great crisis of the ages.³

¹Anderson, The Shepherd-Evangelist, p. 244.

²Ibid., p. 350.

³Anderson, Preachers of Righteousness, pp. 23, 24.

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And yet, Anderson warns that preachers are not to stand in the tree tops and throw sermons down at the people. The speaker should never "talk down" to the people.¹

Preaching To The Modern Audience. It is essential that the preacher realize that as times have changed so have the social and cultural backgrounds in his audience. Dr. Anderson observes that, largely through the media of sound motion pictures and radio, public taste has been elevated in recent years, so that people expect more precision in logic and language from a public speaker than formerly.

Anderson believes that because standards in both academic education and general knowledge are continually rising, preachers should be continuously improving their techniques, and must be striving for greater accuracy in handling historical and scientific references. The speaker's appeal will be greater if his message has been fortified by facts rather than by mere fancies.²

According to Anderson, preachers today face the most perplexed generation in all history.³ He describes the present situation:

Many to whom we preach are weary and disillusioned. People who have seen the world deluged in blood, who have passed through two world wars in a single generation, are looking for reality. They are not interested in our poor

¹Anderson, The Shepherd-Evangelist, p. 94.

²Ibid., p. 374.

³Anderson, Preachers of Righteousness, p. 95.

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views or opinions. "Is there any word from the Lord?" is the question uppermost in their minds.¹

Dr. Anderson affirms that in view of modern audience sophistication the preacher's knowledge and presentations should parallel the accomplishments of modern times. He laments the fact that many ministers make great sacrifices to be able to drive up-to-date cars, but at the same time are content to deliver worn-out sermons. "To bring messages that will challenge the modern mind demands earnest thought, much prayer, and careful preparation."²

The "city of tomorrow" will probably be different in many ways from the city of yesterday, but Anderson sees men's need of salvation as being just as real at any time.³ He maintains that the Bible is still relevant to modern man. Although it may be far removed from us chronologically, and even foreign to our culture, it is psychologically near us, and is inwardly akin to our spirit. He says further concerning the Bible that

it is the minister's work to make it come alive. To do that we must bring it into modern language. Let the great characters of Scripture be seen in a modern setting. For example, if we should preach from the book of Hosea and entitle our sermon, "A Study of Hosea the Prophet," it would sound like an echo from the ancient past--some relic

¹Ibid., p. 24.

²Ibid., p. 110.

³Anderson, "Bring Them In: Evangelism's Unparalleled Opportunity," Review and Herald, CXXII (July 26, 1945), p. 5.

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from a museum. But if we announced, "News From a Broken Home," that would have an appeal. It is a familiar sound.¹

The Need for Timeliness. Not only does Dr. Anderson advise preachers to appreciate the advanced cultural position of modern audiences, but he urges them to make sure that their own knowledge, thinking, and sermon planning are up to date. While the message of salvation is always the same, it must be dressed to fit the times. The truth is not new, but it must be preached for its current value.²

In order to follow this advice to proclaim the gospel in the setting of our own time, preachers must be students of the times as well as of the Word. Anderson asserts that nothing will impress people more than to hear the great prophecies unfolded in the contemporary setting.³

Since people are all naturally oriented to their own time, and are not oriented to other ages in history, Anderson believes that even though the gospel is timeless, preachers need to present it to men and women, not as they were in the fourth or even the nineteenth century, but as they are in the sixties of the twentieth century.⁴ The methods of former generations are not adequate for today.⁵

¹Anderson, Preachers of Righteousness, p. 86.

²Ibid., p. 25.

³Ibid., p. 40.

⁴Anderson, "Our High Calling," The Ministry, XXXIX (March, 1966) p. 3.

⁵Anderson, The Shepherd-Evangelist, p. 22.

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Concerning the prophets of old, Dr. Anderson says that they were called "seers" not only because they saw the future, but also because they saw the nature and meaning of the present. They had the ability to interpret the events of their own day because they understood God.¹ In the same way the modern preacher must be able to relate his message to some current problem.²

Dr. Anderson has on many occasions expressed his conviction that sermons must be up to date; they must be preached in the setting of our time. There is always a "present truth," such as justification by faith in Luther's time. A modern sermon on John or Peter should point out what this disciple said about our day and the second advent.³

Preachers are admonished by Dr. Anderson that they should bring their thinking and their preaching into line with the fast-flowing tides of human interest. To appeal to men today, the preacher must know their thoughts. "To catch men, we must first of all catch up with their thinking." We cannot win them by speaking to them in an "unknown tongue." John the Baptist is cited as one who bore a clear message, particularly suited to his time and locality.⁴

¹Anderson, Preachers of Righteousness, p. 22.

²Ibid., p. 87.

³Anderson, "Preach . . . the Preaching That I Bid Thee," The Ministry, XXXVI (February, 1963), p. 3.

⁴Anderson, The Shepherd-Evangelist, pp. 20-25.

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Anderson senses that many problems and difficulties lie in the way of the preacher who would keep up to date; and he refers specifically to some of them: (1) Since we live in a world of trouble, sorrow is everywhere. The preacher must know how to take the Christian message and with it meet the tide of grief which "is sweeping country after country."¹ (2) Since the recent world-shattering events have left people bewildered, they have turned to pleasure, amusements, and television. It is a real challenge to preach God's message against this background.² (3) Because real evangelism is loosing the bands of wickedness and letting the oppressed go free, it includes working for temperance.³

Dr. Anderson qualifies the requirement of timeliness in preaching by referring to the "long view" which shows the timelessness of God's plans. Yet he shows that it is the long view that enables people to meet present perplexities with assurance:

Everything appears different when we behold ourselves and our world through the illumined vision of God's Word. Nothing happens by mere chance. The destiny of our world and every other world is in the control of Him whose hands were wounded for us. From the throne of Deity, which is now the throne of grace, He is working out the counsels of His own will. If we permit Him, the Spirit of God will enable

¹ Anderson, "The Joy of the Christian Message," Signs of the Times, LXX (July 6, 1943), p. 3.

² Anderson, "Keynote of Evangelistic Councils," The Ministry, XXXIII (September, 1960), p. 4.

³ Anderson, "Preach in the Setting of the Times," The Ministry, XXVIII (September, 1955), p. 10.

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us to look beyond the environment of the moment and catch a glimpse of the eternal glories that await the children of God. When that happens,¹ how insignificant the perplexities of this life appear.

When the Old Testament prophet Habakkuk was concerned with the progress of evil, God encouraged him to take the long view of history. This gave him a new perspective of Deity. Anderson observes that the prophets were led to take the long view of history as they saw God's judgments at work. "Instead of getting excited over the shoutings of the moment, they were listening to the whisperings of the centuries." Therefore, they were not confused by current happenings. "Nor need we be confused by the happenings of our day God is still ruler in His vast creation."²

Meeting Sermon Interruptions. Dr. Anderson believes that one important element in adapting to the audience situation is to capitalize on interruptions. These should be used to illustrate a point, or to put the people at ease. The speaker should never permit himself to be disturbed or annoyed, no matter what happens. He says that the character of the speaker is involved here:

Remember, our theories about Christ-centered preaching are not worth anything unless the people can see Christ in

¹ Anderson, Preachers of Righteousness, p. 96.

² Ibid., pp. 95, 96.

everything we do. We must be the symbol of the message we are trying to bring them. Whatever happens, be kind and sincere.¹

Interpretation and Evaluation

Recognizing Audience Differences. The goal of public speaking is to communicate; and communication involves at least two parties, speaker and hearer. Hence the audience is as vital as the speaker to the communication situation. It makes good sense, therefore, for Dr. Anderson to pay considerable attention to the various characteristics of the audience.

He is surely justified in comparing the speaking situation to a fisherman baiting his hook with suitable bait, for if the tastes of the audience are given no thought, the speaker cannot hope to get attention, consideration of his thesis, or the desired action.

Believing that sermons are but tools to accomplish a given task, Anderson repudiates the sophistic, Declamatio 2, and "elocutionary" idea of speaking for display. The writer believes that the concept of using speech as a means to an end is especially relevant to preaching.

Treating the sermon as bait or as a tool implies a study of audience characteristics and problems. That such study can best be made in the homes of the people is correct, more especially in the case of those people who listen to the preacher more or less regularly.

¹Anderson, "Capitalize on Interruptions," The Ministry, XXV (April, 1952), p. 52.

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The necessity of adapting to the audience at the moment of speaking is brought into vivid focus by Anderson's recommendation of outdoor preaching. It is quite apparent that he is correct in his enumeration of the advantages of outdoor speaking--for those who have the courage to do it.

While it is true that Jesus gave attention to the indifferent and casual observers with a view to bringing them into the inner circle of His followers, yet it is true that these people did not have His complete attention. He often spoke to His disciples by themselves. While Anderson's point here is good as a general rule, it should not be followed exclusively lest those in the inner circle become bored or feel neglected.

The comparison of the preacher to a "step-down transformer" is certainly a vivid, and--the writer feels--a good, illustration as long as it is remembered that the preacher is not to "talk down" to the people. He stands between God and the people, but as a human rather than as a divine being. He is one of the people catching glimpses of God for the rest of the people; he is not a super-being giving the people his own special revelations of God. Dr. Anderson's balance is good here.

Preaching To The Modern Audience. His observation that the cultural status of the modern audience has advanced so much that the preacher must make a reasonable effort to meet the new culture is certainly true. The preacher needs a higher education than formerly, and

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his style of speaking must be suitable to compete with that of the radio and other modern media of communication. By the same token, the modern preacher must be ready to improve his techniques; and he must be accurate in dealing with historical and scientific data. Unless he is willing to make these self-improvements, he cannot continue to lead the people; but they will leave him.

The Need for Timeliness. To say that the preacher must be up to date means that his abilities and culture must keep pace with the times, that he must be accurate in the statement of facts and figures. It does not mean, however, that he will adopt a philosophy of liberalism and uncertainty. Dr. Anderson has done well to temper this "up to date" requirement with the observation that God, the message of salvation, and the Bible remain constant from age to age. While the preacher should endeavor to meet current problems, he should still be able to take the long view of God's purposes.

Certainly Anderson is right, along with Harry Emerson Fosdick,¹ in declaring that the preacher's thinking should be brought into line with the tides of human thinking and human interest. Otherwise he cannot love his fellowmen, he cannot interest them, and he cannot win them. While he must preach the Word, he must preach it to meet human need as he finds that need. It is true that there are difficulties for one who

¹Fosdick, "What is the Matter with Preaching," Harper's Monthly Magazine, CLVII (July, 1928), pp. 133-141.

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endeavors to keep abreast of human progress, but these can be surmounted by patience and perseverance and attention to the ethical elements of character and good will.

Meeting Sermon Interruptions. Dr. Anderson's counsel relating to interruptions is especially apropos. Every preacher is certain to encounter many interruptions in the course of his career, and to meet these in a manner which will both hold the audience's attention and reveal the speaker's Christian character is a valid goal toward which to work.

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CHAPTER III

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Anderson's Theory Regarding Character

Description and Analysis

Importance of Character. According to R. A. Anderson there are three essential elements in preaching the gospel: the message, the messenger, and the method. While all of these are vital, the messenger is the most important. "It is men, not methods, that God anoints."¹

He believes that the elemental business in preaching is not with the preaching, but with the preacher. It is not the construction of the sermon but of the preacher that is the most vital part of preparation, for the sermon is simply the outrush of the soul in speech. It is his view that ministers are made, not born, and that it takes a great deal of "making" to produce a messenger for God. He quotes the Apostle Paul as saying, "I was made a minister." Ephesians 3:7. Just as Michelangelo made his own tools and brushes with which to create his masterpieces, so Christ makes the tools with which He shapes the subjects of His kingdom. For He said to Paul on the Damascus road: " . . . I

¹Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 19.

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have appeared unto thee for this purpose, to make thee a minister . . . "
(Acts 26:16)¹

In making a minister, says Anderson, God must first of all curb all self-esteem. He must give the prospect courage, for fearful men can never preach courage. He must give the minister an understanding heart, for unsympathetic men can never comfort a bruised and broken heart. The minister must be a God-made man because the personal equation stands at the heart of everything he afterward does.²

Dr. Anderson sees the work of the ministry not as a profession, but as a calling--a calling one dare not take up unless he is willing to pay the price, for he is a minister in Christ's stead. Other professions, such as law, medicine, farming, teaching, men may choose or leave without peril to their souls. But the minister is called to a life work.³

The preacher must have vision, and a divine compulsion that will "throw" him into the work.⁴ This divine imperative not only places the call upon the minister but it lays upon him several related obligations: He must be dedicated to the one task of preaching the gospel; he should

¹Anderson, "Developing a Ministerial Leadership," The Ministry, XXI (September, 1948), p. 21.

²Ibid.

³Ibid.

⁴Anderson, "Always Facing North," The Ministry, XXXII (April, 1949), p. 48.

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be a man of prayer since he himself is a sinner and since he is the people's representative before God, standing between the living and the dead.¹

A preacher should be one who can by the sheer power of his spiritual leadership lead his congregation into the experience of true worship and effective service. It is hardly possible for the audience to have one of these experiences without the other, both depending to some degree on the character of the minister.²

The making of such a preacher is not a simple task, and it is not always accomplished. Dr. Anderson points up the seriousness of this situation with a quotation from Ellen G. White:

"The ministers are seldom prepared to labor for God. There are many speakers,--those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,--but there are but few earnest laborers for God. These sharp, self-important speakers profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith.

"I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers, who in such a time as this should be

¹Anderson, "Syllabus for Evangelistic Leadership" (Washington: Seventh-day Adventist Theological Seminary, n.d.), pp. 4,5.

A syllabus for a Seminary course in Evangelistic Leadership.

²Anderson, "Worship," The Ministry, XXIV (August, 1951), p. 48.

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weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest, humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden and were weighed down as a cart between sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sin of the world.

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"There are many flippanant talkers of Bible truth whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches.

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"Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, . . . "1

From his use of this quotation it is plain that Anderson sees the preacher's true value as measured not solely by what he knows, or even what he does, but by what he is. He holds that culture and refinement are necessary, that there must be no coarseness nor roughness in the demeanor of the minister.²

¹Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 64, quoting Ellen G. White, Testimonies for the Church (Mt. View, Calif.: Pacific Press, 1882), Vol. V, pp. 165-167.

²Anderson, "Syllabus for Evangelistic Leadership," p. 10.

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To emphasize the necessity of the preacher's complete dedication, Anderson says, "Only a crucified life can preach a crucified Christ," for the preacher is not a mere lecturer or informant, but like the prophets of old, he is to be "the man of the Spirit," "the messenger of Jehovah," "the man of God," and "the interpreter."¹ He must not only point the way to salvation, but must become a way over which people may pass to eternal life. He must himself enter the redemptive experience with his Lord. His life must be lived in utter abandon to the divine purpose. He will seek no higher honor than to be a tool in the Savior's pierced hands.² Finally concerning the importance of the preacher's character, Dr. Anderson says:

The preacher's preparation of heart is the most important part of the sermon. Only as the bright beams of the Sun of Righteousness shine into the heart of the minister and purify his life will the light from the throne of God shine through him to those that sit in darkness.³

The Necessity of Prayer. Anderson sees prayer as foremost among the requirements for becoming an effective preacher. The primary purpose for which Jesus ordained the twelve apostles was "that they should be with Him." (Mark 3:14) A preacher's first responsibility is to be

¹Anderson, "Prophetic Preaching Needed Today," The Ministry, XVI (June, 1943), p. 20.

²Anderson, "Developing a Ministerial Leadership," The Ministry, XXI (September, 1948), p. 21.

³Anderson, Preachers of Righteousness, p. 108.

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with God. Only then is he qualified to do anything for the church.¹
 For, to be able to carry the burdens of his people he must first know
 God.²

Dr. Anderson affirms that to know God one must spend time in
 secret communion with Him, as well as in the study of His Word.³

"Preaching is not a feeble thing; it is a tremendous thing when the
 preacher comes to his task fresh from the audience chamber of the Most
 High."⁴

Anderson observes that men of great spiritual power in the
 history of the Christian church have been men of unceasing prayer.⁵ He
 cites as examples, Daniel, Bishop Asbury of the Methodist Church, Robert
 McCheyne, David Brainerd. He claims tht Martin Luther spent at least
 three hours a day in prayer.⁶

He points out that prayer provides a cleansing of the human
 channel of communication, and that it enables the preacher of God's

¹Anderson, "Men of the Word," The Ministry, XXIX (July, 1956),
 p. 20.

²Anderson, "Philosophy and History of Evangelistic and Pastoral
 Worship," p. 6.

³Anderson, Preachers of Righteousness, pp. 68, 69.

⁴Ibid., p. 100

⁵Anderson, "What Are Your Prayer Habits?" Review and Herald,
 CXIV (January 9, 1947), p. 8.

⁶Anderson, "Having Great Power," The Ministry, XXVII (March,
 1954), p. 8.

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Word to make that Word come alive. He explains the direct relation between prayer and preaching:

Remember, ministers are just ordinary men, but God has given us an extraordinary message. And for its proclamation we need extraordinary power—power that God only can provide.¹

As the three basic marks of a successful pastor, Dr. Anderson lists importunate prayer, tireless pastoral visitation, and deep Bible study. He says these will enable the preacher to kindle the fire of God's love in the hearts of the people.² He states that "prayer is more important than publicity. Prayer is more powerful than organization. Prayer is indeed the cutting edge of evangelism."³ In the following description of the role of the preacher, Anderson shows the relevance of prayer:

It is the preacher's privilege to first ascend the mount of life and blessings; then having caught the vision, to return to the valleys where men work and wrestle, and as Greatheart lead some back onto the uplands of salvation.⁴

The Need for the Holy Spirit. Dr. Anderson views the preacher's task as that of bringing his listeners face to face with Jesus Christ. To do this, something is needed besides oratory and a mystical sensitivity, something besides special training in the techniques of public

¹Anderson, Preachers of Righteousness, p. 42.

²Anderson, The Shepherd-Evangelist, p. 73.

³Ibid., p. 104.

⁴Ibid., p. 414.

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speaking, something more even than the possession of sound theological knowledge. Preachers of power are not made without the enduement of the Holy Spirit.¹ For it takes the unction of the Spirit of God to move the masses. A humble man moved by God's Spirit is more effective than a great divine without the Spirit.²

That is why Jesus, before He ascended to heaven instructed His disciples, not to preach, but to wait in Jerusalem until Pentecost when they should receive the power of the Holy Ghost. The importance of this instruction is explained by Dr. Anderson:

Peter and John certainly had much to say, for they had been with their Lord in the judgment hall, and among the apostles they were first at the tomb after the resurrection. But they must not preach, at least not yet. Why? They had not been filled with the Holy Spirit. They knew their Lord historically, but they needed to know Him experientially, not as a Palestinian Teacher, but as the Sovereign of the universe.³

The church is built, not by oratory, but by preachers of the Word; not by grandiloquent phraseology, but by men who have known a personal encounter with the dynamic of Pentecost.⁴

According to Anderson a sermon should be prepared not only in an atmosphere of prayer and deep Bible study, but with the earmarks of revelations of spiritual illumination. Only sermons that are thus

¹Anderson, Preachers of Righteousness, p. 107.

²Ibid., p. 108.

³Ibid., p. 107.

⁴Ibid., p. 104.

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prepared under the Holy Spirit's influence can be delivered in the power and under the guidance of the Spirit.¹

He sees a necessity for preachers to be 'supernaturalized, first by the Spirit's cleansing, then by the Spirit's indwelling."²

Relevant to the ethical requirement of the Holy Spirit's presence in the preacher's life and work is the question of altar calls. Anderson feels that altar calls should be made, and that their type and frequency depend on the preacher's own sensitivity to impressions of the Spirit. The speaker himself must be under real conviction.³

The Power of Example. Not only is it expedient that the preacher have a generally good character, but his life must be an example of the specific virtues which a particular sermon urges upon his audience. Dr. Anderson emphasizes this requirement:

When we have prepared the sermon and set down the outline, then it must come off the paper and get into our hearts, for only that sermon which has moved the preacher will move the people.⁴

Anderson insists that God must do a work in the preacher before He can do a work through him. This is the price which one must pay if

¹Ibid., p. 103.

²Ibid., p. 69.

³Anderson, "Altar Calls in Our Early Evangelism," The Ministry, XXIX (November, 1956), p. 20.

⁴Anderson, Preachers of Righteousness, p. 43.

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he would become a preacher of power.¹ For in his view preaching is not only saying something, but doing something. And if it does not do something for the speaker as well as the audience, then it is just a waste of time. A preacher should be a symbol of all he preaches.²

Just as a witness tells what he knows, so Dr. Anderson declares the sermon to be the telling of what the preacher actually knows out of his own experience of fellowship with Jesus. Only a victorious Christian can tell the saving power of a victorious Christ.³

To Anderson, then, a sermon is more than words; it is the outflowing of a life. Its value depends upon the man, for although it may have superb language, an attractive arrangement, and an array of startling facts, unless it lives it is only "the letter that killeth." The preacher ought to be a living example of what he preaches.⁴

Dr. Anderson sees the preacher's work as that of lifting people out of themselves. To do this, he must himself be living "amid the immensities of God's eternities." The disciples turned the world upside down because they themselves were not living on a wordly plane.

¹Ibid., p. 50.

²Anderson, "Unpardonable Irreverence," The Ministry, XXV (April, 1952), p. 52.

³Anderson, The Shepherd-Evangelist, pp. 87, 88.

⁴Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 21.

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Through faith in the risen Christ they were living in the "heavenlies". They claimed citizenship in heaven, as Paul said, God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Ephesians 2:6)¹

In the following reference to the apostolic church Anderson points up the efficacy of example in the preacher's life:

The church was born in an atmosphere of vital ministry, and it advanced under the mighty preaching of ministers and members who were daily giving a demonstration of a risen Christ.²

The Effectiveness of Devotion. In the preaching of the gospel, Anderson sees personal piety as more important than style. He says that if the preacher's own heart is full of the joy of Jesus, the people will respond and rejoice, and will even pardon shortcomings in matters of technique, such as grammar, style, and diction. In order for the preacher to make his message the glad tidings of salvation, his own heart must thrill and overflow with these tidings. As he calls men to behold their God, he should himself be warm in the contemplation of God.³

For one of Dr. Anderson's definitions of a preacher is that he is one who can draw back the veil that hides the face of God, one who has

¹Anderson, The Shepherd-Evangelist, p. 388.

²Anderson, "The Beckoning Hand of Destiny," The Ministry, XXXV (October, 1962), p. 4.

³Anderson, The Shepherd-Evangelist, pp. 409, 410.

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the authentic touch to make the unseen real." To do that the preacher needs to be the very embodiment of the message of God. He cannot be a preacher of righteousness until he knows righteousness.¹

Further, Anderson very apparently holds the conviction that a person who speaks for God ought to be elevated in mind and character.² If he would lead others into the way of holiness, he himself must be holy.³ The preacher is reminded that the angel touched Isaiah's lips with a coal of fire, not to make him eloquent, but to make him clean.⁴ "Spiritual power is generated, not by agitation, but by consecration."⁵

Anderson stresses the power of good example by referring to the prophet Elijah, who, before he was ready to demonstrate the power of God on Mt. Carmel in the presence of the prophets of Baal, had to repair the altar. He gathered the missing stones and secured the loose ones. Dr. Anderson says today's preacher must do the same. He must be sure of the stones of humility, personal purity, and personal devotion.⁶ This

¹Anderson, Preachers of Righteousness, pp. 15, 16.

²Anderson, "The Preacher's Speech," The Ministry, XXVII (December, 1954), p. 48.

³Anderson, "Divine Call to Holiness and Fellowship," The Ministry, XVI (April, 1943), p. 19.

⁴Anderson, The Shepherd-Evangelist, p. 58.

⁵Anderson, "The Preacher's Personal Power," The Ministry, XXV (June, 1952), p. 8.

⁶Ibid.

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assertion is based on the premise that a sermon is more than texts and facts and doctrinal argument; it is the outflowing of a life.¹

Anderson believes that the life that reveals the saving power of God must be no ordinary life; that only a crucified life can testify of a crucified Christ; and that it takes a holy man to reveal a holy God.² Finally, he says:

There is no substitute for true devotion. There can be no substitute for a preacher's character and conduct The apostles shook the world because God had shaken them.³

The Influence of Confidence. An important character trait for a speaker is conviction, or confidence in his message. Dr. Anderson sees the pulpit as too often vexed by misgivings and a lack of certainty, so that the gospel ministry becomes an apology instead of an apostolate. Confidence in dealing with vital human problems depends not only on the preacher's knowing the answers, but on his knowing the Answerer Himself. Although eloquence, charm, and homiletical artistry are good, they cannot atone for the lack of a vital inward experience called "spiritual reality."⁴

¹Anderson, The Shepherd-Evangelist, p. 317.

²Anderson, "Our High Calling," The Ministry, XXVI (November, 1953), p. 13.

³Anderson, "Having Great Power," The Ministry, XXVII (March, 1954), p. 9.

⁴Anderson, "The H. M. S. Lectureship on Preaching," The Ministry, XXX (September, 1957), p. 4.

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In Dr. Anderson's view nothing is more vital to a preacher's success than this "spiritual reality" which gives confidence in his message. This confidence depends on his comprehension and conviction of that message. And on this confidence depend the minister's consecration, his growth in grace, and his attitude toward his people and his community.¹

According to Anderson the first requirement for building the preacher's confidence is that he have something to preach. He must have a message, or better, the message should have him. Confidence grows out of personal experience. Jonah is cited as an example of one who preached a real and effective message because it was nurtured by a personal experience which gave him a feeling of certainty.² Dr. Anderson prays: "God give us clarity of vision, fortitude of purpose, and courage of conviction."³

He sees God as the Source of the confidence which a preacher should have as he brings his sermon to the people:

The Greek word logos in the opening verses of the Gospel of John, translated "Word" in English, is rendered sermo in the Latin version of the New Testament. Sermo is the root of our English word sermon. Now let us put "sermon" in place of "Word," and then it would read, "In the beginning

¹Anderson, "Religious Trends Toward Conditional Immortality," The Ministry, XXXVIII (June, 1965), p. 2.

²Anderson, Preachers of Righteousness, p. 47.

³Anderson, "Religious World Trends," The Ministry, XXXIV (January, 1961), p. 5.

was the Sermon, and the Sermon was with God, and the Sermon was God."

Now let us ask ourselves, Are our sermons so saturated with God, the living Word, that each time we preach, our congregations see and hear Him? That can never be unless we ourselves are gripped by the great realities of redemption and steeped in the themes of eternal love.¹

Referring to the attitude of certainty which should characterize the preacher, Anderson says: "That note of finality and authority so real in the message of the apostles, needs to be heard again in our generation."² Such confidence can grow only out of the preacher's personal experience:

. . . unless a new day has dawned in the hearts of our hearers the coming of the Savior will not be the breaking of an eternal day of joy but rather the oncoming of an eternal night of woe. And the preachers of those prophecies must know by experience that the Daystar, the Son of Righteousness, has arisen in their own hearts. Unless it has, there can be little spiritual illumination from their ministry.³

The Role of Personality. Dr. Anderson believes that if the audience is to accept and act upon the message of a speaker, that message will have to be attractive. One thing that makes it attractive is the personality of the speaker; in fact, he believes, a great deal more depends upon the preacher's personality than is realized.⁴ While he

¹Anderson, Preachers of Righteousness, p. 99.

²Anderson, "The Ministry of the Words," The Ministry, XXXVIII (June, 1965), p. 48.

³Anderson, The Shepherd-Evangelist, p. 422.

⁴Anderson, "The Science of Soul Winning," The Ministry, XII (October, 1940), p. 11.

admits that the preacher ought to be content just to be the flute through which the Spirit of God sounds, yet he insists that the quality of the notes depends greatly upon human personality.¹

In Anderson's view effective preaching consists in combining the message with the personality of the speaker. He describes the working out of this combination:

When the preacher himself is deeply moved by the magnificence of his theme, when he is swept on by the magnitude of his evangel, then truth and personality are seen traveling together--the truth expressing itself through the man, the living Lord again made flesh in the consecrated personality of His messenger.²

Much is included in Anderson's understanding of personality. He shows this comprehensive concept in a statement quoted from Mrs. Ellen G. White:

"Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them."³

¹Anderson, "Trustees of Truth," The Ministry, XXXVII (June, 1964), p. 48.

²Anderson, The Shepherd-Evangelist, p. 399.

³Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 16, quoting Ellen G. White, Evangelism (Washington: Review and Herald, 1946), p. 671.

In summary, what of the power of personality in preaching?

. . . to the degree that the truth is reproduced in the personality of the preacher--to that degree will the sermon be a power. It is the message possessing the man that makes him dynamic. He then becomes a living witness, for his personality vanishes in the virtue of the Almighty.¹

The Wisdom of Humility. Dr. Anderson teaches that the preacher should be a self-effacing person and that this point of character should be evident in his sermons. He says that "exhibitionism is nauseating to those who are sincerely looking for the kingdom of God,"² and that pride of position is a subtle snare.³ He asks the question: "Is there anything more blinding or crippling than self interest?"⁴ He illustrates his assertions on humility by referring to the purpose of a window:

A good window is not noticed. Its one function is to let in the light and at the same time be an avenue through which men may behold the beauties of nature. Only the cracked, dirty, or distorted glass attracts attention to itself. Of course, some windows are designed as works of art. Theirs is a different purpose. The minister, however is not a church decoration. His work is to reflect the light and reveal the Sun of Righteousness to men. These simple lines express the thought:

Some may be an art glass of rainbow-colored hue;
I choose to be a window pane to let the sun shine through.

¹Anderson, The Shepherd-Evangelist, p. 316.

²Anderson, God's Great Plan, Vol. I: Faith That Conquers Fear, p. 96. This is a work which the author is preparing for publication. It was examined in manuscript form.

³Anderson, "Developing a Ministerial Leadership," The Ministry, XXI (September, 1948), p. 22.

⁴Anderson, "Reformation Before Revival," The Ministry, XXVII (April, 1954), p. 6.

A clear pane and a clean pane is what I choose to be,
 With no distortion, crack, or smear to spoil what men
 should see.
 I'd have God's love shine through me, that friends might
 simply say
 Not "What a pretty window!" but "What a pretty day!"¹

To show the difficulty as well as the importance of learning the lesson of humility, Anderson recounts the experience of Christ's disciples. Before Pentecost their great weakness was covetousness. Their eyes were on position, prestige, and personal preferment. They had given up much for Christ, but not personal ambition. Covetousness was not stripped clean from them until their hopes collapsed at the cross.²

When the disciples sought the highest positions, Jesus told them "so shall it not be among you." (Mark 10:43) Anderson feels that it is especially hard for ministers to learn this lesson, since they are thrust into positions of leadership. Nevertheless, a "God-made man can never be an overlord."³ In fact, preachers ought to set an example of self-sacrifice for the interests of God's cause.⁴

Anderson would remind preachers of what the Apostle Paul says concerning their relation to the gospel they preach. They do not carry

¹Anderson, "Divine Call to Holiness and Fellowship," The Ministry, XVI (April, 1943), pp. 19, 20.

²Anderson, "Reformation Before Revival," The Ministry, XXVII (April, 1954), p. 4.

³Anderson, "Developing a Ministerial Leadership," The Ministry, XXI (September, 1948), p. 22.

⁴Anderson, "The Privilege of Stewardship," The Ministry, XXXIV (October, 1961), p. 7.

the gospel in golden vessels, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Corinthians 4:7) The value is in the content, not the vessel. Paul felt himself to be less than the least of all saints.¹

Dr. Anderson's teaching on humility is well summarized in the following statement:

The real power of the minister lies neither in argument nor in technique. It is Christ in us the hope of glory. Pride of place can have no part in the life of him whose one concern is to reveal God's character to men.²

The Importance of Enthusiasm. Dr. Anderson believes that the preacher's sermon is not the only thing that needs to be prepared for the speaking situation. He says that the people will not feel the force of the sermon unless the preacher's own heart has felt the power of its appeal and been moved by it. After the message has been prepared on paper, it must come off the paper into the preacher's soul, so that it may live before the audience.³ "Dare we come before our people with a dry, lifeless treatise? Preaching is witnessing. But how can we bear witness to what we have neither seen nor felt?"⁴

¹Anderson, "Syllabus for Evangelistic Leadership," pp. 4, 5.

²Anderson, "Men of the Word," The Ministry, XXIX (July, 1956), p. 20.

³Anderson, The Shepherd-Evangelist, p. 442.

⁴Anderson, Preachers of Righteousness, p. 44.

Anderson insists that:

A sermon must be more than language and form. It must be alive, a thing aflame, a burning bush, or it will never compel shepherds of homes or businesses to leave their flocks of care and turn aside to hear the voice of God." "Preaching is not an art, but an incarnation."¹

He declares that the great truths of redemption should move the preacher to such a degree that his congregation will recognize that his own heart is springing up like a well of joy. For he ought to know by experience what it is to have victory over sin and death.² The gospel "should thrill the soul of every preacher as he goes out to proclaim liberty to the captives and the opening of the prison to them that are bound."³

Dr. Anderson reasons that since the only religion worth anything is "heart religion," the only preacher able to move the hearts of his hearers is the one whose own heart has been moved. He refers to a group of African natives who made the request, "Send us men with hot hearts."⁴ He quotes Psalm 39:3: "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." He declares that God's messenger must not speak unless a fire is burning. That is why Paul

¹Anderson, The Shepherd-Evangelist, p. 44.

²Ibid., p. 411.

³Ibid., p. 412.

⁴Anderson, Preachers of Righteousness, p. 68.

admonished Timothy to rekindle the gift that was within him. (2 Timothy 1:6 RSV)¹

Anderson sees this rekindling as necessary because "only men ablaze with the message of hope can illumine the path for the stumbling feet of humanity A burning heart will always find a flaming tongue."² He feels that in order for the preacher to have the power of God in his message, God's Word must first become a living, flaming thing in his heart. It needs to lay its warm hand upon him, "bringing with it the unction from heaven."³

This kind of enthusiasm is sure to have its effect on the audience. If the preacher's heart is aflame, the "people will recognize the leaping forth of the fires of God."⁴ The successful preacher is the one to whom the risen Lord has talked by the way, and whose heart is burning with His love, so that something of an inner glow may be communicated to his audience.⁵

Dr. Anderson sees real necessity here, that men must first allow their own hearts to be moved by their messages before presenting them

¹Anderson, The Shepherd-Evangelist, pp. 442, 443.

²Anderson, " . . . On Unto Perfection," The Ministry, XXVII (January, 1954), p. 10.

³Anderson, Preachers of Righteousness, p. 42.

⁴Ibid.

⁵Ibid., pp. 159, 160.

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to others. Doctrines must be more than arguments; they must flow out of a life. Unless the speaker is on fire, the listeners will not be moved. Unless he is a burning bush, he will never compel them to turn aside to hear God's voice.¹

Two New Testament characters, the Apostle Paul and John the Baptist, are cited as examples of enthusiastic preachers: Paul's message was vibrant with the joy of the gospel;² John was no make-believe, mere reflection, or imitation--he was not just a gas log on the hearth, but he burned as he shined; he did not use empty platitudes; he was speaking not only about God, but for God; and the whole countryside was aware of that fact; not only did he possess the message, but it possessed him and made him dynamic.³

Anderson's teaching on enthusiasm is well summarized in the following statement:

The sermon that saves the congregation must first have saved the preacher. He who would cleanse and dress the wounds of another must himself be clean. The preacher must be a living witness to the truth he proclaims. The fire burning on the altar of the evangelist's heart will be transmitted to the hearers. Cold, dull, formal sermonizing will give way to real heart appeal, and God's name will be glorified. The preacher will be eloquent because his thoughts will be one fire Oratory and literary eloquence

¹ Anderson, "Creating and Promoting Evangelistic Spirit," The Ministry, XIV (March, 1941), pp. 5,6.

² Anderson, The Shepherd-Evangelist, p. 410.

³ Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), pp. 20,21.

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minus the fire of God's Spirit are but the floral tributes that adorn the casket of a dead sermon.¹

Interpretation and Evaluation

Importance of Character. It seems clear that Dr. Anderson has done well to stress the importance of character in public speaking. In this emphasis he follows Isocrates, the great Greek speech teacher of the fifth and fourth centuries B.C, whose influence on other rhetoricians probably surpasses that of all others² and who held character to be more vital than oratory.³

That the gospel minister is called of God and prepared by God for a work which is not to be held as just another profession, is a conclusion which has had the opportunity to mature in Anderson's mind during some fifty years of experience and observation in relation to the ministry. The writer gives empirical assent to this view, based on observation for some thirty years and experience as a minister for twenty years.

It is surely because of this conviction that Dr. Anderson sees character as not merely an asset to be desired, but as a necessity for success as a preacher.

¹Anderson, The Shepherd-Evangelist, pp. 445, 446.

²Russell Wagner, "The Rhetorical Theory of Isocrates," Quarterly Journal of Speech, VIII (November, 1922), pp. 323-336.

³G. F. Berquist, "Isocrates of Athens: Foremost Speech Teacher of the Ancient World," The Speech Teacher, VIII (September, 1959), pp. 251-254.

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The Necessity of Prayer. Since the call to the ministry is from God, and since it is for the purpose of bringing God's message to men, the requirement of communication with God is obvious. Anderson's reference to great preachers of history as being men who spent much time in prayer has good weight as argument from example.

Surely the speaker's message will exert a greater weight of influence if he himself has felt the influence at the very source of the message.

The Need for the Holy Spirit. The necessity for the preacher to have the unction of the Holy Spirit is a point which the Christian reader will certainly endorse. Christ's disciples were to wait in Jerusalem until the coming of this Power, after which their efforts achieved great success. This is another strong argument from example.

The Power of Example. Dr. Anderson's teaching with reference to the preacher's own example of a good character is certainly well taken; for the hearer is much more ready to do what the speaker asks if the speaker leads, rather than merely pointing the way. This idea is suggestive of the poet who said:

I'd rather see a sermon than hear one any day;
 I'd rather one should walk with me than merely tell the way.
 The eye's a better pupil and more willing than the ear,
 Fine counsel is confusing, but example's always clear;
 And the best of all the preachers are the men who live their
 creeds,
 For to see good put in action is what everybody needs.

I soon can learn to do it if you'll let me see it done;
 I can watch your hands in action, but your tongue too fast
 may run.

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And the lecture you deliver may be very wise and true,
 But I'd rather get my lessons by observing what you do;
 For I might misunderstand you and the high advice you give,
 But there's no misunderstanding how you act and how you live.¹

Since Jesus told His disciples, "Ye also shall bear witness, because ye have been with me from the beginning," (John 15:27) Anderson is right in declaring that a preacher is called to tell what he knows. He can testify from his own knowledge only if he, as the early disciples, has been with Jesus.

The Effectiveness of Devotion. There is valuable insight in Dr. Anderson's requirement that the preacher himself be converted to the message which he preaches, for even skeptical people will listen to a speaker who himself believes what he is talking about.

It is also reasonable to expect a man to be holy who would lead other men to be holy, for it is physically impossible for one to lead another farther than he himself goes. He may stand back and point the way, but this will not suffice. It is easy to follow a person, but difficult to follow directions.

The Influence of Confidence. It is certainly true that a preacher ought himself to be convinced of the message he preaches. It is very difficult for a speaker to induce his audience to believe what he himself only half believes.

¹Edgar A. Guest, Collected Verse of Edgar A. Guest, (Chicago: Reilly & Lee Company Publishers, 1943), p. 599.

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Confidence, as Anderson says, depends on personal experience and a clear understanding of the message. Clearly, this is a major factor in giving power to a speaker's message.

The Role of Personality. There is practical insight in Dr. Anderson's view that much depends on the speaker's personality, for this is a time of great interest in physical features, attitudes, and behavior. Speakers as well as others are judged by observable personality traits.

Here our subject wisely agrees with Phillips Brooks, who taught that preaching is the process of conveying truth through personality:

These are the elements of preaching, then--Truth and Personality. The truth is in itself a fixed and stable element; the personality is a varying and growing element. In the union of the two we have the provision for the combination of identity with variety, of stability with growth, in the preaching of the Gospel.¹

The Wisdom of Humility. When Dr. Anderson demands humility, he does not mean that a speaker should lack self-confidence, but that he should be free from the blinding and crippling effects of self-interest. To say "exhibitionism is nauseating" is to repudiate the sophistic, which is speaking for show, in favor of the classical, which sees public speaking as the means to an end.

¹Phillips Brooks, Lectures on Preaching (New York: E. P. Dutton, 1877), p. 28. This work consists of the lectures delivered by Brooks before the Divinity School of Yale College in 1877.

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Good character and good will together ought to be in the speaker to an extent sufficient to counteract self-interest. The writer is impressed with the fitness of Anderson's comparison of the speaker to a clean window through which the audience can get a clear view of the message.

Personal ambition for the glory of self is out of harmony with the purpose of the preacher's calling. Since the gospel is carried "in earthen vessels," the preacher has no legitimate basis for the desire to dominate his fellowmen.

A further reason for the preacher's humility is that in his speaking situation there are three parties involved. Here it is not just a matter of the one speaking and the one spoken to, but also the One spoken for. Behind and above the preacher there is always God.

The Importance of Enthusiasm. One need listen but once to "a dry, lifeless treatise" to appreciate Dr. Anderson's insistence on enthusiasm. The audience can scarcely be expected to feel the preacher's message if he does not feel it. As it is with art, poetry, and song, so it is with preaching. He who contemplates cannot get the message unless it has been felt by the performer. Much of the greatness lies in the revelation of an uninhibited enthusiasm.

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This brings us to Anderson's statement that "preaching is not an art, but an incarnation."¹ Such an assertion is concerned with the important issue between objectivity and subjectivity in art. It seems to assume the objective view that art is simply the production of that which is beautiful.

But others insist that the artist's fundamental goal is to create that which is expressive of an idea, and that beauty is a secondary consideration. According to this subjective view might not art be itself an "incarnation"?

It is also said that

art creation is most commonly interpreted as the expression or communication of the feelings or insights or values that the artist finds within his own experience.²

It will be remembered here that this interpretation of art is in harmony with what has been said in the section on "Character" concerning Dr. Anderson's insistence that the sermon be an outflow of the preacher's inner experience.

Since Anderson holds public speaking to be a means to an end, saying that "exhibitionism is nauseating," it seems that he would subscribe to the statement that "great art conceals itself."

¹Anderson, The Shepherd-Evangelist, p. 441.

²Lucius Garvin, "Art, Philosophy of," Collier's Encyclopedia, ed. Charles P. Barry, II (1952), pp. 286,287.

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It must be assented to that Dr. Anderson's concept of the importance of enthusiasm is well taken and vividly expressed, and, that his reasons for its necessity are correct. To produce light and heat, some sort of burning flame is necessary.

Anderson's Theory Regarding Competence

Description and Analysis

The Necessity for Knowledge. Dr. Anderson sees the preaching of a sermon as consisting largely of teaching. A teacher, he says, must have three things: knowledge, method, and personality.¹

He says that the expository preacher especially should have a knowledge of history, archeology, and biblical languages. It is essential also that such a preacher adhere to sound principles of biblical exegesis. Expository preaching requires more general knowledge and a deeper consecration than does topical preaching.²

Anderson's dictum that "it is the responsibility of those who bear God's last message to the world to rediscover those great revelations of Christ that made the Christian church,"³ emphasizes the importance of a knowledge of early church history, also.

¹Anderson, "Making Truth Live," The Ministry, XXIV (January, 1951), p. 56.

²Anderson, "What is Expository Preaching?" The Ministry, XXI (May, 1948), pp. 46,48.

³Anderson, Preachers of Righteousness, p. 166.

He advises the speaker not to show his lack of background by speaking on subjects in which he is unprepared, but to try to recognize and take advantage of opportunities to prepare himself to make acceptable presentations in an expanding number of areas. His goal ought to be to become by the grace of God an intellectual and spiritual giant.¹ "As heralds of a message which is to lighten the whole world with its glory, we should be well informed in the field of research."² Such efforts in the pursuit of knowledge will help to give the congregation the impression that the speaker has "untapped reserves." This will increase their confidence in him.³

Anderson sees an ignorant and ineffective pulpit as a scandal and a scourge. He says that to have growing people in the pew there must be growing minds in the pulpit. In this connection he refers to the minister's reading habits, saying that he should read at least one book a month, and that he should read fast and with discrimination.⁴

Besides a knowledge of facts, Anderson demands of the preacher a personal knowledge of Christ. A disciple who preaches the gospel

¹Anderson, "Dead Men Do Tell Tales," The Ministry, XXVIII (October, 1955), p. 52.

²Anderson, "Archeology's Confirmatory Witness," The Ministry, XV (February, 1942), p. 19.

³Anderson, The Shepherd-Evangelist, p. 331.

⁴Anderson, "The Power of an Informed Ministry," The Ministry, XVII (November, 1944), pp. 3, 4.

must believe more than that Jesus was "a Teacher sent from God," (John 3:2) he must know Him as "God manifest in the flesh." (I Timothy 3:16) This truth must be grasped in its fullness.¹

Finally, there is the requirement that the preacher know people. As the shepherd must know his sheep, so the preacher must understand how the human mind works, particularly the nature of his audience.²

The Importance of Diligence. In order that the preacher may have the knowledge and ability to make his message plain, he should have training and inspiration, such as can be secured only through diligent study. He cannot afford to be a superficial student.³ Efficient leadership is contingent upon reading, consecrated study and importunate prayer.⁴ The cost of competence is diligence.

We should never attempt to expound a chapter or a book until we know it thoroughly. Ability to read the Scriptures in the original language naturally adds much, as does the use of different translations, in arriving at the real meaning of the text. And how well off we are for translations these days! Preaching, especially expository preaching, is hard work. And woe to the man who tries to make it easy! A French proverb says, "We cannot have omelette without breaking eggs." Nor can we have expositors without diligent work and application. You remember David's reply to Araunah the Jebusite, who offered him oxen and wood

¹Anderson, God's Great Plan, Vol. I, Faith that Conquers Fear, p. 109.

²Anderson, "Pastoral Psychology--What Is It?" The Ministry, XX (May, 1947), p. 13.

³Anderson, "Make It Plain," The Ministry, XXIX (October, 1956), p. 14.

⁴Anderson, "Dead Men Do Tell Tales," The Ministry, XXVIII (October, 1955), p. 49.

for a burnt offering. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing," he declared in 2 Samuel 24:24.

Live with the scripture until you begin to feel identity with it. Take the book or the chapter you are going to use: read it over and over until it becomes a part of you, until you begin to think God's thoughts after Him. Nothing will do so much for the mind, and the intellect, as the study of God's Word. Nothing will so elevate our thoughts and quicken our spiritual faculties as to dig for the hidden treasure.¹

The necessity of diligent study in order to accomplish the preacher's speaking goals is emphasized by Anderson:

Again I repeat, if we would be real preachers of righteousness, we must be prepared to pay the price. Do not shun the desert, for it is there we get the vision of our task and of God's provision through His abounding grace.²

Instead of presenting the Bible as a commentary on current events, let us show that current events are actually a commentary on the Bible. To do so requires that we spend time with God and His Word. Nothing will do so much for our mental development and education in general as a deep study of the Bible.³

Only when a preacher becomes a living epistle of the mighty grace of God is he able to declare the "unsearchable," or more correctly, the "unfathomable" riches of Christ. To do that we must plumb the depths of divine revelation.

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If we would be real expositors of the Word, that Word must be continually in our hearts and on our minds.⁴

¹Anderson, Preachers of Righteousness, pp. 76, 77.

²Ibid., p. 69.

³Ibid., p. 53.

⁴Ibid., p. 56.

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Surface study never produces great preachers. Before one becomes an expository preacher, he must be an expository student, and that requires work.¹

To spread the table of the Lord in every sermon and in every evangelistic message requires a diligence all too rarely seen.²

Pertinent to the subject of diligence is the question of using secondhand sermons. Dr. Anderson deprecates this practice in the following language:

Secondhand sermons are like secondhand clothes--they never really fit the wearer. It is better to do our own original study. If the wells of biblical research have been stopped up by the plethora of plans and programs, let us redig them. 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.³

Dr. Anderson emphasizes the importance of books and the necessity for reading. He says that if the sheep are to be fed, the shepherd must do the feeding. For this task he must be both prepared and continually preparing. If water is to flow freely, there must be a good reservoir. The same is true with words of knowledge, and reading provides this reservoir. "Books are the keys to the kingdoms of knowledge and power.

¹Ibid., p. 30.

²Anderson, "The Vital Place of Sermons," The Ministry, XVIII (July, 1945), p. 32.

³Anderson, Preachers of Righteousness, p. 30.

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Books push back the horizons of our own thinking Books build men. And men build congregations."¹

As examples of great preachers who were also diligent students, Anderson refers to John Wesley and George Whitefield, whom, he says, we think of as evangelists, but who were first of all great theologians:

Their preparation in study and their prayerful, sanctified lives made them true expositors of the Word. They found what the prophet Jeremiah found, that it was the Word that became the hammer to break the hard rock of indifference and vice. We too must learn this.²

If the Word is to be an effectual hammer, the preacher must be an exegete. "This demands utmost care and preparation If we would be preachers of righteousness, we must be students of the Word, for therein is the righteousness of God revealed."³

Anderson asserts that a good preacher should be a good student, especially because scholarship gives authority to the speaker's message.⁴ This means that the minister ought to build up a good library. He should not merely get, but study, good books, for it is not the books on the shelf, but the knowledge and inspiration in the mind that count.

¹Anderson, "Give Attention to Reading," The Ministry, XIX (June, 1946), p. 52.

²Anderson, Preachers of Righteousness, p. 26.

³Ibid., p. 151.

⁴Anderson, "Bring the Books," The Ministry, XXXIV (September, 1961), p. 6.

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The admonition which St. Paul gave Timothy, "Give attention to reading," (1 Timothy 4:13) is as up to date as when Paul wrote it.¹

It is important too, that the preacher's speech be correct both in grammar and in diction. Defective speech, impediments, and wrong pronunciations are bound to reduce the impression of competence which the speaker makes. Dr. Anderson believes that the listeners are sufficiently intelligent to estimate the preacher's competence by his speech: "Never underestimate your audience."²

According to Anderson the diligence which is required to build competence must be exercised in several different directions. These include visitation in the homes of individual listeners as well as the studious preparation for the sermon.³ Diligence is necessary also in observation, organization, and consecration.⁴

Diligence is likewise essential in the use of tact, the development of talent, and the practice of technique, for "merely to interest a man is not sufficient. He must be caught and landed."⁵

¹Anderson, "Bring the Books," The Ministry, XXXIV (September, 1961), p. 6.

²Anderson, "The Preacher's Speech," The Ministry, XXVII (December, 1954), pp. 46, 48, quoting Nedra Newkirk Lamar, How to Speak the Written Word (New York: Fleming H. Revell Co., 1949), p. 50.

³Anderson, "Secret of Success," The Ministry, XXXIV (January, 1961), p. 48.

⁴Anderson, The Shepherd-Evangelist, p. 21.

⁵Ibid., p. 17.

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The Need for Thought. Dr. Anderson believes that it takes not only hard study and much prayer, but also some real thought on the preacher's part, to make a sermon come alive so as to grip the soul of the hearer. This is an assurance against dullness, which is unpardonable when dealing with eternal verities.¹ In Anderson's mind the act of preaching reveals more clearly than anything else the preacher's ability or inability to think.²

The following statement summarizes well his conviction on the necessity of real thinking:

The preacher himself must ever be a learner. He must give good heed to the development of knowledge in his own generation. If he is going to stimulate real thought among his people, he must do some hard thinking himself Vigorous creative thinking is essential if we would bring ancient truth into meaningful focus for today. People must be challenged to think.³

Effective preaching demands that profound thoughts be presented in a simple way. To accomplish this the preacher must pay the price of thorough preparation requiring self-discipline and careful thinking. There is no short cut to successful preaching. " . . . the road to preaching power is always rough and rugged."⁴

¹Anderson, Preachers of Righteousness, p. 24.

²Ibid., p. 110.

³Ibid., pp. 109, 110.

⁴Anderson, The Shepherd-Evangelist, pp. 320-322.

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The Value of Experience. Competence grows with experience.

While Dr. Anderson believes that the preacher should read widely, should be familiar with the book of nature, and should have the knowledge that comes from study, these serve to stimulate, rather than supply, real thinking. The books must be complemented by experience. People can tell whether a sermon comes from books alone or grows out of a wealth of experience. It takes experience to make the speaker's great thoughts palatable to his listeners.¹ How much experience it takes is suggested in the following statement:

"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.²

Anderson refers to the experience upon which the preaching of Christ's first disciples was based. He says that when they preached as a historic fact Jesus' rising from the dead

they revealed that the resurrection was a real experience in their own lives. They had themselves died to sin, and been raised to a new life in Christ Jesus.³

¹Anderson, "Trustees of Truth," The Ministry, XXXVII (June, 1946), p. 48.

²Anderson, Preachers of Righteousness, p. 108.
No source is given for the secondary quotation.

³Anderson, "Are We Learning to Do Without Him," The Ministry, XXXVIII (October, 1965), p. 10.

When they preached about the Holy Spirit, it was not because they knew about Him, but because they had received Him.¹

In addition to seeing talent and consecrated ingenuity as essentials in helping the audience "to understand the message of God, and see the One in whom their salvation centers," Dr. Anderson sees time and observation, two elements of experience, as also necessary.²

Since the preacher purports to be one who speaks for God, he assumes a serious responsibility, such as can be fulfilled adequately only by one whose own experience is a testimony to the truths he preaches. Concerning this responsibility Anderson writes, particularly for Adventist preachers:

Facing the tremendous issues of these last days, we need to know what really is truth, for we will be tested on every point.

He who would help another out of the swift-flowing current of evil must have his own feet firmly planted on the rock of truth.³

The Effectiveness of Speaking with Authority. It is Dr. Anderson's opinion that an effective speaker always conveys the idea that he knows

¹Ibid., p. 11.

²Anderson, The Shepherd-Evangelist, p. 359.

³Anderson, "Our Responsibility," The Ministry, XXXVII (September, 1964), p. 4.

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where he is going, even though it may be an unknown road to his hearers.¹ This is especially so in the case of a minister, for he is a spokesman for God. While he is both prophet and priest, he should not degenerate to a mere offerer of incense and ceremony, but should remember his prophetic position as God's messenger.²

Anderson holds that the function of preaching is to speak for God,—to interpret God's message to men.³ And for this reason he contends that

men need more than pious platitudes, witty wisecracks, or flowerly eloquence. Bewildered men and women everywhere are asking, "Is there any word from the Lord?" We have been called to a prophetic ministry. We are called not as prognosticators, but interpreters.⁴

Furthermore, he points out that while preachers are expected to speak with authority, that authority does not stem from the position they hold in the church, but from the message they are called to proclaim.⁵

¹Anderson, The Shepherd-Evangelist, p. 332.

²Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 19.

³Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 5.

⁴Anderson, Preachers of Righteousness, p. 95.

⁵Anderson, "The Team Spirit in God's Service," The Ministry, XXIV (June, 1961), p. 7.

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He refers to Ellen G. White's assertion that there are no great men among us, and that ministers should be willing to be little men handling great subjects.¹

Dr. Anderson holds that, since the gospel message is based on the fulfillment of God's Word in the death and resurrection of Christ, the Bible is the source for the gospel preacher's authority. This claim of biblical fulfillment has given authority to Christian preaching since apostolic times.² Hence, the preacher's life should be saturated with the Bible.³

Another practice which, according to Anderson, enables the preacher to speak with authority is the practice of prayer. His life must be "permeated with prayer."⁴ Since he speaks not only about God, but for God--as Heaven's ambassador--he must know God. Prayer enables the preacher to know God and to speak for Him with confidence, such as Elijah evinced in his word to Ahab: "As the Lord God of Israel liveth, before whom I stand . . ." (1 Kings 17:1)⁵ Anderson says that

¹Ibid., quoting Ellen G. White, Evangelism, p. 134.

²Anderson, God's Great Plan, Vol. II: Love Finds a Way, p. 79.

³Anderson, "Preaching the Full Message," The Ministry, XXII (November, 1949), p. 23.

⁴Ibid.

⁵Anderson, "Foundation Pillars of Revival Preaching," The Ministry, XXIII (November, 1950), p. 4.

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. . . our authority as preachers comes not from the class-room, but from the prayer room, when before the open Word of God we let the Spirit of truth lead us into depths of divine revelation and truth.¹

He insists that the greatest need of the church today is for ministers who pray, whose lives are saturated with prayer, who are known as men of God, and not simply men of affairs. "Prayer is the most serious work of our most serious years."²

Anderson reminds the preacher that he is expected to show a degree of competence in several areas--to be a thorough student of the Bible, an efficient organizer, and a sound financier.³ But particularly high competence is expected in his preaching, for in this, his primary task, he must be an authority. "Christ spoke with authority because He was an authority."⁴

The Requirement of Relevance. According to Dr. Anderson the preacher's competence will be shown by his ability to relate his sermon to the interests of the audience as well as to the circumstances of time and place.

¹Anderson, Preachers of Righteousness, pp. 61, 62.

²Anderson, "Crisis--Appeal for Prayer," The Ministry, XXXIX (June, 1966), p. 50.

³Anderson, "Pure Religion . . . Is to Visit," The Ministry, XXXIV (December, 1961), p. 48.

⁴Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 20.

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The preacher should keep up to date, not using the same phraseology in his sermons and in his advertising that he used twenty-five years ago. This requires that he keep abreast of current events and international problems.¹ He ought to know how to proclaim God's message in the setting of a scientific age, for he faces issues in today's world that his predecessors never dreamed of facing.²

Anderson sees a need for men of spiritual perception, who know God and have caught a new dimension of His love, and who at the same time have an understanding of the times and of the people so that they can interpret that love to their own generation.³

He believes that preachers should have a clearer understanding of Christ and His place in both doctrine and prophecy, that God needs messengers of the "new covenant" who can set forth the fullness of Christ.⁴

To Seventh-day Adventist ministers Dr. Anderson writes:

Having been called of God to prepare a people to stand through the great crisis just ahead of us we need to

¹Anderson, "Prophetic Preaching Needed Today," The Ministry, XVI (June, 1943), p. 20.

²Anderson, "Preaching in Our Scientific Age," The Ministry, XXXI (June, 1958), p. 48.

³Anderson, "The H. M. S. Richards Lectureship on Preaching," The Ministry, XXX (September, 1957), p. 4.

⁴Anderson, "A New Emphasis, Not a New Message," The Ministry, XXXII (September, 1959), p. 13.

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understand the issues involved and the importance of events now happening in the world.

As preachers of the prophetic Word we need both clarity of vision and courage of our convictions.¹

Eternal truths must be brought into focus through the lense of twentieth century knowledge and discovery.²

Anderson believes that a competent preacher will show relevance and suitability in the selection of sermon titles and in advertising his meetings. He says that audiences are brought together by simple, provocative, sincere, well-selected titles, but are disgusted and driven away by flamboyant, scarehead, untrue, crude titles. To be appropriate to the minister's calling, his sermon titles should be winsome rather than merely sensational.³

To secure the preacher's competence to preach relevant sermons Anderson recommends reading. Ministers ought to read "much and often." He suggests a book a week, and says that Theodore Roosevelt read a book a day.⁴

¹Anderson, "Prophetic Fulfillment in Current Events," The Ministry, XXXVI (March, 1963), p. 8.

²Anderson, "Advertising Titles That Draw," The Ministry, (March, 1944), p. 23.

³Anderson, "Building Interest by Sermon Titles," The Ministry, XVIII (November, 1945), pp. 46, 48.

⁴Anderson, "Bring the Books," The Ministry, XXXVII (July, 1964), p. 48.

The Importance of Vision. Dr. Anderson believes that to be effective as a preacher a man must have "vision." He needs to understand not only the facts concerning Christ's crucifixion, His resurrection, and His exaltation in heaven, but the purpose in these events. Unless he has a broad view of the plan of salvation, he cannot proclaim Christ's saving grace with power.¹ The following two paragraphs set forth Anderson's concept of "vision" and its necessity for the preacher:

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 multitude. Such men become inventors, sculptors, scientists, statesmen. And preachers of righteousness.²

Real preachers are not the product of classrooms, but of life situations. Naturally we need education. We also need a call from some conference or church. But above everything else we need a call from God. 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 effectually 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.³

The Wisdom of Limiting Pastoral Responsibilities. Anderson divides the work of the minister into four main categories, sequentially related. First, he is a preacher, speaking with authority for the King. This awakens interest. Second, he is a teacher explaining heavenly

¹Anderson, Preachers of Righteousness, p. 163.

²Ibid., pp. 45, 46.

³Ibid., p. 45.

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truth within the range of human thinking. This develops interest. Third, he is a fisherman speaking for decisions. This clinches the interest. Fourth, he is a shepherd protecting, feeding, helping his flock. This holds the interest.¹

It is noticeable that such a classification limits the activities in which Dr. Anderson expects the preacher to be competent. Preachers are often expected to do a great variety of things, but competence will usually be in inverse proportion to the spread of their responsibility. The church ought not to expect its minister to sit on all its committees and boards. If he is to perform effectively the four duties delineated above, which are principally speaking activities, he needs to have time for study, meditation, and prayer.²

In the following statement Anderson explains the minister's duty to limit his own activities for the sake of competence:

If we wonder how we can find time for real study, let us remember that the minister himself is largely to blame for his enslavement in the treadmill of organizational detail.

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Guard against being roped into everything. Successful leaders delegate responsibility Cultivate a sense of the essential, and preserve yourself for that. Let our laymen build the buildings; let us go to the desert.³

¹Anderson, "Make Full Proof of Thy Ministry," The Ministry, XXII (June, 1949), p. 48.

²Anderson, Preachers of Righteousness, pp. 56, 57.

³Ibid., p. 62.

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Interpretation and Evaluation

The Necessity for Knowledge. Discernment is shown in Anderson's requirement that the expository preacher have a good knowledge of history, archeology, and biblical languages, since these disciplines are directly involved in biblical interpretation.

There is less certainty regarding his assertion that expository preaching requires more general knowledge and deeper consecration than topical preaching does, for while it can surely be said that the expositor is following the Apostle Paul's admonition to "preach the Word" perhaps more closely than the topical preacher, it is equally true that one who preaches on topics must go to great lengths in study and organization to present a topic well.

While it is reasonable to expect that the man who works more closely with a work inspired by God will have the greater degree of consecration, it is also true that the topical preacher can and ought to work closely with the Scriptures just as Jesus in talking with two of his disciples after His resurrection "expounded unto them in all the scriptures the things concerning himself." (Luke 24:27)

When Dr. Anderson says that a preacher should strive to be an intellectual giant, well informed, knowledgeable in church history, acquainted with the principles of human behavior, and an avid reader, he is in close agreement with the Roman Cicero, one of the greatest orators and most able critics of public speaking of all time. His work, De Oratore, is principally a dialogue between Lucinius Crassus and Marcus

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Antonius, in which Crassus argues for the necessity of a broad education for the orator, while Antonius claims that he only needs to know well the art of public discourse. Crassus is Cicero's protagonist and shows his view of the importance of the speaker's having a fund of knowledge.¹

It would seem that since preaching is not a matter of speaking for exhibition, but of using speech as the means to an end, Anderson is reasonable in his insistence that the preacher be knowledgeable.

It would seem too, that Dr. Anderson has given very good advice when he warns the preacher against revealing his ignorance or lack of sufficient background by opening up areas on which he is unprepared to discourse.

The Importance of Diligence. By demanding diligence in study, Dr. Anderson further emphasizes the necessity of the speaker's having a knowledge of subject matter, and not merely of style and delivery skills, for rhetorical theory embraces the handling of content material as well as techniques.

By recommending the study of the Scriptures as the best means of developing the mind, he endorses the statement of the Bible itself in Proverbs 1:7: "The fear of the Lord is the beginning of knowledge." He also supports the claim made by Ellen G. White, a writer held in high esteem by the Seventh-day Adventist Church, that "there is nothing

¹Lester Thonssen and A. Craig Baird, Speech Criticism: The Development of Standards for Rhetorical Appraisal (New York: The Ronald Press Co., 1948), p. 165.

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more calculated to energize the mind and strengthen the intellect than the study of the word of God."¹ Dr. Anderson's Church, the Seventh-day Adventist, subscribes to the philosophy that man can pursue no greater knowledge than that concerning his Creator.

His advice to preachers that they should not shun the desert, but must pay the price of diligence is sound, and very pertinent, since ministers are so often caught up in a constant round of duties that serious study is neglected. This point is well supported by the experience of Moses, the greatest leader of Old Testament times, who spent forty years "in the desert," and that of Paul, the great New Testament preacher, who spent three years there. (Galatians 1:17, 18)

Dr. Anderson's depreciation of secondhand sermons is consistent with his teaching on the importance of personality for the public speaker. If he is correct in following Phillips Brooks in the idea that preaching is the presentation of truth through personality,² then he must condemn secondhand sermons because they by-pass the speaker's personality, for when one preaches a sermon which has already been preached by another person, he is projecting another personality besides his own, so that neither the original preacher nor the secondhand user can have full advantage of personality influence.

¹Ellen G. White, Gospel Workers: Instruction For All Who Are Laborers Together With God (Washington: Review and Herald, 1941), p. 249.

²Brooks, Lectures on Preaching, p. 28.

Wesley and Whitefield are excellent examples of men who effectually used the Scriptures. Anderson correctly attributes much of their success to the fact that they were theologians, hence prepared to "preach the Word."

The requirement of correctness in grammar and diction is important not only because the speaker should not underestimate his audience, but because regardless of the educational level of the audience, they will expect a public speaker to speak clearly and correctly. If he does not do so, their impression of his competence will certainly be depleted.

Mention is made of the efficacy of pastoral visitation in the homes of individual listeners. This is a point well taken, since it will afford the preacher a knowledge of personal problems which ought to be met and solved in his sermons.

The Need for Thought. Dr. Anderson's premise that the preacher must be capable of doing some real thinking is in harmony with the present-day emphasis on thought and philosophy in learning, as opposed to the mere accumulation of facts. There is a growing conviction that education ought to be concerned less with factual material and more with the encouragement of creative abilities and the development of judgment. Anderson's insight here agrees with the following passage by Mrs. Ellen G. White:

Every human being, created in the image of God, is endowed with a power to think and to do. The men in whom

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this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thoughts.¹

The Value of Experience. It seems that Dr. Anderson holds the correct view of the value of the preacher's experience in the making of a sermon, and that Benjamin Franklin was too harsh when he caused "Poor Richard" to say "Experience keeps a dear school, but fools will learn in no other, and scarce in that."² It is true that experience costs, but the more it costs the more it teaches, so that it gives an assurance of competence, to both speaker and audience.

The preacher who speaks out of his own experience exhibits a confidence, a force, an understanding such as others cannot begin to equal. Here again the weakness of secondhand sermons becomes apparent; for such sermons are not an outgrowth of the speaker's experience.

The Effectiveness of Speaking with Authority. Since a prophet is a spokesman for God, it is reasonable for Anderson to refer to the "prophetic position" of the preacher. When the preacher holds the conviction that he speaks for God his messages will certainly have a "ring" of authority. It is true also that the preacher's authoritative position is enhanced by his study and use of the Bible, by the fact that he deals with great subjects, and by the time he spends in prayer.

¹Ellen G. White, Education (Mountain View, Calif.: Pacific Press, 1903), p. 17.

²Fred Lewis Pattee (ed.), Century Readings in American Literature (4th ed.; New York: D. Appleton-Century Co., 1932), p. 117.

The Requirement of Relevance. Here is a particularly wise requirement. Times are changing so rapidly that it is not always a simple task to apply the truths of God's Word to the situation of today. The present generation demands relevance of its speakers, and Dr. Anderson has the insight to recognize this need.

The Importance of Vision. To demand that a preacher have "vision" is simply to say that he must see the potentialities in his audience, and must believe his sermon to be a help in turning these potentialities into realities. In urging this characteristic for a preacher, Dr. Anderson evinces his own "vision."

The Wisdom of Limiting Pastoral Responsibilities. No one can be a specialist in as many fields as the minister is often expected to be. Anderson has, therefore, wisely urged that the preacher limit the range of his activities to a degree that will enable him to achieve competence in those claiming highest priority.

Since the minister's primary obligation is to preach the gospel, he ought to pursue above all else those things which will augment his effectiveness in the pulpit.

Since this is an age of specialization the audience may rightfully expect the preacher to be competent in his chosen field.

Anderson's Concepts Concerning Good Will

Description and Analysis

The Power of Good Will. Dr. Anderson's teaching concerning the importance and the effectiveness of good will is in harmony with the statement by Abraham Lincoln:

If you would win a man to your cause, first convince him that you are his sincere friend. Therein is a drop of honey that catches his heart, which, say what he will, is the great high road to his reason, and which when once gained, you will find but little trouble in convincing his judgment of the justice of your cause if indeed that cause really be a just one.¹

In Anderson's view it is not sufficient for the preacher merely to give consideration to techniques of organization, composition, and delivery. His presentation must be set forth from a heart which holds the same concern for his audience as God has for him.² He affirms that the minister's work of teaching the flock and seeking the lost requires sympathy, care, and courage.³

¹Giles Wilkenson Gray and Waldo W. Braden, Public Speaking: Principles and Practice (2nd ed.; New York: Harper & Row C., 1963), p. 268. From an address before the Springfield Washingtonian Temperance Society, February 22, 1842. Cited from John G. Nicolay and John Hay (eds.), Complete Works of Abraham Lincoln (New York: Century Co., 1894) Vol. I, pp. 193-209.

²Anderson, "Preaching That Transforms," The Ministry, XVII (January, 1944), p. 48.

³Anderson, "The Vital Place of Sermons," The Ministry, XVIII (July, 1945), p. 32.

He says that

sympathy and kindness have a language of their own--a universal language. The one who learns that language has gone seventy-five per cent of the way toward success.¹

Anderson declares that it is good will that gives power to preaching:

It is not argument we need so much as unction We have been called to be preachers of righteousness. Then let us pray that the fires of love will be kindled on the altar of our poor hearts. Then our witness will be with power.²

Stressing the importance of love by referring to 1 Corinthians 13--the great love chapter in which the Apostle Paul extols the virtues of love and proclaims its abiding nature--Anderson says, "Love abides when argument has withered."³

He sees a causal relation between good will and bringing people to a decision in evangelism, asserting that "when clear conviction grips the preacher, and love and sympathy mark his mission, he will always see results."⁴ In Anderson's view, no particular effort is

¹Anderson, "The Winsomeness of Sympathy," The Ministry, XVI (May, 1943), p. 48.

²Anderson, Preachers of Righteousness, p. 44.

³Anderson, "In The World's Spotlight," The Ministry, XXXI (July, 1958), p. 30.

⁴Anderson, "Unhhibited Evangelism," The Ministry, XXX (June, 1957), p. 16.

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required to denounce sin, but skill, love, and agonizing prayer are necessary to induce people of different backgrounds to live, and love, and work together in the Christian community.¹

The preacher has sincere good will when, from a heart overflowing with the love of God, he is able to preach Christ crucified.² Anderson believes that Christ must possess the preacher before he will have the good will necessary to make him dynamic. He ought to be a sort of reproduction of the truth he preaches;³ for "to preach the power of the gospel demands that we know the power of the gospel; and that power is the power of love."⁴

The Requirement of Real Concern for the Audience. The good will that Dr. Anderson demands is a preacher's genuine concern for the interests of those who hear his sermons:

Are we concerned with individuals or just methods?
Our first interest must be for the soul of the individual . .
. . Are we interested in people or in our reputations?⁵

¹Anderson, The Shepherd-Evangelist, p. 71

²Anderson, Preachers of Righteousness, p. 69.

³Anderson, "Prophetic Preaching Needed Today," The Ministry, XVI (June, 1943), p. 19.

⁴Anderson, "The Master's Method," The Ministry, XVIII (November, 1945), p. 48.

⁵Anderson, "Life in Action," The Ministry, XXIX (July, 1956), p. 52.

Anderson declares that the answer to these questions will show whether preachers are true shepherds or just hirelings.

The pastor with a sincere interest in his hearers will visit much in their homes.¹ He will cultivate and show sympathy.² He will be tactful:

Tact is love.
 Tact is loving your neighbor as yourself.
 Tact is the golden rule.
 Tact is being very sensitive--for the other person.
 Tact is constantly asking, "How would I react if this were said to me?"
 Tact is being on the side of the people.
 Tact is listening.
 Tact is making another feel that his problems are important to you.
 Tact is never shocked.
 Tact is carefulness.
 Tact is humility.
 Tact is love.³

According to Dr. Anderson, love for souls should be the ruling passion of the preacher's heart. The absence of this love indicates "the worst kind of heart trouble."⁴ It was because such men as

¹Anderson, "Pure Religion . . . Is to Visit," The Ministry, XXXIV (December, 1961), p. 48.

²Anderson, "Pastoral Psychology, What Is It?" The Ministry, XX (May, 1947), p. 13.

³Anderson, "The Real Pastor," The Ministry, XXIX (December, 1956), p. 48.

⁴Anderson, Preachers of Righteousness, p. 68.

Spurgeon and Moody had this love for souls, and a real burden for their salvation, that they were able to draw and win so many people.¹

Concern for his hearers is also measured by the preacher's demeanor in private contact with them. He ought never to appear impatient or crowded for time, but rather to show patience, interest, sympathy, graciousness, and Christlikeness.²

To show Christlikeness one must have a Christlike character. If no one has ever spoken as He spoke, it is because no one ever lived as He lived; He spoke from character--a character of love:

It was not mere information that He was giving. Rather He was giving Himself. He held His hearers by His love more than by His arguments. Not only what He said but how He said it made Him the greatest teacher of all time.³

Anderson believes that if preachers love their listeners as Christ did, it will show up in what they say as well as how they say it. Jesus attracted people to Himself because "He was more interested in winning men than in winning arguments."⁴ He won men by the power of love--love that expressed itself not only in all His words, but in

¹Anderson, The Shepherd-Evangelist, p. 86.

²Anderson, "Pastoral Psychology, What Is It?" The Ministry, XX (May, 1947), pp. 14, 15.

³Anderson, "Prophetic Preaching Needed Today," The Ministry, XVI (June, 1943), p. 19.

⁴Anderson, "The Master's Method," The Ministry, XVIII (November, 1945), p. 48.

the very tone of those words, and in the look which accompanied them. His was a true sympathy, not sentimentality.¹

Anderson holds that it was this sympathy which not only aroused, but held, the interest of Christ's audiences. He believes that the preacher of our times will have similar success if he speaks out of a "heart overflowing with the tender, pitying love of Christ."²

Anderson believes that the preacher should follow Christ's example in linking his own interests with the people's interests.³ Jesus Himself called for a similar emulation of His character: " . . . love one another, as I have loved you." (John 15:12) This, says Dr. Anderson, is the real measure of the preacher's love for his congregation.⁴

More important than great talents is likeness to Jesus.⁵ It was prophesied concerning Christ's regard for other people: "A bruised reed shall he not break, and the smoking flax shall he not quench." (Isaiah 42:3) Likeness to Jesus means spiritual power,

¹Anderson, "Love an Essential in Soul Winning," The Ministry, XVII (December, 1944), p. 48.

²Anderson, "Holding the Interest," The Ministry, V (February, 1932), p. 14, quoting Ellen G. White, Testimonies for the Church, Vol. 6, p. 67.

³Anderson, "Pastoral Psychology, What Is It?" The Ministry, XX (May, 1947), p. 14.

⁴Anderson, The Shepherd-Evangelist, p. 69.

⁵Anderson, "Holding the Interest," The Ministry, V (February, 1932), p. 14.

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human sympathy, godly tact.¹ For the preacher this adds up to a real concern for his audience.

The Importance of Sensitivity to Audience Needs. Dr. Anderson sees the gospel preacher as a herald of good tidings, bringing hope and comfort to a world of lost and distracted men.²

He believes that preachers are needed who understand the people sufficiently to be able to enter into their problems, and to share their joys, their griefs, and their victories; who can help tearful eyes to read majestic meanings in disappointments; and who can arrest the long thoughts of youth and turn them from the glittering camouflage of life to the reality of truth, beauty, and character.³

Anderson refers to the Apostle Barnabas as one who felt the needs of the people:

Barnabas . . . might well become a pattern for preachers in every age. He had such a way of putting courage into the despondent and hope into the despairing that everywhere he went he brought inspiration and confidence; he was a true "son of consolation." How desperately such preachers are needed today.⁴

¹Anderson, "The Real Pastor," The Ministry, XXIX (December, 1956), p. 48.

²Anderson, Preachers of Righteousness, p. 194.

³Anderson, "The H. M. S. Richards Lectureship on Preaching," The Ministry, XXX (September, 1957), p. 4.

⁴Anderson, Preachers of Righteousness, p. 206.

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If preachers are to win people, Anderson says, they must love the people in spite of their faults. He quotes J. E. Fulton, Seventh-day Adventist missionary and administrator in Australia and the South Sea islands some fifty years ago: "This world is dying for want of loving men and women who will love the wickedness out of the hearts of their fellow men."¹

The Effectiveness of a Winning Personality. Dr. Anderson declares that the preacher should work, not with a subjectivity which seeks to correct and dominate others, but with an objectivity which desires to share his own blessings with others.² He insists that the type of personality which wins people is always unselfish.³

In fact, Anderson's very definitions of "personality" are based largely on the desire of the person to share his habits, skills, blessings, and knowledge with other people.⁴ This desire to share is summarized by Dr. Anderson in the following statement:

Redemptive work is costly work, for "without shedding of blood [there] is no remission." (Hebrews 9:22) The soul winner must be willing to put some of his own lifeblood into

¹Anderson, "Love an Essential in Soul Winning," The Ministry, XVI (December, 1944), p. 48.

²Anderson, "Following the Objective Approach," The Ministry, XVI (May, 1943), p. 48.

³Anderson, "Building Soul-Winning Personality," The Ministry, XXI (March, 1948), p. 48.

⁴Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 15.

his quest for souls. Like the first evangelists, he will be always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest." (2 Corinthians 4:10) His very life will be lived to bring men to God; and if some who once knew the way of life turn from the path of peace, he will know how to "travail in birth again until Christ be formed" (Galatians 4:19) in their hearts.¹

The Necessity for Balanced Behavior. Dr. Anderson endorses Mrs. Ellen G. White's statement that decorum is necessary in the desk.² He demands dignity without frigidity and artificiality.³ He warns the preacher to avoid a vehement or vindictive attitude as well as pride and pious prattle.⁴ The speaker, rather than have a "holier than thou" attitude, should find a common meeting ground with his hearers.⁵

The attitude which Anderson demands of the preacher is well described in his reference to the incident of Jesus calling his disciples and promising to make them fishers of men:

What He really said was, "Come and live with me; share my burdens and my joys; eat with me; tramp the dusty roads with me; visit the market places; come into the homes of these people; spend the night with me in the silent

¹Anderson, "Developing a Ministerial Leadership," The Ministry, XXI (September, 1948), p. 21.

²Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 70, quoting Ellen G. White, Testimonies for the Church, Vol. I, p. 648.

³Anderson, "Philosophy and History," p. 14.

⁴Ibid., p. 52.

⁵Anderson, The Shepherd-Evangelist, pp. 28, 30.

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sanctuary of prayer; learn from me to love, to weep, to watch, to pray; then you will be fishers of men."¹

Interpretation and Evaluation

The Power of Good Will. As one of the constituents of Ethos, good will is an asset in any speaking situation; and it is especially so for the preacher, since his message itself purports to be one of good will. Without it he would surely be in an anomalous position, for love is the very power of the gospel.

While matters of form are important, a genuine interest in the audience is of even greater importance. Particularly is this true in evangelistic preaching, which is done for the purpose of adding new members to the church. Dr. Anderson's church--the Seventh-day Adventist--requires its members to observe Saturday rather than Sunday as the Sabbath; it teaches an imminent second advent of Christ, that the soul is not immortal, and that wicked people will not burn endlessly in hell fire; it expects its members to avoid unclean and harmful foods, to abstain from the use of alcoholic beverages, to dress conservatively, and to shun puerile and sensual amusements. Hence, when a person joins this church, extensive adjustments must often be made in matters of belief, behavior, and social relationships. A good preacher knows that these adjustments demand of him an understanding heart more than unanswerable arguments.

¹Ibid., p. 18.

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The Requirement of Real Concern for the Audience. There is a sense of timeliness and relevancy in Anderson's requirement that the preacher be more concerned with individuals than with his own methods or reputation. The developments of the past hundred years have made life seem to depend on material things, rather than on people. Dr. Anderson's view here not only is corrective of this materialism, but harmonizes with the growing reaction of youth against the supremacy of "things."

It is a reasonable view that the question as to whether a preacher is a true shepherd or a hireling turns upon the point of the primacy of his concerns; for, as Jesus explained, the good shepherd gives his life for the sheep, while the hireling runs away from danger in order to preserve himself. (John 10:11, 12)

Dr. Anderson's advice that in private contacts with individuals the minister should not appear impatient or crowded for time, is especially appropriate. The reader who has had occasion to engage in even a few interviews with important people will surely agree.

Since the minister's work is to preach the gospel; since the gospel is good news concerning the love of Christ as revealed in the gift of salvation from sin and death; and since Christ's own life and work among men constituted a continuous gift of sympathy and understanding, it follows that Anderson's reference to Christ's life is a most suitable example to demonstrate the superiority of love over argument in the area of public address.

The Importance of Sensitivity to Audience Needs. The question of audience needs and problems is closely related to motivation, and will be given further attention in the chapter dealing with that subject. Yet this question is pertinent to the speaker's good will, for he ought to accept, understand, and be honestly concerned with these needs and problems.

Anderson does well to stress the importance of such understanding and sympathy, for it can hardly be gainsaid that almost anyone is ready to listen and inclined to heed the things which are spoken to him by one whom he believes to have his best interests at heart. For the speaker to have the best interests of his audience at heart he must be sensitive to the needs of that audience.

The Effectiveness of a Winning Personality. Dr. Anderson makes good will dependent on a winning personality, by which he means a personality anxious to share its blessings and knowledge with other people for their benefit. He implies that the ineffective personality is the one who uses his knowledge and blessings for selfish purposes. Such a person would speak for exhibition and self-aggrandizement.

The Necessity for Balanced Behavior. Here is included the preacher's general demeanor in the speaking situation, as well as his attitude toward his hearers. Anderson pictures the happy combination of dignity and warmth. Again, his insight and experience yield an insistence on the elimination of pride and selfishness in the heart of the speaker.

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Ethos Illustrated in Dr. Anderson's Preaching

In this section it is the writer's purpose to illustrate Ethos as it appears in one of Anderson's own sermons, "Life With a Capital 'L'." The sermon is included as Appendix V in this study.

Evidences of Character. In the study of a sermon transcript elements of character are less apparent than are those of competence and good will. Yet there are in this sermon certain statements from which inferences concerning character can be made.

The speaker's good character is implied, to a greater or lesser degree, in the following instances: He begins the sermon with a Scripture text, showing a reliance on the Bible. He refers to his attendance at a Methodist church, suggesting broadminded Christianity. When the audience hears Dr. Anderson recite with approval the conversion of the Japanese young man, describing his overflowing life and his influence on the congregation, it will infer that the speaker has a character of a similar nature to that of the young man. When the speaker asserts that the apostles of Christ were happy, he implies at least to some degree that he enjoys the same kind of happiness.

It is difficult to separate the evidences of character from the evidences of competence in this sermon. The writer believes that in some cases the same statement may evince both these constituents of Ethos. This is true where Dr. Anderson makes assertions which seem authoritative: He cites Scripture. He says what the life must be.

He tells what is necessary for one to measure up to what God expects. He states positively what will bring joy and what will not. He describes the radiant life and its influence as though he knew about it from experience. He explains what it means to share one's faith, implying that he shares his faith. He purports to speak for God, saying what figure of speech God could use; describing what God is looking for; promising what God will do for the audience; explaining God's grace as though he were himself experiencing that grace; declaring what the Lord expects of his hearers. These passages certainly suggest the speaker's good character as based on the implication of his personal experience.

Evidences of Competence. Dr. Anderson's sermon shows his familiarity with Scripture, to which he refers often: He purports to know to whom the epistle of James was addressed. He describes the power of the apostolic message and the happiness of its preachers. He asserts that God's call to a life of joy and victory is found not in one text only, but is all through the Bible. He says that "joy" is a key word in the apostolic message. He identifies the proper order of the word "joy" among the fruits of the Spirit. He uses the text, Isaiah 10:17, describing its setting in Israelite history. His use of Robert's translation of Philippians 4:13 suggests a familiarity with Bible translations other than the more conventional ones.

Dr. Anderson's competence is further revealed in the statements which show his knowledge of music: He says that the song, "It is Morning in My Heart," is a song of action. He implies an acquaintance

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with Homer Rodeheaver's methods of leading singing. He refers to the Japanese boy as having a moving, baritone voice, and as singing a magnificent solo. He even judges that people usually sing only the words, and not the thoughts. He speaks of the influence of the solo, that the whole congregation was induced to sing with new meaning. He declares that the song mentioned above is spoiled when it is sung too fast. He asks the organist to play "just the chord." Then he says, "we don't need the organ." He speaks of the hymn, "Holy, Holy, Holy, Lord God of Hosts," as having a "beautiful melody that just carries us along as we sing."

A competence based apparently on experience is to be inferred also from the authoritative statements which Anderson makes, some in the form of enthymemes, some as just positive assertions: He says that we live in two directions, one vertical, the other horizontal. The vertical brings joy to the Christian, while along the horizontal, blessings are to flow from him to his fellow men. The wholly vertical life is selfish. The life must overflow. He declares positively that until one has a clear insight as to what God expects of him, he will never fulfill that expectation. He asserts that there can be no real joy in the life unless it is saturated with love to God and to one's fellow men. He says that where joy is, there always will be peace, long-suffering, gentleness, and goodness.

His authoritative statements continue: The life of joy is the life that shares, and the sharing brings still more joy. Sharing one's faith means more than waiting for something to happen; it means being

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ready with the correct response when the happening occurs. Dr. Anderson even goes so far as to say that the Lord "couldn't find a figure of speech greater than this: 'And they shall be as when a standardbearer fainteth.'" While this is obviously a statement of Anderson's opinion, there is evidence of competence in the very use of the statement. There are further assertions of the same type: "The Lord is looking for youth who can stand the fierceness and storm of the battle and yet hold aloft the banner of Christ." He promises that God's power will make his listeners strong witnesses and strong standardbearers. He explains what God's grace can do. He declares, "I say, that is life with a capital 'L.'" He makes further unequivocal assertions: " . . . God is calling you into a great service." "Then the Lord wants your life to be consumed in His service." "The Lord wants you to abound in your service for Him." "He wants you to recognize that He has a claim upon your life."

Anderson continues to give evidence of competence by the use of positive statements which he believes to express truth. One can see that here he seems to be acting as a spokesman for God, and the hearer might well assume these statements to be true since he would feel that they grow out of the speaker's breadth of learning and experience. These assertions might be summarized as follows: He explains the purposes of Christ's death. He enumerates many things which God's grace can do for its recipients. He tells who will sing the song of Moses and the Lamb on the sea of glass. He tells how to let the joy overflow to others. He gives an assurance of God's ability to make his hearers

abound in every good work. Such assertions might be taken as too sweeping, were it not for the apparent evidences of the speaker's character and good will. Dr. Anderson invariably gives the impression of maturity, and experience, and earnestness in his public appearances.

Further evidence of competence is seen in the following variety of ways: Dr. Anderson implies a close acquaintance with Homer Rodenheaver by saying he "has a way of making people do things, you know." In telling the story of the Japanese boy, Anderson shows perception of human behavior by asserting that this was a real experience with that boy, that he was overflowing with the life of joy, that he was living life with a capital "L," that other people felt his influence, and that the whole congregation sang his song with new meaning. He also says that "too many of us . . . see all the problems in the way."

Anderson's hearers could infer competence from his casual references to his experiences in such important places as Los Angeles and London. "Over there in London on the south side we have a mission in what we call the Wales Court part of that great city." He speaks familiarly of the English trains, divided into small compartments.

The speaker shows his knowledge of history: He explains the significance of a standardbearer in Old Testament times. He describes the preaching of the apostles in New Testament times. He knows in detail the story of the British George Mueller and his orphanages. He is acquainted with the history of the Chautauqua. Dr. Anderson refers to surveys in penitentiaries as though he were well acquainted with such studies.

Evidences of Good Will. Anderson has a way of showing good will by putting himself on the same level with listeners: He looks up words in the dictionary, just as his hearers do. His remark that Rodeheaver has a way of making people do things is followed by "you know," as though his audience also knew the great song leader well. He includes himself with his hearers when he says, "Too many of us are like that."

Concern for his audience is also shown in his authoritative statements which treat of what God expects "you" to do, of what God can do for "you," of what God wants "you" to be. He also encourages his audience by telling them that what God can do for them will be a marvel to those around them.

Good will is shown, too, in Anderson's attendance at the Methodist Church in Los Angeles, and in his story of the Japanese boy in that church. The implication is very clear that the speaker believes Dr. Roy L. Smith, Homer Rodeheaver, the Japanese boy, and the Methodist congregation to be as capable of enjoying a real Christian experience as he, though he is of a different communion.¹

¹For a further view of Anderson's teaching on Good will see Appendix IV, THE SHEPHERD'S CALL.

CHAPTER IV

LOGOS

This chapter is designed to describe, analyze, interpret, and evaluate Dr. Anderson's theory relating to the use of logical argument in preaching, and then to show how he has applied these principles in one of his own sermons.

There are many systematic approaches to the study of Logos, or logical argument, for the public speaker. From the standpoint of materials used there are two categories:

1. Materials found and used by the speaker, sometimes referred to as non-artistic proofs, consist of such things as examples (further divisible into instances and illustrations), narratives, statistics, and quotations (which include literary materials, factual testimony, and opinion testimony). These materials are called evidence.

2. Materials created by the speaker, sometimes called artistic proofs, include such things as repetition, restatement, comparison, and contrast. These materials are the elements of reasoning.

Usually there are held to be four types of reasoning:

(1) reasoning from example. (2) reasoning by analogy. (3) reasoning from cause, including cause-to-effect and effect-to-cause. (4) reasoning from sign.

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Structurally there are two classes of reasoning:

1. Inductive. In this type of reasoning a general conclusion is reached which is based on an accumulation of specific instances.
2. Deductive. This type of reasoning begins with the general conclusion reached by inductive reasoning, and from that generalization it deduces a specific attribute or conclusion. This process is based on the logic of the syllogism, which may be categorical, hypothetical, or disjunctive.¹

A syllogism consists of a major premise, a minor premise, and a conclusion. It may be truncated so as to assume a form that is quite commonly called "enthymematic," by having only one of its premises expressed while the other is implicit.

Dr. Anderson's theory concerning Logos will be examined from the standpoint of these analytical systems.

Description and Analysis

While Anderson does not present a systematic treatment of logical argument, he deals with this constituent of Rhetoric at some length. In harmony with his own frequent use of suggestion and the inductive approach, the greater portion of his observation in the Logos area

¹Hance, Ralph, and Wiksell, Principles of Speaking, pp. 52-67.

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has to do with evidence, or materials found outside the speaker, while the smaller part treats of reasoning, or materials created by the speaker himself. He is concerned more with the use of illustrations than with any other material of sermon development.

The Importance of Illustrations. Anderson credits an Arab with saying, "He is the best speaker who can turn an ear into an eye." He says that preachers must turn the ears of their audiences into eyes "that they may see the way of salvation. To transmute the spoken message into visual outlines of truth is a noble and kingly art."¹

Anderson believes that nothing will so easily turn ears into eyes as narrative illustrations, since they provide material for reasoning by either analogy or contrast, and vividness unequalled even by physical objects used as visual aids:

A blackboard or some type of visual aid is a great asset in making your presentations effective. However, it is not what people see on a board, but rather how you make your message live by the use of illustrations and contrasts that counts. An expository sermon must never be a dry-as-dust academic exercise. It is a pastoral function, and it must pulsate with power and radiate with revelation.²

As an example of the superiority of illustrations, Dr. Anderson tells of a group of people who were talking about a deceased minister who was held to have been very successful. They recalled that he always

¹Anderson, The Shepherd-Evangelist, pp. 349, 350.

²Anderson, Preachers of Righteousness, p. 83.

used a Bible biography to put his message across. He did not preach in the abstract. "He made truth come to life. He put his doctrines into boots. He made truth walk around among men."¹

Anderson believes that when examples and illustrations are used, a more effective appeal is made to the educated as well as the less educated person. When abstract principles are illustrated by concrete examples, the new view attracts the sophisticated person, while the clarification pleases the uneducated listener.²

Illustrations also bring newness to the sermon, for while there are really no new truths, . . . old truths appear as new if we have mastered the art and method of illustration."³ Like the newness, an illustration is not an end in itself, but the means to an end. Like a light, an illustration is not designed to attract to itself, but to illuminate truth.⁴

In their functions of illuminating truth, illustrations are like the window of a discourse, whereas arguments are like its pillars.

¹Anderson, "Bible Biographies," The Ministry, XXV (March, 1952), p. 48.

²Anderson, "Trustees of Truth," The Ministry, XXXVII (June, 1964), p. 48.

³Anderson, The Shepherd-Evangelist, p. 350.

⁴Anderson, "The Power and Place of Illustration," The Ministry, XV (July, 1942), p. 19.

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Both are essential to a useful building.¹ Anderson emphasizes the importance of the windows by referring to God's instruction to Noah to make, not an ark of windows, nor a windowless ark, but a window in the ark. Every sermon, like the ark, needs a window or windows for light. "Build an ark, brethren, but don't forget the windows."²

Anderson believes that similitudes, like windows, should not only be seen, but seen through. The word "illustrate" means to brighten with light, and both old and young will open eyes and ears to the light and air from a window that makes the lesson plain.³

Since Dr. Anderson sees a sermon without an illustration as like a building without a window, he believes that a sermon should include more than the solid slabs of theology or the masonry of doctrine. It needs "the windows of parables, or the lattice of poetry."⁴

The Effectiveness of Illustrations. Noting that it is the work of the ministry "to make all men see" (Ephesians 3:9), Anderson declares that good illustrations help them to see and understand:⁵

¹Ibid.

²Ibid.

³Anderson, The Shepherd-Evangelist, p. 346.

⁴Ibid.

⁵Anderson, "The Power and Place of Illustration," The Ministry, XV (July, 1942), p. 20.

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Solid argument may be lifted from the hard-beaten path of familiar phraseology into the realm of high moral appeal simply by the aid of an illustration.¹

It will be observed that illustration is not contrasted with argument, but that it is used to support argument. Anderson further explains that

anecdotes build concrete forms around ideas. That is why skilled speakers always talk in pictures. They know that the picture will live long after the argument is dead Illustrations give reality. Stories are signposts; they point the way.²

It is Dr. Anderson's belief that if the preacher's discourse is lightened by well-chosen and relevant illustrations, a forty-five minute sermon will seem like only a twenty-five minute sermon.³ Good illustrations impress a practical lesson; they hold the people's attention; and, like a refreshing drink, they give the audience an opportunity to relax.

Sources of Illustrations. Dr. Anderson advises preachers not to try to find illustrations, but to let the illustrations come to them in the form of life's personal experiences. Such illustrations, being drawn from the familiar setting of the hearer's own environment, culture,

¹Anderson, The Shepherd-Evangelist, p. 354.

²Ibid., p. 345.

³Ibid., p. 336.

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or occupation, would elicit more attention and lead to a clearer understanding than would reference to unfamiliar things:

An illustration, unlike a prophet, has its greatest honor in its own country. And the more familiar the members of your congregation are with the setting of your story, the greater will be their comprehension and their interest.¹

Such illustrations come to the preacher who is wide awake to notice them, for "consecrated observation and a sanctified imagination" are needed for him to be able to put abstract truth in concrete terms.²

The very best source of illustrations consists of everyday occurrences,³ the most valuable of which are dug from the preacher's own quarry. "to be able to say, 'I saw,' not only adds interest, but gives authority."⁴

Anderson gives the following three examples of how to take advantage of illustrations which are not planned, but actually happen unexpectedly to the preacher:

1. He was preaching out-of-doors in Denmark, using Malachi 3:1-3, developing the thought of God as "a refiner's fire, when a plane began skywriting overhead, distracting the audience. The skywriter spelled

¹Ibid., p. 351.

²Ibid., p. 354.

³Ibid., p. 356.

⁴Ibid., p. 357.

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out PERSIL, the name of a popular laundry soap in Europe. Anderson immediately pointed out that God not only is like a refiner's fire, but "like fuller's soap," an expression also used in the speaker's text, and similarly designed to show the thoroughness of God's judgment. The familiarity here would make a lasting impression.

2. While preaching in New Zealand, Dr. Anderson had just read the text, "I will shake the heavens, and the earth, and the sea, and the dry land" (Haggai 2:6), when an earthquake began to shake the building, bringing the speaker an impressive illustration, for which he did not have to search, but needed to recognize.

3. He tells of another minister whose sermon illustration was provided as he watched a sea gull, probably off course, trying to enjoy the water in a pie pan. How could people be satisfied with the tawdry things of this world, when they could be refreshed in the boundless ocean of God's love?¹ An audience familiar with sea gulls would easily appreciate the pitiful situation of the poorly satisfied person who could be enjoying a rich Christian experience.

Concerning specific sources of illustrations, Anderson says that nature is full of them, that history and biography are rich sources, as are other books and magazines. He advises the preacher

¹Ibid., pp. 358, 359.

to keep a pencil handy, and not to be hesitant to mark and index his books. "Books are not curios; they are partners."¹

He says the most valuable book for use in sermon development is the Bible, which is replete with vivid pictures of the gospel, portrayed in appealing stories and beautiful imagery through the windows of every page.²

But he cautions against dependency on the kind of book designed solely to provide sermon illustrations, since many of these illustrations prove to be disappointing because of artificiality, inappropriateness, or having been heard before with a variance in details.³

The Function of Illustrations. Dr. Anderson sees the work of the preacher as akin to that of a salesman, and demanding similar procedures:

Capture the interest. Every good sermon has in it an element of surprise: 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.⁴

Illustrations should be used in order to achieve these goals of surprise and vitality and the awakening of interest and desire. This is how they function:

¹Ibid., pp. 352.

²Ibid., p. 360.

³Ibid., p. 355.

⁴Anderson, Preachers of Righteousness, p. 121.

Good illustrations help reinforce truth. Unless an illustration does that, it is a hindrance rather than a help. The word itself means to make bright and luminous. Like a window in a house an illustration lets in light A window extends one's knowledge of the landscape because it permits a larger view. An illustration must do just that.¹

Criteria in Choosing Illustrations. Dr. Anderson insists that illustrations must come up to certain standards: They must really brighten with light. They must not only fit the particular point of the sermon, but they must be true to life.² Never should they be crude or in poor taste or irrelevant.³ "No illustration that is coarse or untrue to fact should ever dishonor the message of God 'Royal thoughts deserve royal robes.'"⁴

He also believes that the suitability of illustrations requires that they state facts accurately, and that they emphasize faith and virtue rather than fear and vice. They should embrace humanity while being backed by divinity. They should suit the congregation,⁵ while centering in Christ.⁶

¹Ibid., p. 119, 120.

²Anderson, The Shepherd-Evangelist, p. 354.

³Anderson, "The Power and Place of Illustration," The Ministry, XV (July, 1942), p. 20.

⁴Anderson, The Shepherd-Evangelist, pp. 359, 360.

⁵Ibid., p. 351.

⁶Anderson, Preachers of Righteousness, p. 115, 116.

Illustrations should be chosen that will make things clear through a simple telling--which does not imply simple thinking. They should be descriptive without artificiality, and graphic without luridness.¹

How to Use Illustrations. Regarding his own practice, Anderson says that when he presents an illustration or tells a story, he always talks "to a picture." He makes a mental picture of the setting and details of the story. This habit helps him to relate the story with vivid imagery, and he believes it also helps the hearer to form a picture in his mind. While the listener's picture may not be identical with the speaker's, a sufficient concept is achieved so that the desired impression is made. Anderson believes that this practice has helped perhaps more than any other one technique to make his preaching effective.²

According to Dr. Anderson, the preacher who sees a picture himself and who is endeavoring to present an impressive picture to his listeners, would do well to follow the principle explained in the following passage:

Telling a story, however, is an art. One would do well to study the impressionist school of painting. The artist who works for art's sake will paint trees, chickens, a cow, and a house, with the utmost care. Every minute detail will be there. Nothing is omitted. But one from the impressionist school, painting the same scene, does not put in all the trees, nor all the feathers on the fowls. To do so would defeat his

¹Anderson, The Shepherd-Evangelist, p. 346.

²Interview with Roy Allan Anderson, April 29, 1966.

purpose. Yet as you look at his picture, minus these insignificant details, you get the general impression of what he wants to convey. So it is with preaching. As you paint your pictures, use free, bold strokes, remembering that the meaning will always be clear, if it has not been buried in a mass of detail. And of course, the obvious never needs to be explained; so be wise, never overwork an illustration.¹

Christ's Use of Illustrations. Anderson urges preachers to follow Christ's example of talking in pictures rather than in philosophical reasoning. Jesus reached hearts through their imagination by making truth so realistic that it seemed to "walk about," enabling men to see as well as hear his discourses. Since decisions are usually made only when men's hearts are reached, sermons should be designed to reach hearts as Christ did--through the imagination.²

Since Jesus reached hearts effectively by means of parables, and since human nature has not changed, men are still accessible through parables.³ Christ's messages of truth were not forgotten because they were conveyed by means of unforgettable stories; He habitually clothed truth in metaphors or similes.⁴

¹Anderson, The Shepherd-Evangelist, p. 360.

²Anderson, "Foundation Pillars of Revival Preaching," The Ministry, XXIII (November, 1950), p. 4.

³Anderson, "Making Truth Live," The Ministry, XVII (December, 1944), p. 48.

⁴Anderson, "The Power and Place of Illustration," The Ministry, XV (July, 1942), p. 19.

Anderson believes that one reason Christ spoke in parables was because truth is always unpopular, and Jesus could disarm the prejudice of His listeners by surprising them with a fresh illustration. As other skillful teachers do, Christ talked in pictures.¹

The Efficacy of Narratives. Anderson affirms the effectiveness of narratives in preaching, especially when they are true, timely, and fresh experiences, such as Noah had to relate in Neneveh.² People will invariably listen when such stories are dramatically presented:

Exposition will always prove more interesting if it is focused on a person or a nation. Take, for example the intricate doctrine of the origin and destiny of sin. At first thought we might wonder how such a tragic story could ever be dramatized. But the story of Absalom's rebellion as recorded in 2 Samuel, chapters 14 to 19, can be very illuminating. This prince rebelled against his father, King David. Absalom was famed for his beauty, but it was all on the outside. It is a sordid story, how he became jealous of his father and plotted his overthrow.

The brief description of this young man in chapter 14, verse 25, is very revealing. In the next chapter we see him stealing the hearts of the men of Israel. (verse 6) The beginning of the rebellion is found in verses 11 and 12. When the news was relayed to David, he was shocked, and the sixteenth verse tells how the king vacated the throne and went forth with his household, tarrying in a place that was far off. Verse 23 asserts that all the country wept with the king as he passed over the brook Kidron. Verse 30 shows him going up the ascent of Mount Olivet, weeping along the way. What a tragic story:

¹Anderson, "Illuminating Dark Sermons," The Ministry, XVIII (April, 1945), p. 48.

²Anderson, Preachers of Righteousness, p. 48.

a bareheaded, barefooted king, crushed by the betrayal of his own son!

In chapter 18, verses 9 to 15, we read of the death of Absalom. His hair, that which had been his pride and joy, occasioned his death. Our interest now turns to the reaction of David. When the awful news of Absalom's death came to him, like the true father he was, he mourned for Absalom, even though the handsome prince was actually his enemy. Among the most moving passages in all the Bible are these words of the king: "O my son Absalom, my son, my son Absalom! would God I had died for thee." Verse 33.

The rebellion ended, David came back to the throne. Strange as it may seem it was the elders of Judah that seemed to be the last to bring the king back to his house. David said to them, "Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?" 2 Samuel 19:12. His appeal roused the hearts of all the men of Judah, "even as the heart of one man." (Verse 14.) Later when the men of Israel asked why the men of Judah had stolen the king away, the answer was, "Because the king is near of kin to us." (Verses 41, 42.) Among all the Bible stories none is richer than this. It is sad, but dramatic.

Now let us think of One greater than David, One whose throne was challenged by Lucifer, the archrebel, who deceived the angels and later caused the fall of the world. But to redeem the lost race the King vacated the throne, came down to earth as an outcast, and when rebellion was at its height, He too passed over the brook Kidron and went up by the Mount of Olives, groaning aloud in exceeding heaviness of spirit as He went.

But at the cross the enemy of all righteousness was overthrown and a great victory obtained. Calvary became the focal point of interest for the whole universe, for the death of Christ was a demonstration of both boundless love and diabolical hate. And love won the victory. When Jesus died, the whole universe extolled the character of God. Not till then did heavenly beings really understand Deity. Songs of joy echoed and reechoed throughout the vast creation. From constellation to constellation the cry "It is finished!" reverberated until all creation had heard that Christ the Lord had conquered. God's way was clearly vindicated.

When the King of love burst the bands of death and ascended into the courts of glory, He was crowned amid the adoration of angels and in the presence of the rulers of unfallen worlds.

Seated on the throne, He is coregent in the government of the universe. From the throne of grace He says to us, His own flesh and blood, "Why are ye the last to bring back the King?" What an appeal! Not only has He reconciled this world, He has drawn the whole universe to Himself.

Someday soon evil will be uprooted and sin destroyed. Yet even that will be a strange work for God. As David's heart was moved for his son, so will the heart of God be moved. In that awful day when sin shall be brought to an end, it will be a strange work for a God of love. But the result will be a cleansed universe. When we really understand God and know His nature, we can never preach this subject in a flippant way. Hell is nothing to joke about. No man dare preach this subject except through tears.¹

The Effectiveness of Contrast. Dr. Anderson suggests the use of contrast in the sermon, asserting that truth becomes effective when it is revealed by contrast. People understand Bunyan's allegory because it is pictured in contrasts.² Christ's use of contrast is also cited:

. . . if we would make the truth still more arresting, follow the method of the Master. Set the jubilant facts of eternal salvation over against the tragic facts of eternal loss. Facts are always more convincing when revealed by contrasts.

This is shown in the following passage:

"Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:25, 26)³

¹Anderson, Preachers of Righteousness, pp. 83-86.

²Anderson, "Syllabus for Evangelistic Leadership," p. 14.

³Anderson, The Shepherd-Evangelist, p. 412.

Anderson also describes Moses' use of contrast when he called representatives from six tribes of Israel to stand on Mt. Gerizim and set forth the blessing and life that would come through obedience, and representatives from another six tribes to stand on Mt. Ebal and proclaim the cursing and death that would follow disobedience. Then he appealed to Israel: " . . . I have set before you life and death, blessing and cursing: Therefore choose life, that both thou and thy seed may live." (Deuteronomy 30:19)

Dr. Anderson not only cites the incident above to illustrate an effective use of contrast, but he says that preachers today should make plain the issues of life and death in such an appealing way that men will feel compelled to choose life.¹

The preacher is referred to John 3:16 for a further example of the use of contrast: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." The contrasts are indicated as follows:

God's love	A lost world
His matchless gift	The gift despised
A redeemed race	A perishing race
Eternal life	Eternal death ²

¹Anderson, The Shepherd-Evangelist, p. 413.

²Ibid.

The Wisdom of the Inductive Approach. Dr. Anderson seems to prefer the type of sermon that assembles several specific acceptable points which lead to an inevitable, though perhaps at first view unacceptable, conclusion. He explains that it takes more than love and joy to win a convert; it takes tact, wisdom, and clarity. It is not always easy to find access to another's heart. Since people naturally resent being set right, the speaker should endeavor to find some common ground on which to begin communication with his audience.¹

Dr. Anderson refers to the Apostle Paul as a preacher who was careful not to present his message in such a way as to close the ears of his audiences. "His big concern was not to win arguments but to win souls."²

Anderson also cites the example of Jesus, who, he says, did not present His doctrines as a hail that destroys growth, or as a cloud-burst that washes away the good things and leaves only the debris, but as a gentle rain on the tender grass. He never went faster than His hearers could follow.³

Anderson explains that when we sow grass seed, if a torrent of rain comes, it tears up the soil and washes the seed away. But if a gentle rain comes, all the grass comes up in a few days as hoped. Bible

¹Ibid., p. 137, 192.

²Ibid., p. 144.

³Ibid., p. 138.

doctrines should be dispensed as the gentle rain falling upon the tender grass. This gradual approach is further illustrated:

How often I have traveled through those wonderful orange groves in California or Florida at the season of the year when the blossoms are so beautiful! In the evening, when the dew is on each blossom, the air is filled with an exotic fragrance.

Is not this a beautiful illustration of how doctrines should be presented: When we present the Lily of the Valley and the Rose of Sharon in such a way that the Holy Spirit can distill with the dew of the presence of Christ, those heavenly word pictures used by us will charm the audience. They will breathe in the fragrance of that doctrine naturally, and as Jesus is then presented in all His beauty, listeners will see the true beauty of the doctrine. It will then not be a great cloud-burst of unfamiliar truth, but rather as the gentle "small rain" that will bring forth the perfection of beauty and fragrance of the life of Jesus.¹

The Requisite of Sound Reasoning. While Anderson does not treat extensively of the structure and techniques of logic, he insists that the preacher make his message clear and convincing through sound reasoning.²

He believes that the task of finding a method of getting the preacher's message across to the minds of his hearers requires more study and preparation than does the gathering of the materials in the first place.³

¹Anderson, "The Small Rain," The Ministry, XXV (February, 1952), p. 48.

²Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 52.

³Anderson, The Shepherd-Evangelist, p. 142.

The issues must be made clear, leaving no room for misunderstanding. When the issues are clear and the reasoning is sound, the preacher can present a dynamic, militant sermon. He need not resort to soft "pollyanna" sermons, confining his message to smooth things.¹

Dr. Anderson articulates the demand for sound reasoning in the words of Dwight E. Stevenson:

We must stop stringing a few beautiful stories on a thread of generalizations and holding up the resulting neck-lack as an example of our thinking. Instead, our sermons must be like chains, wrought out and linked together in white heat under the hammer blows of hard reasoning.²

The following passages embrace the nucleus of Anderson's views on the necessity of sound reasoning in preaching:

Scientific methods, such as observations, comparison, or analysis in a test tube, can be applied in principle, even to such delicate work as the influencing of a human spirit. In all nature nothing is so responsive or so perverse, so tractable or so stubborn, as the human mind.³

Use both the analytical and synthetical methods. This will greatly aid in making your message clear Take the facts and facets of truth; examine each in the light of history and theology. Then, having analyzed them, make

¹Anderson, "Christianity's New Look," The Ministry, XXXVIII (March, 1965), p. 64.

²Anderson, Preachers of Righteousness, p. 18, quoting Dwight E. Stevenson, Preaching on the Books of the New Testament (New York: Harper & Row, 1956), pp. 3, 4.

³Anderson, Preachers of Righteousness, p. 153.

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a synthesis of your study, that is, bring all the parts together so that the people can see the truth as a whole.¹

Concerning analysis, Dr. Anderson makes the further observation that, while it is more effective if developed in relation to history, it must be made to appeal to minds and hearts in the setting of the present.

He further observes that the preacher should be accurate in exposition and interpretation, and correct in the exegesis of Scripture. Soundness here becomes more than the use of Scripture merely to prove a point or build up a case.²

Interpretation and Evaluation

There is insight in Anderson's theory that the use of suggestion and the inductive approach is desirable in preaching, since by this method the speaker leads his listeners through a series of minor decisions designed to make the final important decision inevitable, while encouraging them to believe their conclusion is based on their own reasoning.

The Importance of Illustrations. Dr. Anderson's thesis that narrative illustrations are more effective than visual aids is

¹Ibid., p. 83.

²Anderson, "What Is Expository Preaching?" The Ministry, XXI (May, 1948), p. 48.

remarkable. The superiority lies in the ability of the illustration to "turn an ear into an eye" by inducing the listener to create his own picture of the speaker's story. To secure this conception is more valuable than merely to show a previously prepared picture which secures only perception. The picture which a person himself creates will have a greater and more lasting influence on him than will a picture which someone else has created.

Dr. Anderson is correct in his idea that examples, illustrations, and analogies appeal to the educated as well as to the less educated person. The sophisticate will delight in his own ability to catch the speaker's point quickly, while the uneducated listener will be pleased that the point is made so clear.

The similes which liken public discourse to a building, argument to its pillars, and illustrations to its windows are appropriate to express Anderson's concept that argument supports the speaker's thesis, and must be sound, and that illustrations bring light and attractiveness to his subject.

From Anderson's assertion that a sermon without illustrations is like a building without windows, it may well be inferred that it is like a burial vault--substantial, but lacking facilities for pleasant living.

The Effectiveness of Illustrations. To change the imagery, Anderson uses the metaphor, "anecdotes build concrete forms around ideas." While this idea does not mesh with the earlier figure of

speech, it is a vivid way of saying that stories strengthen the sermon by adding the element of lasting interest.

Sources of Illustrations. After fifteen years of public ministry, the writer is quite ready to agree that the best stories come from the speaker's own experiences and observations, and not from books of illustrations. Relating a personal experience gives the preacher self-confidence, and the apparent reliability of the story demands audience attention. But a secondhand story will be spoken in doubt, which elicits doubt from the audience, and hence a diminution of interest. The variants in the details of a repeated story also lessen the speaker's credibility with his audience.

Dr. Anderson's recommendation of books and magazines as sources of illustrations is not inconsistent with his depreciation of books of illustrations, since materials found in the former are likely to be new to most listeners, while there is a much greater danger of repetition of a story found in a book of illustrations.

The three incidents which Anderson relates of finding illustrations at the very moment of the speaking situation, furnish examples of the best possible kind of illustrations. Jesus Himself proved that people will listen to lessons which are elucidated by things which are immediate and familiar.

The Function of Illustrations. When one concurs with Anderson that the function of an illustration is to emphasize or clarify an essential point in the preacher's discourse, so as to hold the listeners'

attention as a salesman would do, he must agree that illustrations should be like windows, letting in light not for their own sake, but to illuminate the subject at hand.

Criteria in Choosing Illustrations. To fulfill this function illustrations must be relevant: "When the narrative sustains interest and clarifies or supports the main point under consideration, it is a good and effective material of development."¹

Dr. Anderson's requirement that sermon illustrations must never be crude, in poor taste, or irrelevant is applicable to all public address, and is especially appropriate to preaching, since "sacred public speech aims to move the will Godward."²

How to Use Illustrations. It is no doubt true that an appreciable degree of Dr. Anderson's success is attributable to his habit of presenting illustrations as though he were talking "to a picture"; for he is probably correct in assuming that when he describes to the audience the details as he sees them in his picture, his listeners will follow him by forming pictures in their own minds. Thus he has achieved a more or less continuous response and a degree of action among his hearers.

¹Hance, Ralph, and Wiksell, Principles of Speaking, p. 53.

²Herrick Johnson, The Ideal Ministry (New York: Fleming H. Revell, 1908), p. 29.

It is art to be able to tell a story as an impressionist artist paints a picture, getting in all the essentials while omitting boring and distracting details. The problem is to know how to eliminate without sacrificing vivid imagery.

Christ's Use of Illustrations. When Anderson emphasizes the importance of illustrations, he is following the example of Christ, who

seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left his hearers free to accept or reject it, as they might choose.¹

Thus Dr. Anderson is supported by the Master in his advocacy of illustrations designed to guide the hearers in the production of a picture upon which to base their decisions.

The Efficacy of Narratives. One must readily agree with Anderson as to the value of narratives. Even a poorly told story is usually followed closely and remembered by the audience. Because of this, narratives which are relevant to the preacher's subject will help to make a lasting impression of his theme, and to move his hearers to action in the desired direction.

There is insight in the observation that the most interesting exposition is that which is focused on a person or a nation. People naturally are interested in other people's experiences, for in them

¹White, Evangelism, p. 171.

they see a reflection of their own lives; and nationalism, however manifested, secures attention.

The Effectiveness of Contrast. The use of contrast as a material of sermon development is very similar to the use of comparison. In both cases there is a dialectical procedure which enumerates known similarities between two things. From these similarities, comparison argues that there must be other similarities, while contrast draws its conclusions from differences which are obvious in spite of the similarities.

Comparison and contrast are very effective factors of persuasion. Anderson's recommendation of contrast is especially fitting because of the fact that differences contribute directly to vividness, and extremely important element in his homiletical theory.

The Wisdom of the Inductive Approach. The plan of beginning a sermon or a series of sermons at a point on which the audience is most likely to agree with the preacher, is to apply a principle which is especially appropriate in any speaking situation where the audience is likely to be unfriendly to the speaker's message.

It is particularly wise for a preacher engaged in public evangelism for the purpose of securing accessions to the membership of his church to base a large portion of each sermon on "common ground" with his listeners.

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By using the inductive approach, the speaker is able to lead his audience to participate in the communicative process through a series of responses to his step by step guidance from "common ground" areas to his ultimate goal.

The Requisite of Sound Reasoning. While Anderson's homiletical theory deals more extensively with providing and evaluating evidence than with the techniques of reasoning, he contends that finding methods of getting the preacher's message across to the minds of his hearers requires more effort and more care than the gathering of materials in the first place.

In an age which demands precision and documentation it is timely that Anderson insists on sound reasoning; and in the area of religion, where there is so much specious reasoning, it is fitting that he requires the issues to be made clear.

The endorsement of Dwight E. Stevenson's statement that preaching needs to be more than the stringing together of a few stories, that it needs the hammer blows of hard reasoning, strengthens Anderson's position that illustrations and narratives are inadequate unless they are appropriate to a sound structure of reasoning.

Insight is shown in the importance which Anderson attaches to the use of analysis and synthesis in sermon preparation. Analysis is necessary for the sifting out of irrelevant or superfluous material, and for clarification of the facts in the preacher's own mind. Synthesis is essential to an orderly arrangement in the preacher's mind,

and to his ability to make the message crystal-clear to his audience. The message cannot be made plain to the listener unless it is already plain to the speaker.

There is wisdom in Anderson's demand for accuracy in exposition, interpretation, and exegesis, for present-day audiences do not look with favor on a careless handling of evidence or on faulty reasoning.

Logos Illustrated in Dr. Anderson's Preaching

In this section it is the writer's plan to show how Logos is used by Anderson in the sermon, "Life With a Capital 'L'," which is included as Appendix V of this study.

This sermon follows the inductive plan of presenting a series of particulars from which a generalization is made. The particulars consist of three narratives intended to demonstrate the probability of joy arising out of a life lived with a capital "L": (1) There is the story of a Japanese young man converted to Christianity and singing for joy (2) A little girl acts as a missionary, sharing her faith and joy on the trains and buses of London. (3) A delinquent youth, George Mueller, is transformed by Christianity into a man of happy accomplishment through effectual prayer.

To these narrative particulars the encouraging statement is added: "God is able to make all grace abound toward you, that you may now abound toward others, in every good work." Then comes the statement of purpose:

The life with a capital "L" is the vertical life in tune with God, and the horizontal life overflowing to others. That is the kind of life that the world longs to see, the life lived in submission to the will of God.

While the sermon as a whole is a clear presentation of an inductive argument, there are within its composition lesser examples of both inductive and deductive reasoning:

Inductive Reasoning

Generalizations. Dr. Anderson makes several generalizations, which, while not explicitly supported in the sermon, are tantamount to reasoning from examples in the form of unstated particulars of his experience and observation.

. . . we are living in the joys of heaven now, not awaiting until all the trials are over, but we are singing amid the trials.

. . . the Lord wants us to live life on the vertical pattern, but that life must also overflow to others, and so there is also the horizontal. Our lives must be the outflowing of another life, the life of Christ.

A life that is radiant, that is the overflowing of the joy of the Lord, naturally becomes contagious.

You will find a great joy in giving what you have to others.

If we are going to live a life of joy and victory, of complete surrender to God, it must be a life that overflows to others.

Is God pouring power into you? If He is, it will make you a strong witness, a strong standardbearer.

A life that is lived in that way must overflow to others.

Only those who have learned to sing the song of joyful experiences in victory over sin now will ultimately sing that song of Moses and the Lamb.

. . . if we are going to sing that song then, we must learn to sing the song of victory now.

Argument From Example. The greater portion of this sermon is concerned with argument from example, which here consists of a series of illustrations, some of which are narratives.

The first story concerns a Japanese young man who had become a Christian, who was very happy, and who was a good singer. Anderson argues from this example that the life dedicated to the service of Christ will be radiant with joy.

The next example is a reference to the apostles of Christ, who, Anderson asserts, were happy because of their faith in Christ. The argument is that the same faith will make present-day people happy.

The Christian's radiant joy is further illustrated by the story of a little girl whose joy as a Christian impelled her to share her faith with people she met as she rode the buses and trains of London. This example argues not only for the joy of the Christian life, but that this joy will encourage the Christian to tell others of his faith. Thus the motive appeal of altruism combines with Dr. Anderson's logical argument to secure the speaker's goal.

The illustration from the tenth chapter of Isaiah, citing God's dealings with Assyria, and pointing up the significance of a standard-bearer is used to argue by contrast, for firmness of purpose as opposed to faint-heartedness in serving God.

The Apostle Paul's expression of self-assurance that he could do all things through Christ, is used as an argument from example to show that present-day Christians can have ample spiritual strength through Christ.

Dr. Anderson narrates the life of George Mueller, a one-time criminal whose life was changed by Jesus Christ so that he became the founder of orphanages in England, and sustained them by funds received in answer to his prayers. From the example of this man, Anderson argues that God can save a man from sin, that He can change a worthless life into a profitable life, that He can make a Christian's life overflow to others.

Using one negative example--that men in penitentiaries do not sing--Anderson again employs contrast to attract his hearers to the joy of the Christian life.

Deductive Reasoning

Syllogisms and Enthymemes. Quoting James 4:14, that life is a vapor, the speaker begins his talk with a syllogism designed to show that the Christian life is a visible one:

The Christian life is a vapor.
Vapor is visible.
Therefore, the Christian's life is visible.

The soundness of this syllogism may be challenged on two counts:

- (1) A metaphor is inappropriate as the major premise of a syllogism,

since the object represented by the metaphor will never in all respects be similar to the metaphor. (2) The argument contains the fallacy known as equivocation¹ because of the two senses in which the word "vapor" may be understood, for while it may denote "visible steam," it is generally held that James employed it to illustrate the ephemeral, rather than the visible, nature of human life.

Reasoning from Cause. Anderson's use of Cause to Effect

Reasoning is shown in the following examples:

Referring to the song, "It is Morning in my Heart," he reasons that if his audience should sing it too fast, they would spoil it.

He argues that when life is lived on the vertical, that is, in contact with God, the result will be joy. If it lived with a capital "L," it overflows with joy. Where there is joy, the effect will be peace, longsuffering, gentleness, and goodness. A radiant life will overflow to others.

Dr. Anderson asks the question, "Is God pouring power into you?" Then he reasons from cause to effect: "If He is, it will make you a strong witness, a strong standardbearer."

He makes the assertion that Jesus is a living Savior; and since He lives, He will do good things for His followers: He will pour His

¹Brand Blanshert, "Fallacy," Collier's Encyclopedia, ed. Charles P. Barry, VII (1952), p. 570.

grace upon them, that they might abound with love and service to others, and thus reflect the real love of God.

In the Conclusion of this sermon Anderson recounts that Mary Lathbury "prayed that God might give her the right evening hymn, then she wrote the words for "Day is Dying in the West," believing they were given her in answer to her request. The implication here is that when those who are living in submission to the will of God pray, they may reasonably expect their prayers to be answered.

The following examples show Anderson's use of reasoning from Effect to Cause:

In the story of the Japanese young man, Anderson argues that Homer Rodeheaver had a right to ask the young man to testify concerning his Christian experience, since Rodeheaver himself had led the man to accept Christ as his savior.

There is effect to cause argument in Dr. Anderson's statement, "Too often we sing words, not thoughts; just say the words; they don't mean much." That this statement describes the effect caused by a lack of real Christian experience is implied in his succeeding assertion that the Japanese boy sang from the radiance of a real Christian life.

He reasons that the apostolic message had so much power because its preachers were happy.

Effect to cause reasoning is exemplified in Anderson's assertion that having joy in the life depends on one's living a life of surrender to God and outgoing love for men, and in his insistence that in order for the life to overflow to others it must be lived on the horizontal.

Following the story of George Mueller, reference is made to the freewill offerings brought by the Jews during the religious reformation of Judah's King Hezekiah: "And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burn offerings." (2 Chronicles 29:31) Dr. Anderson attributes this effect to a cause consisting of free hearts, a life disentangled from the world, and a radiant joy; then, he appeals to his listeners to be willing to be consumed in service for God.

At a later point, reference is made to the record in Revelation 15:3 of a prophetic vision of a group of redeemed people standing on a glass-like expanse and singing a song of victory known as the song of Moses and the Lamb. The speaker attributes this effect to a previous experience of victory over sin, which he urges his listeners to achieve.

An effect to cause argument is also employed in Anderson's contention that the reason penitentiary inmates do not sing is that they have not experienced the real joy of Christian living which would have encouraged the habit of singing.

The examination of Dr. Anderson's theory on logos shows an emphasis on the use of non-artistic proofs, or materials found and used by

the speaker, especially examples and narratives. He insists that these be brief and relevant, and that the reasoning processes used by the speaker be wholly sound. In his own preaching, Anderson makes free use of illustrative materials as well as the various kinds of reasoning.

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CHAPTER V

PATHOS AND MOTIVATION

Description and Analysis

The Importance of Pathos. Dr. Anderson believes that, since the preacher's goal is to win a verdict, matters of sequence and logic are rivaled in importance by the need for pathos:¹

Our great need today is for preachers and teachers who can give that message in clarity and power and yet with winsomeness, for it must be a winning as well as a warning message.²

Anderson holds "persuasive speech" to be greater than "convincing speech," since it appeals to the heart, while the latter appeals to the mind. And preachers can move the wills of their hearers only when they reach their hearts.³

It is not long, involved reasoning that leads men to action, but simple appeals which are full of pathos and saturated with the Word of God.⁴

¹Anderson, The Shepherd-Evangelist, p. 167.

²Anderson, "Make It Plain," The Ministry, XXIX (October, 1956), p. 14.

³Anderson, "Evangelistic and Pastoral Worship," p. 33.

⁴Anderson, "Foundation Pillars of Revival Preaching," The Ministry, XXIII (November, 1950), p. 4.

Anderson says, "The messenger may lack finesse, but he must not lack fire. Passion! Spirit! Feeling! Emotional sincerity! These are the qualities that make a sermon live."¹

It is clear from the foregoing observations that Dr. Anderson believes not only that pathos is an important element in preaching, but that it is an element which is very often lacking.

The Necessity of Preaching From the Heart. Anderson believes that if a sermon is to challenge the listeners to strive for true godliness, it must have more than grammatically constructed paragraphs, well-balanced sentences, well-timed stories, and effective pauses. Revival preaching especially is not directed to the head, but to the heart. The revival preacher must speak from a heart aflame, and with the love of Jesus shining through his countenance. In order that he may speak with authority he must sense his responsibility as an ambassador of Christ.²

If a sermon is to be effective in relation to the audience, it must first be a living thing in relation to the preacher. "When his own heart is aflame, the people will recognize the leaping forth of the fires of God."² Anderson further explains the necessity for the preacher's heart experience:

¹Anderson, The Shepherd-Evangelist, p. 452.

²Anderson, "Foundation Pillars of Revival Preaching," The Ministry, XXIII (November, 1950), p. 3.

³Anderson, "Formula For Sermons," The Ministry, XXIX (June, 1956), p. 48.

When the preacher's heart is warmed by the love of God, then light and heat will be conveyed to the hearers, the light being God's truth and the heat the great love the trustee of truth has for what he is privileged to convey.¹

Anderson believes that a preacher should preach out of his own experience. If he loves God and is experiencing the joy of salvation, it will be the most natural thing to talk about this fact to others, for such an experience will give him a sense of urgency and divine compulsion. Like the Apostle Paul, he will know that he has not conferred with flesh and blood (Galatians 1:16), but has received his authority from heaven.²

Doctrines should be taught and errors should be confronted, not straight from the shoulder, but straight from the heart. The preacher should be positive, but never destructive, for the gospel is good news, not just good advice. Preaching must be an overflowing of deep love. New things should be explained in a kind spirit, and as though the speaker and his audience had found them together.³

Dr. Anderson teaches that since the purpose of preaching is to move the will, and since the will can be moved only when the heart is

¹Anderson, "Trustees of Truth," The Ministry, XXXVII (June, 1964), p. 48.

²Anderson, "Foundation Pillars of Revival Preaching," The Ministry, XXIII (November, 1950), p. 3.

³Anderson, "Straight From the Heart," The Ministry, XXIV (November, 1951), p. 48.

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reached, the preacher must speak to the heart.¹ The ability to speak to another's heart is conditional:

. . . you will never touch men's hearts unless your own heart is first touched by the Holy Spirit. Real preaching is not from lip to ear, but from heart to mind, and from mind to heart.²

The fire of God's love must first burn on the altar of the preacher's heart before it can be transmitted to others.³

Anderson defends the show of emotion in religion:

Some people say there should be no emotion in religion. But when a man is saved from slavery, he has a right to reveal his emotions.⁴

Further, he quotes Ellen G. White's pertinent statement: "Let the pathos of your voice, its deep feeling, make its impression on hearts."⁵

Dr. Anderson asserts that emotion is essential if the preacher of the gospel is to have a sense of responsibility which will manifest

¹Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 51.

²Anderson, "Fish--Bait," The Ministry, XXV (February, 1952), p. 48.

³Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 20.

⁴Anderson, Preachers of Righteousness, p. 192.

⁵Anderson, "Prophetic Preaching Needed Today," The Ministry, XVI (June, 1943), p. 20, quoting Ellen G. White, Counsels to Teachers, Parents, and Students Regarding Christian Education, (Mountain View, Calif.: Pacific Press, 1913), pp. 253, 254.

itself in an appreciation of the supernatural, a sense of vocation, clear vision, a willingness to pay the cost, and the ability to grasp the throne of God with one hand and take hold of the people with the other.¹

Anderson insists that in order for the preacher to preach from the heart, he must make a special preparation. The sermon may be perfectly prepared on paper, but it will be like Ezekiel's valley of dry bones until the breath of God comes into it. The preacher has no right to come before the congregation unless a fire has burned in his own heart; and the fire will not burn in his own heart until the sermon has come off the paper and into his heart.

The sermon is a dead thing until it takes hold of the preacher's heart. He should let it speak encouragement or rebuke to himself, and then bring it to the people from the depths of his own heart.

As a part of his sermon preparation the preacher should preach to an imaginary congregation, visualizing individuals in his mind. Then he should pray for the pathos that Jesus would have in His voice to meet each person's need.²

Anderson believes that, since a sermon is not a lecture or a political speech, but an urgent message from God, it ought to be delivered in the power of the Holy Spirit, that the preacher should

¹Anderson, "Preaching in Our Scientific Age," The Ministry, XXXI (June, 1958), p. 48.

²Anderson, "Living Sermons," The Ministry, XXIV (December, 1951), p. 48.

cultivate the art of appeal, and that he should try to portray the gospel as really "glad tidings."¹

Speakers Who Used Pathos. Dr. Anderson bolsters his case for the use of emotional appeal by referring to examples of the use of emotion by prominent speakers in history:

He quotes David as saying: "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." (Psalm 39:3) Anderson views this as the perfect formula for preachers. Just as David spoke when the fire burned, so God's messengers today ought not to speak unless a fire is burning in their hearts. "Iron cannot be welded when the fire is low. A pan of ashes in the pulpit is pathetic."²

Demosthenes is cited as another speaker who used pathos:

It is said that when Aeschines spoke, the people went away saying, "What a magnificent oration that was!" But when Demosthenes spoke, they rose as one man and said, "Let us march against Philip!"³

Referring to the preaching of John the Baptist, Anderson affirms that he stirred the hearts of all classes of people because his speaking

¹Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," pp. 51, 52.

²Anderson, "Formula For Sermons," The Ministry, XXIX (June, 1956), p. 48.

³Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 21.

was based on Spirit-filled emotion, which went to the bone--to the marrow of the bone. Because he was ablaze with the truth of heaven John's evangelism was at white heat.¹

John was not lecturing about God, but speaking for God. The fact that he was proclaiming God's grace on the authority of the throne of God, filled him with an emotion that compelled people to listen to his message.²

Citing the example of apostolic preaching, Anderson sees an urgency in their messages which should, he says, be heard in today's preaching.³

He refers specifically to Peter and John, who lacked many things which today would be held to be essential for a successful ministry, but who did not lack power or persuasion. This is because they experienced the virtue, victory, and power resident in the name of Jesus Christ. They were not hampered by inhibitions against a show of emotionalism which might be involved in acknowledging the power of that name.⁴

¹Ibid., p. 20.

²Anderson, The Shepherd-Evangelist, p. 45.

³Anderson, "We Persuade Men," The Ministry, XXXIX (July, 1966), pp. 6, 7.

⁴Anderson, "Such As I Have," The Ministry, XXXVIII (December, 1965), p. 48.

The Apostle Paul is also used as an example of one who was not content to use simply words of man's wisdom, but spoke "in demonstration of the Spirit and of power" (1 Corinthians 2:4), sensing that he was speaking for God rather than merely about Him.¹

Charles Haddon Spurgeon, the great English pastor, had no college degree but an experimental religion which was more important than a formal education. It was his heart experience that made him so effective.²

These, then, are examples of speakers whose power lay not alone in logical argument and ethical appeal, but especially in the use of emotion--the practice of speaking from the heart. It should be recognized here that the three modes of persuasion, ethos, logos, and pathos, cannot be completely segregated from each other. For example, the effectiveness of the preacher's emotional appeal will be in proportion to his ethos, that is, the credibility which the audience assigns to his character, competence, and good will.

The Need for the Bible in Pathos. Preachers are urged by Anderson to make their sermons appetizing by spreading a spiritual feast.³ In order to do this it is not a new doctrine that is needed, but a new

¹Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 51.

²Anderson, "One Hundred Years Ago," The Ministry, XXIV (July, 1951), p. 2.

³Anderson, "Philosophy and History," p. 55.

demonstration of power in preaching. This demonstration of power is possible only through the baptism of the Holy Spirit, and a belief that the Bible is God's infallible Word from Genesis to Revelation.¹

Anderson contends that a preacher cannot touch men's hearts by the great words of science, philosophy, or art. The Word of God is the hammer that breaks the hard heart of indifference.² This function of the Bible is further explained:

To be effective, a sermon must be not only thought out, but wrought out in the heart of the preacher. The test of one's message is not its eloquence, nor its learning, but its regenerative power in the hearts of those who hear. As Christ's messengers we are sent forth armed with the Word that is able to break men's hearts.³

The Value of Motive Appeals. There are certain needs or drives which exist in the life of everyone, and which to a large degree determine the direction of his choices and actions. While motives are listed differently by different writers, most of them fall within the areas of preservation, pride, altruism, conformity and change, and sex.⁴

Often a public speaker can secure a desired action by appealing to one or more of these motives. Dr. Anderson's homiletical theory calls for the application of these motivating factors. He sees the

¹Anderson, "A 'New Thing' for a New Year," The Ministry, XXXIX (January, 1966), p. 4.

²Anderson, Preachers of Righteousness, p. 120.

³Ibid., p. 120.

⁴Hance, Ralph, and Wiksell, Principles of Speaking, pp. 78-80.

basic human needs as: the need to belong, the need for significance, the need for security, and the need for satisfaction. He says that the greatest need is for a faith that conquers fear, which is really a part of the need for security.¹

Anderson cites Henry Ward Beecher as recognizing two schools of preaching, the Ecclesiastical, which is concerned with the organization and administration of the church, and the Dogmatic, which emphasizes the system of biblical doctrine. He says that Beecher also noted the rise of a third, called the Life School, which believes that preaching ought to relate its messages to individuals and to life situations as they are found. The goal of this kind of preaching is to meet human needs. To do this effectively demands the use of psychology and motive appeals.

Dr. Anderson especially recommends the Life School, of Life-situation preaching. He says that Jesus followed this method in bringing the truth to individual listeners. Paul also preached according to this school; he did not preach Christ as a system, but as a motive appeal, a hope--"Christ in you, the hope of glory." (Colossians 1:27)

Anderson is convinced from his reading of the works of Ellen G. White that she, too, recognized these three schools of preaching,

¹Anderson, God's Great Plan, Vol. I: Faith That Conquers Fear, pp. 1, 4.

although she did not mention them by name, and that she advocated life-situational preaching.¹

Dr. Anderson says that all sermons, whether Ecclesiastical, Dogmatic, or Life-situational, should appeal to the listener's motive of security by bringing comfort. Every sermon should be preached in the setting of good tidings.² Preachers are referred to the messages of Isaiah:

The three great poems from the second section of Isaiah's prophecy begin with the words, "Comfort ye, comfort ye my people . . . Speak ye comfortably to Jerusalem" or as the margin says, "to the heart of" Jerusalem. Ah! that is the secret of success. Preach to the heart, not just to the head, and success will surely follow.³

Another appeal which leads people to action is, according to Anderson, the appeal of big ideas. He asserts that the greatest force known to history is the explosive force of big ideas. He believes that even wrong ideas possess persuasive powers that move multitudes, albeit in a wrong direction.⁴

The Need of Making Appeals. In the church of today Anderson sees a decaying pulpit, which he views as a tragedy. He notes a lack of

¹Anderson, "Preachers of the Life School," The Ministry, XXIV (July, 1951), p. 52.

²Anderson, "Comforting Sermons," The Ministry, XXV (January, 1952), p. 52.

³Anderson, Preachers of Righteousness, p. 68, quoting Isaiah 40:1, 2.

⁴Anderson, The Shepherd-Evangelist, p. 16.

power in proclaiming the Word of God. He asks the question, "How can a preacher take his work for granted with the world falling to pieces?". Since eternity is involved in the preacher's message, the great need of the church is for ministers who have been baptized with the Holy Ghost and with fire, and who know how to persuade men.¹

Although there are those who attempt to reverse this order, preachers are first evangelists, then educators. Preachers are not lecturers. It is much easier to educate people after they have been converted.

Too often a preacher's ministry is spent merely supplying his congregation with intellectual stimulation, so that at the close of his term of service, his people are left with an increased knowledge of history and prophecy, but with very little advancement in Christian living.

Anderson urges evangelists to remember that no matter what class of people attends their meetings, there is usually a tolerance and respect for an evangelical ministry, such as that of Moody, Spurgeon, the Wesleys, Chapman, Torrey, and Finney.²

¹Anderson, "We Persuade Men," The Ministry, XXXIX (July, 1966), pp. 6, 7.

²Anderson, "Conviction on Methods of Evangelism," The Ministry, V (July, 1932), pp. 18-20.

Hence it is to be expected that the evangelist will make very specific appeals, that he will preach for a verdict. Every sermon and every evangelistic campaign should have these four objectives:

1. To awaken a desire for new spiritual enlightenment.
2. To expel from the soul all that is ungodly, unholy, and unclean.
3. To get a decision for God.
4. To enlist the new-born soul in the great cause of Christ.¹

Christ's method is cited as an example of appealing to motives by presenting a challenge to the hearers. While He loved His audiences, He did not hesitate to challenge them with the requirement that if they would follow Him, they must be willing to give up home and friends. Today's preacher must not hesitate to present the same kind of challenge to his listeners.² He must not be satisfied until his messages arouse people to action.³

Anderson believes that, since the purpose of a sermon is to lead men to action, it must not be a mere presentation of facts but should make a demand upon the audience in the nature of a spiritual appeal:⁴

¹Anderson, "Syllabus for Evangelistic Leadership," p. 14.

²Anderson, "The Challenge of Earth's Multitudes," The Ministry, IX (November, 1936), p. 5.

³Anderson, "Creating and Promoting Evangelistic Spirit," The Ministry, XIV (March, 1941), p. 5.

⁴Anderson, The Shepherd-Evangelist, p. 330.

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.¹

Dr. Anderson gives a list of eight principles which he believes should be followed by preachers in making appeals:

1. Plan the appeals. They should not be haphazard or the result of an afterthought.
2. Vary the appeals, for all people are not alike.
3. Make frequent appeals. The net must be drawn in.
4. Make the appeals urgent, not half-hearted. You may never meet these people again.
5. Make the issues clear, as though in the sight of all heaven. Call for a decision now, for salvation is always in the present tense for someone.
6. Never divide the audience, but treat all men as honest. All minds may not be open to the full truth at the same time.
7. Appeals must come from cleansed and humble hearts, for only those who know the cleansing power of the gospel can lead others into fellowship with God.
8. Realize that this invitation may be the last someone will ever hear.²

The goal of the preacher's appeals is twofold. His first business is to lead his own congregation into a commitment to Christ, and his

¹Anderson, Preachers of Righteousness, p. 153.

²Anderson, The Shepherd-Evangelist, pp. 185-190.

second is to lead them out to induce other men to decide for Christianity.¹ Pathos is vital to the securing of these decisions.

Interpretation and Evaluation

The Importance of Pathos. Even a modest amount of experience in an activity designed to secure a decision from another person is sufficient to convince one that people do not always decide on the basis of the preponderance of evidence or the weightiest logical argument, but that decisions often depend on appeals to the listeners' motives or drives. The fact that people often, or perhaps most often, act from emotion rather than from logic is good reason for Anderson's view of the importance of pathos in public address.

That emotion and personal needs constitute a valid base on which the preacher may construct his appeals, can be supported by the fact that people constantly make decisions in reliance on these factors, by the recognition that emotions and motives are as much a part of personality as are the reasoning powers, and by the fact that the gospel itself is offered to meet the sinner's personal, rather than logical, needs.

The question of ethics in motivation hinges on the honesty of the preacher's offer of economic, social, or spiritual advancement.

¹Ibid., p. 66.

There is wisdom in the assertion that preachers need to preach a winning as well as a warning message. People will not turn from a dangerous course of action because of a warning alone, but must be shown the desirable results of a different course. This requires a "winsome" use of motive appeals.

In holding "persuasive speech" to be greater than "convincing speech", Anderson is saying that the use of pathos is more effective than the use of logos. He bases this assertion on the theory that people act according to the impressions made on the heart rather than on the mind.

Many experiments have been conducted to determine the relative effectiveness of emotional appeals and logical arguments. While conclusions vary, some indicating an equal effectiveness of the two, others a greater effectiveness of emotional appeals, there is a general conclusion that pertinent research studies indicate that an appeal to reason is never effective unless it is also an appeal to a human need.¹

The English word "gospel" is a translation of a Greek word meaning "a good message" or "good news". Anderson is, therefore, correct

¹Jon Eisenson, J. Jeffery Auer, and John V. Irwin, The Psychology of Communication, (New York: Appleton-Century-Crofts, 1963), pp. 294, 295.

when he says that the gospel is good news, not just good advice. In view of this, the preacher's messages should consist more of reports of good things that have happened or promises of good things that will happen, than of calls for belief in a certain set of doctrines or the achievement of prescribed behavior.

Dr. Anderson makes an excellent point when he explains that when preaching is the overflowing of deep love, it will present new things in a kind spirit as though the speaker and his audience were discovering them together. This is good psychology: it puts speaker and audience on the same level, revealing the preacher's good will.

One must certainly agree with Anderson that the work of a preacher is to stand between God and his congregation--between a living Deity and a dying audience. In this capacity he reaches God with one hand and the people with the other in order to bring the life of God to his listeners. To stand in such a position is a tremendous responsibility. One can scarcely question Anderson's assertion that it is impossible for the preacher to do this without himself experiencing considerable emotion.

It is correct for him to insist that a preacher must not attempt to stand in such a vital position without a special spiritual preparation; for before the Word can become life to the audience, it must have become the Word of life to the preacher.

The Necessity of Preaching From the Heart. The speaker who adheres to Dr. Anderson's requisite of preaching from the heart has the advantage of the ethical appeal of character in addition to the benefits

of enthusiasm, which not only attracts listeners for its own sake, but leads them to act. When a preacher preaches out of his own experience, and that experience is good, his audience will want to have a similar experience for themselves; such an experience is to be found in the gospel of Christ.

Speakers Who Used Pathos. Dr. Anderson's argument from the examples of speakers in history who made effective use of emotional appeal strengthens his case for the need of pathos in sermons.

While he does not refer to the actual speaking of King David, he quotes that which indicates that David did not speak until he had experienced a strong feeling in his own heart. From this it is to be inferred that the preacher's heart experience is prerequisite to an effective speaking situation.

Reference is made to the speeches which Demosthenes delivered for the purpose of arousing the Athenians to defend themselves against the aggressive campaigns of Philip II of Macedon. Here Anderson's use of effect to cause reasoning is striking in spite of the fact that the cause is only implicit.

The assertion that John the Baptist used emotional appeal in his preaching is supported by the Bible passages which record what he said. (See Matthew 3:1-12) The same passages show John's great popularity and the large number of people he baptized. There is cogent argument here for the preacher's use of pathos.

The apostles of Jesus appealed particularly to the motive of self-preservation, for the principal point of their sermons was to offer the hope of eternal life through the redemptive work of Christ.

Anderson is justified in singling out the preaching of Paul as an example of the use of emotional appeal and motivation, since the New Testament records more of his preaching than that of any other apostle, since he preached in the face of so much opposition, and since the reading of his sermons clearly evinces his use of these appeals.

Anderson's reference to Spurgeon can be supported on the same grounds as his reference to Demosthenes. The results were obvious, but that emotion was a cause is only implied.

No doubt Anderson could have cited many other examples of speakers who used emotion and motive appeals, and he might have been more specific in describing the use of such appeals, but those chosen are good.

The Need for the Bible in Pathos. Particularly pertinent is Dr. Anderson's assertion that God's Word is an essential element for the use of pathos in preaching. This is true first because preaching consists in the setting forth of the gospel, and the gospel is found in the Bible. It is also true because the Bible is replete with emotion and motive appeals not only in relation to the life of Christ Himself, but in its stories of other person--stories which do not at all delete the facts of human behavior which stir the emotions of the reader or listener. For these reasons Anderson reasonably asserts that the Scriptures are the hammer to break men's hearts.

The Value of Motive Appeals. Anderson is correct in placing a high value on the use of motive appeals, for they activate the forces which move men to action. Surely it is most effective to meet men where the speaker finds them, and to bring them comfort, hope, satisfaction, security, and the desire for increased faith and accomplishment in the very situation in which they are found.

Dr. Anderson's advocacy of life-situation preaching is in agreement with that of Dr. Harry Emerson Fosdick, who says that the trouble with preaching is that it fails to find people where they are and to bring a message to meet their needs.¹

The reference to the example of Christ is especially fitting, since even the most cursory examination of His preaching will show it to be situation-directed.

The Need of Making Appeals. Certainly the purpose of preaching is not merely to inform, but to persuade the hearers to make a decision. The preacher must aim for a specific verdict, and to get such a response the preacher must make appeals. These appeals are less effective if they are based on logos alone, or even logos and ethos together, but are lacking in pathos.

Since the purpose of the preacher's appeal is to convert the listener, and since this response to his message is unlikely to be

¹Fosdick, loc. cit.

elicited without the use of emotion and motivation, these factors become vital to effectual preaching. If, as Anderson well states, conversion comes first, and then education, it can be seen that pathos is of primary moment in evangelistic preaching, whereas a greater use of logos will be indicated later on in the pastoral ministry.

Dr. Anderson's concept that a sermon should present a challenge, call for a sacrifice, or make demands upon its hearers may seem at first glance to contradict generally accepted ideas concerning the use of motive appeals. But the presentation of such obstacles does in fact make use of the motive appeals of pride, altruism, and the need for satisfaction or accomplishment. It can be further assumed that since Anderson views the gospel as good news, he would expect every challenge or call for sacrificial service to be accompanied by assurances of salvation, thus appealing to the listener's desire for security.

Since the preacher's appeal is really the call for a decision on the part of his listeners, it is important that it be carefully planned, so that the issues are made as clear as possible, in order to avoid confusion or conflicts of emotion in audience reaction. Dr. Anderson's view here is based on many years of experience as an effective evangelist.

Pathos and Motivation Illustrated in Dr. Anderson's Preaching

In this section it is the writer's plan to show how pathos and motivation are used by Anderson in the sermon, "Life With a Capital 'L'," which is included as Appendix V of this study.

The many instances in which Dr. Anderson identifies himself with his listeners are such as would tend not only to show his good will to the enhancement of his personal proof, but to become motivating factors appealing to the need of the audience to belong, and to some extent to the motives of altruism and pride.

His reference to a dictionary definition of the word "vapor" serves to identify him with everyone in the audience, since each listener would have had occasion himself to seek help from a dictionary.

He says, "People are watching to see what kind of lives we live." He describes how we sing. Concerning the Japanese young man he says, "it was a joy to talk to him, you felt he was overflowing with that life." Concerning a song which he has the audience sing he says, "we are not going to sing it too fast." He asserts, "we are waiting until all the trials are over, but we are singing amid the trials." He declares, "we don't need the organ, we will all be the organ." At the end of the song, which was entitled "It is Morning in My Heart", he expresses the wish, "I hope that is true of everyone of us."

This kind of identification runs throughout the sermon. "If we had," "when we put," "we can see," "His grace abounding in us," "that we may also abound," "God is calling us," "until we have," "we will never measure up," "too many of us," "we have a mission in what we call," "we are leaving," "we are entering." The emphases are those of the writer.

The repeated use of the plural personal pronoun would tend not only to identify the speaker with his hearers, but to weld the audience together. This polarization of the audience is a contributing factor to an effective use of pathos. Several other aspects of Anderson's sermon would also help to weld the audience together:

He asks his listeners to open their songbooks simultaneously, and to notice together the words of a song. Then he has them sing the song. His audience would be further polarized when he quiets the organ and asks them all to be the organ. Having the audience sing together is repeated several times. It is undoubtedly true, too, that as Anderson tells the three narratives, his hearers would place themselves mentally within the stories, and thus to a degree identify with each other.

Approximately forty per cent of this sermon is allocated to the telling of three narratives, apparently designed to have a particular effect through the emotional appeal of "human interest." This fact is in harmony with Dr. Anderson's emphasis on the importance of using narratives in preaching.

Various motive appeals are used in the course of this sermon: When the speaker asks, "What is your life?", and proceeds to tell what it should be, he is appealing to the motive of preservation, and perhaps to pride. The latter motivation is also used when Anderson says, "we don't need the organ, we will all be the organ," and when he asks his audience to name some of the fruits of the Spirit. He appeals to

pride when he says, "Oh, young people, in the army of the Lord there must be no fainting standardbearers!," and when he declares, "The Lord is looking for youth who can stand in the fierceness and storm of the battle and yet hold aloft the banner of Christ." In the story of George Mueller, the mention of nation-wide mourning and the cathedral flag being flown at half-mast would appeal indirectly to pride. There is further appeal to pride in the statement, "what the Lord can do through you . . . will become a marvel to those around you."

In this sermon substantial use is made of the motive appeal of altruism. This is shown in the question, "What are you contributing to the people around you?" The indirect appeal to altruism is apparent in Anderson's assertion that other people felt the influence of the good life of the Japanese young man. Several appeals to altruism are made in statements declaring that lives should be lived unselfishly, that they should overflow to others, that they must be the outflowing of the life of Christ, that they should overflow in blessing to others, that life's joys and victories should be shared with others. The Christian's life should be saturated with love to his fellow men, so that he will live to please others, and find great joy in giving what he has to them. Thus he will be a witness for God.

There are in this sermon appeals to the motive of self-preservation: "Only those who have learned to sing the song of joyful experience in victory over sin now will ultimately sing that song of Moses and the Lamb, the song of a rich experience, when we stand on the sea of glass." Those statements which represent the Christian life as one of joy and

victory make indirect appeals to the motive of preservation, for it is a general assumption that a life of victory on earth leads the Christian believer to eternal life.

Dr. Anderson lists the need for satisfaction as one of man's basic motives, and to this need he appeals repeatedly in this sermon: The use of the song, "It is Morning in My Heart" presents many descriptions of the joys of Christian living. Elsewhere the sermon describes such a life as radiant, overflowing with joy, full of grace and good works, optimistic, filled with the fruit of the Spirit, victorious, filled with strength from Christ, having sunshine in the soul, and full of hope for the future.

The whole theme of the sermon, "Life With a Capital 'L'," appeals to the need for significance, since it presents as most desirable "the vertical life in tune with God, and the horizontal life overflowing to others."

From this analysis it is clear that Dr. Anderson makes substantial use of emotion in the three "human interest" stories, and that throughout the sermon he makes many appeals to the basic motives and needs of his audience.

CHAPTER VI

TOPICS AND SOURCES OF MATERIALS

Before giving detailed consideration to Dr. Anderson's suggestions as to preaching-topics and sources of materials to be used, it may be well to point out that his theory must be understood in the setting of his theological views as a Seventh-day Adventist clergyman. These views, the writer believes, can be best explained by including here the fundamental beliefs as presented in the Seventh-day Adventist Church Manual:

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the scriptural references upon which they are based, may be summarized as follows:

1. That the Holy Scriptures of the Old and the New Testament were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. (2 Tim. 3:15-17.)
2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. (Matt. 28:19.)
3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature, He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. (John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.)

4. That every person, in order to obtain salvation, must experience the new birth. This comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ. (John 3:16; Matt. 18:3; Acts 2:37-39.)

5. That baptism is an ordinance of the Christian church, the proper form being by immersion, and should follow repentance and forgiveness of sins. By its observation faith is shown in the death, burial, and resurrection of Christ. (Rom. 6:1-6; Acts 16:30-33.)

6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments. These are great moral, unchangeable precepts, binding upon all men in every age. (Ex. 20:1-17.)

7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul that Jesus promises to those who come to Him. (Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 4:1-10.)

8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy God provides a way whereby this may be done. He furnishes a substitute, even Christ the righteous one, to die in man's stead, making "him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). We are justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by the blood of Christ for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting believers into the new-covenant relationship, where the law of God is written on their hearts; and through the enabling power of the indwelling Christ, their lives are brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. (1 John 3:4; Rom. 7:7; 3:20; Eph. 2:8-10; 1 John 2:1, 2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:8-12.)

9. That God "only hath immortality" (1 Tim. 6:16). Mortal man possesses a nature inherently sinful and dying. Eternal

life is the gift of God through faith in Christ. (Rom. 6:23.) "He that hath the Son hath life" (1 John 5:12). Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality." (1 Cor. 15:51-55.)

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. (Ecc. 9:5, 6; Ps. 146:3, 4; John 5:28, 29.)

11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. (John 5:28, 29; 1 Thess. 4:13-18; Rev. 20:5-10).

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging the universe of God of sin and sinners. (Rom. 6:23; Mal. 4:1-3; Rev. 20:9, 10; Obadiah 16.)

13. That no prophetic period is given in the Bible to reach to the Second Advent, but that the longest one, the 2300 days of Daniel 8:14, terminating in 1844, reaches to an event called the cleansing of the sanctuary.

14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister. The priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation. That this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14, its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary, foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the Second Advent of Christ; that this work is symbolized by

the three angels of Revelation 14, and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first, with reference to the dead, and second, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. (1 Peter 4:17, 18; Dan. 7:9, 10; Rev. 14:6, 7; Luke 20:35.)

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world; not loving its sinful pleasures nor countenancing its follies. That believers should recognize their bodies as the temple of the Holy Spirit, and that therefore they should clothe them in neat, modest, dignified apparel. Further, that in eating and drinking and in their entire course of conduct they should shape their lives as becometh followers of the meek and lowly Master. Thus the followers of Christ will be led to abstain from all intoxicating drinks, tobacco and other narcotics, and to avoid every body- and soul-defiling habit and practice. (1 Cor. 3:16, 17; 9:25; 10:31; 1 Tim 2:9, 10; 1 John 2:6.)

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. (Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15.)

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church (1 Cor. 1:5-7; 12:1-28; Rev. 12:17; 19:10; Amos 3:7; Hosea 12:10, 13). They recognize that this gift was manifested in the life and ministry of Ellen G. White.

20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible.

Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, and the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious world, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not the Son of man" will be revealed. (Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 44.)

21. That the millennial reign of Christ covers the period between the first and second resurrection, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration that destroys Satan and his host the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. (Rev. 20; Zech. 14:1-4; 2 Peter 3:7-10.)

22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham that, through Christ, he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Christ, the Lord, will reign supreme, "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," will ascribe "blessing, and honour, and glory, and power," unto "him that sitteth upon the throne and unto the Lamb for ever and ever." (Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isaiah 35; Rev. 21:1-7; Dan. 7:27; Rev. 5:13.)

¹General Conference of Seventh-day Adventists, Seventh-day Adventist Church Manual (n.p., 1967), pp. 32-39.

Topics

Description and Analysis

General Considerations. Dr. Anderson declares that since the preacher needs power for witnessing, and since the Holy Spirit is the source of that power,¹

. . . 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. Not what speech will gain the applause of the crowd, but what message will send our hearers home with the Word received "with joy of the Holy Ghost."²

Anderson calls for originality in sermons, asserting that one of the important lessons to learn from the ancient prophets is that they were original. A preacher should not be content to echo the thoughts of others, but should bring into his sermons the element of surprise.³

To provide surprise will cost time and effort, but the preacher should not permit himself to insult his hearers with "a bag of dry bones." Like King David, he should refuse to bring before God and his people an offering that cost him nothing.⁴ (2 Samuel 24:24).

¹Anderson, "The Holy Spirit and Evangelism," The Ministry, XXXVIII (March, 1965), p. 5.

²Anderson, Preachers of Righteousness, p. 104.

³Ibid., p. 34.

⁴Anderson, The Shepherd-Evangelist, p. 319.

It is Anderson's conviction that the preacher's message should not be cluttered with nonessentials nor diluted with trivialities. "Trivial subjects lack the power to move the multitudes. Impoverishment of thought can never lead to action."¹ Listeners to a sermon have a right to be fed substantial spiritual food rather than "a few happy thoughts served on a dainty dish of some obscure text."² Yet, while people need to be fed, they should not be overfed.³ And the food should be fresh:

Instead of discussing erroneous theories, or seeking to combat the opponents of the gospel, why not follow the example of Christ: Fresh truth from God's treasurehouse flashed into the minds of men as they listened to Him. And they were won to the kingdom of God.⁴

The Plea for Big Ideas. According to Dr. Anderson the power of the apostles' witness lay in the vastness of their concepts. Preachers should have big ideas. Just as the mountains, rivers, valleys, and cities seem so small when viewed from the air, so the troubles and burden of human existence seem insignificant when we are sitting in heavenly places, viewing "the great expanse of the eternities."⁵ Anderson gives this advice to preachers:

¹Ibid., p. 385.

²Anderson, Preachers of Righteousness, p. 16.

³Anderson, "Fed or Fed Up," The Ministry, XXXIII (January, 1960), p. 48.

⁴Anderson, Preachers of Righteousness, p. 134.

⁵Anderson, The Shepherd-Evangelist, p. 388.

To create great saints, dwell on the great themes. To enable men to catch hold of big ideas, get away from the back alleys of restricted thought and lead the people onto the uplands of God and the Lamb; walk with them along the banks of the river of life. Pluck the healing leaves from the tree of life and lay them on the wounds and sorrows of the afflicted race. Preach big ideas and proclaim the great salvation of God.¹

Anderson asserts that big ideas will lead people to make big decisions, while narrow and detailed expositions can never lift hearts heavenward. From Chrysostom to Moody, every preacher in the history of the church who has moved the multitudes for God has emphasized the bigness of salvation. "As they opened to view the great vistas of divine grace and revealed the immensity of God's eternal purpose, men were literally swept into the kingdom of God."²

The Need for Christ-Centered Preaching. Dr. Anderson defines preaching as "the communication of a Person through a person to a company of persons."³ Christ is the Person communicated. The most important thing about a sermon is not the man behind it, but Jesus, the Man within it,⁴ for, "when rightly understood, preaching is an

¹Ibid., pp. 388, 389.

²Ibid., p. 386.

³Anderson, "Preach the Word," The Ministry, XXXV (June, 1962), p. 48.

⁴Anderson, Preachers of Righteousness, p. 108.

august, sublime, supernatural act--the setting forth of the living Christ to dying men."¹

Anderson sees the incarnation of Jesus as the center of the Scriptural account of God's dealings with the human race.² It follows that the preacher's task is to present Christ not only as a Judge and coming King, but as a tender Shepherd who guides the wayward home, and an Intercessor at the throne of grace, waiting to forgive and forget.³

One finds in Dr. Anderson's homiletical theory a repeated insistence that the preacher's supreme responsibility is to uplift Christ before all men everywhere. He admonishes his ministerial colleagues that they ought to be foremost among all Christian in lifting up Christ before the world.⁴ He says " . . . we are charged to lift up Christ that all men of all races and classes may be drawn to Him."⁵ He declares that "when Christ is uplifted, the clouds of depression are parted, giving a new dimension to life."⁶

¹Anderson, "Preach the Word," The Ministry, XXXV (June, 1962), p. 48.

²Anderson, "God With Us," Review and Herald, CVXIII (July 8, 1941), p. 10.

³Anderson, Preachers of Righteousness, pp. 194, 195.

⁴Anderson, "Christian Ethics in Evangelism," The Ministry, XXXIII (November, 1960), p. 7.

⁵Anderson, "Our High Calling," The Ministry, XXXIX (March, 1966), p. 2.

⁶Anderson, Preachers of Righteousness, p. 206.

The preacher's work is seen by Anderson as that of portraying before his audiences the great drama of salvation. In this portrayal the spotlight must never be permitted to shift from the divine Hero, nor must Jesus ever be lost in mere stage scenery.¹ Christ and His cross must be made so fundamental in the preacher's work that the world and the church will be convinced that he really believes in the Savior's divinity, preexistence, and all-atoning sacrifice.² Anderson explains what it really means to preach Christ:

Proclaiming God's message today requires that we unfold wonderful prophecies and present tremendous truths. Yet all this can be done in a cold, mechanical way, and Christ be not uplifted before the people. To really preach Christ demands that we do more than merely mention His name occasionally throughout the discourse. To preach an ethical sermon, or unfold prophetic revelation, or deliver a philosophical disquisition, and then before the conclusion suggest to those present that they must give their hearts to the Lord, is not preaching Christ. Nor is it sufficient merely to throw a picture of the Savior on the screen at the close of a prophetic or doctrinal "lecture." Unless the whole message is presented in a redemptive setting it can never be a saving sermon. As the prophecies are preached men must be led to behold the Lamb of God, which taketh away the sin of the world.³

It is clear that Dr. Anderson insists that preachers are not to put Christ into their sermons as a mere ingredient, but that their discourses should flow from Him as the living Fountain of all truth.⁴

¹Anderson, The Shepherd-Evangelist, p. 403.

²Ibid., p. 427.

³Ibid., p. 430.

⁴Anderson, "In the World's Spotlight," The Ministry, XXXI (July, 1958), p. 29.

Indeed, he believes that all preaching should be so full of Christ that if the hearers would take only "a square inch" from a sermon, they would be led to behold the Lamb of God, which taketh away the sin of the world.¹

Christ, then must be the center of all preaching,² and only as He becomes the center can the preacher really be called a preacher.³ Every prophecy and doctrine must be Christ-centered.⁴

The preacher needs to present prophecy and history, but only as a setting in which to preach Christ. People need to see not only prophecy and history, but a Savior. They need to recognize the power that took liberty away from the nations, but it is more important that they recognize the Lamb of God who takes away sin. To know the Lion of the tribe of Judah is more important than to know the four horsemen of the Apocalypse.⁵

The following account of Christ's conversation with two of His disciples immediately after His resurrection, shows Anderson's concept of the importance of prophecy in its relation to Jesus:

¹Anderson, The Shepherd-Evangelist, pp. 402, 403.

²Anderson, "Preach . . . the Preaching That I Bid Thee," The Ministry, XXXVI (February, 1963), p. 4.

³Anderson, "Preaching the Word," The Ministry, XXV (August, 1952), pp. 45, 48.

⁴Anderson, "Syllabus for Evangelistic Leadership," p. 6.

⁵Anderson, The Shepherd-Evangelist, pp. 430, 432.

"All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." Luke 24:44, 45. It was a tremendous revelation. Prophecy became meaningful when related to Him.¹

When the preacher uplifts Christ and makes Him the center of His preaching, he will emphasize what God has done, not what man has done.² He will show how Christ has raided the realms of demonism, scattered the powers of darkness, and erected a bridge over which sinners may cross to salvation."³

To present the fullness of the gospel of Christ, the preacher needs to explain not only that Christ bore the punishment for our sins by being crucified for us, but that He "is now occupying the throne of eternal glory, representing us at the throne of grace, and from that throne sends forth His Spirit into our hearts."⁴

In the following statement Anderson sets forth with emphasis his belief in the efficacy of Christ-centered preaching:

When we preach the gospel as it was meant to be preached, we need never be concerned about baptisms. People will flock to hear the message. No preacher who has been taught of the Spirit to uplift Christ will be without success. Instead of our putting our emphasis on baptisms, put our emphasis on Christ and Him crucified, and the baptisms will follow. All

¹Ibid., p. 435.

²Ibid., p. 405.

³Ibid., p. 412.

⁴Anderson, Preachers of Righteousness, p. 106.

things being equal, our evangelistic success will be in exact proportion to our ability to present Christ and Him crucified.¹

Further, he emphasizes that it was when Jesus presented His crucifixion to His disciples as a fulfillment of Scripture that their hearts burned within them: "Nothing can so quickly produce the burning heart as the revelation of our Lord Jesus Christ in all the Scriptures."²

He asserts that when a congregation convenes to hear a sermon they are in effect saying to the preacher, as the Greeks once did to the disciple Philip, "Sir, we would see Jesus." (John 12:21) Then, if the minister preaches a truly Christ-centered sermon, the people will feel as the disciples felt upon seeing Jesus after His resurrection: "Then were the disciples glad, when they saw the Lord." (John 20:20) Anderson believes that every sermon should so definitely present Christ that it can truly be said of the audience: " . . . they saw no man, save Jesus only." (Matthew 17:8)³

Dr. Anderson believes that Christ-centered preaching is the very best method by which to develop a witnessing church--church members are inspired to share their faith, not as a result of better plans, but because of greater discoveries of Christ and His saving grace.⁴

¹Ibid., p. 196.

²Anderson, God's Great Plan, Vol. II: Love Finds a Way, p. 77.

³Anderson, The Shepherd-Evangelist, pp. 419, 420.

⁴Anderson, Preachers of Righteousness, p. 189.

The Importance of the Cross. According to Anderson the crucifixion of Christ at Calvary is fundamental to all preaching. He sets forth this primacy of the cross in this statement:

In proclaiming the glories of the unsearchable riches of Christ, we must take heed lest the truth become submerged in the discussion of mere political or sociological problems of our times. The cross and the resurrection must be kept central. These mighty facts must never become secondary or subordinate. We are not preachers of reforms; we are heralds of redemption. As has already been stated, changing times demand changing methods, but never a changing theme. The glory of the cross must never be eclipsed by an artificial splendor. Amid the garishness of this twentieth century, the cross must be seen towering over the wrecks of time.¹

Being an Australian by birth, and having been for several years a resident of London, England, Anderson recalls having on several occasions observed a British royal procession. While the soldiers come first in the line of march, the king or queen is first in importance. Just so, the cross of Christ must always hold the position of primary importance in the sermon. Since it is the very heart of the Christian message,² it "is not to be a trimming, a decoration at the end of a sermon. It is to be the foundation."³

Referring to the preaching of the apostles, Anderson says that the whole substance of their message was Jesus Christ and Him crucified.

¹Anderson, The Shepherd-Evangelist, pp. 392, 393.

²Anderson, Preachers of Righteousness, p. 196.

³Ibid., p. 124.

He believes that while philosophy, poetry, art, psychology, literature, ethics, sociology, history, and science are all good subjects for study, the people deserve God's pity "if these constitute the substance of our preaching."¹

Preachers, he urges, should remind their hearers of the efficacy of the blood of Jesus, and ought never to neglect this all-important truth; as they face their responsibility as ministers of a new covenant, preachers should pause and ponder the great sacrifice which makes it possible for us to be sons and daughters of God.²

The significance of the cross is brought into yet sharper focus:

Every message must be given in the setting of the death and resurrection of Jesus. As men see the cross in the context of the world's suffering, they get a new dimension of God. They see Him as One who is afflicted in all our afflictions. But more, they see Him as One who can change the most helpless outlook and turn defeat into victory.³

Anderson explains that the work of the evangelist is not merely to tell of the cross, but to unfold its mystery and set forth the wide scope of its accomplishment. Every doctrine which is preached must stem from the cross.⁴

¹Anderson, "The Beckoning Hand of Destiny," The Ministry, XXXV (October, 1962), p. 5.

²Anderson, Preachers of Righteousness, p. 127.

³Ibid., p. 434.

⁴Anderson, The Shepherd-Evangelist, p. 384.

In fact, the whole Bible is a revelation of Jesus and the cross. Without the cross of Christ, the Scriptures would be virtually meaningless:

Not only the book of prophecy, but all the Scriptures become pregnant with meaning when we let Him break the seals. There would have been no New Testament, and the Old Testament would have been the strange and difficult literature of an insignificant Syrian race had not Christ come. It was His life, His death, His resurrection that gave immortality to the Hebrew writings. As the Savior hung upon the cross, the secret of the Old Testament was disclosed. And when He burst the tomb and rose triumphant over death, hope turned to reality.¹

In addition, he says, preachers have been called to preach the everlasting gospel, and that gospel centers in the cross and the empty tomb. It is important to preach eschatology, but the emphasis should be on the cross. It is necessary to preach the judgment hour; but this requires chronology which depends upon locating the cross in time. Emphasis should not be on antichrist, but on Christ. Since it is the very foundation of Christianity, the cross gives point and power to the preaching of the prophetic message.²

The cross must be kept central even when preaching the second coming of Christ, for His first advent makes the second possible, while the second advent makes the first effective. Preachers must preach the coming of Christ as King of kings and Lord of lords--as a conqueror

¹Ibid., p. 434.

²Ibid., p. 394.

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leading the armies of heaven. But they must remember that when He comes, He will be "clothed with a vesture dipped in blood." (Revelation 19:13)¹

The following statements by Dr. Anderson show that he believes it to be insufficient to preach merely the history, or even the significance, of the cross. The audience must be confronted with the grace provided by Calvary:

Sinners need salvation, not merely instruction. Even the study of the Scriptures becomes a hollow form unless Christ and Him crucified is the theme.²

As preachers we are not called to define righteousness, but rather to reveal it in the life and death of Jesus Christ.³

To make sermons powerful saturate them with the message of divine grace. It was not only how they preached but what they preached that gave the apostles their power.⁴

Preachers should remember that, while the historical fact of a crucified Christ may be a stumbling block to Jews and foolishness to Greeks, it brings to the believing Christian the power of God for salvation.⁵

Anderson explains that at the cross we see, not man making a sacrifice for God, but God making the supreme sacrifice for man. Before

¹Ibid., p. 394.

²Anderson, Preachers of Righteousness, p. 175.

³Ibid., p. 125.

⁴Anderson, The Shepherd-Evangelist, p. 383.

⁵Ibid., p. 384.

God asks man to do things for Him, He has Himself done everything for man. This, then, is the gospel--the good news which believers are to take to the world.¹

In order to proclaim this gospel, believes Anderson, the cross must be preached in the context of the world's sin. When a preacher shows the hatefulness of sin he must also show God's judgment upon it. By the death of Jesus on the cross, God has judged sin permanently. To preach the gospel, or even the cross, in any other way is to miss the whole purpose of redemption.²

Called to Preach the Gospel of Salvation. Dr. Anderson insists that no matter what other points the preacher may clarify, salvation must be the central concept in his sermons.³ He asserts that God's purpose for the restoration of the human race is the central theme of the Bible, around which all others cluster.⁴ To be called to be a herald of this theme is the highest honor and greatest privilege. Since "the hour is late and opportunities are beyond compare," there is a tremendous challenge for the preacher to proclaim God's last message of mercy to the world.⁵

¹Ibid., p. 402.

²Anderson, Preachers of Righteousness, p. 129.

³Anderson, "Evaluating Our Sermons," The Ministry, XXV (December, 1952), p. 48.

⁴Anderson, "God With Us," Review and Herald, CXVIII (July 8, 1941), p. 10.

⁵Anderson, "Religious World Trends," The Ministry, XXXIV (January, 1961), p. 5.

Dr. Anderson believes that since this is an age of trouble and disillusionment, God has sent his messengers to preach the gospel of peace, and to announce the coming of the Prince of Peace. The preacher's duty "is to bring to broken hearts the good new of a Savior crucified, risen, ministering, and coming again."¹ If ever there was a generation which needed to hear and feel the dynamics of the real saving gospel, it is that which occupies this present age of confusion.²

To preach the gospel of salvation is to preach the resurrection as well as the death of Christ. The apostolic message was proclaimed in the light of the empty tomb.³ The gospel is made clear when Christ is presented as Savior, Intercessor, and coming King; though one "should not attempt a full explanation of salvation in a single discourse."⁴

Anderson reminds preachers that, since they have been called to the unshared field of preaching the gospel, they should resist the temptation to become economists or sociologists. Customarily ministers are not trained to be primarily concerned with the standard of living, but they are called to be concerned with the standard of life.⁵ This

¹Anderson, "Bring Them In: Evangelism's Unparalleled Opportunity," Review and Herald, CXXII (July 26, 1945), pp. 4, 5.

²Anderson, "Say to the Cities . . . Behold Your God," The Ministry, XXXIX (April, 1966), p. 2.

³Ibid.

⁴Anderson, Preachers of Righteousness, p. 106.

⁵Anderson, The Shepherd-Evangelist, p. 393.

point is further emphasized in the statement which Anderson quotes from Hugh Thomson Kerr:

"We are sent not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not new social order but new birth; not revolution but regeneration; not renovation but revival; not rescitation but resurrection; not a new organization but a new creation; not democracy but the gospel; not civilization but Christ. We are ambassadors not diplomats."¹

Preachers are advised not to spend valuable time on negative issues. The first preachers to proclaim a crucified and risen Savior encountered audiences steeped in superstition and idolatry. Although they might have used their energies denouncing the gods of their day, such as Jupiter, Mars and Diana, they said very little about the errors of false religions. They were not sent to deal with the fallacies of bogus beliefs, but to proclaim salvation, offering men a new hope and a new way of life. The apostles overcame error by presenting truth; they banished darkness by revealing light. Their preaching was so clear and effective that whole cities came out to hear them.²

It is also true, Anderson emphasizes, that since apostolic times every preacher who has moved multitudes has presented Christ as the Lamb of God who takes away sin. In order that the Scriptures may come

¹Ibid., quoting Hugh Thomson Kerr, from Samuel Marinus Zwemer, Evangelism Today (Westwood, New Jersey: Fleming H. Revell Co., n.d.), p. 16.

²Anderson, Preachers of Righteousness, pp. 205, 206.

alive in the hands of the preacher, he must preach salvation through Jesus Christ, for this is the dominant message of the Bible.¹ Further, preaching this plan of redemption involves the presentation of the following topics:

The incarnation of Christ.
 The all-sufficient sacrifice of Christ.
 The priestly ministry of Christ.
 Sanctification and obedience of the believer.
 Christ's second coming: its power, purpose
 and imminence.
 The annihilation of the kingdom of darkness.
 Restoration of the kingdom of glory.
 Eternal fellowship in the family of heaven.²

The primary task of the evangelist is not to denounce sin or to pronounce judgment upon sinners, but to announce salvation. Properly presented, the gospel message first informs men concerning the great facts of salvation, and then invites them to partake of the blessings of divine grace.³ Since only this practical application of the gospel has any real value, its principles must be made clear and distinct.⁴ Finally Anderson says, "Let us go forth then as preachers of this righteousness, proclaiming the glorious gospel of salvation to a world in darkness and sin."⁵

¹Ibid., p. 179.

²Anderson, The Shepherd-Evangelist, p. 179.

³Ibid., p. 394.

⁴Ibid., pp. 424, 425.

⁵Anderson, Preachers of Righteousness, p. 205.

The Necessity of Preaching Repentance. According to Dr. Anderson, the preacher's work is to help men know that God loves them, to show them the goodness of God that leads to repentance, and to direct them to a sin-pardoning Savior.¹ People "need to hear a clear call to repentance."²

There must be proclaimed today the same clear cut message as was preached in apostolic times; men must hear the call to separate from unholy habits and the follies of the world, and to find the full joy of holiness and service for Christ.³

Preach Righteousness by Faith. Anderson believes that righteousness by faith is the message God wants His people to hear and experience,⁴ saying that every sermon should be presented in language that sets forth the great truth of righteousness by faith.⁵

Is righteousness by faith the keynote of every sermon we preach? The Lord has called us to proclaim the high standards for Christian living. The Church that is waiting for her Lord's return will be a fully sanctified church, coming behind in no gift. And full sanctification means perfection. But to hold up these high standards is not enough, for it requires more than sincerity and good resolutions to become perfect. Men are made perfect in Christ through two separate and distinct operations--justification and sanctification--

¹Anderson, "Heart Hunger," The Ministry, XXV (January, 1952), p. 5.

²Anderson, "Bring Them In: Evangelism's Unparalleled Opportunity," Review and Herald, CXXII (July 26, 1945), p. 4.

³Anderson, God's Great Plan, Vol. II: Love Finds a Way, p. 159.

⁴Anderson, Preachers of Righteousness, p. 149.

⁵Anderson, "Righteousness by Faith," The Ministry, XXV (October, 1952), p. 52.

each a gift from God. An understanding of these in presenting prophecy is vital to the Christian's growth.¹

Christ provides the righteousness both for justification and sanctification. He " . . . is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Corinthians 1:30) "And this is the very heart of the message of the everlasting gospel."²

The Gospel Includes the Brotherhood of Man. Dr. Anderson affirms that both Peter and Paul preached on the brotherhood of man. He says that Heaven approves not love for some men, but love for all men. "Divine love embraces the whole human family. This we must preach!" "Only love, the love of God, can break down the barriers that separate man from his fellow man."³

Preach the Acts of God. Yet, the driving force of the early Christian preachers was not simply attractive ideas on the brotherhood of man. Rather, it was their convictions concerning the mighty acts of God.⁴

Anderson views real preaching not as the setting forth of the ideas of men, but as a proclamation of the great accomplishments of

¹Anderson, The Shepherd-Evangelist, p. 427.

²Ibid., p. 429.

³Anderson, "The Ministry and Human Relations," The Ministry, XXXVII (June, 1964), p. 4.

⁴Anderson, "The Holy Spirit and Evangelism," The Ministry, XXXVIII (March, 1965), p. 4.

God. Rather than magnify the power of evil, preachers should show how God has worked in spite of evil to bring salvation.

Since the audience reads the same newspapers and hears the same newscasts as the preacher, it does not need to hear a review of the world's tragedies, but a revelation of God's love. The people should be shown that God has a way out of the dilemma of sin, and back home to God. "Preaching becomes real when it leads men homeward."¹

Speaking to Seventh-day Adventist ministers, Dr. Anderson declares that they must link their message with the great Christian movements of past centuries.²

It is Essential to Preach Christ's Second Advent. Dr. Anderson believes that since Christ's first coming makes possible the second, and since His second coming fulfills the purposes of the first, it is incumbent on every Christian minister to preach the second advent.

Next to the crucifixion, the greatest theme in all the Bible is the second coming of Jesus, a doctrine extensively proclaimed in apostolic preaching, and one which, according to Dwight L. Moody, is mentioned twenty-five hundred times in Scripture.³

¹Anderson, "But God . . .," The Ministry, XXV (October, 1952), p. 52.

²Anderson, "Syllabus for Evangelistic Leadership," p. 6.

³Anderson, "Christ Coming Soon," Review and Herald, CXXII (February 6, 1945), p. 4.

As a Seventh-day Adventist, Anderson believes that Christ is coming back to the earth soon, and that this hope should be the essence of the message Adventist preachers are taking to the world today.¹

Interpretation and Evaluation

General Considerations. When it is recognized that the purpose of preaching is to bring God's message to the people, it will be seen that Dr. Anderson is wise to assert that the choice of a sermon topic depends on what the speaker perceives God's message to be for a particular audience and occasion. He is Scripturally correct in attributing that perception to the will and power of the Holy Spirit:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.²

Anderson's call for originality and surprise in sermons is good, for these elements are needed to secure and hold audience attention. If originality was appropriate in the times of the ancient prophets to whom Dr. Anderson refers in this connection, it is much more necessary today for two reasons: First, present-day speakers must compete with a great abundance of other types of attractions and entertainments. Secondly,

¹Anderson, "The Return of Jesus," Review and Herald, CXXVII (July 23, 1950), p. 243.

²Acts 1:8. See also Acts 4:31; 10:38; 13:2, 4; 15:28; 16:6; 28:23, 28.

most listeners have heard the gospel themes many times, a fact which conduces to an interest-lag.

One must agree with Anderson that for preaching to be effectual, much time and effort must be expended. Unless the preacher is willing to pay this price, he ought to follow a different profession. When he does pay this price, he will be able to bring out fresh truths from God's storehouse, as Anderson suggests. Reference to Christ's ability to bring fresh thoughts to his hearers is fitting, since Christ was an effective speaker, and did in fact set forth new ideas from the immediately surrounding objects of nature, such as mountains, flowers, water, trees, fields, farmers, and wild animals.

The Plea for Big Ideas. The wisdom of Dr. Anderson's advice to preach on big ideas will be appreciated when one stops to think of the breadth of the plan of redemption; for when one considers how this plan involves the security of all creation, he sees the great love and wisdom of God, appreciates His character more, and is more ready to follow His will as it may appear in the preacher's sermon. It is very likely that when the preacher thinks and preaches big ideas, the people will think and believe and plan big ideas.

The Need for Christ-Centered Preaching. In the face of Anderson's definition of preaching as "the communication of a Person through a person to a company of persons," one may protest that preaching is rather the setting forth of the gospel. Yet the gospel, in all its

phases, is but the good news of the accomplishments of a Person. Hence, any proclamation of any facet of that good news will appropriately center in the Person who has made that news.

In view of this fact, Dr. Anderson is justified in insisting that the preacher's main business is to uplift Christ before His audiences. He is correct when he says that preaching Christ means more than mentioning His name at the end of a sermon, or throwing His picture on the screen. The point is not that Christ should be included in every sermon, but that every sermon is necessarily the setting forth of Christ and His accomplishments. This must be true whether the speaker is treating of prophecy, creation, eschatology, theology, or any other area of Scripture.

Since the main problem of Scripture is the problem of sin, and since Christ is conceived of as the Lamb of God who takes away sin, He ought to be the center of every sermon that is preached. Since Christ is involved in all God's dealings with this world--from creation, through the fall, to the cross; from His resurrection, through the Christian era, to His eternal kingdom--He is involved ex officio in every problem on which a preacher may preach.

The Importance of the Cross. Asserting that the meaning of the cross is fundamental to all preaching, Anderson does well to insist that this is true in any age, for, while there is a great demand today for a speaker to use only those themes and those facts which are relevant

to current needs and interests, changing times can never change the fact of the cross. Indeed, the more godless becomes the generation the more relevant becomes the cross, for it is the one remedy for sin and alienation from God.

The significance of the cross is more a modern than an ancient concept, for on it depends God's relation to His people under a new covenant in which grace is given to the church. At the same time, Anderson is correct when he says that the meaning of the Old Testament becomes clear in the light of the cross.

Anderson's requirement that the cross be central in all preaching is reasonable when one considers that preaching is by any definition the proclamation of the gospel. Creation, sin, history, prophecy, incarnation, judgment, second advent, and the kingdom are all concomitants of the gospel, and can be adequately understood only in the perspective of Calvary.

Called to Preach the Gospel of Salvation. When Dr. Anderson declares that preachers are called to preach the gospel of salvation, he means they must proclaim God's acts of delivering human beings from sin, of granting them eternal life, and of vindicating His own name and character before the universe. This obligation is contrasted with the practice of dealing with social reforms, economics, and political problems. Anderson certainly does not mean to say that ministers

should have no interest in temporal human problems, but to say that the emphasis of their preaching should be on eternal considerations.

When he speaks of God's last message of mercy to the world, his frame of reference is the Seventh-day Adventist Church, with whom belief in the imminence of such events as the judgment and Christ's second advent is a cardinal doctrine.

The Necessity of Preaching Repentance. The New Testament writer, Luke, says that "repentance and remission of sins should be preached in His [Christ's] name among all nations." (Luke 24:47) As long as sin exists, Dr. Anderson's requirement that the preacher should preach repentance will be valid.

Preach Righteousness by Faith. Since Christ is the source of the righteous character required for citizens of the kingdom of heaven, there is soundness in Dr. Anderson's insistence that the keynote of every sermon should be righteousness by faith in Christ.

The Gospel Includes the Brotherhood of Man. That the brotherhood of man is involved in the gospel is clearly a teaching of the New Testament. This theme is particularly relevant at the present time, when so much attention is being given to problems of civil rights and social equality.

Preach the Acts of God. When Anderson says that preachers should set forth what God has done rather than the ideas of men, he

is being consistent with the purported purpose of preaching, that is, to bring messages from God to men and not from men to men.

This does not mean that a preacher must take no notice of the affairs of men, but that he should deal with them in the light of God's solutions to human problems.

It is Essential to Preach Christ's Second Advent. Since preachers have been called to "preach the Word," and Scripture is replete with prophecies of the return of Jesus to earth, and since this event is essential to the gathering together of the trophies which Christ "won" at His first advent, Anderson is justified in demanding sermons on this subject.

Sources of Materials

Description and Analysis

The Preeminence of the Bible. To a large degree the sources of sermon materials are prescribed. Dr. Anderson declares that the preacher is not at liberty to preach what he wants to preach, or even what the people want to hear. Rather, he is called to preach the Word of God. Yet the preacher is free to use his talents to unfold that Word in the light of present-day events.¹

¹Anderson, "Preach . . . the Preaching That I Bid Thee," The Ministry, XXXVI (February, 1963), p. 3.

Anderson believes that, since the church does not live by the eloquence of its preachers, but by the Word of God, every sermon should be a rebirth of God's eternal Word.¹ "Only a sermon bathed in the Word of God can be powerful 'to the pulling down of strong holds.'" (2 Corinthians 10:4)²

Dr. Anderson observes that, while the same rhetorical techniques and the same constituents of rhetoric, namely, Invention, Arrangement, Style, Memory, and Delivery, are as important to a sermon as they are to a lecture or political speech, the sermon is different because of its source of divine revelation, the Bible, and of inspiration, the Holy Spirit.³

The real moving power of the preacher is not in the words he says, but in the Word of God. And everything being equal, the more of that Word there is in the sermon, the more moving will be its message.⁴

Anderson believes that in view of the fact that Christ and redemption are revealed on every page of Scripture, and that every Bible biography teaches something of the purposes of God, the best source of materials for the minister of the gospel is the Word of God.⁵

¹Anderson, "Preach the Word," The Ministry, XXV (June, 1962), p. 48.

²Anderson, The Shepherd-Evangelist, p. 315.

³Anderson, "Evangelistic and Pastoral Worship," p. 33.

⁴Anderson, Preachers of Righteousness, pp. 15, 16.

⁵Anderson, "Faith for the Darkest Hour," Review and Herald, CXXII (April 10, 1945), p. 6.

The Apostle Paul admonished the Pastor Timothy to "preach the Word." (1 Timothy 4:2) This has always been the secret of power for prophet, apostle, or preacher. "Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29)¹

Anderson affirms that

Those truths that stirred the world under the preaching of the apostles are to be rediscovered and proclaimed by God's spokesmen today. And these are all to be found in the Word of God. It is not a new Bible we need, but a new comprehension of the Old Bible.²

Dr. Anderson attributes the decline of spirituality in the Dark Ages to a lack of reliance on Scripture:

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 the ceremony.³

He attributes the success of Reformation and post-Reformation preachers to their adherence to scriptural preaching:

When men like Luther, Knox, Wesley, and Spurgeon preached, they did not present some treatise on ethics or psychology.

¹Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 21.

²Anderson, Preachers of Righteousness, p. 168.

³Ibid., p. 102.

Their messages came from the Bible. The naked Word of God went crashing through the incrustations of liturgy and ritual, bringing freedom to the multitudes The Reformers were primarily expository preachers. In their hands the Bible came alive and the pulpit became an authoritative voice.¹

Dr. Anderson believes that, while method and content are both important in preaching, the only way in which one can make full proof of his ministry is to follow Paul's injunction to "preach the Word."²

Anderson says that preachers should not always be seeking new ways to entertain. If they would study the Bible more diligently--drinking from its living fountain and eating its living bread--they could bring messages of power from God's Word."³ In that Word lies the power to break the rocks of selfishness, to bring forth a new creation, to give birth to new converts."⁴

Dr. Anderson urges: "Aim to be real preachers, brethren, not just talkers or lecturers. Philosophy and logic are as ice, but Bible religion is fire."⁵ He says that since the preacher is dealing with

¹Anderson, Preachers of Righteousness, p. 16.

²Anderson, "Preaching the Word," The Ministry, XXV (August, 1952), pp. 45, 48.

³Anderson, "Men of the Word," The Ministry, XXV (September, 1952), p. 48.

⁴Anderson, "Bible Preaching," The Ministry, XXV (September, 1952), p. 48.

⁵Anderson, Preachers of Righteousness, p. 42.

life and death issues, "he dare not do other than expound the Word of God."¹

Dr. Anderson believes that today's preaching must be designed to prepare a people "to stand true in the most desperate hour of history." To do this effectively the preacher must anchor his listeners in the Word of God.²

The Value of the Book of Hebrews. Anderson sees in a systematic exposition of this epistle a real opportunity for the development of those doctrines having particular concern for people living in the time when God is sending his last message of mercy to the world. The whole doctrine of redemption is revealed in this book, making it particularly useful in evangelistic meetings.³

This book opens up large areas of truth which are little emphasized in other parts of the New Testament. A study of this epistle is essential to an adequate understanding of Christ's high priestly ministry in the heavenly sanctuary, of His intercession there, and of the judgment. A knowledge of the book of Hebrews means an enlarged understanding of Christ's sacrifice on the cross, and the redemption secured thereby.⁴

¹Ibid., p. 24.

²Ibid., p. 167.

³Ibid., pp. 156, 157.

⁴Ibid., p. 156.

Specifically, Anderson says:

What possibilities there are for evangelism in a book like this wonderful epistle! It has been my custom to spend from four to six months on the revelation of Christ in this book. And what an inspiration it has proved! Every doctrine of the Christian faith is touched upon in this epistle.

For example, there are at least ten great doctrines referred to in the first chapter. The personality of God, the inspiration of Scripture, the incarnation of Christ, His atoning sacrifice, His bodily resurrection, His ascension to the Father, His exaltation to the throne, His reinstatement in the Godhead, the destiny of our world, and the ministry of angels are all touched upon in these first fourteen verses. And every succeeding chapter is filled with wonderful truth.¹

The Importance of the Book of Revelation. Dr. Anderson considers this book to hold a unique place in the interest of the public, asserting that "of all the books of the Bible, none is so full of Christ." He regrets the fact that in spite of the emphasis on Christ in the book, too many evangelists emphasize antichrist rather than Christ in presenting Revelation.²

Evangelism deserves the best that the evangelist can give in study; no book is better adapted to evangelistic exposition than that of Revelation. Certainly it is full of symbols, but these all center in Christ.³ Anderson believes that for the preacher to spend at least six months in the exposition of Revelation will do much for his people.⁴

¹Ibid., pp. 154, 155.

²Ibid., p. 157.

³Ibid., p. 162.

⁴Ibid., p. 158.

He says that

. . . nothing will do so much to crystallize the message you proclaim as an intelligent evangelistic exposition of the Revelation--this greatest of all the books of Scripture.¹

To show how the book of Revelation sets forth the accomplishments of Christ, Anderson makes this statement:

One of the most significant expressions in the Revelation is that the throne of God is also the throne of the Lamb. (Revelation 22:1) By His sacrifice Christ has vindicated the character of God before the universe and has established the throne of Deity forever. The cross must therefore be central in any exposition of this book.²

Relative Values in Extra-Biblical Sources. Dr. Anderson believes that there are many books in addition to the Bible which can be important sources of sermon materials. The preacher should read great books, while he ought to spend much less time reading magazines and newspapers.³

Recommended are poetry, history, biography, science, and books on nature and various other subjects. Books of illustrations should be avoided, since the stories in them are old, and have probably been heard before. Home grown illustrations are better than imported ones,

¹Ibid., pp. 163, 164.

²Anderson, Preachers of Righteousness, p. 164.

³Anderson, "The Power and Place of Illustration," The Ministry, XV (July, 1942), p. 19.

and the habit of using them helps to develop the speaker's powers of observation.¹

Anderson declares that books are not made to be admired, but to be used, and that they become more usable as sources of sermon materials if the reader marks them. He believes that the preacher should not only mark his own books, but should ask his friends to mark the books which he loans to them.²

While Dr. Anderson advises the preacher to read books, and to use them as sources for sermon materials, he is strongly opposed to the use of sermons found in books of sermons. He believes even the best sermons are only secondhand when they come from a book, and the audience will realize that something is wrong; he makes these emphatic assertions against the use of such discourses: "Evangelists who use other men's discourses will never develop into strong leaders."³ "Sermons in books! Flee the temptation, brother! A sermon must be in a preacher's head and in his heart if he would preach with power."⁴

Anderson's Advice on Gathering Materials. Dr. Anderson asserts that the theme of a sermon must be determined before the gathering of materials can be effective:

¹Ibid.

²Ibid.

³Anderson, The Shepherd-Evangelist, p. 317.

⁴Ibid., p. 319.

Bones alone would make a very unattractive presentation. However, hidden somewhere away from view, there must be a solid backbone around which the sermon material can be organized.

When you have decided upon your sermon theme then gather your material. Get everything you can on the subject--texts, quotations, arguments, illustrations, poems, etc. Then begin your selection and arrangement.¹

Once the topic has been chosen, the preacher should "live with" it. As it grows, he should put down the thoughts on paper--any paper, the more pieces the better, for then it is easier to assemble later. Several different sermons can be growing in this way at the same time. The speaker must be sure, of course, that he knows where these thoughts are when he needs them.²

When these thoughts are assembled for a particular sermon, the speaker must make important decisions concerning what thoughts to include and what to eliminate, for some materials will have to be left out since "no congregation wants to hear all one knows on a subject. Do not attempt to exhaust the subject, but rather provoke the audience to further study."³

The point of limiting materials Anderson illustrates by telling of a bride who baked a poor cake, and wondered what she had left out that made the cake so bad. Her husband told her that it was nothing

¹Ibid., p. 330.

²Ibid., p. 327.

³Ibid., p. 331.

she left out that had spoiled the cake. "It is not what we leave out, but what we refuse to leave out that often spoils the message."¹

Anderson further suggests that impressions from the Holy Spirit, or other impressions, which come to the speaker during the delivery of a sermon, should be written down on the sermon notes immediately after delivery of the sermon.²

Interpretation and Evaluation

The Preeminence of the Bible. When Dr. Anderson declares that the church does not live by the eloquence of its preachers, but by the Word of God, he does not thereby deny that the church does live through the preaching of its preachers. He would certainly be one to say that preaching is vital to the church. But he believes that the life of the church does not depend on the sheer beauty of the style, delivery, and arrangement of sermons, but also on invention, or materials, the principal source of which should be the Holy Scriptures.

It is reasonable that the Bible should be the preacher's principal source of sermon material, for it is the source of the knowledge of the gospel. The Old Testament foresees the gospel, the New Testament records it and foretells the fulfillment of its purposes.

¹Ibid., p. 327.

²Ibid., p. 337.

A principal issue of the Reformation was the question of whether the supreme authority for the Christian rested in the church or in the Bible. The fact that the Reformers argued that supreme authority resides in the Word of God is reason to accept as true Dr. Anderson's assertion that the Reformers were Bible preachers. Attach this conclusion to the patent fact that Reformation preaching greatly influenced the course of Western history, and the presumption becomes reasonable that the Bible was the main stimulus to the spiritual advancement of post-medieval times.

Once assent has been given to Anderson's dictum that the Bible should be the preacher's most important source of sermon materials, there will be ready concurrence with his contention that pulpit speakers should intensify their study of the Scriptures.

The Value of the Book of Hebrews. It is true that the Epistle to the Hebrews explains the significance of certain phases of Christ's position and ministry which are not treated as vividly in other New Testament books. Exposition of this book, therefore, becomes very desirable in any speaking plan having Christological aims.

The Importance of the Book of Revelation. Since a major portion of the book of Revelation deals with the position and work of Jesus, this book is a valuable source of sermon materials. Since the book also gives extensive consideration to the judgment and other eschatological themes, it is of particular importance in presenting the hope of Christ's second advent.

Relative Values in Extra-Biblical Sources. Customarily books deal with matters of a more or less permanent significance, while the news media and other periodicals treat subjects of a more temporary interest. Since the concerns of the gospel are of permanent importance, Anderson's advice that preachers spend much time reading books and little time reading periodicals is sound.

Dr. Anderson recommends the kind of books particularly suited to a preacher of the gospel: A reading of poetry **develops** the minister's sense of the beautiful, and should help to enhance his own style of expression. History must include the acts of God in order to be fully significant, and the reading of history helps one to understand God's purposes on the earth. Books on science and nature given the preacher a better appreciation of God's wisdom and power. Biography affords an understanding of the relations between God and men, which can help give direction to human behavior.

The advice against the use of books of illustrations and books of sermons is especially good. A sermon built on such stories or taken from such a collection of discourses is much less certain of holding attention and of making the desired impact than does a sermon which is original with the speaker, and makes use of materials found by him and adapted by him for use in the sermon.

Anderson's Advice on Gathering Materials. If the preacher will follow Anderson's advice to determine his sermon topic before he gathers his materials, he will find this limitation contributing

to the efficiency of his investigations, while it need not interfere with the valuable habit of general reading, observing, and classifying of materials as they are found.

Especially appropriate is the idea that preachers need to know how to eliminate non-essential materials. A public speaker can lose the attention of his audience by saying too much.

The practice of writing down on the sermon notes immediately following delivery any impressions which come to the speaker during the delivery, is a good one, since it adds thoughts which may be used in a later delivery of the same discourse. However, unless caution is observed, this practice could produce a speech which is too long.

Topics and Sources of Materials in Anderson's Preaching

This section is designed to show Dr. Anderson's choice of topics and sources of sermon materials as found in his sermon, "Life With a Capital 'L'." This sermon is included as Appendix V of this study.

It will be recognized that the examination of one sermon with reference to a study of topics and sources necessarily limits the range of the findings, yet much that is of interest here can be studied in this sermon.

It should be noted that this sermon was delivered at a meeting of Seventh-day Adventist youth, so that emphases are consistent with an adaptation to this kind of audience.

Topics

The title "Life With a Capital 'L'" is explained by Dr. Anderson to mean a life lived vertically--in contact with God--and horizontally--in service to other people. The former concept implies acceptance of the gospel of salvation, with repentance and a life of righteousness by faith, while the latter concept concedes the brotherhood of man. It will be seen that these constitute topics supported in Anderson's theory.

Repentance and righteousness by faith are further stressed in his statement that the grace of Jesus Christ can save a man from sin and remake him.

That he thinks in terms of "big ideas" is shown by Dr. Anderson's references to such "leading" representations as Homer Rodeheaver, George Mueller, the First Methodist Church, crowd, army, war, all the great penitentiaries, America, Japan, Los Angeles, Chicago, Tokyo, London.

It is clear that the sermon is in harmony with Anderson's main plea regarding sermon topics--the plea for Christ-centered preaching: He tells of the Japanese young man's testimony that Christ had made the world a paradise for him. He says that Christian lives must be an out-flowing of the life of Christ. He describes the little girl missionary as talking about the love of Christ. He urges his audience to stand around the standard of Christ. He declares that it is not a dead Christ we serve today.

Allusion is made to the Second Advent of Jesus when Anderson urges his listeners to live in the joys of heaven now, not waiting until all the trials are over, and when he speaks about singing the "song of Moses and the Lamb . . . when we stand at last on the sea of glass."

In this one sermon, then, Dr. Anderson deals in greater or less degree with virtually all the topics suggested in his homiletical theory.

Sources of Materials

It is clear that in this sermon Dr. Anderson puts into practice his own advice to make the Bible a principal source of sermon materials, for he makes reference to six passages of Scripture. He further asserts that "all the way through both the Old and the New Testament God is calling us to live a life of joy and victory . . ."

While it is not possible to ascertain all of the extra-biblical sources out of which this sermon was developed in Anderson's mind, certain inferences can be drawn as to kinds of materials used. It will be remembered that he recommends the use of books of history, biography, poetry, science, nature, and "other subjects."

History books probably contributed the concept of carrying the flag into battle in ancient times. Biographies may well have been the sources for details concerning the life of George Mueller and of Mary Lathbury. Books on "other subjects" must have supplied some of the knowledge which is evident in the frequent references to music, to

singing, to hymns, and to musical instruments. A book of poems is the likely source for the verse:

"Under Thy sway, Lord, under Thy sway,
Jesus, Thou Conqueror, have Thine own way;
Fashion me, mold me, strong for the fray,
Always victorious, under Thy sway."

CHAPTER VII

ARRANGEMENT

Description and Analysis

The Importance of Arrangement. Dr. Anderson believes that unless a speaker's thoughts are arranged in a logical order, they will confuse both him and his listeners, and he will be unable effectively to influence his audience.¹ Powerful sermons depend not so much on the discovery of great themes--viewed by rhetoricians as an early step of Invention--as on the development of those ideas in the further steps of invention, such as analysis, and by the essential rhetorical constituents of Arrangement, Style, Memory, and Delivery.²

He emphasizes the need for coherence with a reference to Ezekiel's vision of dry bones, in which "the bones came together, bone to his bone" (Ezekiel 37:7), noting that the foot bones did not join the cranium, and declaring that in organizing a sermon the facts must properly relate: fact must come to his fact.³

Then, says Anderson, there must be not only coherence of thought, but a progression of ideas. "The sermon must get you somewhere."⁴ Even

¹Anderson, Preachers of Righteousness, p. 111.

²Anderson, The Shepherd-Evangelist, p. 350.

³Ibid., p. 329.

⁴Ibid.

if it is filled with good ideas and appropriate illustrations, if it follows no definite sequence, the sermon will arrive nowhere.¹

Anderson believes that the ability of the preacher to organize his materials by condensing them and arranging them into an outline is vital to preaching,² and, that even good ideas should be submitted to this process since, in his view, a well-prepared sermon is more than half delivered.³

He further stresses the importance of arrangement:

This business of setting thoughts in order calls for clear analysis. A sermon is like a voyage; it must be charted. It is not a merry-go-round. It must lead somewhere, it must have a purpose.⁴

General Principles of Arrangement. Dr. Anderson's basic ideas on the general principles of arrangement are set forth mainly in two books, The Shepherd-Evangelist and Preachers of Righteousness. The first work is devoted largely to evangelistic preaching--preaching in which the speaker endeavors to convince non-believers of the correctness of his doctrines, and to persuade his hearers to accept these teachings. The other book consists of Dr. Anderson's series of lectures on preaching, which he delivered as a part of the H. M. S. Richards Lectureship on

¹Ibid., p. 330.

²Anderson, Preachers of Righteousness, p. 81.

³Anderson, The Shepherd-Evangelist, pp. 320, 321.

⁴Ibid., p. 322.

Preaching, and which emphasizes expository preaching. Because of the difference in the approach of these two books, there is found a difference in Anderson's principles of arrangement.

Evangelistic sermons, he believes, should start where the people are, and should lead them step by step up the stairs of an appropriate sequence "until they look into the face of God." Each point of the sermon must lead naturally to the next point, five or six points probably being sufficient. This process is described:

Even as the mountain guide leads his people higher and higher to behold the beauties of the changing landscape, so the preacher ascending the stairway with his congregation stays long enough at each point to enable them through texts, illustrations, and quotations to grasp the beauty and significance of the developing truth.¹

Evangelistic preaching is also designated by Anderson as doctrinal preaching, and is described as the use of various Bible texts to form a composite picture of a particular point of belief in the light of divine revelation.²

In expository preaching the plan is to develop a selected portion of Scripture, such as a chapter or a book. Anderson believes that the Body of most expository sermons may well be divided according to the

¹Ibid., p. 454.

²Anderson, "What is Expository Preaching?" The Ministry, XXI (May, 1948), p. 48.

arrangement found in the Scripture passage itself. He suggests that the preacher who plans to exposit a book of the Bible should give attention to the following considerations:

1. The author of the book: facts about his life and influence.
2. Historical setting of the book: political, economic, social, and religious conditions.
3. Influence of the book on contemporary and succeeding generations.
4. Application of the book to the problems and experiences of today.¹

Regardless of its type, every sermon, Anderson believes, needs dimensions of breadth, depth, and height, as well as proper length:

A good sermon is one in which the length and breadth and depth and height of it are equal. There must be breadth of sympathy, depth of conviction, and height of aspiration if we would send the people home inspired.²

Requirements of a Good Introduction. While Anderson does not delineate various types of Introductions, he does emphasize certain points of importance regarding the beginning of a sermon.

He says that "the beginning of the sermon is important. Only one part of it is more important; that is its ending."³ The preacher

¹Ibid.

²Anderson, The Shepherd-Evangelist, pp. 333, 334.

³Ibid., p. 333.

needs to help the people "gird up the loins" of their minds, which may be preoccupied with as many different things as there are people present. The opening sentences have the big responsibility of bringing all these minds into focus on the theme of the sermon.¹

Even though Dr. Anderson says that an expository sermon may well follow the arrangement of the Scripture passage itself, he believes that in such sermons, as well as in doctrinal preaching, the speaker should focus attention on some vital point of truth at the very beginning, since people grasp more quickly and remember longer what is put at the beginning of a sermon.² Two things should be accomplished by the preacher's opening statement: it should grip the attention of the audience, and should give promise of further interest.³

Anderson advises the preacher of an evangelistic sermon to set down his strongest point for use in the Conclusion of the sermon, then to find his second strongest point and set it down to be used in the Introduction.⁴ Then, when he delivers the Introduction, he should come right to the point, stating his objective, in a few carefully weighed words, and avoiding hackneyed phrases.⁵

¹Ibid., pp. 332, 333.

²Anderson, Preachers of Righteousness, p. 87.

³Anderson, "Evaluating Our Sermons," The Ministry, XXV (December, 1952), p. 48.

⁴Anderson, The Shepherd-Evangelist, p. 332.

⁵Ibid.

Dr. Anderson sets forth requirements of a good Introduction in the following language:

Make your opening sentences short but full--so full that if you cut them they would bleed. Take your people by the ears People are rarely sitting with bated breath awaiting the message. You have to create the appetite. You have to crash through their unconcern. This you can frequently do with the opening sentences. But it is not wise to start off at top speed, for that will leave you no room for climaxes.¹

Requirements of a Good Conclusion. As with the Introduction, so with the Conclusion, Anderson does not classify types, but states general principles to be followed in making a good Conclusion:

He declares that if the preacher has a good opening and a good ending, and these are not too far apart, he may be sure of securing the reaction he is looking for, in spite of weaknesses along the way.² This seeming incongruity is discussed below, in the section on Interpretation and Evaluation.

Concerning the length of sermons, Anderson says that a discourse is long when it seems long. He believes that it is good psychology as well as good sense to end while the people are wishing to hear more.³

Preachers are advised by Dr. Anderson that evangelistic sermons are arranged in reverse order from a news item in a paper, that since

¹Ibid.

²Anderson, The Shepherd-Evangelist, p. 332.

³Ibid., p. 336.

the speaker is preaching for a verdict, his sermon should present a series of climaxes, with his strongest point reserved for the final climax, and that it is the sequence of these climaxes that brings the action.¹ Anderson decries the anticlimax:

An anticlimax is always annoying and in a sermon it is unpardonable. It is pathetic and wearying to watch a preacher, like a lost mariner, navigating up and down the coast in search of some harbor; or like an airplane pilot off the beam, circling round and round in search of a landing field. Do not take off until you are sure of your landing. It takes greater skill on the part of the engineer and more steam from the locomotive to bring a train to a standstill than it does to set it in motion. A preacher will reveal his skill and experience more by the way he concludes than anything else. A good beginning is important; a good ending is imperative.²

A sermon of either type discussed in this chapter should, according to Anderson, be developed in such a way that by the time the Conclusion is reached the listeners are face to face with the great reality of salvation. If the preacher is the right kind of salesman, he can in his Conclusion clinch the interest with an appropriate appeal for Christ.³

Interpretation and Evaluation

The Importance of Arrangement. The reasons which Dr. Anderson gives for the importance of arrangement in sermon structure, namely,

¹Ibid., p. 331.

²Ibid., p. 333.

³Anderson, "Evaluating Our Sermons," The Ministry, XXV (December, 1952), p. 48.

to avoid confusion in the minds of both speaker and audience, to set the direction and goal of the sermon, and to insure coherence and a progressive sequence in thought, are very perceptive. Arranging the outline, or plan, of a speech is essential to the accomplishment of these purposes, since it affords a method of analyzing the subject, of eliminating non-essentials, and of emphasizing important points.¹

General Principles of Arrangement. Especially appropriate is Anderson's idea that the evangelistic sermon should begin where the people are, and lead them point by point to the speaker's Conclusion. When a sermon begins in this area, and then presents a sequence of steps which the hearers can easily follow, its effectiveness is greatly increased. If each step is clear, attractive, and easy to negotiate, the speaker can lead his audience to any height. This plan is consistent with Anderson's advice and practice concerning the inductive method as explained in Chapter IV of this study.

When the preacher of an expository sermon uses an arrangement--which Dr. Anderson suggests he may well do--in which the Body is divided according to the divisions of the Scripture text itself, there is the advantage of having a sequence probably quite familiar to many of the listeners, hence easy for them to follow.

Here it is very important to remember his advice that the Introduction of an expository sermon, as well as of an evangelistic

¹Hance, Ralph, and Wiksell, op. cit. pp. 160-163.

sermon, should be composed in such a way that it will secure the attention and interest of the audience by crashing through their unconcern with some vital point of truth.

Requirements of a Good Introduction. Dr. Anderson is justified in emphasizing the importance of the Introduction, for it is here the speaker must secure the attention of the audience, must establish their confidence in him, and must prepare them for the subject matter of his sermon. Hence, the opening sentences become vital to the speech.

There is no contradiction in Anderson's theory that the strong points of an evangelistic sermon should be used both in the Introduction and in the Conclusion, since he is careful to explain that the very strongest point should be set aside for the Conclusion, while the second strongest point should be used in the Introduction. To use the strongest point in the Introduction would insure an anticlimax in the Conclusion. To use less than the second strongest point might well be to risk a weak Introduction, which would fail to accomplish its purpose.

When Anderson says that the preacher of an evangelistic sermon should in the Introduction state his objective in a few carefully weighed words, he agrees with Aristotle, who said that the first of the two essential parts of a speech is the speaker's statement of his case.¹

Dr. Anderson can hardly mean that the whole story is to be told in the Introduction, since he advocates and practices the inductive

¹Lane Cooper, The Rhetoric of Aristotle: An Expanded Translation with Supplementary Examples for Students of Composition and Public Speaking (New York: Appleton-Century-Crofts, 1932), p. 220.

approach and the use of suggestion in sermon development. It is especially prudent in the case of audiences known to be "neutral" or "hostile" toward the speaker or his ideas that the preacher follow Anderson's advice to begin his sermons at a point on which his hearers will agree with him.¹ One might judge, therefore, that he would have the preacher state his case as clearly as is possible within the common ground areas pertinent to the particular audience concerned.

Certainly there is wisdom in Anderson's thesis that for the Introduction to accomplish its goals, it must be forceful, startling, and interesting.

Requirements of a Good Conclusion. The fact that Anderson stresses the importance of the Introduction and the Conclusion, and seems to tolerate some weakness in between, is not really an indication that he would approve the drawing up of the Body of a sermon in a careless manner. What he says elsewhere (See Chapter IV) about sermon development and sound argument would prelude such an assumption. He emphasizes the necessity for an effective Introduction because of the importance of its threefold task in relation to the audience: to secure their attention, to win their confidence in the speaker, and to arouse their interest in his subject. He emphasizes the necessity for a good Conclusion, because this part of the sermon customarily carries the largest portion of responsibility for securing audience response.

¹Hance, Ralph, and Wiksell, op. cit., pp. 117-124.

The advice to make sermons short and to end when the people are wishing to hear more, is sound, since there are reasonable limits of audience attention, as to both duration and span (number of things attended to).¹

When Anderson advises preachers of evangelistic sermons to arrange their discourses in reverse order from a news story, and to present a series of climaxes, he is really advocating the inductive speaking plan, which provides the speaker with a sequence from a common-ground area to an originally less acceptable, but more important, area in the Conclusion.

The deductive plan is more like the news item, stating the speaker's purpose at the beginning of his sermon, and then seeking to support it by a series of points, which may also be a series of ascending climaxes, if one does not consider the original statement of purpose. The inductive plan, however, follows a series of climaxes from the opening statement to the Conclusion, and does not face the risk of presenting the more objectionable, albeit more important, points at the beginning.

Dr. Anderson correctly observes that any sort of anticlimax is distasteful to the audience, and that the real importance of the Conclusion is that it brings the audience to a point of decision making, which is the ultimate aim of the entire discourse.

¹Eisenson, Auer, and Irwin, *op. cit.*, pp. 237, 238.

Anderson believes it would be well for other preachers to follow his practice of having three different Conclusions ready for every sermon he preaches, and to use the one that best fits the speaking situation at the time of Delivery.¹

An Example of Anderson's Arrangement

This section is designed to examine principles of Arrangement as illustrated in Anderson's sermon, "Life With a Capital L". The sermon is included as Appendix V in this study.

In the Introduction Dr. Anderson comes right to the point, which is expressed in the form of a question as to what life is. The particular kind of life is the Christian life, and the word is personalized in the question, "What is your life?"

However, while Anderson's Introduction comes to the point, it does not include a definite statement of his purpose, for he is using the inductive approach, a speech plan which moves through a series of particulars to a generalization in the form of a statement of purpose at the Conclusion of the discourse.²

The particulars consists of three narrative illustrations, each followed by its own inference, supported by a text of Scripture, and including an appeal for audience response. In the fourth place there

¹Interview with Roy Allan Anderson, May 9, 1966.

²Hance, Ralph, and Wiksell, op. cit., pp. 238, 239.

is a negative example, from which an argument is made by contrast, followed by the sermon's statement of purpose.

The first story tells of the conversion of a Japanese young man to Christianity, and concludes that his happiness, his singing, and his ministry to others were the result of this conversion. Scriptural support for the "abounding" new life is found in 2 Corinthians 9:8, and an appeal is made to live vertically and horizontally--toward God and toward one's fellow men.

The second narrative concerns a little girl who acted as a missionary leading people to Christ while riding the trains and buses of London. The conclusion is that because this girl's eyes were fixed on the Lord, she was able to radiate the good life to those around her. Referring to a statement in Isaiah 10:18, "they shall be as when a standard bearer fainteth," Anderson uses an appeal by contrast, asking for lives committed to Christ so that the Christian standard may be held high, just as was done by the little girl missionary.

The third illustration is an account of George Mueller, who in England established a number of orphanages by faith and maintained them through prayer. The speaker concludes that George Mueller's life was one with a capital "L" because it overflowed to others. Supporting this conclusion, 2 Chronicles 29:31 points out the value of sacrifices and offerings. An appeal is made for a life free from the entanglements of the world, and full of service and sacrifice for God.

Finally, in an argument by contrast, Anderson cites the example of penitentiary inmates who, in contrast to happy Christians, do not have joy in their hearts and do not sing.

These, then, are four particulars of an inductive sermon, in which each illustration is accompanied by an appeal, and these appeals constitute Anderson's series of ascending climaxes.

The Conclusion begins with the sentence, "God is able to make all grace abound toward you, that you may now abound toward others, in every good work." This statement--probably the most attractive statement in the entire sermon--is designed to appeal to the motives of self-preservation, altruism, and the desire for accomplishment, and thus to move the audience to respond to the speaker's final appeal.

In harmony with the inductive approach, the sentence above is followed by the sermon's statement of purpose:

The life with a capital "L" is the vertical life in tune with God, and the horizontal life that the world longs to see, the life lived in submission to the will of God.

Anderson's final appeal calls for the singing of a closing song "with new meaning as we begin this new week to live a radiant life for God." While this appeal may be somewhat indirect, it is probably appropriate because it has been preceded by direct appeals, and makes the positive assumption that the hearers have already responded to the direct appeals, and decided to live "a radiant life for God."

Had Dr. Anderson followed a deductive plan for this sermon, he would have used the statement of purpose at the beginning, and perhaps would have repeated it in the Conclusion. He might well have used the same series of illustrations as particulars, although in a strictly deductive plan he would have prefaced each narrative with a statement of what it was designed to teach.

Anderson's sermon, "Life With a Capital 'L'," supports his advice that evangelistic sermons should be built on an inductive arrangement, beginning in an area of common ground with the audience, and following a series of ascending climaxes to the statement of purpose in the Conclusion.

CHAPTER VIII

STYLE

This chapter is designed to examine Dr. Anderson's concepts concerning the choice of words and their arrangement in sermon composition. It takes cognizance of such considerations of Style as its general importance, and the necessity for clarity, simplicity, relevance, vividness, force, and refinement.

Description and Analysis

The Importance of Words. Dr. Anderson believes that words are vitally important in preaching, for they are the colors with which the speaker paints pictures. He says that for the preacher to make truth live, black and white pictures are insufficient, but that word pictures need to be painted with colorful words and crisp sentences that will turn the people's ears into eyes. His assertion that every idea the preacher conveys he must convey through words will be given further consideration in the section on Interpretation and Evaluation.

Anderson attributes to King Solomon the statement: "The preacher sought to find out acceptable words" (Ecclesiastes 12:10), and to a Greek epigram, the claim: "By words alone are lives of mortals swayed."¹

Preachers are reminded of St. Luke's testimony concerning Jesus, that people "wondered at the gracious words which proceeded out of his

¹Anderson, "Painting Pictures With Words," The Ministry, XVI (November, 1943), p. 48.

mouth." (Luke 4:22) While some religions rely on the sword, some on the State, and some on the example of devotees, Jesus relied on words to spread His message.¹ In His own preaching He made truth live by painting word pictures of familiar things, such as cooking, fishing, farming, and cleaning.² He sent out His disciples not with weapons, but with words.³

The speaking of Winston Churchill is cited as an example of the tremendous power of words. Anderson believes the great statesman's words were chosen with much care,⁴ and he insists that "nothing means so much as our words."⁵

In Anderson's mind, the preacher's concern for style should not be permitted to diminish his sense of need for the aid of the Scriptures and of the Holy Spirit in preaching. He advises preachers to make frequent use of the "imagery of the Word,"⁶ and points out that preaching

¹Anderson, "Winsome Power of Words," The Ministry, XVII (August, 1944), p. 48.

²Anderson, "Making Truth Live," The Ministry, XVII (December, 1944), p. 48.

³Anderson, "Winsome Power of Words," The Ministry, XVII (August, 1944), p. 48.

⁴Anderson, "These Are Great Days," The Ministry, XXXVIII (April, 1965), p. 6.

⁵Anderson, "The Science of Soul Winning," The Ministry, XIII (October, 1940), p. 12.

⁶Anderson, "What is Expository Preaching?" The Ministry, XXI (May, 1948), p. 46.

style depends more on the unction of the Holy Spirit than on tricks of language.¹ Literary style without "the fire of the Spirit, will be but the floral tributes that adorn the casket of a dead sermon."²

The Need for Clarity in Style. Two statements from Dr. Anderson introduce the theme of clarity in style:

What about style? someone asks. Well, let us put it this way: Style is to have something to say and to know how to say it as clearly as possible.³

The secret of a winsome ministerial style is to have something to say and to say it as clearly and as interestingly as you can, At Pentecost every man heard the gospel in his own tongue.⁴

Anderson insists that in order for a preacher to wage an effective war against sin, his own thoughts must be cleared of floating sediment, so that his style of expression may be unclouded.⁵

It is essential that the preacher speak not merely so that everyone will understand, but so that no one will be able to misunderstand. His message should be clear and plain, bold and emphatic.⁶ Since

¹Anderson, The Shepherd-Evangelist, p. 339.

²Anderson, "The Messenger and His Message," The Ministry, XV (April, 1942), p. 21.

³Anderson, Preachers of Righteousness, p. 160.

⁴Ibid., p. 121.

⁵Anderson, The Shepherd-Evangelist, p. 323.

⁶Anderson, "Make It Plain," The Ministry, XXIX (October, 1956), p. 13.

anything that can be misunderstood will be misunderstood, sermons need to be clear. It is not necessary that they be long, labored, profound dissertations.¹

Anderson raises the question: Will people be lost simply because they cannot understand our theological terms? Such a question points up his requirement that however profound the minister's thoughts, they must be presented in easily understood terms. Salvation must be explained to both educated and uneducated listeners. It is well to remember that even educated people may be unfamiliar with religious terms, since many of them have been educated away from, rather than toward, God. Salvation and God are largely lost sight of in the modern scientific approach to life.²

To bring God and salvation back within sight of his listeners, the preacher need not be clever, but he must be clear. The sermon should be like a lamp, not that it should be like the kind that adorns a home or attracts attention to itself, but it should give light to those who need it.³

Dr. Anderson believes that for truth to become appealing it must be spoken with words that illuminate, and that this clarity is

¹Anderson, "Making Truth Live," The Ministry, XVII (December, 1956), p. 48.

²Anderson, "Profound Thought, But Simple Speech," The Ministry, XXV (January, 1952), p. 52.

³Anderson, The Shepherd-Evangelist, p. 342.

best achieved by expository preaching. He says that the great preachers of history who have excelled in this kind of preaching have made the truth so clear that it fairly sparkled.¹

Preachers are advised that stories and other word-pictures should be given in clear, concise, bold language. Too many purple passages will destroy the desired effect.² Illustrations should be presented as an impressionist paints a picture, using positive, bold strokes, which create a strong impression without too much attention to small details, such as leaves, feathers, and blades of grass. Preaching should not be a matter of verbal artistry, but the clear setting-forth of great gospel truths. In order to lead men out of darkness, preachers must make men see what is the mystery of the gospel.³ (See Chapter IV on Logos)

Jesus is cited as an example of one who preached with clarity. There was nothing complicated in His presentation of truth. The simplest listener could understand, while the philosopher stood awestruck.⁴

The Effectiveness of Simple Language. Dr. Anderson credits a Baptist minister of Los Angeles with the statement: "I have learned

¹Anderson, Preachers of Righteousness, p. 182.

²Anderson, The Shepherd-Evangelist, p. 359.

³Anderson, "But God . . .," The Ministry, XXV (October, 1952), p. 52.

⁴Anderson, The Shepherd-Evangelist, p. 347.

that my first duty is not to be profound, but to be understood." Salvation is a profound theme, but to be effective it must be understood. "It is a great art to be able to speak of deep things in simple language."¹

Preaching style should be simple, and at the same time impressive. In order that everyone may hear "in his own language", as at Pentecost (Acts 2:6), the preacher should choose words which the people are accustomed to hearing. The best kind of preaching is enlarged conversation, because in conversation the speaker takes pains to be understood, and understanding is essential to the desired audience response.²

To say that the language of sermons should be simple, is not to say it should be colorless. Strong words are needed, not long words. A lack of the true art of preaching is shown by the use of long, opaque, coarse, crude, bombastic, or inflated words. Rather, they should be simple and lovely. Preachers words should lead people up into the mount where they will look up and see "no man, save Jesus only." (Matthew 17:8) To make an effective use of such words, the preacher needs dignity, grace, and a selfless passion for the lost.³

Anderson believes it unwise for the preacher to resolve that for the sake of the educated people in his audience, he will never

¹Anderson, "Profound Thought, But Simple Speech," The Ministry, XXV (January, 1952), p. 52.

²Anderson, "Simple Yet Impressive Language," The Ministry, XXV (June, 1952), p. 48.

³Anderson, "Winsome Power of Words," The Ministry, XVII (August, 1944), p. 48.

compromise his literary style. He contends that "educated people above all others appreciate simplicity," and he reminds preachers that they have been sent out not to save a literary style, but to save men and women for God's kingdom.¹ He says:

An artificial style which bears the marks of the graver's tool [is] wholly inconsistent with the prophetic utterances which couch God's great message for today.²

Dr. Anderson would have preachers rule out all useless expressions and weasel words--words which he says suck the lifeblood from the thought.³ He advises them to "be simple and direct."⁴ He gives his reasons as follows:

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. While a well-turned phrase will arrest your hearers and help them to remember, yet guard against a "smart-aleck" attitude. Few things will so quickly destroy your influence. The tremendous themes of the incarnation, the crucifixion, the ascension, and the glorious return of our Lord should so inspire us as preachers that we will rise even to heights of eloquence.⁵

¹Anderson, "Profound Thought, But Simple Speech," The Ministry, XXV (January, 1952), p. 52.

²Anderson, The Shepherd-Evangelist, p. 359.

³Ibid., p. 338.

⁴Anderson, Preachers of Righteousness, p. 118.

⁵Ibid., p. 119.

Along with simplicity, Anderson calls for compactness:

Wisdom when reduced to a sentence makes a subject live. Reducing great thoughts to simple language is an art, but an art that demands time, prayer, and study. Not simple thinking, but simple telling, is the evidence of a master.¹

The impact of a compact sentence is tremendous.²

Dr. Anderson bolsters his thesis on simplicity in *Style* by referring to the speaking of Christ, whose presentations were not involved circumlocutions, but were as straight as ramrods. Jesus spoke great truths with easily understood words, as in the case of the Sermon on the Mount, where the English translation at least indicates a free use of mono-syllabic words. Anderson says that it requires much thought study, and prayer to be able to speak of the deep things of God with such simplicity.³

The following paragraph summarizes Anderson's evaluation of Christ's style of speaking, and its effectiveness:

The Master's words were short, but every word was made to count. His depth of meaning was fathomless, and His utterance as limpid as a mountain brook. His thoughts were profound, but they were expressed in short sentences--proverbs we would call them. There was no unnecessary amplification or circumlocution to tire the audience. So men listened to Him all day long. They forgot their physical hunger as their spiritual needs were satisfied by the words that fell so graciously from His lips.⁴

¹Ibid., p. 110.

²Anderson, The Shepherd-Evangelist, p. 328.

³Anderson, Preachers of Righteousness, p. 121.

⁴Anderson, The Shepherd-Evangelist, p. 328.

The Demand for Relevance in Style. In recent times the horizons of thought have been pushed back, and words have taken on new meanings and new connotations. Dr. Anderson contends that if the gospel is to be presented with clarity, so that men may hear it "in their own tongues," it must be preached in language that is relevant to the audience in terms of time, place, culture, and known attitudes.¹

According to Anderson, the preacher's ability to express old ideas in language which is new and relevant to the audience is what makes the sermon appealing, and what makes it grip hearts.²

Anderson reminds preachers that compactness is an element necessary to relevance. All literature is evidence of concentrated thought, and fruit trees are pruned that they may produce more fruit. He advises: "Pack your sentences with meaning. Whether we like it or not, we must fall in with the impatient tempo of the times."³

Preachers are urged to follow the example of Christ, who, Anderson says, used "pithy, pungent sentences" to make His discourses relevant to audience culture and environment.⁴

¹Anderson, "Postwar Challenge to Missions," The Ministry, XXI (May, 1948), p. 5.

²Anderson, The Shepherd-Evangelist, p. 325.

³Ibid., p. 328.

⁴Ibid.

The Necessity for Vivid Speech. Anderson teaches that while the preacher's language should be simple, it should also be picturesque. He needs to use "homebred" words that strike the imagination, and every sentence should be "so crisp that if it were to be cut anywhere it would bleed." These demands require the speaker to be a diligent student of words.

Dr. Anderson believes that if the preacher will follow the counsel given above under Clarity and in Chapter IV on Logos to make his sermon like an impressionist's painting, he will be able to bring Christ before the people in the perspective of vivid language.¹

Dr. Anderson urges preachers not to limit their speech to a mere churchman's vocabulary and to long, dry discourses, but to use vivid expressions that will startle the listeners out of their accustomed train of thought,² and that will make God real to them.³

While Anderson affirms that no man has the right to be dull when dealing with themes so momentous as the Incarnation, Crucifixion, Ascension, and Return of Jesus Christ, he tempers this asseveration with the warning to "shun even the appearance of artificiality."⁴

¹Anderson, "Not a Philosophy, But a Person," The Ministry, XXIV (December, 1951), p. 48.

²Anderson, The Shepherd-Evangelist, p. 339.

³Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," pp. 14, 11.

⁴Anderson, Preachers of Righteousness, p. 119.

The sermon should be made vivid and attractive, as though the speaker had put truth into boots and were making it walk around in front of his audience. Christ did this; He conveyed truth in an attractive way, so that He charmed the philosophers and rabbis as well as the housewives and fishermen.¹ Anderson makes a similar observation concerning John the Baptist, whom the whole countryside came to hear because his preaching was plain, pungent, and purposeful.²

Dr. Anderson believes that if preachers would not allow themselves to be buried beneath a mountain of details, they could more easily develop sermons having the vividness and vitality that lead people to action.

He contends that the apostles preached with power and vividness, that theirs was a burning style that led people to see Jesus. Supporting this assertion, he cites James Moffat's translation of Galatians 3:1: "O senseless Galatians, who has bewitched you--you who had Jesus Christ placarded before your very eyes?"³ Anderson asserts that it is the business of every preacher to placard Jesus before the world.⁴

¹Anderson, "Trustees of Truth," The Ministry, XXVII (June, 1964), p. 48.

²Anderson, The Shepherd-Evangelist, p. 44.

³James Moffatt, trans. The New Testament (New York: Harper and Brothers, 1935), p. 472, quoted in Anderson, The Shepherd-Evangelist, p. 385.

⁴Anderson, The Shepherd-Evangelist, p. 385.

Anderson believes that in order for preachers to challenge the thinking of their listeners, they need to choose words that will lift the people out of their environment into a heavenly realm.¹

The preacher will be encouraged to use vivid imagery if he makes it a practice to "talk to a picture" whenever he presents an illustration or narrative. If he visualizes the story or illustration in his own mind, it will lead him into a style sufficiently vivid to carry his audience along by inducing them to form a picture in their minds.²

In this statement relating to the book of Revelation, Dr. Anderson particularizes his ideas on vividness in style:

Take your people to Patmos. Let them stand with you on this penal isle, this jagged rock in the Aegean Sea, and view through the eyes of the poet-prophet the whole panorama of human history. Invite them with you into the very throne room of the universe, and let John, the aged prophet and loyal witness for Christ, unfold the final scenes in the great drama of salvation.³

He believes it to be important to note not only what words are used, but how these words are put together. He says there should be rhythm in the structure of sentences, which should not all be long, nor

¹Anderson, "Big Ideas," The Ministry, XXV (January, 1952), p. 52.

²Anderson, "Talk to a picture," The Ministry, XXV (March, 1952), p. 48.

³Anderson, Preachers of Righteousness, p. 164.

all short, since both extremes are hard to follow.¹ He believes, too, that the preacher should speak a few sentences designed to make his point clear to an educated person, and then repeat the point on the language level of the average listener.²

Anderson's theory on vividness in style is well summarized in the following paragraph:

Then make your subjects new by method and illustration. Rhetoric is the art of saying the same thing in different and more striking ways. But be sure the words you use are "words of truth." And guard against being so polished and finished that your words sound gilded. The people to whom you are preaching are facing real problems, such as temptations, crushing griefs, the fear of failure, even the fear of death. The future is all uncertain. And they are seldom helped by what seems like self-conscious artistry.³

The Requirement of Refinement in Style. Dr. Anderson contends that radio, the theatre, television, and better education have accustomed people to good speech, and have improved their taste in language, so that audiences today demand a higher level in the style of public discourses that was expected a generation ago.⁴ The preacher must use correct grammar and pronunciation.⁵

¹Anderson, "Rhythm and Right Words," The Ministry, XXV (June, 1952), p. 48.

²Anderson, "Fish-Bait," The Ministry, XXV (February, 1952), p. 48.

³Anderson, Preachers of Righteousness, p. 118.

⁴Anderson, "Effective Use of Charts and Symbols," The Ministry, XIX (January, 1946), p. 4.

⁵Anderson, "The Preacher's Speech," The Ministry, XXVII (December, 1954), p. 48.

While it is necessary for the preacher to devise ways to make his message live, the application of essential ingenuity and originality must not be permitted to lead him beyond the bounds of propriety and good taste. There is no place for the crude, the coarse, the grotesque, which disgust rather than edify.¹

In support of this position Dr. Anderson quotes Ellen G. White:

"All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished, Guard against being abrupt and blunt. Do not regard such peculiarities as virtues, for God does not so regard them."²

Interpretation and Evaluation

The Importance of Words. Since words are the units out of which sermons are built, and since they constitute the preacher's principal tools for getting attention, for conveying his message to the audience, and for securing decisions, Anderson's view of their importance is valid. Yet one can scarcely agree that every idea the preacher conveys he must convey through words, for there is involved in the speaking situation what may be called the "visible code," including such influences as bodily movement, eye contact, and facial expression.

¹Anderson, The Shepherd-Evangelist, p. 371.

²Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 15, quoting Ellen G. White, "How the Truth Should be Presented," Review and Herald, LXVII (November 25, 1890), p. 1.

It is true that Jesus relied largely on words to promulgate His message, for He preached and commissioned His disciples to preach. The good news of salvation was to be disseminated "by the foolishness of preaching." (1 Corinthians 1:21)

Whether the "imagery of the Word" would be an advantage or a hindrance would depend largely on the type of audience concerned, and whether or not they were familiar with biblical terms.

When it is remembered that the Holy Spirit is expected to influence directly the hearers as well as the preacher himself, it is doubly true that He is the source of true sermonic eloquence.

The Need for Clarity in Style. Since it is the business of preaching to deal with matters of life or death consequences, the requirement of a style suited to make the issues clear obviously is an essential one; hence it is mandatory that preachers follow Anderson's advice to preach so that they cannot be misunderstood.

Especially is there insight in Anderson's observation that care should be taken by preachers to use terms which will clarify their messages to a generation whose education may not be biblically oriented.

Just as it is more important for a lamp to provide light than to be an ornament, so it is more important for the preacher's words to clarify his message than to demonstrate his talent for charming speech.

Particularly appropriate is Dr. Anderson's counsel that illustrations should be presented as an impressionist paints a picture,

using positive, bold strokes without too much detail. This is the manner in which Jesus Christ made His messages clear.

The Effectiveness of Simple Language. Once the preacher has assumed the obligation to make his presentations clear, he will undoubtedly concede the need for simple language, which has the patent advantage of being intelligible to both educated and uneducated people.

The effort of a speaker to follow Anderson's suggestion to make his preaching an enlarged conversation will be conducive to the use of clear and simple language, for the conversational speaker aims to be understood, and understanding is necessary to favorable audience response.

It is highly desirable, as Anderson says, that the preacher's language be distinguished by dignity and grace, rather than by coarseness or vehemence. This requirement stems from the nature of the speaker's subject matter and from the cultural background to be found in the usual preacher's audience.

Anderson's contention that preaching style can be simple and clear and at the same time compact, is well illustrated by the many slogans and maxims which have remained popular through long periods of time, as well as by the discourses of Jesus, which consist in compact stories, illustrations, and sayings, composed of simple, clear and striking words.

The Demand for Relevance in Style. Since word meanings vary with the passage of time and from audience to audience, Anderson's demand for relevance in style is essential to effective preaching.

Since these are times of speed in virtually every phase of living, people are not pleased to listen to long, wordy discourses, and Dr. Anderson's requisite for compactness is in harmony with his requirement for relevance in style.

To preach the gospel in a changing style to fit the changing times, is to recognize and adapt to the continual search for new things and the growing disdain for the traditional.

The Necessity for Vivid Speech. Since a mere churchman's vocabulary often lacks the startling qualities necessary to secure attention and hold the interest, there is good reason in Anderson's demand for picturesque and striking language in preaching. Yet it is, as he says, a difficult and delicate responsibility to practice the art of using a vivid and startling vocabulary without appearing to be conscious of an artificiality in style.

Surely no one would attempt to gainsay Anderson's contention that if preachers would not permit themselves to become buried beneath mountains of details, they could more easily develop a vivid and vital style that would lead their hearers to action.

To Anderson's assertion that preachers should entertain big ideas with which to challenge the thinking of the listeners, can be added the

writer's assertion that big ideas also challenge the thinking of the preacher, urging him to a more vivid style in public address.

Especially valuable is the advice to the preacher to "talk to a picture" when telling a story. As the speaker endeavors to see the events and places concerned in his narrative, vivid language will be elicited; and this will help the hearers form a clearer picture of the story.

The preacher who follows Anderson's instruction to vary the length of sentences is thereby helping to avoid monotony in sermon construction.

To employ a few sentences designed to make a point to educated listeners, and then to repeat the point in simpler language for the average listeners, is an effective way to reach the whole audience. The educated listeners secure the benefits of repetition, and monotony is reduced for all.

Since any artificiality in preaching will probably suggest to the congregation that the speaker is not genuinely interested in their problems, there is a mature wisdom in the caution against using a gilded style.

The Requirement of Refinement in Style. It is true that modern media of communication have accustomed people to hearing correct grammar and pronunciation, and that, in consequence, audiences will expect a

public speaker to have developed a high level of style. Even the kind of listeners who would themselves use crude or coarse language would be likely to lose confidence in the preacher who does so.

Style Illustrated in Anderson's Preaching

In this section attention will be given to Dr. Anderson's practice of style as found in the sermon, "Life With a Capital 'L'," which is included as Appendix V of this study. The analysis will follow generally the form in which his theory of style has been analyzed in this chapter.

Clarity in Anderson's Style. In keeping with his assertion that the secret of a winsome ministerial style is to say what is to be said as clearly and as interestingly as possible, Anderson in this sermon relates three narratives, and uses a fourth illustration, with a choice of words and structure, which, judging from a secretary's transcript of the sermon, seem clear to this writer, and which he believes would be quite clear to the average audience.

While Dr. Anderson recommends expository preaching as the best kind for clarity, he need not confine himself altogether to exposition, but could justifiably preach a topical sermon, as in the case under study here.

The illustrations are presented as an impressionist artist would paint a picture--with positive, bold strokes, and not too much attention to unnecessary details:

The first illustration clearly explains the significant data relating to time, place, persons, and events: About twelve years ago, the First Methodist Church in Los Angeles, Dr. Roy L. Smith as speaker, Homer Rodeheaver leading the singing, a Japanese young man in the gallery, a short reference to the young man's conversion, and brief statements about his singing and his Christian life. The speaker does not spend time on unnecessary details.

The second illustration presents a very clear picture of three people on a double-deck bus, at night, how they were seated, the manner of the missionary visit, and the two girls kneeling. A sequel of three weeks later provides another clear picture, of small English trains, small compartments, two people alone, brief conversation, and the joy of knowing Jesus.

The third illustration also omits needless details, as a clear account is given of relevant facts in the life of George Mueller, such as a godly mother, bad company, drinking, card playing, gambling, prison, passing of sixty years, west coast of England, flags at half-mast, the nation in mourning. These are the main points, used as an impressionist artist would paint a picture.

The fourth illustration is a reference to the lack of spiritual experience among penitentiary inmates. It, too, comes directly to the point, ignoring needless details.

Anderson's Use of Simple Language. The joy of Christian living is a profound theme in the sense that it is deeply important, but not in the sense that it is difficult to understand. Certainly Dr. Anderson makes it easy to understand, for there is nothing complicated in the structure of this sermon. Its words are simple, yet strong and impressive.

Some examples are cited here of how simple rather than difficult words are used, and it can be seen that these expressions strengthen rather than weaken the sermon:

"What is your life?" is a question more pointed and startling than "What is the significance of your behavior?"

To say "people are watching us to see . . ." is certainly more arresting than to say "Others have placed us under surveillance in order to ascertain . . ."

Since verbs show action, and therefore are more efficient than nouns in securing attention, the simple statement, "Homer Rodeheaver was leading the music," would be better designed to gain a hearing than would "Homer Rodeheaver was the chorister."

When Anderson says "I went and talked with him; it was a joy to talk to him," he uses simple, but clear, language. It would be less simple, and less clear, to say "I approached the young man and engaged him in conversation which proved to be delightful."

It is more effective to say that George Mueller "went from bad to worse and got into prison and served a term," than to say that he gradually degenerated until he was obliged to serve a term in the penitentiary.

The above examples do not exhaust the instances in this sermon where simple, yet strong language is used, rather than a complex style. The simple style contributes by its own nature to Anderson's requirements of easy intelligibility, compactness, and non-artificiality.

Relevance in Anderson's Style. The following currently used idiomatic expressions demonstrate the relevance of Anderson's style in this sermon: "look up in the dictionary," "all the way through," "we will never measure up," "eager to get a thought across," "one of the key words," "the impression came good and strong," "she slipped back," "you would not believe it," "I did not believe my eyes," "you have the answer right there," "she knew where she was going," "lots of figures of speech," "He went from bad to worse," and "their souls were somewhat dried up."

Relevance is also revealed in the newness of the illustrations used, especially the one about the Japanese young man, and the one concerning the little girl missionary in London. These are examples of new ways to convey old truths, their efficacy being partially in the fact that they were not traditional illustrations, but new and/or personal experiences.

Vividness in Anderson's Style. The fact that this sermon consists largely of narratives is probably *prima facie* evidence of vividness in style. The clarity, simplicity, and relevance discussed above also contribute positively to this vividness.

In addition to these factors, the following expressions demonstrate a vivid style: "pulled him out of the gallery," "moving baritone voice," "the kind of root from which he had come," "a magnificent solo," "I have heard it spoiled because it was sung too fast," "that life must overflow to others," "we will never measure up," "no joy in the life unless it is saturated with love . . .," "a life . . . naturally becomes contagious," "People around us are infected by us," "the message she was able to bear radiated to others around her," "a great tornado that tears the trees," "the flag collapsed," "pouring power into me," "Are you disentangled from the world?," "the Lord wants your life to be consumed in His service," "to a stone altar," "that we might radiate that love," "if those darkened windows of your mind have been cleared and the sunshine of the Lord's love is flooding your heart today," " . . . only then can you be the reflection of the real love of God," "The poor things had been robbed of something in life," "if only to stay out of jail," "that beautiful melody that just carries us along as we sing."

Refinement in Anderson's Style. As has been shown earlier in this chapter, Dr. Anderson urges preachers to use correct grammar and to shun the use of coarse or crude language. Reference to Appendix V of this study will show the reader that in the sermon under discussion

Anderson uses good grammar, and that he uses no language which the normal church-attending audience would consider to be coarse or crude.

It is the writer's opinion that in the sermon, "Life With a Capital 'L'," Dr. Anderson practices well his theory on Style as set forth in this chapter.

CHAPTER IX

MEMORY

Memory, which, due to the influence of Simonides of Ceos and Hippias of Elias, became one of the Canons of Rhetoric, later virtually disappeared from medieval and modern books of rhetoric, and became known as "the lost art of Hippias."¹ In keeping with this trend, Dr. Anderson's homiletical theory deals little strictly with memory, but does give consideration to the broader aspects of sermon preparation such as prayer, meditation, and practice-preaching, which contribute directly to the preacher's effort to get the thoughts of his sermon well in mind.

This chapter also takes cognizance of the role of the Canons of Invention and Arrangement in memorization of sermons, since the selection of materials of development and the order of sermon divisions are aids to the Canon of Memory.

It should be said that the idea of memory under consideration here is not that of memorizing a sermon word for word as for a memoriter delivery, but rather the preacher's task of memorizing and retaining in his mind the sermon's main thoughts in correct sequence.

¹Bromley Smith, "Hippias and a Lost Canon of Rhetoric," Quarterly Journal of Speech, XII (June, 1926), p. 129-145.

Description and Analysis

The Importance of Preparation. Anderson believes that, just as there is no royal road to learning, there are no short-cuts to successful preaching; preparation is vital and this demands mental discipline.¹ He supports this belief with the following narrative:

Many years ago the Bishop of Litchfield was speaking to a group on the necessity of thorough sermon preparation. Afterward he was accosted by a certain vicar who disagreed with the bishop's thesis. To back up his argument the vicar said, "Often when I am in the vestry I do not know what I am going to preach about, but I go to the pulpit and preach, and think nothing of it." "You are right in thinking nothing of it," replied the bishop, "for your churchwardens have told me they share your opinions."²

One reason submitted by Anderson for the requirement of adequate preparation is that the salvation of souls requires grace and efficiency, and that these characteristics come only through earnest effort:

Men who preach with power are men who spend long hours in preparation. They carefully prepare their sermons; and then they spiritually prepare themselves.³

Contribution of Arrangement to Memory. Dr. Anderson insists that if a sermon is to be properly prepared, it must be orderly:

There are principles in sermon preparation which must not be overlooked. Solomon's counsel has never been excelled. "Because the preacher was wise . . . he still taught the

¹Anderson, Preachers of Righteousness, p. 111.

²Anderson, The Shepherd-Evangelist, p. 323.

³Ibid., p. 325.

people knowledge; yea he gave good heed, and sought out, and set in order many proverbs." Ecclesiastes 12:9, 10. Note three things: (1) he gave good heed, (2) he sought out many proverbs, (3) he set them in order.¹

The preacher's task of discovering pertinent facts, setting them in a meaningful and coherent order, and finding fitting illustrations takes time and talent, but such preparation is essential to effective preaching.²

Anderson suggests the following procedures in sermon preparation:

1. Gather all the material that could possibly be used.
2. Tabulate it in brief sentences on a sheet of paper.
3. Pray for the guidance of the Holy Spirit.
4. Select points that would build an effective sequence.
5. As points are fitted into a sermon outline, cross them off the first sheet.
6. Save the unused material for another occasion.
7. Don't try to exhaust the subject, but to provoke the audience to further study.³

In addition to the contribution which the above steps will make to memory, Anderson gives this advice:

The points and divisions on your notes are but the bones of the sermon structure. Yet they are important. Meditate upon

¹Anderson, Preachers of Righteousness, p. 109.

²Ibid., p. 113.

³Anderson, The Shepherd-Evangelist, p. 331.

these points. "Give thyself wholly to them; that thy profiting may appear to all." (1 Timothy 4:15)¹

Anderson's Theory on Specific Preparation. The development of an effective ministry depends on indirect preparation, which is discussed more fully in the section on competence in Chapter III, entitled "Ethos," and on direct preparation, a discussion of which follows here:²

Dr. Anderson endorses the statement attributed to Ralph Waldo Emerson, that "what is in the well of your thoughts will come up in the bucket of your speech,"³ and he believes that it takes much study and thought to fill the well, suggesting that a good preacher might spend at least twenty hours preparing for a forty-minute sermon.⁴

The following suggestion is made in regard to preparation for expository preaching:

. . . before attempting an expository sermon or a series of expositions, read the passage over many times. Never regard this preliminary reading as waste of time. Only when the spikenard box is broken will the house be filled with the aroma of Christ's presence. . . .

No preacher who is determined to become a true expositor will regard time as wasted if it has been spent in the study of the Word.⁵

¹Ibid., p. 443.

²Anderson, "The Power of an Informed Ministry," The Ministry, XVII (November, 1944), p. 3.

³Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 52.

⁴Anderson, The Shepherd-Evangelist, p. 325.

⁵Anderson, Preachers of Righteousness, pp. 80, 81.

Anderson says that a preacher must live with his subject,¹ and as an example he refers to Edmund Burke's speech at the impeachment proceedings against Warren Hastings, which he says was written sixteen times before its delivery. He attributes to David Lloyd George the statement: "The surest way to inspiration is preparation."²

But, declares Anderson, sermons are not made by building alone, they grow. As the preacher broods over his topic, many ideas will come flooding into his mind. "Creation came into being as the Spirit of God moved, or brooded, over the face of the waters."³ Just so, God's messengers must take time to meditate. If great men had never taken time to think, greatness would never have been achieved.⁴

Dr. Anderson graphically sets forth the necessity for meditation by referring to the experience of the Prophet Elijah taking the dead son of the widow of Zarephath into the loft, and stretching himself upon the child until the boy's life was restored (1 Kings 17:17-23):

Brother Preacher, take your sermon outline of bones and sinews, take it with you into the loft of prayer and meditation, and there stretch yourself upon it until it comes

¹Anderson, "Evangelistic and Pastoral Worship," p. 34.

²Anderson, The Shepherd-Evangelist, p. 325.

³Ibid., p. 326.

⁴Anderson, Preachers of Righteousness, p. 57.

alive, until its eyes open and it looks into your soul. Then you will come down before your people as one who comes from the very presence of God.¹

To the requisite of meditation Dr. Anderson adds the requirement of prayer,² set forth by Mrs. Ellen G. White in the following paragraph:

"When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Psalm 46:10 . . . this is the effectual preparation for all who labor for God."³

The writing of the sermon should be followed also by practice carried out in circumstances as nearly like the preaching situation as possible. Anderson suggests that after writing the sermon, the preacher should go for a walk, pray, and meditate on his message, going over it point by point, mentally picturing the faces of individuals in his congregation, thinking of the needs of each, and praying that God will help him present the message in its true light to specific persons. He asserts that this visualizing process helps the speaker to get rid of artificiality, and to develop sympathy, confidence, and courage.⁴

¹Anderson, The Shepherd-Evangelist, p. 444.

²Anderson, Preachers of Righteousness, p. 44.

³Ellen G. White, The Desire of Ages (Mt. View, California: Pacific Press, 1944), p. 363, quoted in Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 14.

⁴Anderson, The Shepherd-Evangelist, p. 443.

Even after all this, and the sermon is apparently planned down to the last detail, so that it seems like a fine piece of art, it will lack a certain freedom if the preacher's mind is not left open to the impressions of God's Spirit:¹

Concentration of thought and preparation of material are important, yet only the Spirit of God can reach the heart Our minds must be alert for the impress of the Spirit even while we are delivering the message, for some of the most helpful thoughts of all will come while we are preaching.²

Interpretation and Evaluation

The Importance of Preparation. Anderson's assertions in regard to the necessity for adequate sermon preparation are particularly appropriate in these times of increased competition for the people's time and attention by so many sources of speeches and entertainment, such as the theatre, radio, television, and the various clubs and societies. They are appropriate, too, in view of the profundity of theological considerations, the almost unlimited purview of biblical hermeneutics, and the generally high level of education among listeners.

Since the hearers' understanding of a sermon depends to a great extent on the preacher's understanding of it, Anderson correctly demands mental discipline in sermon preparation so that the preacher himself will have ample knowledge of his sermon topic.

¹Ibid., p. 337.

²Ibid.

Anderson's statement that the salvation of souls requires grace and efficiency must be accepted as true, since the listeners' decision for or against the gospel may well depend on how that gospel is presented.

Contribution of Arrangement to Memory. Anderson's insistence on the need for order is sound when it is remembered that if the sermon is not coherent, and if it does not move along in easy and logical steps, the audience will presumably not attend to it nor decide in its favor. More relevant here, however, is the fact that when the sermon outline is clear, coherent, and easy for the preacher himself to follow, it will be easier for him to memorize and retain in his mind its principal steps.

The procedure which Dr. Anderson suggests for sermon preparation seems clear and easy to follow, and includes such steps as would contribute to efficiency in building the sermon and fixing it in the preacher's mind. It is possible, however, that in certain situations in the actual organization of the sermon, the preacher will find it more efficient to record each thought on a separate card, rather than to tabulate all the ideas on one sheet of paper. Then, the cards can be arranged more readily in an appropriate sequence.

Unless a generous amount of concentrated thought is applied to the bony structure of the sermon, as urged by Dr. Anderson, the preacher will not have the outline well in mind; he will very likely be uncertain of what things to include and what to leave out, and his discourse will

not have sufficient order and coherence to hold the attention and secure the confidence of the audience.

Anderson's Theory on Specific Preparation. The assertion that it is necessary to spend a great deal of time and thought on a sermon before its delivery is a conclusion based on many years of sermon preparation by Dr. Anderson. Even before the speaker attempts to construct an outline, he must usually spend many days, or even weeks, thinking about his topic, as well as considerable time in actual research. Several hours must then be used in the process of actually putting the sermon together. In the opinion of this writer--based on an experience of fifteen years in the making and delivery of sermons--these days of thought and these hours of research and sermon construction constitute the best means of fixing the sermon in the preacher's mind.

Probably the next best means of memorization is to follow Anderson's advice as to meditation, prayer, and delivery-practice after the sermon has been prepared on paper. Besides being an aid to memory, meditation presents opportunity for profitable revision, prayer strengthens the speaker's conviction in the rightness of his message, and speaking-practice contributes to improvement of style and delivery.

Finally, one must certainly endorse Anderson's affirmation regarding the need for the Holy Spirit's help in the preacher's preparation and delivery, as well as in moving the minds of the listeners to accept the delivered message. This concept is in harmony with the teachings of both the Old and the New Testaments regarding the Spirit's power manifested in connection with the speaking of God's messengers.

CHAPTER X

DELIVERY

Delivery is the Canon of Rhetoric toward which all other constituents lead, and upon which their consummation depends. It is examinable from such points of view as directness, adapting to the audience, audible expression, and visible expression.

Description and Analysis

The Importance of Delivery. Dr. Anderson believes that the manner in which the preacher's message is presented has much to do with the character development of those who hear it,¹ for which reason he should be just as concerned about delivery as about the content of his sermons.²

The Need for Directness in Delivery. Anderson tells of a conversation between a baseball pitcher and a preacher, during which the latter complained to the ball player concerning the great difference in their respective salaries, to which the pitcher replied, "perhaps it's all in the delivery." Anderson interprets this reply to mean that "experience had taught him [the pitcher] that directness was the important part of his technique," and he insists that directness is also vital to the preacher's technique.³

¹Anderson, "The Master's Method," The Ministry, XVIII (November, 1945), p. 48.

²Anderson, Preachers of Righteousness, p. 87.

³Anderson, The Shepherd-Evangelist, p. 338.

Anderson recommends open air preaching as an aid to the development of directness, for in this situation there is nothing--such as a pulpit or notes--between the preacher and his audience; he must speak directly from his own mind, adjusting voice and gestures so as effectively to reach the people. Dr. Anderson cites with evident approval the statement of "someone" who said that the pulpit is an invention of the devil to keep the preacher away from the people. He asks the question, since everything about the man preaches, why cover him up?¹

Three preaching procedures which Anderson believes may hinder directness in delivery are: using notes, quoting, and reading. He says that "notes are all right provided they are few and new,"² that quotations should be used sparingly,³ and that reading the Scriptures is good when it is done well.⁴

The Importance of Adapting Delivery to the Audience. Anderson insists that in order for the present-day preacher to be effective, he must consider the kind of audience to whom he is speaking, as well as factors of time and place. Even Christian communities, he says, are different from what they were only twenty-five or fifty years ago, requiring a speaker to expend a great deal of effort to achieve an

¹Anderson, "Pulpits," The Ministry, XXV (February, 1952), p. 48.

²Anderson, The Shepherd-Evangelist, p. 319.

³Anderson, Preachers of Righteousness, p. 114.

⁴Ibid., p. 113.

effective delivery through an appropriate use of voice, gesture, and brevity.¹

Anderson's Theory on Audible Expression. Dr. Anderson observes that a lion can roar, but he cannot speak, and that articulation makes the human unique. He sees good articulation and good enunciation as essentials to an effective ministry, and voice culture as a necessity for their achievement. He urges preachers to practice reading aloud and to study dramatic variations of expression, so that they may develop a voice that attracts people.²

While recommending preaching by means of an enlarged conversational tone, Anderson warns preachers to guard against "preacher's throat"³ and a "ministerial tone", which he also calls a "pious whine."⁴

He substantiates his views on voice and articulation with the following statements from Mrs. Ellen G. White:

"No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half

¹Ibid., p. 82.

²Anderson, "Syllabus for Evangelistic Leadership," p. 11.

³Anderson, The Shepherd-Evangelist, p. 338.

⁴Anderson, "Philosophy and History of Evangelistic and Pastoral Worship," p. 52.

his influence is lost, for he has little power to hold the attention of the congregation."¹

"We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure."²

"By diligent effort all may acquire the power to . . . speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."³

"The human voice is a precious gift of God; it is a power for good, and the Lord wants his servants to preserve its pathos and melody. The voice should be cultivated so as to promote its musical quality, that it may fall pleasantly upon the ear and impress the heart."⁴

"[Christ's] voice was as music to those who had listened to the monotonous tones of the rabbis."⁵

Dr. Anderson refers to the advice given in Isaiah 40:9, "lift up thy voice with strength; lift it up, be not afraid"; he cites the testimony of Jesus' listeners at Capernaum, that "his word was with power" (Luke 4:32); he urges present-day preachers to preach with power.⁶

¹Ellen G. White, Testimonies for the Church, VI, p. 381, quoted in Anderson, "Philosophy and History," p. 84.

²Ellen G. White, Testimonies, VI, p. 380, quoted in Anderson, "Philosophy and History," p. 84.

³Ellen G. White, Christ's Object Lessons (Oakland, California: Pacific Press, 1900), pp. 335, 336, quoted in Anderson, "Philosophy and History," p. 84.

⁴Ellen G. White, Evangelism, pp. 667, 668, quoted in Anderson, "Philosophy and History," p. 15.

⁵Ellen G. White, The Desire of Ages, p. 253, quoted in Anderson, "Philosophy and History," p. 16.

⁶Anderson, "Philosophy and History," p. 15.

He believes that preaching power, or force, will be enhanced when the preacher takes an attitude of positive assurance concerning his sermons,¹ and that such a positive delivery will be attractive to the audience.²

Anderson's Theory on Visible Expression. Anderson says there are three kinds of language: the language of words, the language of art and music, and the language of action. He endorses the following quotations in relation to bodily movement in preaching:

"Much of the effect of discourses is lost because of the manner in which they are delivered."³

"Jesus, the greatest Teacher the world ever knew, was calm, earnest, and impressive in His discourses. He is our example in all things."⁴

"Violent gesticulations detract greatly from the impressions the truth would make upon human hearts, and lessen the force of the demonstrations of the Spirit of God."⁵

Anderson believes that pulpits and sermon notes are hindrances to effectual bodily movement in sermon delivery, that the preacher needs occasionally to move away from his main position. He also says that leaning and lying down on the pulpit do not contribute to strong

¹Anderson, The Shepherd-Evangelist, p. 397.

²Ibid., p. 398.

³Ellen G. White, Evangelism, p. 183, quoted in Anderson, "Philosophy and History," p. 16.

⁴Ellen G. White, Evangelism, p. 184, quoted in Anderson, "Philosophy and History," p. 16.

⁵Ibid.

preaching, and that the pulpit accentuates the speaker's lack of poise, whereas speaking without a pulpit helps poise.

On the other hand, Anderson asserts that it is not good for the preacher to go to the extreme of prancing back and forth as a dog chained to a kennel.¹

As to facial expression in sermon delivery, Dr. Anderson believes preachers should reflect the joy of the gospel message by a cheerful countenance, without adopting the wearying habit of smiling constantly.

While he would have the preacher encourage his listeners to smile occasionally, thereby helping them to relax, he cautions against inducing the audience either to laugh or to weep continuously.²

The Importance of Stimulating the Imagination. While the idea of stimulating the hearers' imagination is more concerned with content than delivery, it has a certain relevance here, since by means of voice, gesture, lighting effects, and the manner of employing visual aids, the speaker can appeal to audience imagination.

Dr. Anderson urges preachers to be dramatic, believing this will help the audience to see God in action, and that it will aid in enlisting them in His service.³

¹Anderson, "Pulpits," The Ministry, XXV (February, 1952), p. 48.

²Anderson, "What To Do With Your Face," The Ministry, XXV (August, 1952), p. 48.

³Anderson, Preachers of Righteousness, p. 159.

Interpretation and Evaluation

The Importance of Delivery. It is notable that, while Anderson has more to say about Invention than about any other Canon of Rhetoric, and while he has much to say about the Canons of Arrangement, Style, and Memory, he considers Delivery as important to a sermon as its content. In stressing the importance of this constituent, he has correctly emphasized that part of preaching toward which all other parts lead, and upon which their effectiveness depends.

The Need for Directness in Delivery. Dr. Anderson has not over-emphasized the importance of directness in the delivery of sermons, for the basic idea in preaching is that of communication, a process the efficiency of which is determined largely in terms of directness.

Open air preaching undoubtedly will do all for the preacher's development of directness that Anderson says it will do, but only the most courageous will attempt it.

It is an arresting thought that blames the devil for inventing the pulpit to keep the preacher away from the audience. It is probably true that the misuse of pulpits has sometimes made them hindrances to the speaker's communication with the audience.

It is wise advice that urges that the use of notes, the use of quotations, and reading in the pulpit be kept to a minimum, for these things hinder the communication process by interrupting directness.

Since, however, there must be some reading from the Scriptures if the preacher is to "preach the Word," this reading ought to be brief and clear as Anderson suggests.

The Importance of Adapting Delivery to the Audience. What Dr. Anderson says about modern audiences' demanding an especially effective delivery through an appropriate use of voice, gesture, and brevity is even more true today than when he wrote it in 1950, for there is keen competition in the area of communication and entertainment. It is vital for a speaker to adapt his manner of sermon presentation to audience background, such as culture, social status, religion, and friendliness or hostility to himself or his subject.

Anderson's Theory on Audible Expression. Certainly Dr. Anderson has not overstated the importance of an attractive voice and clean articulation in preaching, for securing and holding attention depend a great deal on these two factors. For the preacher to attend to the necessary steps toward the maximum development of these faculties is to ensure the enhancement of his usefulness as a speaker, since voice and articulation are central in sermon communication.

When Anderson recommends preaching in an enlarged conversational tone, he is urging directness and efficient transmission of the speaker's message; when he decries the "ministerial tone", he is condemning indirectness and interference with real communication.

The preacher may understand and believe his own message ever so well; but unless he has clear speech and a good voice, this message will not be driven home as it ought to be.

Anderson's Theory on Visible Expression. Here Dr. Anderson's is a well-balanced theory, for to speak wholly without movement or gesture is to invite the inattention of the audience and their lack of confidence in the speaker, since they will not suppose he is in earnest about his message, and on the other hand, wild gesticulations or constant pacing back and forth will actually become distractions hindering the communicative process. Simple, natural gestures that grow out of the preacher's own convictions about his message are the most effective.

It is good for speakers not to be tied to a pulpit or to their notes to such an extent that these will hinder natural and effective movement in sermon delivery.

The advice concerning facial expression is sensible, for the preacher should promote a balanced attitude for Christians between laughter and tears.

In general, the best thing for the speaker to do with facial expressions is to let them reflect a genuine interest in and responsiveness to the ideas in his message, and reveal his genuine desire to communicate with his listeners.¹

The Importance of Stimulating the Imagination. Once the preacher has gathered and arranged his materials, chosen the words and expressions

¹Hance, Ralph, and Wiksell, op. cit., p. 53.

best designed to convey his thoughts to the audience, and familiarized himself with the outline of his sermon, including the prominent details of his stories and illustrations and the plan of his Introduction and Conclusion, then he should study diligently how best to use his voice, bodily movements, visual aids,¹ special lighting effects, etc. in a way that will stimulate the imagination of his hearers.

¹See Appendix VI for a discussion of visual aids.

CHAPTER XI

SUMMARY AND CONCLUSIONS

Summary

Biography. Roy Allan Anderson was born in Melbourne, Australia, March 15, 1895, the son of a Seventh-day Adventist minister, and, while yet very young, learned the trade of a printer. He attended Jones College in Melbourne and Avondale College in Cooranbong, New South Wales, also taking graduate study at the University of Southern California.

Anderson entered the Adventist ministry in 1918, worked two years in South Australia, ministered from 1920 to 1927 in New Zealand, and from 1927 to 1930 in Brisbane, Australia. From 1930 to 1936 he worked as a full time evangelist in London, England, and continued to work as an evangelist in America from 1936 to 1938, when he was appointed Chairman of the Religion Department at La Sierra College in Arlington, California.

From 1941 to 1950 Anderson served as Associate Secretary of the Seventh-day Adventist Ministerial Association and Associate Editor of The Ministry magazine. From 1950 until his retirement in 1966 he was Secretary of the Association and Editor of The Ministry. During this twenty-five year period in the Ministerial Association, Anderson served also as Visiting Professor of Worship and Homiletics in the Seventh-day Adventist Theological Seminary.

Anderson holds membership in the Phi Chi Phi scholastic honor society, a Fellowship in the Royal Geographic Society of London, an honorary Doctor of Divinity degree, and has been listed in Who's Who in the South and Southwest. Approximately four thousand members have been brought into the Seventh-day Adventist Church through his evangelistic meetings.

Dr. Anderson's homiletical theory is to be found mainly in two of his books, The Shepherd-Evangelist, and Preachers of Righteousness, and in his articles and editorials in The Ministry magazine.

General Doctrine Regarding Invention. Anderson views preaching as the most important part of a minister's work, and, when done under the influence of the Holy Spirit, the greatest power ever known among men. He believes that preaching deserves careful attention to the best of homiletical-rhetorical principles and methods, and that the greatest mechanical hindrances to powerful preaching are old sermon notes and public address systems.

Anderson believes that the purpose of preaching is twofold--to reveal the character of God, and to build character in men, and that the most productive method of accomplishing this purpose is expository preaching, which he explains as the finding of the speaker's message in a portion of Scripture and the expounding of that passage.

It is essential, Anderson says, for the preacher to study his audience situation, and to adapt himself to what he finds; for the

sermon is a tool, and different tools are needed for different tasks. It is especially important for the sermon to be up-to-date in its application.

Ethos. Anderson believes that the most important influence in preaching is the character of the speaker, who should set an example of Christian devotion by reliance on prayer and the power of the Holy Spirit. He believes that the preacher's effectiveness is enhanced by an attractive personality, characterized by humility and enthusiasm, and that he should have confidence in his message if he expects to build confidence among his hearers.

Dr. Anderson believes that the man who undertakes the preaching of a sermon should be competent for the task, that he should have a good fund of background knowledge in such areas as history, archeology, and biblical languages, and a personal knowledge of Jesus Christ. If the preacher is diligent in study, in prayer, and in concentrated thinking, the years of his experience will bring a competence enabling him to speak with authority.

The competent preacher, Anderson says, will preach in a way which is relevant to time and place factors in the speaking situation. He will seek to limit the scope of his pastoral responsibilities so that he may broaden his concept of the plan of salvation.

Anderson says that the preacher's good will gives power to his sermons, providing it consists of a genuine concern for his listeners.

He believes that if preachers love their audiences as Christ did, it will show up in what they say and in how they say it.

Preachers are urged to understand the interests and problems of their hearers, and to be sensitive to their needs. The preacher's honest desire to meet the people's needs by sharing with them the gospel solutions will develop in him a winning personality, which will reveal itself in his pulpit decorum.

Logos. Anderson believes that the task of finding a method of getting the preacher's message across to the minds of his hearers requires more study and preparation than does the gathering of the materials in the first place. In his view the most important materials of sermon development are those which clarify the preacher's message by turning "an ear into an eye," that is, illustrations (including narratives and examples), and visual aids. Illustrations are the windows of a sermon; they should be relevant to the sermon topic and goal, and are best when taken from the preacher's own experiences. When presenting an illustration, the preacher should always talk with a picture in mind of actual places, people, and events in the story.

While Dr. Anderson seems to favor the use of an inductive approach, in which the sermon begins on common ground with the audience, and leads through a series of ascending climaxes to a statement of purpose at the Conclusion, he insists that whatever kind of Logos is used, the preacher's arguments must be sound.

Pathos and Motivation. It is not enough, says Anderson, that a sermon be grammatically well constructed, that it have appropriate stories, effective pauses and sound reasoning; to fulfill its purpose it must have feeling--it must come, not straight from the preacher's shoulder, but straight from his heart.

As examples of speakers who made effective use of emotion, Anderson refers to King David, Demosthenes, John the Baptist; to the apostles John, Peter, and Paul; and to Charles Haddon Spurgeon. He believes that in order to touch men's hearts the preacher must rely on the Word of God and the power of the Holy Spirit.

Dr. Anderson sees the basic human needs as: the need to belong, the need for significance, the need for security, and the need for satisfaction. He believes that the preacher's sermon should appeal to these needs by bringing a promise of fulfillment. Among the three types of sermons--Ecclesiastical, Dogmatic, and Life-situational--he believes that the Life-situational is best because it attempts to meet human needs.

Anderson believes that appeals should be carefully planned, that they should be made frequently but varied from time to time, that they should be sincere and clear, and that they should never be such as would divide the audience.

Topics and Sources of Materials. Anderson says that sermon topics should be such as will assure the preacher of the witness of the Holy Spirit in his preaching. He urges preachers to present "big ideas,"

to make their sermons Christ-centered, and not to dilute their preaching with nonessentials or trivialities. Fundamental to all preaching, says Anderson, are the cross of Christ and the gospel of salvation, which involve the preaching of repentance, righteousness by faith, the mighty acts of God, and the second advent of Christ.

Dr. Anderson advises preachers to make the Bible their main source of sermon material, recommending particularly the books of Hebrews and Revelation. To find useful extra-biblical materials he urges preachers to read much, especially poetry, history, biography, science, and books on nature. Books, he says, are usually better sources of materials than are magazines and periodicals.

Arrangement. It is important, says Anderson, that sermon materials be arranged so as to provide coherence of thought, and a progression of the central idea. He believes that evangelistic, or doctrinal, sermons should begin where the people are and lead them step by step up to the presence of God, while expository preaching may well follow the order of the particular Scripture passage under consideration.

Anderson believes that the Introduction to an expository sermon should state some vital point of truth, while the Introduction to an evangelistic, or doctrinal, sermon should set forth the second strongest point of the sermon, reserving the strongest point for the Conclusion. The evangelistic sermon should present a series of ascending climaxes culminating in the sermon's strongest point as the final climax. By the

time the Conclusion of any sermon is reached, the listeners should be face to face with the great reality of salvation.

Style. While not holding words and grammatical composition to be as vital to the sermon as its themes and lines of development, Anderson does see them as very important. He believes that the language of preaching should be simple and direct, and so clear that no one will be able to misunderstand it. He calls for the use of vivid and colorful words, such as will harmonize with modern times in brevity as well as in meaning. He reminds preachers that in these days of advanced communication facilities, people expect a preacher's language to be refined, and not at all crude or coarse.

Memory. Anderson sees no short-cuts to successful preaching, but declares that men who preach with power are men who spend long hours in preparation. They must gather material, put it in order, and meditate upon it; they must read and re-read, and must often write and re-write. After the sermon is written, the speaker should practice delivering it in circumstances as nearly like the preaching situation as possible. These procedures diligently pursued will fix the sermon in the preacher's mind.

Delivery. Dr. Anderson believes that in Delivery, as in Style, the preacher needs to adapt his methods to the speaking situation, including the type of audience, and time and place factors.

Bodily movement and facial expression, Anderson says, are important aids to sermon delivery when they are appropriate and not carried

to extremes. He laments the fact that pulpits hinder bodily movement, and tend to separate the preacher from his audience.

Anderson calls for directness in delivery, indicating a need for limiting the use of notes and quotations, and of reading in the pulpit. He demands good articulation and enunciation, urges voice culture for the preacher, and recommends that sermons be delivered in an enlarged conversational tone and convey an impression of positive assurance, since the preacher's confidence begets audience confidence.

According to Anderson, preaching goals are reached through appeals to the listener's imagination, which can be assisted by creating an appropriate atmosphere, and by the use of various kinds of visual aids.

Conclusions

This section is designed to set forth certain of the more prominent features discovered in the study of Roy Allan Anderson's homiletical theory.

It was found that Dr. Anderson has been a Seventh-day Adventist minister for fifty years, that he has held several important positions in his denomination, and that he has presented orally and has published a considerable amount of material advising ministers how to preach.

Anderson specifically says--and this thought runs throughout his works on homiletics--that preaching is the most important task which a

minister is called upon to perform. Other ministerial duties are secondary, yet are often permitted to hinder the preaching program.

He sees preaching as the best means by which the Church may carry out its appointed mission of revealing God's character to humanity and of building character among men. It is clear that he believes exposition to be the supreme sermon type.

An analysis of Dr. Anderson's homiletical theory according to the five Canons of Rhetoric--Invention, Arrangement, Style, Memory, and Delivery--shows that he has said much more about Invention than about the other Canons. Regarding the modes of persuasion--Ethos, Logos, and Pathos--it was found that Anderson gives the greatest attention to Ethos. As to the elements of Ethos--Character, Competence, and Good will--the most extensive treatment is accorded to Character.

It seems quite probable, then, that the character of the speaker is in Anderson's thinking the most important consideration in relation to preaching. Competence and good will also receive extensive treatment in his theory: He insists that preachers need to have a broad general knowledge as well as competence in the immediate subject matter of any specific sermon, and that they must have genuine love for, and sensitivity to the needs of, the audience.

An important tenet in Anderson's speaking theory is that the task of finding a means of communicating the speaker's message to his hearers requires more study than does the gathering of his materials in the first place.

It is evident from a study of Dr. Anderson's views on Logos, or logical argument, that he believes the best means of oral communication is narrative illustration. An outstanding point in his homiletical-rhetorical theory is that when the speaker pictures actual people and places in his own mind as he tells a story, the audience will also draw a picture for themselves. It is claimed that this audience-created picture will be more vivid--and be retained in the mind longer--than a device previously made by someone else and used as a visual aid.

It was found in relation to reasoning, that Anderson gives no formal treatment of logic, but simply says that reasoning should be sound. Congenial with his many years of evangelistic preaching is Dr. Anderson's preference for the use of an inductive development of sermons, wherein the speaker begins his discourse on common-ground with the audience, and proceeds through a series of ascending climaxes to reach his purpose statement at the Conclusion.

Anderson says that people make decisions less on the basis of logic than on the basis of emotion, for which reason the speaker should use Pathos by speaking from a heart aglow with zeal for his message. The use of Motivation is likewise approved, with the advice that the preacher appeal to the basic human needs, which Anderson names as: the need to belong, the need for significance, the need for security, and the need for satisfaction. He believes that "life-situational" preaching is best because it is designed to meet human need as it is found.

The findings in Dr. Anderson's theory as to topics to be preached and the best sources of sermon materials are brief and to the point: Topics should always center in Christ and the gospel of salvation, and the Bible is by far the best source of materials, while the use of other "good" books is permissible. Illustrations, so highly recommended as a material of development are best, says Anderson, when their source is the preacher's own experience.

In this study it was discovered that Anderson's theory does not present a formal classification as to types of Introductions and Conclusions, or concerning divisions of the Body. He does say that since the purpose of the Introduction is to secure attention and give promise of interesting things to follow, it should contain the second strongest point in the sermon. It should be composed of short, full sentences, calculated to take the people "by the ears" and crash through their unconcern with something that will whet their desire to hear more. Yet, it is not wise to begin a sermon at "top speed," for this will not allow for climaxes.

The Conclusion should contain the sermon's strongest point, since this is the part most responsible for securing audience response. An interesting point of theory here is that Dr. Anderson advises preachers to prepare three different Conclusions for every sermon, and to use the one best suited to the particular preaching situation.

Perhaps the most prominent feature of Dr. Anderson's views on Style is his demand for clarity and simplicity. Words, he says, should

be short, easy to understand, yet vivid and colorful--such as will bring the message to life.

The best aids to Memory, Anderson believes, are good Arrangement, spending time to meditate on the sermon, and practice-preaching before an imaginary congregation.

It was found that Dr. Anderson's theory on Delivery assigns great importance to directness and adapting to the audience. As to audible expression he calls for an enlarged conversational tone. Visible expression should consist of bodily movements and facial expression which are meaningful and appropriate to the sermon, and should be neither inhibited nor overdone.

Two things of which Dr. Anderson complains are pulpits and public address systems, since both hinder directness, while the latter also hinders voice development.

It would seem, then, that Roy Allan Anderson's homiletical theory is in harmony with the principle of rhetoric which sees speaking as a means to an end rather than an exercise for the exhibition of the speaker's ability, and that his chief homiletical concern pertains to the Character, Competence, and Good will of the preacher. (Conclusions regarding the writer's evaluation of Dr. Anderson's homiletical theory may be examined in detail in the section entitled "Interpretation and Evaluation" which is a part of each chapter from no. II through no. X.)

APPENDICES

APPENDIX I

"SAY UNTO THE CITIES . . ."

The following editorial¹ shows the magnitude of the efforts in which Dr. Anderson's colleagues felt him fitted to engage. It also shows how seriously this man took the responsibility of preaching. Here too, is an example of how statistics may be presented so as to make a vivid impression.

"SAY UNTO THE CITIES . . ."

God's great heart of love has always grieved over the many unwarned in the crowded cities. It was when He saw the multitude that the Master was moved. To Jonah, God said, "Should not I spare Nineveh, that great city? To the church of that day the Assyrian capital represented wickedness and opposition. To Jehovah it represented need and opportunity. So He sent an evangelist to turn their heart from sin to holiness. It seemed difficult to get the preacher to his task, but when at last he delivered his message, glorious was the result.

Nineveh was a large city for that time but compared with some of our modern cities, it would be small. The rapid growth of many of our great centers is amazing. With each new development the evangelist faces a new challenge. City evangelism never was easy, and today it is harder than ever. But the message of grace must be sounded amid the din and clamor of big business.

¹Roy Allan Anderson, "Say Unto the Cities . . .", The Ministry, XXIV (September, 1951), p. 10.

The apostle to the Gentiles was a city evangelist. He knew that what affected the city influenced the whole countryside. When he wrote to the believers living in the capital of the empire, he called them "beloved of God." He reminded them that they were "called" to belong to Jesus Christ and "called to be saints." One would hardly think of ancient Rome, that wicked, immoral city, as a center of saints. But the spirit of holiness separated them from the corruption on every hand and made them a colony of heaven, that they might reveal the power of the resurrection in their daily lives. And the same power that purified the lives of those whom grace had salvaged from the moral wreckage of the Great Roman world, the same power that brought a wicked Assyrian city to repentance, is the power that is promised to those who today will be a voice for God to the multitudes. As this issue goes to press a group of loyal workers are laying the groundwork for a large evangelistic program in the city of New York. In some respects this great metropolis might be called the greatest evangelistic challenge of our time. Facts and figures have a way of impressing us. Think of these:

"Seven million people within the city limits.

"Twelve million people in greater New York.

"Twenty million within sound of radio voice.

"One-seventh of the nation's population.

"Fifty tongues spoken.

"Sixty per cent foreign born.

"More Italians in New York than in Rome.

"More Jews congregated in New York than at any other time or place in Jewish history.

"More Irishmen than in Dublin.

"More Negroes than in any southern city.

"One third Jewish.

"One third nominally Roman Catholic.

"Only thirty per cent with any consistent religious affiliation.

"A greater population than forty-one of the seventy-five nations in the world.

"One thousand night clubs in the city.

"A total of 3,181 churches of 114 denominations.

"Eighteen thousand men in the police force.

"At least 3,650,000 people over fourteen years of age not accounted for by any religious organization of the city.

"New York is modern Babylon. Every minister is a Daniel in that Babylon."--Mel Larson in God's Man in Manhattan.

In this area, within a radius of twenty miles, live more than twelve million people. They represent practically every race, kindred, and tongue under heaven. Here can be found more Jews than have ever resided in any one place at any time in the history of the world. And here, too, are Russians, Danes, Germans, Poles, Chinese, Indians, Greeks, Bulgarians, Syrians, English, Negroes--millions of them huddled together; yet all Americans, and all needing to hear the message for this hour.

A challenge indeed!

E. L. Branson, president of the Greater New York Conference has, with his committee, planned a program of evangelism larger than has ever been attempted hitherto. For this project all the Adventist

churches in the area are uniting--more than thirty in all. These represent many language groups and cultures. Half a century ago clear counsel came from the Lord concerning this great center. We were told that "a determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is successfully carried forward."
 --Evangelism, pp. 388, 389. It is not easy to bring various cultures and languages into harmonious action. Nothing short of the power of Pentecost can accomplish it.

Several departmental leaders from the General Conference are also uniting with pastors and leaders of New York for this campaign. This effort will thus give opportunity to demonstrate the effectiveness of coordinated evangelism. We will give a more detailed report of this organization later.

Meetings each Sunday night will be held in Carnegie Hall, beginning September 9 and running through December 30. For sixty years this hall has been the center of New York's culture and music. Other important halls are also being used for weeknight meetings. The radio and television programs are also joining in the program. And for the leadership of this giant plan the brethren have called upon your editor.

The overwhelming weight of such a project urges me to appeal to you all to remember me and my associate workers before the throne of grace as we move into this venture for God. To cast about for some Tarshish somewhere would be easier than accepting this tremendous task.

Others of my fellow evangelists will enter into my feelings, for it humbles one to sense the full impact of such a task. Uplifting Christ before the millions calls for everything we have or ever can be, under God. But dare we flee from His presence? Dare we hesitate in an hour when a sense of doom hangs over all great cities? Instead, we go forth in humility and faith, believing that God is leading, and confident that He who called us by His grace will surely endow us with the Spirit of holiness and the power of His resurrection to go forth to the multitudes calling them to the obedience of faith.

Pray for us, brethren, and for all who in this age of skepticism are sent to the cities to proclaim the message "Behold your God!"

APPENDIX II

LIST OF MINISTRY ARTICLES

Following is a list of articles and editorials written by Roy Allan Anderson and published in The Ministry magazine. He was Associate Editor of this periodical from 1941 to 1950, and its Editor from 1950 to 1966. The July issue of 1966 is the last number edited by him, and coincides with this present writing. Asterisked titles refer to articles which are actual sources of Dr. Anderson's homiletical theory. Titles underlined are book reviews.

Volume V, 1932

*Holding the Interest	February	p. 13
*Convictions on Methods of Evangelism	July	p. 18
Trends Should Be Guarded Against	September	p. 19

Volume IX, 1936

Reaching the Masses of London	May	p. 3
*The Challenge of Earth's Multitudes	November	p. 4

Volume X, 1937

Our Advertising Age	March	p. 4
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Volume XIII, 1940

*The Science of Soul Winning	October	p. 11
Bible and History Teachers' Council	December	p. 13

Volume XIV, 1941

*Creating and Promoting Evangelistic Spirit	March	p. 5
Crystallizing the Emphasis of the Council	July	p. 5
The Appeal of the Bible Workers	July	p. 7
*The Smoke of a Thousand Cities!	December	p. 3

Volume XV, 1942

The Challenge of Evangelism	January	p. 22
*Archeology's Confirmatory Witness	February	p. 8
Saying Grace Before Meals	March	p. 20
*The Messenger and His Message	April	p. 19
"Preaching Christ to Win More"	June	p. 5
*The Power and Place of Illustration	July	p. 19
Babylonian Test Revived	August	p. 19
Tabernacle in North Queensland	September	p. 9

Volume XVI, 1943

*Through Science to God	March	p. 18
A Forward-Looking Evangelistic Council	April	p. 7
*Divine Call to Holiness and Fellowship	April	p. 19
Health Message, a Part of the Gospel	May	p. 29
Attitudes Toward Other Ministers	May	p. 48
*Following the Objective Approach	May	p. 48
*The Winsomeness of Sympathy	May	p. 48
*Prophetic Preaching Needed Today	June	p. 19
Open-Air Evangelism	June	p. 38
*Creating Evangelistic Atmosphere	July	p. 48
"Every Man a Potential Adventist"	July	p. 48
Utilizing Publicity Possibilities	September	p. 18
*Holding the Evangelistic Audience	October	p. 19
*Painting Pictures With Words	November	p. 48
Song Leading In Evangelism	November	p. 48

Volume XVII, 1944

<u>The Funeral</u>	January	p. 26
Key Place of the Receptionist	January	p. 48
*Preaching That Transforms	January	p. 48
*Advertising Titles That Draw	March	p. 23
Our Responsibility to Our Converts	July	p. 24
Evangelistic Songbook Ready	July	p. 24
Reflections From the Spring Council	August	p. 23
Curious Cults and Philosophies	August	p. 48
*Winsome Power of Words	August	p. 48
Overcoming Irreverence in Our Churches	September	p. 14
*The Power of an Informed Ministry	November	p. 3
*Love an Essential in Soul Winning	December	p. 48
*Making Truth Live	December	p. 48

Volume XVIII, 1945

The Call to Evangelistic Advance	February	p. 3
*An Effective Method of Illustrating Truth	March	p. 22
New Day Dawns for the Bible Work	March	p. 23
Capitalizing on Colporteur ministry	April	p. 48
*Illuminating Dark Sermons	April	p. 48
Road to Evangelistic Success	July	p. 32
*The Vital Place of Sermons	July	p. 32
Evangelism Blueprint Now Provided	November	p. 5
*Building Interest by Sermon Titles	November	p. 48
*The Master's Method	November	p. 48
Preaching the Full Message	December	p. 23

Volume XIX, 1946

*Effective Use of Charts and Symbols	January	p. 3
The Elijah Message and the Home	February	p. 48
Lowering the Spiritual Death Rate	March	p. 3
"Quit You Like Men"	June	p. 18
*Give Attention to Reading	June	p. 52
Preparing for Public Prayer	June	p. 52
Conference Call to Evangelism	July Extra	p. 5
Advanced Plans for Evangelism in Australia	September	p. 8
Advanced Plans for Evangelism in Australia	October	p. 7
Adapting Our Approaches	September	p. 30
Shall We "Clip" Our Hymns?	November	p. 48

Volume XX, 1947

The Council Call to Evangelism	January	p. 3
Inspired Pointers to Preaching Power	January	p. 48
The Council Call to Evangelism	February	p. 7
Training the Ministry of the Future	March	p. 3
The Gospel to the Cities	April	p. 21
Adventist Doctrines Defended	April	p. 39
Interpretive Congregational Singing	April	p. 48
*Pastoral Psychology, What Is It?	May	p. 13
Forward Strides in Evangelism	June	p. 3
The Asset of Sound Common Sense	June	p. 48
Significance of the Church Covenant	July	p. 19

Volume XXI, 1948

Unusual Setting for Evangelism	January	p. 17
Greater Evangelism Keynote of Autumn Council	February	p. 19
Echoes From Kansas City Council on Evangelism	February	p. 23
*Building Soul-winning Personality	March	p. 48
Heavenly Unction Greatest Need	March	p. 48
*Postwar Challenge to Missions	May	p. 5
*What is Expository Preaching?	May	p. 48
*Developing a Ministerial Leadership	September	p. 21
Covenant of Consecration and Service	December	p. 48
Let Us Be Men of Prayer	December	p. 48

Volume XXII, 1949

B.I.'s Raise Up Church in Finland	February	p. 14
God's Call to Sanctification	February	p. 29
*Always Facing North	April	p. 48
*"Make Full Proof of Thy Ministry"	June	p. 48
Preparing for the Latter Rain	August	p. 21
Utilizing Church and School	September	p. 33
<u>Sermon Stories of Faith and Hope</u>	September	p. 35
Spiritual Standards for Musicians	October	p. 14
*Preaching the Full Message	November	p. 22
Concerning Volume I of <u>Prophetic Faith</u>	December	p. 17

Volume XXIII, 1950

Two Special Features	May	p. 26
Revival and Evangelism, Keynote of the Session	September	p. 9
Facing the Future With Courage	October	p. 11
*Foundation Pillars of Revival Preaching	November	p. 3
Too Busy . . .?	December	p. 5

Volume XXIV, 1951

A Call to Prayer	January	p. 2
Introducing Association Secretaries of Overseas Divisions	January	p. 8
*Making Truth Live	January	p. 56
The Shepherd's Call	January	
Ministers' Wives at Study	supplement	p. 3
	February	p. 48

The Insurance Department Helps Evangelism	February	p. 10
What Is True Success?	February	p. 11
"Much Land to Be Possessed"	April	p. 8
Doubling Our Membership	April	p. 52
Work and Worship	May	p. 48
True Worship	June	p. 11
The Echo of Christ's Voice	June	p. 48
Workers Together	June	p. 48
*One Hundred Years Ago . . .	July	p. 2
A Fellowship Without Frontiers	July	p. 12
Church Manual Revised	July	p. 13
*Preachers of the Life School	July	p. 52
"Ellen G. White and Her Critics"	August	p. 13
*Ordination Charge	August	p. 17
How Best Can This Be Done?	August	p. 18
"Hebrews"	August	p. 48
The Invocation	August	p. 48
*Worship	August	p. 48
"Say Unto the Cities . . ."	September	p. 10
The Benediction	September	p. 48
Christ's Voice in the Church Today	October	p. 18
<u>Communion Meditations</u>	October	p. 48
Know Your Hymnbook	October	p. 52
Practical Lessons in the Prophecies	November	p. 13
*Straight From the Heart	November	p. 48
Parliamentary "Red Tape"	December	p. 12
*Living Sermons	December	p. 48
*Not a Philosophy, But a Person	December	p. 48

Volume XXV, 1952

*Heart Hunger	January	p. 4
<u>Sons of Adam</u>	January	p. 48
*"Big Ideas"	January	p. 52
*Comforting Sermons	January	p. 52
*Profound Thought, but Simple Speech	January	p. 52
"When Thou Wast Little in Thine Own Sight"	February	p. 10
*"Fish-Bait"	February	p. 48
*Pulpits	February	p. 48
*"The Small Rain"	February	p. 48
"Mangled in the Wheels"	March	p. 7
Atmosphere	March	p. 48
*Bible Biographies	March	p. 48
*"Talk to a picture"	March	p. 48
*The Junior Sermon	March	p. 48
*Capitalize on Interruptions	April	p. 52
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"Lord, Teach Us to Pray"	May	p. 8
"A Big Fire"	May	p. 48
Musical Prayers	May	p. 48

*The Preacher's Personal Power	June	p. 8
*Rhythm and Right Words	June	p. 48
*Simple yet Impressive Language	June	p. 48
Bearing One Another's Burdens	July	p. 7
Shepherding the Straying	July	p. 52
Writing for Our Journal	July	p. 52
"Except as We Shall Forget"	August	p. 8
*Preaching the Word	August	p. 48
*What To Do With Your Face	August	p. 48
*Men of the Word	September	p. 9
International Congress on Prophecy	September	p. 12
*Bible Preaching	September	p. 48
Worship Reveries	September	p. 48
"A Certain Sound"	October	p. 12
*"But God . . ."	October	p. 52
*Righteousness by Faith	October	p. 52
The Challenge of Our Apostasies	November	p. 11
Mastery	November	p. 48
Our Silver Jubilee	December	p. 13
What Is Success?	December	p. 14
Resolution on World Evangelism	December	p. 20
*Evaluating Our Sermons	December	p. 48
Letting God Speak	December	p. 48
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Volume XXVI, 1953

Serving With Grace	January	p. 4
Attention! Overseas Divisions	January	p. 6
Baptism, Winsome or Repellent?	January	p. 8
A Short Ceremony	January	p. 14
Opening Moments	January	p. 14
Communion Bread a Complete Symbol	January	p. 21
Physical Emblems	January	p. 23
Prayer and Communion Emblems	January	p. 23
The Revised Standard Version	February	p. 13
Straw in the Wind	February	p. 15
Instrumental Introductions	February	p. 48
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APPENDIX III

OTHER MAGAZINE ARTICLES

Following are lists of articles written by Roy Allan Anderson and published in two important periodicals other than The Ministry magazine, of which he was Editor.

These lists are included here not because they yielded much in regard to Anderson's homiletical theory, but for general interest, and because they were examined as a part of this study.

First is a list of articles appearing in the Review and Herald, official organ of the Seventh-day Adventist Church.

Volume 106, 1929

Theatre Effort in Brisbane, Australia	October 10	p. 28
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Volume 119, 1942

Central Union Conference Session	March 26	p. 20
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New Hampshire Campmeeting	November 12	p. 20

Volume 120, 1943

From the South Pacific	June 17	p. 24
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Volume 121, 1944

Cleveland School of Evangelism	January 27	p. 13
Evangelism in Cleveland	June 8	p. 18
The Christian Home--A Haven and a Heaven	September 7	p. 13
Michigan Campmeeting	October 26	p. 10

Volume 122, 1945

Bring Them In	July 26	p. 4
Saving the Erring Ones in the Church	November 15	p. 6

Volume 124, 1947

What Are Your Prayer Habits?	January 9	p. 7
Music in Worship and Evangelism	May 1	p. 11
Baptism in Rome	September 25	p. 22
Our Raven is Still Alive	November 13	p. 1

Volume 125, 1948

Omens of the Coming Day of Power	April 15	p. 17
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Volume 126, 1949

Institutes in Southern Africa	January 6	p. 16
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Volume 127, 1950

Campmeeting in Brazil	April 13	p. 17
The Return of Jesus	July 23	p. 240
Results of the First Pentecost	November 30	p. 9

Volume 128, 1951

Far Reaching Influence of New Book	March 22	p. 19
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Volume 129, 1952

New York City Evangelism	August 14	p. 16
Sounding the Message in the Large Cities	August 21	p. 18

Volume 130, 1953

International Congress on Prophecy	January 8	p. 6
Glimpses of Korea and Japan	May 7	p. 30

Volume 131, 1954

Portland Oregon Evangelistic Crusade	April 29	p. 16
The Ministerial Association	May 31	p.134
The Gospel of Good Health	June 1	p.152

Volume 133, 1956

Thy Neighbor as Thyself	February 23	p. 3
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Volume 134, 1957

A Call to Prayer	October 17	p. 5
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Volume 135, 1958

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Volume 137, 1960

Examine Yourself Whether Ye Be in the Truth	November 3	p. 14
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Volume 138, 1961

A Sabbath Day in Sao Paulo, Brazil	March 9	p. 19
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Volume 139, 1962

The Ministerial Association	July 31	p. 11
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Volume 140, 1963

Prophecy is Fulfilling	February 7	p. 4
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Volume 143, 1966

The Ministerial Association	June 19	p. 18
World Evangelism	December 1	p. 2
Facing a New Day in Evangelism	December 8	p. 6

Following is a list of Anderson's articles published in the Signs of the Times, the Adventists' leading missionary journal.

Volume 66, 1939

God Knows the Way	July 11	p. 2
God's Revelation to Man	September 26	p. 26
God's Eternal Purpose	October 3	p. 13
Life Only in Christ	October 10	p. 13
The Consummation of the Gospel	October 17	p. 11
Christ and the Judgment	October 24	p. 13
The Judgment All Must Face	October 31	p. 13
God's Purpose in the Sabbath	November 7	p. 13
The Lord's Day and its Counterfeit	November 14	p. 13
Prophetic Gift in the Church	November 21	p. 13
True Godliness	November 28	p. 13
Memorial and Ordinances in Christian Communion	December 12	p. 13

Volume 68, 1941

A Prosperous New Year	January 7	p. 12
Find the Man	July 1	p. 4
God With Us	July 8	p. 10
Shadows of Things to Come	July 15	p. 8
A Fountain for Sin	July 22	p. 8
The Power of His Resurrection	July 29	p. 8
The Conqueror of Calvary	September 16	p. 4

Volume 70, 1943

The Joy of the Christian Message	July 6	p. 2
A Time to Seek God	August 3	p. 4

Volume 71, 1944

Astrology--Fact or Fake?	June 27	p. 12
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Volume 72, 1945

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Before the Judgment Seat of God	March 6	p. 4

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Faith for the Darkest Hours	April 10	p. 6
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Volume 73, 1946

The Prophetic Faith of Our fathers	November 12	p. 7
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Volume 74, 1947

The Return of Christ	June 10	p. 6
The Certainty of Our Savior's Return	July 1	p. 8
A World Without War . . . When?	July 22	p. 8

Volume 82, 1955

The Elijah Message	March 22	p. 8
The Elijah Message	April 5	p. 8
The Elijah Message	April 12	p. 8
When Jesus Came	December 20	p. 8

Volume 84, 1957

Time to Pray	June	p. 18
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Volume 86, 1962

You May Live Forever	August	p. 28
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Volume 90, 1963

Man of Destiny	April	p. 8
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Volume 91, 1964

I Believe in a Living Savior	April	p. 8
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Volume 92, 1965

Hope For You

April

p. 9

Volume 93, 1966

Is God Still "Up There"
Christ-Centered Religion

May
July

p. 5
p. 7

APPENDIX IV

THE SHEPHERD'S CALL

This sermon by Dr. Anderson was delivered to Seventh-day Adventist ministers who were convened in the 1950 Ministerial Council, which was a pre-session, immediately preceding the regular quadrennial session of the General Conference, held that year in San Francisco.

The sermon is incorporated in the book Aflame For God, published and copyrighted by the Review and Herald Publishing Association, and is reproduced here with the permission of Dr. Anderson and the publisher.¹

THE SHEPHERD'S CALL

Strengthening Our Stakes While Advancing Our Lines

A few years ago I stepped into the home of one of our ministers in New Zealand. Twenty years earlier I had baptized his wife, then just a girl in her teens. Now, as the wife and mother of the home, she was sharing the joys and cares of the work with her husband. As I sat down to a very welcome meal I glanced up at the wall, and there was a picture--one I have always admired, and I know you have too. It is well known. It is away up in the mountains. The lamb, too sick to walk, has fallen in the heavy snow. The dog, sensing his responsibility, dares not leave his little charge, for fear some peril may befall it. He cannot go back to get help, and there he is, crying frantically, as only a dog who senses danger can.

¹General Conference Ministerial Association. Aflame for God: Addresses and Panel Discussions of the 1950 Pre-Session Council of the Ministerial Association. Washington: Review and Herald, 1951. p. 362.

As I saw that picture I said to my friends, "That's a wonderful scene." "Yes it is," replied my host. Then he added, "Brother, we always keep that right here where we can see it every day, lest we forget our responsibility to the flock of God and especially to the sick lambs." He was in charge of the young people's work in the conference.

Strengthening Our Stakes

I have thought of that many times. When we see the Saviour and He asks us, "Where is thy flock?" what shall we answer Him? This morning I want to talk to you a little about shepherding. With your permission I want to unburden my heart to you. We have been a busy and a happy group of workers during these intensive days. We have been thinking about larger plans, about lengthening our cords. But if we would do that, we must also strengthen our stakes. If we are going to have a more far-reaching work, it must be a strong work in our churches.

I am talking to you as a group of shepherds and shepherdesses today, because after all, that is the true picture of the Christian minister. We face a world that is in great peril, and men in every land live in a sense of danger. Man today is homeless and hopeless amid a jungle of machines and untamed forces. He needs a guide. In the work of God we need wise executives, we need keen organizers, we need strong preachers, but if we can discern the need of God's church at all (and during this quadrennium it has been my privilege to visit seven of our divisions), if we can sense anything of our needs as a people, perhaps our greatest need is for true, sympathetic shepherds of the flock.

There is no greater work in the world than the work of a shepherd.

In these days when modern civilization tends more and more to lose sight of the individual, we need men and women who can sense that all around us--yes, and even in our own churches and in our homes--people are burdened with cares. They suffer from strange conflicts in their personalities, and they face problems that they know absolutely no way to meet; nor can they find a solution to them.

Don't Scold

We need to realize that these sheep in the church of God are the most precious things in the universe to our Father. One of our union conference presidents, talking to a group of workers some time ago said, "Do not scold our people, brethren; they are the best people in the world." And I believe that, don't you? These words are familiar to us: "The church of God with all her faults and failings is nevertheless the object of His supreme regard." If it is the object of God's supreme regard, surely it should be ours, for we are doing His work.

Of course, we need to keep records, and yet it is possible to develop a mania for statistics. I am not talking against statistics. These too are important, but I am talking about shepherding the flock, because lonely souls are everywhere to be found. Kipling stated it well when he said, "We are like islands, and we shout to each other across the seas of misunderstanding." What tragic mistakes are made when men do not understand! That is often why they wander away. But these are the things that call for kind, sympathetic shepherds.

This shepherding idea runs all through Scripture. Before men spoke of God as their Father, they sang of Him as the Great Shepherd of the sheep and the Keeper of the flock. The Hebrews looked for a Messiah who would "feed his flock, and carry the lambs in his bosom." When, centuries later, the Saviour appeared He looked out over the multitude, and His heart was "moved with compassion toward them, because they were as sheep not having a shepherd."

A Tragic Change

Possibly the earliest picture of Jesus is found in the catacombs of Rome. It shows Christ not as an executive but as a shepherd. Around Him are the sheep, and in His arms is a lamb. But the succeeding centuries brought a change, shall I say a tragic change, and Christianity became no longer the religion of the good shepherd but rather than religion of the political ruler. Instead of the flock, the church became a highly organized institution. It was a sad day for the church when the leaders lost the idea of a shepherd, for then men began to seek office instead of service. Instead of the pastor seeking lost sheep out in the mountains and down in the valleys of sin, or even in the homes of vice, he was more concerned about ruling the church, and enforcing creeds and church discipline. The medieval priest set himself up in the church, and the sheep had to come to him. The shepherd idea was swallowed up in penances and sacraments.

We thank God for the Reformation. It brought wonderful changes. The Word of God was restored to the people. But the Reformation placed

the emphasis largely on theology. Men were concerned with their beliefs, but in too many cases while the leaders were contending for the faith the sheep still needed a shepherd.

The Reformers were great preachers, and that was right. We still need great preachers. But a new peril faces us today. I speak of it frankly, because we are all workers together. Our emphasis is not upon the priest, as was the medieval church, or upon the preacher, as in the days of the Reformation; rather it is upon the promoter. The man who is eagerly sought among us is the organizer and the promoter. We can thank God for our organization, and it is a divinely built organization. But what we need is workers and leaders who know how to care for the flock. We need to be careful, lest in all our enlarging plans we lose sight of the needs of the individual sheep or lambs of the flock. Let us not become engineers running machines instead of shepherds guiding our flocks.

A Study in Contrasts

The ancient Egyptians despised the work of shepherding. They looked upon it as degrading. They were great builders. They have left for us the pyramids. But is there not a lesson in all this for us? Those of us who build great pyramids of figures and statistics may be in danger of despising the work of the shepherd. The man who lives closest to the flock is the one who can most definitely influence the church.

Shepherding is hard, hazardous, wearying work, but it is the most soul-satisfying work in all the world. When Jesus spoke of the shepherd He contrasted the good shepherd with the hireling. He said, "The good shepherd gives his life, but the hireling flees from danger." The hireling reveals what he is by his attitude to the sheep. With him shepherding is just a job. But to a true shepherd it is a privilege. The hireling is a shearer rather than a sharer. The flock is something for him to exploit to get him gain. Wanderers are regarded as a nuisance. If some stray sheep get away too far, well, why bother about them? They aren't his anyhow; he is only a hired hand. Brother, let me ask, are you a shepherd or a hireling?

Then too a hireling's wife can influence the thinking of her hireling husband. When sheep begin to wander it is easy to find other appointments and pressing duties around the home. In fact, she might be inclined to say, "Why bother about these folks? Why do you spend such long hours worrying about these people? After all, you're a wonderful preacher--I hear everyone say that about you. So why bother yourself about these folks? If they don't want to come to the church, let them stay away. Why should you have to trouble yourself about them?" It would be hard for one to be a real shepherd under an influence like that. So while I am talking about shepherds I would also address you shepherdesses, because we're in this work together, brethren and sisters.

It is easy for one to know whether he is a shepherd or a hireling, for a hireling is always concerned about what the sheep will do for him,

but the shepherd is always studying the things that he can do for the sheep. He loves them, he carries their burdens on his heart. Like Aaron, who bore the names of the children of Israel on his shoulders and over his heart, a true shepherd goes forth to embrace not only those within the church but also those who should be in the church and if one should chance to wander, the shepherd feels the wound in his heart.

A Chinese woman was weeping at the funeral of one of our dear doctors who fell at his post of duty over there some years ago; in fact, the whole community had gathered for his funeral, for those people had been wonderfully blessed by the ministry of this loving medical shepherd, and they were weeping. But this woman owed her life to him, and through her tears she said, 'He was a dear man. He took our sickness into his own heart.' Ah, that's the picture, brethren! That's exactly what Jesus did with us. He took our sins and our sorrows into His own heart. He did not do it by proxy.

In the book of Hebrews we read that a good shepherd must be able to 'have compassion on the ignorant, and on them that are out of the way.' And there are many "out of the way." Let us not forget that every wandering sheep is a potential apostate. That is why there is need of a shepherd--one who can have compassion on the wanderer, and organize not only his own program but the program of the whole church in such a way as to win these souls back to the fold.

How a Real Shepherd Works

A real shepherd never works alone; he has his dogs. I grew up in a land of sheep. There are from seventeen to twenty sheep to every man, woman, child, and baby in Australia. If a man killed a well-trained sheep dog on the highway, it might cost him anywhere from a thousand to three thousand dollars. So one learns to respect these dogs. They are the greatest assets the shepherd has. Of course, not every dog can be a sheep dog. Some dogs are very intelligent; they make good watchdogs, but they could never become good shepherd dogs. A shepherd dog has to have more than a good mind--he has to have a gentle spirit. And you, my brother, as a shepherd of the flock of God, need helpers who are more than intelligent. You need those who will go out and bring in the wanderers. I wonder whether we are giving as much study as we should to the choice of the men and women who make up our church boards. Do all our helpers have the gentle spirit of a sheep dog, or are they only watchdogs? No true sheep dog will ever knowingly injure a sheep. I've watched them at their work. They sometimes have very large flocks--great flocks. And sometimes the sheep will get frightened. And when they do they will run to the dog for protection, although that same dog is the one they obey when he rounds them up. But he does it with such a gentle spirit that there grows up a real affinity between the dog and the sheep.

And I'll tell you, our dear church members know when they are in the hands of a real shepherd and when his helpers have the gentle spirit that can guide them. We need the gentleness of Jesus in handling

our flocks. Our churches must be more than parade grounds, where we bring out a bit of bunting, as it were, once a week. They must be hospitals where the wounded and weary of our own flocks--yes, and of the community--may be brought for help and healing.

Spiritual Health the Vital Thing

I live in Washington, D.C. Not far from my house are two of the finest hospitals in the country. One is Walter Reed Hospital--for the Army--and the other is the big naval hospital. I lived there during the war years, when thousands of men who had fallen on the field of battle over in Europe, or away down in the Pacific, were picked up by kindly hands and given temporary help, and if their case was too desperate, they were hurried off into an ambulance and then into an airplane and flown across the oceans in order to get the expert care that they could get in those hospitals. Nothing matters so much to the Army as the health of the fighting personnel.

And surely the spiritual health of the army of the Lord, brethren, should be as real a concern of ours as is the physical health of the United States Army. We have been speaking here about mental health and physical health, and that's important. But let me urge upon you, brethren, that spiritual health is the vital thing for which every shepherd must be greatly concerned. When a soldier falls on the field of battle, or perhaps fails to report properly, he may need more than censure; he may need comfort. But when trouble does overtake men they need the kind spirit of one who understands them.

I like the way John put it when he spoke about Jesus in the second chapter of his Gospel. It is the very earliest reference he gives us concerning the nature of Jesus. He says that Jesus "needed not that any should testify of man: for he knew what was in man." Verse 25. Do you know what is in men? Do you understand why men do the things they do? Jesus did. Some of these matters we have already touched in our discussions here. We all appreciated what Brother Happenstall gave us in this last panel. It was very challenging to us.

The spirit of the Wonderful Counselor and the Prince of Peace needs to take possession of our hearts. The church is more than an organization; it is a flock. It is more than a place for mere social culture, and far from a ladies' aid society; it is an army on the march. And yet, as we have already noticed, every modern army has its medical corps. And the church needs hers. But ours is primarily a spiritual medical corps. And we should train our church officers and our helpers in methods that will bring comfort to men.

Lonely Hearts Need Christian Sympathy

A number of years ago in India a Christian body not of our faith had a very fine school, and the head of the school was a kind man. When he and his wife left the homeland they doubtless wanted to be sympathetic missionaries, but you missionaries know how the duties press upon us. Well, one day a poor Indian girl came to the missionary's wife, and opening her heart, told of a tragedy that had come in her life. The young man who had asked her to marry him, and for whom she

was happily making her preparations, had jilted her. Now, that's a tragedy in any woman's life, but particularly for an Indian woman. And this young woman, brokenhearted, came to the missionary for comfort. Unfortunately she did not find it. Instead of realizing her responsibility, and taking the opportunity to turn the girl's mind from earthly love to a greater appreciation of God's love, all she did was to make a joke about it and turn her aside. That was too crushing, and in desperation the young woman turned away with a breaking heart, and in the words of the poet said:

"To my own gods I go.

Maybe they shall give me greater ease

Than your cold Christ

And tangled Trinities."

She needed more than a lecture on theology; she needed somebody with kind, spiritual arms that could encircle her and lead her away from that tragedy and help her to see the greater love of the Lord Jesus. There are lonely spirits and broken hearts all around us, brethren. Some of these are right in our own churches. They need sympathy and comfort. O God! for men and women who know how to heal the wounded and hurt, and bring comfort to the sad and lonely!

Sharing Others' Burdens Is an Art

A few years ago in Oklahoma City a man was crossing the street and was knocked down and dragged beneath a streetcar. Frantic and suffering from shock, he began to call desperately for help. A crowd

soon gathered, but what could they do? A streetcar needs no ordinary jack to lift it. People were standing around, everybody interested, but nobody doing anything. The police were holding the crowd away, and already word had been sent to the car barn to get machinery and hoists in order to lift the car and bring the man out. The crowd had now grown to hundreds, and lots of advice was being given. All at once a man stepped out of the crowd, got down and crawled underneath the streetcar, and inched his way along until he lay down beside the poor man, who was hysterical with fear. When he got there the man sensed somebody near him, and he said, "Thank you, friend."

Then this man put his arm around the trapped man and comforted him. He waited there for half an hour until the machinery came, and then they lifted the great streetcar up, and the injured man was taken off to the hospital. The excitement now passed, the crowd began to disperse, when all at once somebody said, "Where is the man that crawled under the car?" Nobody knew. He had simply disappeared into the crowd, a nameless friend. But the lesson was not lost. Hundreds of people were there to give advice, telling other people what to do, but there was only one man in the crowd that was willing to crawl under the streetcar and share the man's problem with him. We need men and women who are willing to crawl underneath and share the burden of another in order to bring comfort and healing.

It is that kind of shepherding that I am talking about, brethren and sisters. Do I have to remind you that our apostasies are enormous? I don't want to bring figures to you, but we should be willing to face

facts. We rejoice in the reports of our progress around the world. It s wonderful, and yet, brethren, we must be realistic. I say again, our apostasies are enormous. I could bring figures to you that would be very discouraging, but that it not the note I would want to close on today. But are we sensing the fact that while we are bringing thousands in the front door of the church we are also losing thousands out the back door?

Sacred Responsibility to the Sick in the Flock

Wandering over the hills and valleys of Scotland, a visitor came to a beautiful lake. It was near sunset, and the sheep were at the edge of the water getting their evening drink. Four old shepherds were sitting down waiting for their flocks. So he went over and spoke to them. They chatted for a while, and then one of those old men said, "Well, I've got to go." He stood up and made his call, and out from those many hundreds of sheep came his own flock. Leading the way, he started off for the fold. Soon another shepherd said, "Well, I must gang awa too." Then he made his call, and out came his sheep. Three men did that, and now there was only one man left. The stranger said, "Well, that's the most marvelous thing I've ever seen. Do the sheep always know their master? Don't they ever get mixed up and follow the wrong man?"

"Oh, no," he said, "they never make a mistake, except--well," he hesitated. Then almost apologetically he said, "Well, they do sometimes follow the wrong man, but only when they're sick." And right

there is a lesson for us. Sheep follow a stranger, but only when they are sick. When our brethren and sisters and boys and girls begin to wander, its's because they're sick. And sick folks don't need censure as much as they need love. They need a shepherd or a shepherdess who will come and help them, one who will share their sorrow or their peril. Remember, its's the sick sheep that wanders.

It's a dreadful thing to turn men and women out of the church. To dismiss a member from the flock of God is the greatest tragedy that can ever happen. It's worse than death. When a man falls asleep in Christ it is but for a little while, until the resurrection day. But when a man loses his way and cuts himself off from his people--and that's the way Paul puts it--he severs himself not only from us but from God. And that's the only way a shepherd ever has the right to put a man out of the church. The man actually severs himself from the church. But that is not just for a little while; it is possibly for eternity. O brethren, do we sense our responsibility as leaders?

When that man came into the church it was not by the mere attendance at a series of meetings. That may have been his introduction to the message, but he was instructed, counseled, built up, and later at last baptized into Christ. Months or even years of work may have been put into that soul in bringing him into the flock of God. Then perhaps the church board, comprised of a group of men and women, none of whom have ever won a soul to Jesus, and who know nothing of the hazards and hardships of real shepherding, will sit around in a church board meeting, and without a tear, and scarcely a prayer, decided to cross that man off

the books. Perhaps it is the end of the year and the rolls must be cleaned up.

Tragedies of that kind are happening among us in many places, brethren. Many a man and woman that is out of the flock of God today is out, not because he's wicked, but because he's been hurt. Perhaps he got knocked down in the rush of even the Lord's business. When people are pinned beneath some "streetcar" I say again they need comfort; they need someone who will weep with them and bring them back into the fold of God.

Inept Dealing With Backsliders

Let me here illustrate what I mean. Not very long ago one of our shepherds was called to pastor a church. He hadn't been there more than a few months when it came near the end of the year, and of course, that's the time we clean up records, you know. What tragedies have been enacted in order to lessen some goal or other! I am not against goals, but unless we are careful we can commit murder upon the flock of God. I know I am talking frankly, brethren, but it's out of a burdened heart that I am speaking. I've seen some things that have crushed my soul.

Well, this new pastor was sitting on a church board, and some were demanding that something definite be done to get rid of the "dead wood" in the church. There was one young woman they seemed determined to cross off the books. "But, brethren," he said, "I have never done such a thing in my life, to cross off a member without even so much as a visit.

As the shepherd of this flock I must go and see this young woman if it is at all possible. Where is she?" "Oh," they said, "she is fifty or sixty miles away." No one knew very much about it, but they thought she was there. He said, "I've got to see her." They said, "Well, can you see her this week?" "No, I cannot; I don't have the opportunity." "When can you do it?" "Not before three weeks." "Oh," they said, "the new year will be on us then. It's got to be done before then." I hesitate to say it, but one of those insistent board members was a conference official.

The shepherd stood there and with tears he pleaded for the opportunity of seeing that soul before she was crossed off. After an hour's discussion the church elder and that man were given permission to go and see her. So they went out to the place where they heard she might be. On arriving at the house, they knocked at the door. Sure enough, she came to the door, and as soon as she saw them she burst into tears. "Oh," she said, "you've come. I didn't deserve a visit from you," she said to the elder. The elder introduced her to the new pastor, and then they stepped inside. Through her tears she began to say, "I know I haven't been what I should be, and I am quite sure I am off the books now, because I remember that they cross people off if they don't hear from them for about two years. And it's been more than two years since I came up here. I just know I can't be a member of the church." And so she began to weep again about it. Well, they talked and they prayed, and they opened up the Scriptures and brought her some real comfort and counsel. They gave her the assurance that she still belonged

to Jesus Christ, and although she had been a sinner the Lord still loved her. Such assurances made her happy.

Then she went over to a drawer, and pulling it open, she took from it two envelopes, which she brought to the pastor, saying, "Will you take these? This is my Sabbath school offering, and this is my tithe. All through these unhappy years I have been putting away my Sabbath school offering and my tithe." Those men came back to that church board, brethren, with a new song in their hearts. When they told the church board their story, I'm glad to report that real revival broke out in that church board. Instead of censuring that poor soul, they sat around there and wept and prayed for her. Brethren, that's what we need--shepherds who will go out into the night, who will love souls enough to defy, if need be, the ungodly trends among us, in order to find these wandering ones. Yes, I say we need it, brethren. Adding or dropping members is a tremendous responsibility.

Let me contrast this with another story. I say it is in contrast, and my only reason for telling it is to sound a note of warning. A certain brother was on sustentation because of ill-health, but he was given charge of a small church. When he went up there he was the kind of man whose philosophy ran something like this: "I would rather have six real Adventists than have a church of sixty only half Adventists." And so he began to thin them out. And they only had forty-five to begin with. Inside of about two months he had whittled the membership down to fifteen. Now, I found one of those poor souls hundreds of miles

away. He was a good man. When I asked him why he was not a member he began to unfold a pathetic story. The only reason they had taken that man off the books was that he hadn't been attending church regularly. He was a sick man, but it seemed nobody bothered to inquire about the reason for his absences. The fact was that he couldn't attend the Sabbath service more than once a month or six weeks. And so what was to be done? "We must get rid of him" They got rid of about thirty others in the same way. I say, brethren, God have mercy on us for trying to do His work that way.

That's the thing that burdens my soul. Yes, we are living in an hour when the individual is largely lost sight of. But Jesus came down to seek and save individuals. Not groups, not companies, not some great organization, but He came to seek and to save me, brethren, and that wandering girl out in the mountains, and that boy down in the house of vice. The Lord loves him just as much as He loves any of us.

Let Us Work in the Master's Way.

When Jesus sensed our need He threw Himself right into the breach, for Jesus was a prophet like unto Moses. And you will remember that when Israel turned their backs upon God, when they committed the most terrible sin in attributing their marvelous deliverance to the gods of Egypt rather than the God of heaven, it was then that the Lord was going to destroy them. So He said to Moses, "Get away, for I am going to consume these people." Had the Lord spoken to us like that, we'd have run. Ah, but Moses wasn't that type of man. Moses had lived too

close to God. He didn't move away. He just fell on his face before God and pleaded for those poor people. Then he went up into the mountain and threw himself into the breach. He said, "Lord, if you can't save these people and save me, then take my name out of the book; let me throw my name into the balance, but save these people. Do it, Lord, for Thy name's sake."

Brethren, that's the kind of shepherds we need in order to lead people out of this world of vice and sin into the heavenly Canaan--men who, like the Lord Himself, will give their lives for the sheep. And let me add that if we are going to sing the song of Moses and the Lamb, we must have the spirit of Moses and the Lamb. God is looking for just such men, for the greatest things in the cause of God are just ahead of us. You know, when men love the flock of God they can usually find a way through.

We've been talking about techniques. We've been inspired by what our brethren have given us; our horizons have been pushed back; we're beginning to think of larger things. Oh, may God help us to understand what Jesus meant when He said that His sheep know His voice. As we go out let us go out with the tender voice of Jesus, for in spite of their sin men do know the voice of Jesus. Like his Master, the shepherd must have an individualizing eye. He is not dealing with this group or that group; he's dealing with that man or that woman. I say, he must have an individualizing eye, and then, like the Good Shepherd, he must know what Jesus meant when He said, "I am the door."

A Living Door

I was away up in the hills of Lebanon not very long ago, where one can see shepherds coming out with their flocks in the early morning. It is cold up there at the snow line, but there were those old shepherds draping around them their great cloaks. They had been sleeping up there all night in the folds with their sheep. The folds were pretty crude kind of places--just a cave, perhaps, in the side of a cliff, with a narrow path leading to the doorway. But that too is crude--only a small opening. But go along there at night, and you will see the sheep huddled together inside and across the opening lies the shepherd. He is sleeping there with his flock, his great coat folded around him. Then you see him in the morning, going out, taking his flock to the pastures. Yes, he has been with them all night, a living door. No sheep could ever go out unless he went over the prostrate body of the shepherd. And no wolf could ever get in unless it first encountered the shepherd. We need shepherds and shepherdesses who will throw themselves across the doorway of our folds, men and women who will prevent our dear people from wandering away. Yes, brethren, we need real shepherds, men who sense what it is to guard the flock.

A number of years ago someone was writing a biography of one of the outstanding ministers of the last century. I believe it was Andrew Bonar, brother of Horatius Bonar, the hymn writer. Andrew Bonar was noted not so much for his poetry as for his great shepherd's heart. If I remember correctly, Andrew had been dead many decades, and now someone was writing his biography. The biographer came to his daughter,

an old lady more than eighty years of age, and said, "I want to ask you if you can remember something in your early life that would help us to understand the technique of your father. What is the earliest recollection you have of your father as a pastor?" This was her thoughtful reply:

"Well, the first recollection I have of my father as a real shepherd was this. It was Saturday morning, and he was preparing the sermon for Sunday. He was in his study. Mother had gone down to do the shopping, and I was playing around the house when my father came to me and said he needed to go to the church. And so, picking up the few toys, we went off together.

"It was a big Presbyterian church, and in those days we had to open a door to go into the pews. Leading me to the back of the church, he opened the door and I stepped in there. Putting the little dollies and things on the pew, he said, 'Now you just wait here and play quietly because I have something to do.' Well, I went on playing for a while; in fact, it seemed a very long time, and then I became afraid. The place seemed so big, and nobody was around. I climbed up on the seat and looked around that great church. It was all so empty. I began to tremble, for I was only four years of age. But it is just as clear as if it happened yestery."

She said, "Suddenly I saw my father. He had evidently been praying. He was down in one of the pews near the front. He didn't see me standing up, for he was weeping. Wiping his eyes, he began to walk

up the aisle looking for some other name. (They had the names on the pews in those days.) As soon as he saw that name he opened the little door, went into the pew, and knelt down on his knees to pray again. Time after time he did that, and I heard him pray. Yes, and I saw my father weeping over his flock. It was so real I have never forgotten it. You see, my father was a real shepherd who knew how to weep over the erring."

Shepherds Needed Who Wrestle With God

I'll tell you, brethren, we need that kind of shepherding in the church of God today, not just chairmen who will sit on school boards and censure people, but shepherds who will go and pray where men and women worship, and where careless boys and girls will be attending on the Sabbath morning. That, I say, is what we need. The flock of God needs shepherds who know how to wrestle with God. If we saturate our church pews with our tears, brethren, we'll have fewer apostasies. We are looking for a revival, brethren, but let it begin with us all as shepherds. Oh, that God would make us living doors who will say to wandering sheep and lambs, "No, you'll never go out unless it is over my prostrate body."

I'm glad that, when I was a boy of eighteen and my feet were wandering, I had a father who was a shepherd, and a mother who was a true shepherdess. But I am also glad that in the church were men who, instead of treating me as I deserved in those days, came to me, and throwing their arms around me, wept with me. Yes, it was their prayers

and their tears that won me back to Jesus Christ. Those men without exception have all fallen asleep in Jesus. They are awaiting the great day of resurrection, but it was the tears of those men in a great crisis hour of my life that held me steady and won me back to the fold of God. Brethren, let us weep over the erring ones; let us carry the burdens of our people; let us sense that in this great hour, when larger plans are being laid, we also need kinder hearts and more faithful shepherds and shepherdesses, men and women who will go out to the lost ones and love them back into the fold.

Brethren, we are workers together in this great cause. A tremendous task is ours. No group of workers of God ever faced what we are facing today. No group of workers since the days of Pentecost ever had a greater opportunity than we have today. Brethren, we need more than a challenge, and we need more than an opportunity. We need the heart of God; we need to feel the gentle spirit of the Master that will send us out, yes, that will drive us out, to the place where we will find lost men and women.

The Shepherd's Call

Let me pause a moment to tell you briefly of an experience that happened up there in the hills of Scotland. One of those highland shepherds very much wanted to have a boy in his family, but when a little baby was laid in his wife's arms it was a girl. He was bitterly disappointed, but he said to his wife, "Well, it's all right; she'll have to be my boy anyhow. I'll take her out, and I'll make her a shepherd."

He did that very thing. And until she was about thirteen or fourteen years of age, she was his companion day after day. She learned the needs of the sheep, and she also learned how to give shepherd's calls. But as the years went by and she was growing into womanhood he began to sense that that was not right. The girl should be permitted to go and get an education. So arrangements were made, and she went down to the big city of Glasgow--a great city of more than a million people. But like most other big cities, it also had some wicked spots. When she got down there she wrote every day for a little while and then once a week. Later it was only once a month, and then not at all. Those aching hearts up in the hills knew not what to do.

Then one of the boys from the hills went down to the city. He saw her on the street, and he spoke to her, but she snubbed him. She didn't want anything to do with the old life. She wouldn't even speak to him. When he came back and reported it to the parents they were brokenhearted. "Oh," they said, "have we lost our girl?" They waited longer, still trying to get in touch with her, but all to no avail.

At last the old father said, "It's no use, Mother; I'm going down to the city." She said, "Dad, you're not a city man; you're just an old shepherd. You'll get lost in that city. You don't know how to get around in cities."

He said, "Mother, if I get lost, I'll get lost trying to find my girl. Yes, I am going down."

And down he went. He did not have city clothes, so went clad in his old shepherd's cloak. He went to the police, but they seemed to give very little help. He searched and searched for days. Nobody seemed able to help him. Somebody suggested she might be over in one particular part of the city, so off he went, but it seemed a hopeless quest. At last he said to himself, "I'll find her; I'll give the shepherd's call."

So at six o'clock that morning he went out into the streets and began to give the shepherd's call. people living in those tenement houses looked down and wondered what it was all about. "Just a silly old man," they said. He went down street after street and street after street, but still got no answer. All day long he went, right up until evening. It was now about ten o'clock at night, and he was still giving the shepherd's call. Nobody responded. But, ah, yes, there was someone.

A group of young people were playing cards, and the liquor was already served. They were in the middle of a game, when all at once a young woman stopped. With a look of alarm she said, "Did you hear that?"

"Hear what?" they said in chorus.

She said, "That call--that's my dad."

"Oh, go on with the game," they said, "don't be silly. Go on with the game."

"No!" she said. "That's my dad." And she insisted on it. She listened and back came the call.

She couldn't stay longer. She threw the cards down, pushed aside the liquor, and rushed to the door. Opening it, she saw her old father out there in the darkened street. Running down to meet him, she cried, "Dad! Dad! You've come; you've come!"

Yes, he had come. And encircling her in his arms, he wept with her while she confessed her sin. But her words were drowned in his assurances of love. Together they returned home.

Oh, I tell you, we need shepherds that will go out and defy convention or anything else to win lost sheep. My brother, my sister, will you be a shepherd or a shepherdess like that? This is our closing meeting. But before I close is there one here right now who senses a great need in his field--sensing that there are wandering boys and girls out there somewhere or perhaps wounded men and women, who need a real shepherd--and by the grace of God you are going to be that kind of shepherd? Is there one here today who will make that kind of consecration to God?

Oh, the Lord bless you, fellow workers. God bless you indeed. I thank God for these decisions. Brother Calkins, will you come and offer a prayer of consecration? May the Lord lay upon us a real burden for the lost ones in our own midst as well as out in the mountains.

[In the call for reconsecration at the close of this address there was a united response from the whole assembly.]

APPENDIX V

LIFE WITH A CAPITAL "L"

This sermon was delivered by R. A. Anderson in the Sligo Seventh-day Adventist Church, February 3, 1951. It constitutes the principal source material used in this study for the purpose of illustrating Dr. Anderson's own homiletical practice.

LIFE WITH A CAPITAL L

"What is your life?" That was the question which the Apostle James put to the church in the 4th chapter, the 14th verse. "What is your life?" And then he adds, "It is even a vapour." If you look up in the dictionary you will find that "vapor" is visible steam. There are some gases which cannot be seen, but vapor is something that you can see, and so the Christian life is something that you can see. People are watching us to see what kind of lives we live. What kind of life are you enjoying? And what are you contributing to the people around you? What is your life?

I remember--I suppose it is twelve years ago--I was out in the city of Los Angeles, and I attended a meeting in the First Methodist Church in that city. Doctor. Roy L. Smith was the speaker, and Homer Rodeheaver was leading the music. We had been singing, I suppose, twenty minutes or more, when he looked up in the gallery and recognized someone there, a Japanese young man, and pulled him out of the gallery. "I want you to sing." We were singing a song that was quite new in those days, number 17 in your book; perhaps we had better look at it.

It is quite a song, a song of action, "It is Morning in My Heart." We had sung the first two stanzas when this interruption came, and that Japanese boy, 24 or 25 at the most, came down and walked up on the rostrum, and Homer Rodeheaver has a way of making people do things, you know--he put his arm around him and said, "Now, Joe, you tell these people what this song has meant to you."

He had a right to ask him, because when Rodeheaver himself had been in Japan some years before he had been leading songs in a big Methodist revival in Tokyo, and this boy was just a lad about 17, and he heard that moving baritone voice coming through the crowd; he sought that lad, found who he was--his father a Buddhist, family pagans; but he began to talk to him about Christianity and at his own expense brought him to America and put him in college and trained him to be a Christian worker, and now he was beginning in the Christian ministry.

"Before you sing this, you tell what Christ has meant to you," Rodeheaver said to him. His testimony was unique, moving; in just a few sentences he told the kind of root from which he had come, the kind of home in which he was reared, and then said, "Christ has made the world a Paradise to me; it is morning in my heart," and then sang it, a magnificent solo, from his heart, beating in tune with the others.

Too often we sing words, not thoughts; just say the words; they don't mean much. But here was something that was a life experience with this Japanese boy. He was living life with a capital "L", his

face radiant with the gospel. I went and talked with him; it was a joy to talk to him--you felt he was overflowing with that life. Other people felt the influence of that life. "Joy has come to dwell with me forevermore." The whole congregation sang it with new meaning. I am going to sing it, and we are not going to sing it fast. I have heard it spoiled because it was sung too fast. Not like that, but as if it had real meaning in your heart.

I want to bring some thoughts from it to you. Those thoughts will mean more to you, perhaps in the setting of this song. Just the chord; everybody sing:

"All the darkness of the night has passed away,
It is morning in my heart;
I am living in the sunlight of the day,
It is morning in my heart.

Chorus:

It is morning, it is morning in my heart,
Jesus made the gloomy shadows all depart;
Songs of gladness now I sing, for since Jesus is my King
It is morning, it is morning in my heart.

Take that second stanza; Christ has made the world;

I can hear the songbirds singing their refrain,
It is morning in my heart;
And I know that life for me begins again,
It is morning in my heart.

That is to say, we are living in the joys of heaven now, not waiting until all the trials are over, but we are singing amid the trials. That was the thing that made the apostolic message such power--they were happy in spite of circumstances and not because of circumstances.

Let's sing the third stanza; we don't need the organ, we will all be the organ:

Christ has made the world a paradise to me,
It is morning in my heart;
Ev'ry duty in the light of love I see,
It is morning in my heart.

Now take that chorus again, and we will change it just a bit;

It is morning, it is morning in my heart,
Jesus made the gloomy shadows all depart;
Songs of gladness now I sing, for since Jesus is my King
It is morning, it is morning in my heart."

All right, thank you, and I hope that is true of everyone of us, that it is morning in our hearts.

Life with a capital "L"--you know how we make the letter "L", don't you? There is one stroke up this way and another one this way. It is a vertical and a horizontal line; take either away and you don't get the letter "L". Let us think perhaps a moment of the symbolism of that. We live our lives two ways--on the vertical, in contact with God, and that is the only life that can be really joyful, but if our life were only in that one way it may be lived selfishly, at least self-interestedly. No, the Lord wants us to live a life on the vertical pattern, but that life must also overflow to others, and so there is also the horizontal. Our lives must be the outflowing of another life, the life of Christ. The combination of those two, the vertical and the horizontal, gives the letter "L"--it is the combination of both. If we had just the horizontal line, that would be a blank, but when we put them both together, a life that is lived with God and a life that

overflows in blessing to others, then we can see life is made with a capital "L".

Turning here to the apostle Paul's writings, in 2 Corinthians and here in the 9th chapter, 8th verse, it says, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

God making life abound--His grace abounding in us--that is the vertical--that we may also bound in every good work--there is the horizontal, and that is not the only text. All the way through both the Old and the New Testament God is calling us to live a life of joy and victory by the sharing of that life, with its joys and victories, sharing that life with others. Until we have a clear insight as to what God expects of us, we will never measure up to the possibilities of the Christian life.

A certain firm of those who make glasses to help us see a bit better, that is, opticians, were eager to get a thought across to us, and so put it this way: "You can never be optimistic while you have misty optics." Too many of us are like that--just see all the problems in the way, and then you will never be optimistic and live life with a capital "L", for that is always optimistic. It overflows with joy. "With joy shall ye draw water out of the wells of salvation." Isaiah 12:3.

"Joy" is a wonderful word. You will find it all the way through the Bible. It was one of the key words especially in the apostolic message. You remember the fruit of the Spirit--what is the first?

"Love." What is the second? "Joy and peace. Yes, joy is the second fruit of the Spirit. There can be no joy in the life unless it is saturated with love to God and to our fellow men, and where there is joy there is always peace, and longsuffering, and gentleness, and goodness. A life that is radiant, that is the overflowing of the joy of the Lord, naturally becomes contagious. People around us are infected by us. They cannot help but be. Your life will not be lived merely to please yourself, but it will be shared. You will find a great joy in giving what you have to others. Let me illustrate that.

Over there in London on the south side we have a mission in what we call the Wales Court part of that great city. It is to help poorer people, and young people come and learn to work for others. One of the girls who came was a servantmaid in a wealthy home, but caught the idea of sharing the joy of sins forgiven with others. She was riding on the top deck of a double-deck London bus one night, sitting close to the front. She glanced behind--there was one girl in the seat there; just three people in the bus--a gentleman sitting at the far end. A great impression came to her to share her faith with this girl in the seat behind, but you know they don't talk to one another as freely as in this country, and she thought she might misunderstand, but again the impression came good and strong to her. So she slipped back and excused herself and said, "I have seen you and I have something so precious I want to share it with you." She began to talk about Jesus. She was moved, and said, "How wonderful that you came and talked to me! I am so lonely." She began to talk about the love of Jesus. Before long those

two girls knelt down in that bus and that girl gave her heart to Jesus, too. Well, they parted and she thanked the Lord for the opportunity she had of witnessing for Christ.

Three weeks went by. She stepped into a railway car, not the big cars we have here, but the English trains, divided into small compartments. She sat down in a compartment and it was quite empty. She thought, "I have no opportunity to witness here," so she took out her Bible and began to read. At the next station the door opened and a gentleman sat down opposite her. He watched her, and she was praying that the Lord would send somebody, and then of course she thought she couldn't talk to a gentleman, but he opened the conversation. "Excuse me, young lady, is that the Bible you are reading?" "Yes." "Do you really believe that Bible?" "Oh, it is wonderful," and she began to tell him what it had meant to her. "I don't have a Bible, but I have been greatly moved. Three weeks ago I was riding on top of a bus in London here, and you would not believe it, but I saw a girl get up and come back and sit by a girl and they talked so interestingly, and I did not believe my eyes, but they got down on their knees, and when they arose there was such a radiance about them, and I wondered what it was, and I heard something about Jesus and His love, and have been wondering all about it."

And he had come in to find out about the love of Jesus from the very same girl! That is what sharing your faith means--not just waiting for something to happen, but being ready so that when it does happen you have the answer right there. She didn't have misty optics--her eyes

were clear; she knew where she was going; her eyes were fixed on her Lord, and the message she was able to bear radiated to others around her.

I turn to Isaiah again; in the tenth chapter there is an interesting verse here. The Lord is talking about the great Assyrian power that was going to challenge Israel and hold the whole world under despotism, but in the 17th verse this is what the Lord says: "And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day." Here the Lord is declaring that Assyria was going to be broken and the light of Israel was going to burn like a fire. "And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth."

You see, in the old days when they fought wars the man who carried the flag was the symbol of the country, and they would surround the flag and stand there, but when he fell and the flag collapsed, that sometimes sent an army into confusion, and so the fall of a standard-bearer was a tremendous calamity.

Oh, young people, in the army of the Lord there must be no fainting standard-bearers! If we are going to live a life of joy and victory, of complete surrender to God, it must be a life that overflows to others, and that overflowing will rally the hosts of God; they will come up, as it were, around the standard of Jesus Christ. No, we don't want any fainting standard-bearers in this crisis hour of the world's history.

There is nothing worse than that, for it was then the army was routed. The Lord is looking for youth who can stand in the fierceness and storm of the battle and yet hold aloft the banner of Christ.

'I have strength for all things in him who keeps on pouring power into me.'--Doctor Roberts' translation of Paul's statement, "I can do all things through Christ which strengtheneth me." (Philippians 4:13) Is God pouring power into you? If He is, it will make you a strong witness, a strong standard-bearer, and what the Lord can do through you, no matter how weak you are to begin with, will become a marvel to those around you.

I am going back more than a generation. There was a young boy over in Germany in the city of H-- who was a victim of unfortunate circumstances. He had a very godly mother, but he got into bad company. He broke his mother's heart, and even while she lay dying he was drinking and playing cards and gambling. Oh, he was a terrible disappointment to her! She closed her eyes in the sleep of death with no hope at all as far as her lad was concerned. He went from bad to worse and got into prison and served a term.

But come along now. Sixty years have gone by. You come over there to a city on the west coast of England. The flag from the great cathedral is half-mast; the whole city and nation is in mourning, for a great man has fallen to his rest, a man whose name was known and has

been known around the world,--George Mueller, the father of thousands of boys and girls, who through his great prayers gathered more than \$10,000 to feed those hungry children, with no conference to back him, nothing but his knowledge of God. Oh, what the Lord could do with the one-time thief of H--!! The grace of Jesus Christ cannot only save a man from sin, it can remake him and lead him into a life of glorious victory. A life that is lived in that way must overflow to others. There is George Mueller--the vertical life, in contact constantly with his God, and yet always flowing out to the poor and needy around him,-- God by His grace making George Mueller to abound in spiritual power, that he might abound in the overflow of grace to others.

I say, that is life with a capital "L," and, young people, in this great hour God is calling you into a great service. Over in the book of Chronicles, and in 2 Chronicles the 29th chapter, I read these simple words in the 31st verse, the last part of the verse says, "And the congregation brought in sacrifices and thank offerings." "As many as were of a free heart." Has the Lord made your heart free? Are you disentangled from the world? Are you radiant today? Then the Lord wants your life to be consumed in His service. We don't bring sheep and oxen and goats along to a stone altar today, but we can lay ourselves on that and become, as it were, consumed by the Lord's life, that we will overflow to others.

In just a few minutes we are leaving the quiet, sacred hours of this holy day. We are entering upon a new week, all its new experiences and its untried paths. The Lord wants you to abound in your services

for Him. Yes, He wants you to recognize that He has a claim upon your life. He died that we might be forgiven. He died to make us good, so we sing in the hymn. But I like to change one word of that--He lives to make us good. It isn't a dead Christ we serve today--thank God, it is a living Lord who is able to pour His grace upon us, that we might abound, that in turn we might radiate that love and service to others, and if you are of a free heart today, if there is sunshine in your soul, if those darkened windows of your mind have been cleared and the sunshine of the Lord's love is flooding your heart today, then and only then can you be the reflection of the real love of God. And so begin this week, if you haven't already, and live your life with a capital L." Sing a new song, not merely a new melody, but a song of experience. Only those who have learned to sing the song of joyful experience in victory over sin now will ultimately sing that song of Moses and the Lamb, the song of a rich experience, when we stand at last on the sea of glass. I say, if we are going to sing that song then, we must learn to sing the song of victory now. People who sing the right kind of songs in the right kind of way are letting their lives overflow in benediction to others.

Maybe you have heard me state this before, but a few years ago a test was made in all the great penitentiaries in the United States. It was discovered that less than 3% of all the inmates of the penitentiaries could really sing a tune. The poor things had been robbed of something in life; they had never been singing anything, couldn't enter into the real joy of life, their souls were somewhat dried up, and so

they took the wrong road. It is worthwhile singing, if only to stay out of jail! But may that song be the overflow of a life made rich by God. God is able to make all grace abound toward you, that you may now abound toward others, in every good work. The life with a capital "L" is the vertical life in tune with God and the horizontal life overflowing to others.

"Under Thy sway, Lord, under Thy sway,
 Jesus, Thou Conqueror, have Thine own way;
 Fashion me, mold me, strong for the fray,
 Always victorious, under Thy sway."

That is the kind of life that the world longs to see, the life lived in submission to the will of God.

Now as the moments of the Sabbath slip away from us and we enter into the new week, let us sing it with a new hope in our heart--"Day is Dying in the West." You know that was written by Mary Lathbury, who was one of the musicians and poets over there in the old Chicago Chautauqua, and Sherwin was the song leader. She prayed that God might give her the right evening hymn. She felt these words were definitely given her of God, and the song leader wrote that beautiful melody that just carries us along as we sing, "Holy, Holy, Holy, Lord God of hosts." Yes, let us sing it with new meaning as we begin this new week to live a radiant life for God.

APPENDIX VI

ANDERSON'S THEORY ON VISUAL AIDS

Description and Analysis

Anderson credits the Chinese with the proverb: "One time seeing is worth a thousand times hearing," and he observes that the nerves from the eyes to the brain are twenty times larger than those from the ears to the brain.

He believes that, in order to make his message stand out clearly and distinctly, thus enabling him to reach the hearts of men through their imaginations, the preacher should use such helps as a large blackboard, charts, symbols, and various other visual aids.¹

Anderson declares that unique ways must be found to appeal to hearts and minds,² and that the use of charts and illustrations help to fulfill this need by giving clarity to expositions of the Scriptures, and by putting power into the speaker's appeals.³

Reference is made to the Lord's instruction to the Prophet Habakkuk to "write the vision, and make it plain upon tables"

¹Anderson, "Making Truth Live," The Ministry, XVII (December, 1944), p. 48.

²Anderson, The Shepherd-Evangelist, p. 382.

³Ibid., p. 373.

(Habakkuk 2:2), with the added emphatic assertion: "Writing the vision and making it plain upon tables is our business."¹

Anderson reminds preachers that Jeremiah acted out his prophecies-- as when he broke the potter's vessel (Jeremiah 19:10, 11),² that Jesus made expert use of symbols,³ and that charts and illustrations were used by the medieval teachers of the prophecies, and by preachers during the great spiritual awakening of the early nineteenth century in Europe and America.⁴

More than ever, says Anderson, men today need spiritual light, and it is a sacred responsibility to discover ways to illustrate God's message for them. The proper use of films, slides, cutouts, and diagrams helps the preacher not only to reach the uneducated, but arrests the attention of men in the higher circles of society,⁵ and recent advances in techniques makes present-day use of such devices even more desirable.⁶

Dr. Anderson urges preachers to keep up with the advancement of visual aid techniques, in order to be able to present their messages

¹Ibid., p. 382.

²Ibid., p. 369.

³Ibid., p. 371.

⁴Ibid., p. 372.

⁵Ibid., p. 371.

⁶Ibid., p. 372.

effectively in this age of speed.¹ Times have changed so that people think differently from the way they thought a generation ago. Since the film industry has made pictures a universal language, a good interest can be awakened by the use of the evangelistic screen.²

Anderson traces the history of modern visual aids from charts and diagrams, to the better stereoptican slides, and on to the still better cutouts and diagrams that can be composed into a picture in the presence of the audience, and which he calls the "progressive chart,"³

Referring to the earlier charts that revealed all the details at once, Anderson points out that these have the disadvantage of causing minds to wander as well as wonder, and perhaps build up arguments against details before they have been explained.⁴

He claims, however, an advantage for charts, in that, in contrast to slides which are shown and taken away, forcing viewers to rely on memory, charts can remain to be studied by the audience.⁵

Best, says Anderson, is the progressive chart, for it holds the interest of the people by arousing their curiosity; it permits the

¹Ibid., p. 369.

²Ibid., p. 373.

³Anderson, "An Effective Means of Illustrating Truth," The Ministry, XVIII (March, 1945), p. 22.

⁴Ibid.

⁵Anderson, "Effective Use of Charts and Symbols," The Ministry, XIX (January, 1946), p. 4.

presentation of non-controversial, common ground points before any clue is given as to the more challenging phases of the preacher's message; it allows the speaker to reach a surprising conclusion by using a gradual, inductive sequence, and avoiding the shock of a deductive speech plan.¹

Dr. Anderson sets forth the plan and the advantages of the progressive chart in the following passages:

To reveal at a glance all the various features of a subject, such as the 2300-day prophecy or the millennium, has many definite weaknesses. The mind of the hearer can wander from one end of the diagram to the other; and no matter how eloquent the evangelist may be, instead of listening to the exposition of the particular section of the chart he is explaining, some will be looking at the other end of the chart and making all kinds of mental reservations, perhaps even building an argument against his final conclusions.

.....

A "progressive chart" is much more effective and greatly assists the evangelist in making his message clear, for it builds up each point as it is developed. By this method the teacher of truth can conceal those features of the subject which may create prejudice in the minds of his hearers until he has laid a foundation on which to build sound conclusions. Through the aid of devices that deal with only one feature at a time, giving absolutely no clue as to what is to follow, the evangelist is able to get the assent of the congregation to each point as he proceeds. The phases of the subject that may create prejudice are thus reserved until points less likely to arouse opposition have been presented and accepted. This procedure disarms objection and carries the confidence of the people. If the minds of the audience can be kept moving along with the evangelist through phases of truth upon which there is general agreement, those doctrines that are less

¹Anderson, "An Effective Method of Illustrating Truth," The Ministry, XVIII (March, 1945), p. 22.

understood and that often evoke controversy will be less likely to meet resistance.¹

There is a psychology in this method that means much, not only in teaching truth but in holding the interest of those who perhaps do not even want to hear the truth. Curiosity plays its part. Although some may disagree with what the evangelist is saying, they are nevertheless eager to see what the other sections reveal. After the first point or two is made, the audience catches on to the idea, and people begin to sense that other wording is yet to appear. Although some may have intended to leave the meeting early, and others may be in disagreement with many of the points presented, yet they will wait until the end of the presentation. In this way they hear the whole evening's message and also the congregation's general assent to each feature as the evangelist proceeds from point to point. Many prejudiced people whom I have been privileged to win to Christ and His message assured me that they never would have waited to hear the message had it not been for the methods and devices used in the presentation. Their interest having been awakened, they just could not stay away. These methods build audiences as well as develop the interest of those already favorable.²

Dr. Anderson also recommends for evangelistic preaching, the use of a large, revolving blackboard. He says this is one of the best and least expensive visual aids, and is very helpful in the exposition of Scripture.³

He makes this general statement regarding the use of visual aids in expository preaching:

An expository preacher is really a teaching preacher; therefore, visual aids, such as charts, a big blackboard, flannel-graphs, and a few well chosen slides, will do much to convey

¹Anderson, The Shepherd-Evangelist, pp. 337, 378.

²Ibid., p. 381.

³Anderson, Preachers of Righteousness, p. 162.

truth. Remember your presentation is not a lecture, nor is it strictly a sermon; it is a teaching exposition. Whatever equipment you use should be good.¹

On the use of visual aids, Dr. Anderson gives this general caution:

Devising ways to make the message live calls for ingenuity and originality. But while being creative, we must shun any tendency to overstep the bounds of propriety and good taste. Methods that are crude, coarse, or grotesque, methods which disgust rather than edify, must find no place in the sacred work of God.²

Interpretation and Evaluation

The value of visual aids is probably too generally conceded to make their defense profitable, except to agree with Anderson that they should be used in sermon delivery as well as in the class room and Sunday school, where their use has become conventional.

In modern, hurried times it has become even more appropriate to use visual aids so that the preacher's message can be set before the people as quickly and as clearly as possible.

In Anderson's theory on charts, what at first seems to be a contradiction becomes clear and reasonable upon due consideration: He says that charts have the advantage over slides that they can remain to be studied by the audience. Then, in connection with the "progressive

¹Ibid., p. 158.

²Anderson, The Shpherd-Evangelist, p. 371.

chart," he claims for it the advantage that the people cannot see the whole chart at one time. Harmony between these two statements is recognized when it is noted that the progressive chart does not reveal its complete information at the beginning, but only at the close, of the sermon, at which time the chart is completed, and can remain to be studied by the audience.

How the progressive chart works should perhaps be explained here; it deals usually with time periods, dates, and events related to history and Bible prophecy. At the beginning of the sermon the audience sees the chart as merely a blank billboard, with a plain white surface. As the speaker's explanation proceeds, ribbons are pulled through small slots and stretched across the chart to represent time periods, and small cloth flaps on which are printed dates and events are also pulled through slots, and revealed to the audience as the preacher's exposition progresses.

The advantage claimed by Dr. Anderson can be seen by referring to the 2300-day prophecy of Daniel 8:14 and the whole vision of Daniel 8 and 9. Seventh-day Adventists believe this prophecy to indicate that what they have chosen to call the "investigative judgment" began in the year 1844. To state this doctrine bluntly at the beginning of a sermon to a non-Adventist audience would be to invite mental barriers against any further explanation of the prophecy.

But the use of a progressive chart allows the preacher to follow and inductive sermon plan, gradually revealing dates, events, and time

periods as the audience is prepared to receive them. The steps in presenting this prophecy inductively would run about as follows:

1. Daniel's vision of ram and he-goat. (Daniel 8:1-12)
2. The prophecy of the cleansing of the sanctuary after 2300 days. (Daniel 8:14)
3. In symbolic prophecy a day stands for a year. (Ezekiel 4:6)
4. Vision of ram and he-goat explained, but time not explained. (Daniel 8:20-27)
5. Angel came to explain the time, referred Daniel back to the vision. (Daniel 9:21-23)
6. Seventy weeks (490 years) were to be determined (literally "cut off" from the 2300 years) for the Jewish people. (Daniel 9:24)
7. Seventy weeks, therefore, and whole 2300-year period were to begin at the time of the commandment to restore and to build Jerusalem. (Daniel 9:25)
8. Commandment to restore and to build Jerusalem went into effect in the Fall of the seventh year of King Artaxerxes of Persia. (Ezra 6:14; 7:7, 8, 11 ff.; 8:36)
9. According to secular history the seventh year of Artaxerxes was 457 B.C.
10. Sixty-nine weeks (483 years) were to extend to the Messiah, the Prince. (Daniel 9:25)
11. The word "Messiah" means "anointed one." Jesus was anointed with the Holy Spirit at His baptism, and was acknowledged the Son of a King (Prince). (John 1:41; Acts 10:38; Luke 3:22)
12. This baptism took place in the Fall of 27 A.D. (483 years minus $456 \frac{1}{4} = 26 \frac{3}{4}$ or three-fourths of the way through the year 27 A.D.)
13. Jesus' baptism took place in the fifteenth year of Tiberius Caesar. (Luke 3:1, 21)
14. Secular history says Tiberius' fifteenth year was 27 A.D.
15. Covenant to be confirmed for one week, the seventieth. (7 years) (Daniel 9:27)

16. Confirmed by Christ's preaching only to Jews for 3 1/2 years, and by apostles' preaching for 3 1/2 years to Jews only. (Hebrews 2:3; Matthew 10:5, 6)
17. Seventy weeks (490 years) extended from Autumn of 457 B.C. to Autumn of 34 A.D., when gospel went to Gentiles after stoning of Stephen. (Acts 8:2-5; 13:46)
18. This ended favored position of the Jews, since 490 years were determined upon them. (Ephesians 2:13-17)
19. In middle of seventieth week the sacrifices were to cease. (Daniel 9:27)
20. This week was from 27 A.D. to 34 A.D., both Autumn dates.
21. Middle of week would be the Spring of 31 A.D.
22. Sacrifices ceased at Christ's crucifixion, in middle of week, Spring of 31 A.D. (Mark 15:37, 38)
23. Fulfillment of 490 year (70 week) prophecy, with all its details concerning the Messiah, gives a reasonable assurance that the event predicted at end of 2300 years would also happen.
24. 2300 years would terminate in Autumn of 1844. (2300 - 456.25 = 1843.75 or three-fourths of the way through 1844)
25. Sanctuary to be cleansed in 1844. (Daniel 8:14)
26. In 1844, only the heavenly sanctuary was in existence; the Jewish sanctuary symbolized the heavenly. (Hebrews 10:1, 4, 9, 10)
27. The cleansing of the earthly sanctuary occurred once a year, on the day of atonement. (Leviticus 16:5-10, 16, 19, 30, 33)
28. This day of atonement, or cleansing, was a day of judgment. (Leviticus 23:27-29)
29. Since the earthly sanctuary was typical of the heavenly (see no. 26), the Jewish day of judgment was typical of the final, heavenly judgment.
30. This day of judgment, or cleansing of the sanctuary, was to begin at the end of the 2300 years.
31. The 2300 years ended in 1844.
32. Therefore, the judgment began in 1844.

Dr. Anderson, then, has said a great deal about visual aids and their importance to preaching, and is undoubtedly correct in holding the progressive chart to be the most valuable of all such helps.

APPENDIX VII

EVALUATION OF DR. ANDERSON BY FORMER HOMILETICS STUDENTS

The following survey letter and its responses represent an inquiry into the present state of the reaction of Dr. Anderson's former students to his teaching of Homiletics.

Names of students who had enrolled in Anderson's Homiletics classes were furnished by La Sierra College, La Sierra, California, and Andrews University, Berrien Springs, Michigan.

Survey letters were sent to seventy-nine of these former students whose names are listed in the Seventh-day Adventist Yearbook for 1967 as now holding positions in the denominational organization.

Thirty replies were received and are included in this appendix, with names of respondents deleted where anonymity has been requested. Portions of letters which do not contribute to this study have also been elided.

Responses indicate a general agreement that the primary requirement of Dr. Anderson's homiletical theory is that the preacher speak with sincerity.

There is virtual consensus relative to the following characteristics of Anderson's homiletical practice:

1. He preaches with a deep personal conviction.
2. His illustrations are especially graphic and effective.
3. He has a dynamic personality.
4. He has a powerful speaking voice.

Takoma Park, Maryland
May 1, 1967

If you will spend a few minutes helping me in a research project I shall be very grateful. The project is a doctoral study of the homiletical theory and practice of Roy Allan Anderson.

Since you were once a student of Homiletics under Dr. Anderson you might well contribute to this study a brief statement of your general impression of his ideas and practice of preaching.

Your statement could deal with Anderson's teaching or practice in regard to the speaker's character and competence; his attitude toward and adaptability to audience and place situations; topics; sources; type of approach to the subject; organization of material; style of words and composition; delivery; or any other area in which he has made a lasting impression on you.

Your signature is desirable, but naturally you may choose to remain anonymous. If you do sign your statement, it may be incorporated over your name in the dissertation, unless you request that this not be done.

Since the measure of my success in this study depends to a degree on your response, your help will really be appreciated.

Sincerely,

George Stevens
George Stevens

Takoma Park, Maryland
May 2, 1967

I was in Dr. Anderson's class in Homiletics in the Seminary in 1949 or 1950.

He was a teacher with deep-seated convictions and tremendous "drive". His chief emphasis was evangelism, both public and personal. He stressed the importance of short sermons--twenty-five or thirty minutes.

In his own preaching I was impressed by the forceful and graphic presentation of illustrations, both from Bible characters and from contemporary life. When he preached on Moses, this ancient law giver became a very real and live man to me.

Dr. Anderson had a burden for warm and intimate pastoral prayers. They should be varied and they should be brief, not more than three and a half to four minutes long.

As a teacher he came very close to his students and he soon became more than just a teacher--a friend.

Felix A. Lorenz
Lecturer in Religion
Columbia Union College
Takoma Park, Maryland

4236 Locust Street
Lincoln, Nebraska 68516
May 3, 1967

Mr. George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Brother Stevens:

I have taken only one class from Elder R. A. Anderson and that was in the Seminary and entitled, I believe, "Worship."

Impressions which have stayed with me for the past 22 years since I took his course are the following:

Great Faith. He inspired faith. He did not worship a small God, but a great God whom he could expect great things from. He was a man who was not afraid to move forward in faith to do a task for the Lord.

Order. He believed in order both in form and organization.

Hard Work. He believed that faith and hard work went together and both were necessary for success in the ministry.

Diligent student. He constantly studied especially the lives of great preachers. He knew the great preachers and their lives. He also knew the great books written about the ministry.

Approachable. He was always available to the student who needed his help.

Music. He believed that music was a part of worship and a moving influence upon people. A strong believer in the great songs of the Gospel.

Forceful. His delivery and style was always that of a strong man with an important message. He was never effeminate.

Frank and Unaffected. In any circumstance he met issues, problems and questions sincerely.

I hope that these impressions will be of help to you in your dissertation. I, also, am in the middle of a dissertation for the doctoral degree in education at the University of Nebraska.

Sincerely your brother,

Boyd E. Olson

Adelphian Academy
820 Academy Road
Holly, Michigan
May 4, 1967

Dear Elder Stevens:

Elder Roy Allan Anderson was one of the best teachers I have ever had. I had known him for some years before attending one of his classes, and had always considered him an outstanding minister. As a teacher he seemed a bit austere to some of the students, but, since I already knew him, this did not seem so to me. In every area of teaching you mentioned in your third paragraph I consider Elder Anderson to be an extraordinary teacher. His Christian character and influence, it seems to me, cannot be questioned. I am grateful for his influence on my life.

Very Sincerely yours,

R. Chester Barger

James White Library
Andrews University
Berrien Springs, Michigan
May 5, 1967

Statement of impressions of Roy Allan Anderson's homiletical theory and practice.

THEORY:

As a teacher of homiletics Elder Roy Allan Anderson lay strong emphasis on organization of the sermon, especially stressing the importance of a good, attention-getting introduction and a conclusion that would summarize and leave a lasting impression. Each sermon must be adapted to the congregation but it must have a definite objective.

Another point I recall as a student in his class, was his stress on the importance of a man believing firmly in what he preaches so that it would come from the heart overflowing with the topic. We were drilled in class in putting these points into practice. He would choose one of the dramatic Psalms and drill us on the reading of it effectively, so that when the Psalmist speaks of the "waters roaring" one could almost hear them roaring. The point was to enter into the experience of what you were saying to make it effective.

PRACTICE:

Elder Anderson not only taught but was a living example of what he taught. . . .

In conclusion I would say his theory and practice was: have a message to give with a burden to give it; organize your material so your congregation can follow with ease and understand it. Sell yourself to your audience with a proper introduction to get their ear. Present your message with effective delivery and chosen words as though it were a life and death matter (which it is). Then before your audience is weary conclude briefly, summarizing perhaps in a few words, but with such effect that the audience will go away with your concluding appeal upon their hearts.

Otto H. Christensen, Ph. D.

May 7, 1967

Dear Brother Stevens,

Your letter asking for assistance on your research project re Roy Allan Anderson has reached me. . . .

I notice one [sermon] for a Young People's Meeting, "Life with a Capital 'L'", that I think must have been interesting and appealing to its young audience. It is full of appropriate little stories tied to places far and near where he had lived and worked often involving a stanza or two of some appealing hymn that would remain in a person's mind with a new aura after hearing his remarks about it or the story in which he embedded it. The tone was one of joy and victory, of sharing one's faith and finding wonderful results.

Dr. Anderson has great skill in painting word-pictures. Stories of Scripture come to life and glow, unforgettable, in his sermons. He, like Dr. H. M. S. Richards, is a great reader, continually giving himself the stimulus of others' great thoughts and insights. But he has more than these things; as he speaks, in any setting, one feels sure that this man has a close walk with God, and His presence is brought near to the listeners. A class lecture in a Worship class, before the end of the hour, turns into a worship service itself, and the students leave silently and reluctantly when it is over.

He is so full of good things to give his hearers. . . . It is all wonderful . . . in view of his sweep of the world and the centuries, and the inspiration his talks always bring.

Cordially yours,

Central Seventh-day Adventist Church
650 West 21st Street
Los Angeles, California
May 7, 1967

Dear Elder Stevens:

As you requested, here is a statement in reference to Roy Allan Anderson:

"I always looked forward to the class period when I would be under the tutelage of this sincere man of God who inspired you with confidence. When you left his class you carried something with you that could be used during the future days of your ministry."

Caesar Bufano, Pastor

Andrews University
Berrien Springs, Michigan
May 8, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland

Dear Elder Stevens:

I have received your letter of May 1 asking for a statement regarding the teaching of Elder Roy Allan Anderson. If I recall correctly, I took only two courses from him, his course in Worship and his course in Preaching the Prophecies. These were taken, I believe, in 1950, which is now 17 years ago. Neither of these courses would be considered courses in basic homiletics. The course in Preaching the Prophecies was a study of a highly specialized field in the homiletical area. I am sure you can see from this background that it is not possible for me to answer all the questions that you raise regarding Anderson's teaching.

The course, Preaching the Prophecies, had largely to do with content in the field of prophetic preaching. The topics were taken from the prophetic portions of the Bible, and the approach was intended to be not only didactic, but inspirational. He endeavored to encourage the students to get a bit beyond the elementary level in interpreting the prophetic portions of the Bible. He did this by example and Biblical interpretation.

Anderson's excellence as a teacher in these fields in my estimation lay not so much in his ability to impart a rationale, as in his ability to inspire the student to catch new viewpoints and approaches. Anderson . . . knows how to communicate warmth and confidence. In other words, he has a tremendous ethos. This is partly due to his voice and bearing, and partly to his broad experience on which he draws skillfully. He inspires confidence. . . . I wish you much success as you continue your research.

Very cordially yours,

Norval F. Pease, Chairman
Department of Applied Theology

NFP/jc

Wildwood Sanitarium
Wildwood, Georgia
May 9, 1967

Dear Elder Stevens,

I have known and loved Elder Anderson, but my studies with him were 21 years ago. My guess is that others will be much better qualified to help with your thesis. I have been impressed with his rich voice, his mastery with the Scriptures, and warm, appealing manner. I sincerely question, however, the relative value of this sort of research. In my opinion, great preaching does not spring from an analytical study of the ways of the best of men, but from such a combination as the following:

A mind saturated with Scripture; a passionate love for souls; an enduring consciousness of my own helplessness, and of my need for the holy Spirit; much experience with the people in their own homes, so I can say with Ezekiel, "I sat where they sat."

Some of the most effective preachers I have heard have had the least of our world-inspired "higher education," and the most of personal acquaintance with the Bible and the Spirit of Prophecy. (I speak as one with eight years of college training.)

Sincerely yours in His service,

Paul Felt
Chaplain, Wildwood Sanitarium

Michigan Conference of
 Seventh-day Adventists
 320 W. St. Joseph Street
 Lansing, Michigan
 May 9, 1967

Elder George Stevens
 Columbia Union College
 Takoma Park, Maryland 20012

Dear Brother Stevens:

I am happy to cooperate with you in your request for me to give a general statement regarding the teaching and preaching ability of Elder Anderson in connection with your research paper on his ministry. Here it is.

To Whom it May Concern:

The teaching of Elder R. A. Anderson in Pastoral Training II and Homiletics while I was a student at Washington Missionary College was a source of great inspiration and encouragement to me as well as to other of my fellow students and classmates. He was indeed a master at the art of persuasive speaking and preaching. He had the gift of telling and communicating the most profound truths in very simple, understandable language. His sermon material was very well organized and well illustrated with experiences and stories that illustrated the truth being presented. He held his hearers in rapt attention, either in the classroom or in the church audience.

.

Trusting this information will be helpful to you in your research project and my kind personal regards, I remain

Very sincerely your brother,

W. M. Buckman

SMB/wlb

May 1967

Dear Elder Stevens:

I don't know that I can say the right thing for your study about Elder Anderson but I can tell you that I am happy to try for I remember him as one of the outstanding teachers of my school experience. In addition to that he has always been a real friend. He was one of the men present at my ordination and that too was a real joy for me. I will say some things on the back of this sheet and you may use any, all or none as you see fit. I surely think you have a worthwhile study.

I remember Elder Anderson's ability to hold the interest of crowds, small groups or individuals. This ability always seemed to be present and I think it must have been there because of his intense interest in people.

His illustrations were always effective and given in such a way to move people to tears or laughter, according to the occasion. He taught and practiced that a sermon or lecture should be a series of climaxes as far as the intensity and volume of the voice is concerned and finishing with much gusto or a whisper. His enthusiasm and sincerity were contagious and I felt it was a tremendous privilege to sit at his feet as a learner.

Elder Stevens, I don't know if what I said about the use of the voice makes sense to you or not. The idea is that we should not get up on a high pitch and drive through a whole sermon without a let up. I remember he used to draw it like this.

 etc.

Again I will say that I don't know if I have said anything that will be of value to you so feel free to use or not to use.

Herbert E. Greer

Loma Linda Foods
Riverside, California
May 9, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20912

Dear Elder Stevens:

It has been twenty-seven years since I had a class under R. A. Anderson, and so, of course, it is very difficult to recall too many specific things. What I write may not be of help to you, but I will try to give you my impressions as best I can, as an admirer and past student of his.

Elder R. A. Anderson was a dynamic, energetic, and enthusiastic speaker. His sermons were always alive with current events. Many illustrations were used as "windows" in his sermons, and he advocated such in his classes.

His material was well organized, and it was developed in such a way so that his sermons reached approximately three climaxes--each one a little higher in interest and anticipation.

Elder Anderson was a great advocate for showmanship, and encouraged his students to develop what is called a platform personality. This included dress, ease of movement, good knowledge of subject material being presented, and freedom to move as necessary on the platform without straying from the microphone. This also included the counsel to develop one's voice so that, if necessary, one could be heard even in a large auditorium if the microphone were too low, or if it were to go off. This was to be done in such a way that the voice came from the diaphragm rather than just from the throat. In other words, it included proper breathing and articulation.

Elder Anderson endeavored to teach his students to think on their feet and to develop the ability to speak extemporaneously on many and varied subjects. This was demonstrated time after time; he asked the students to give him a subject and he would make an interesting talk out of it--whether it was furs, skunks, automobile, war, etc. He required the students to practice in class these same things he advocated.

Elder Anderson had the firm conviction that any ministerial student or pupil of his should develop the ability to not only speak well, but be able to write articles when called upon.

Elder Anderson had a great capacity for many and varied talents, which included teaching, speaking and writing, counseling, advising, acting (readings) and entertaining. His musical abilities included singing and leading of music, composing, and playing of instruments. With all of these talents he displayed a charming, winning way, and showed a sincere love of people.

I hope that this material will be helpful to you. You may edit or arrange it in any way you wish, and my name may be used if it will be helpful.

Sincerely yours,

C. P. Miles
General Manager

CPM:dm

May 9, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20912

Dear Brother Stevens:

I have known Elder Roy Anderson for thirty-seven years and have listened to him invariably with pleasure and profit. He is a great reader and a magnificent preacher. . . .

As an evangelist in London and other places he adapted himself magnificently to his audience. He generally spoke without notes and in large theaters without a pulpit or lectern. He used to carry an ebony stick about four feet long around with him. (I was talking to the Andersons about six weeks ago and Mrs. Anderson remarked that he still had his stick!) He would stride back and forth across the stage, and with his stentorian voice, speak to the balcony.

He was a great believer in visual aids. He had large painted cut-outs of plywood which he used to illustrate his studies in prophecy. His illustrations were taken from every source. His ability to portray, in a most dramatic way, a climax to his stories was always moving. His ready wit and his command of mood and language would enable him to have his audience laughing one moment and crying the next.

His organization was never obvious. The impression he left on me was that he piled argument upon argument and illustration upon illustration until he reached his climax. He sometimes gave the impression that he was more interested in achieving a final goal than in details of factual accuracy.

I would rather that you would not quote my name in your dissertation.

If there is any further information that you would think I could provide, please drop me a line.

May the Lord bless you in your work and as you finish your dissertation.

Cordially your brother,

10875 Campbell Avenue
Riverside, California
May 9, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Elder Stevens:

It is a pleasure to do my bit in cooperation with your study of Roy Allan Anderson. I wish you every success. You have an excellent topic for your dissertation!

A close observer's concept of Roy Allan Anderson stands in a perspective having a considerable depth of field. The immediate impression is that of a master workman, whether in his role as teacher or as preacher and evangelist. His entire attitude is that of one easily and pleasantly in complete command of every situation.

Another personal quality that blends into the picture is that of symmetry. On the one hand there appears a positiveness that seems to be basic to his nature; but lest this strength of attitude be over emphasized, it is superimposed upon an element of gentleness, and, at the same time, an unfailing sense of good taste and good humor. One detects nothing of the veneer of the actor. Anderson is deeply in earnest and deals with large subjects and large issues and handles them with a penetrating analysis.

As a theologian, he builds a broad basis for his argument, generally setting a wide stage for the thoughts he presents. I do not recall ever hearing him over-work a text. His illustrations seem to know no limit in range. Anderson lives in a big world, and he is familiar with the world in which he lives, in both its contemporary and past civilizations. He makes a formidable use of his vast knowledge and knows how to aim it with precision at the subject in hand.

The quality of delivery that is quite peculiarly his own seems to be largely an inherent gift. It savors of his British background and has a natural charm and persuasiveness. It is free-flowing, and, though at times stately, it is generally of simple construction.

I do not doubt that the element giving greatest strength to R. A. Anderson's work is his close familiarity with the Scriptures and his ability to apply their meaning to the world issues and events, and to the needs of the individual.

However, the one pervading influence that seems to dominate his entire life is his profound admiration for and devotion to his own Master, the Lord Jesus Christ.

Very sincerely yours,

Joseph B. Pierce

May 1967

Dr. R. A. Anderson was a very well informed student of the Scriptures, a man of sincere convictions, and a powerful preacher. He impressed upon the minds of us as young workers, the sacredness of the "Call to the Ministry" and gave strong evidence of his convictions in regard to the sacred calling, by his own life and teachings. He taught us: thorough preparation, careful organization, consistent living, the exaltation of Christ always, and foremost, and the power of example, by living what he taught.

E. W. Rogers

May 10, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Elder Stevens:

It was good to hear from you and to learn that you are now in the process of writing your thesis.

.

I feel that Elder Anderson was a great reader and lived a full life of many interests and out of this background he drew strong and interesting inventive materials for his sermons. His strong intellectual capacity and great Christian heart of love made him a man of outstanding competence and good will.

I have always considered him as one of our greatest pulpit orators. The elements that gave him this standing in my estimation were (1) his knowledge of and respect for the Word of God, (2) his broad knowledge of almost all aspects of learning and research, (3) his appreciation for the fine arts, (4) the vibrant quality of his voice, (5) his clear British accent and articulation, (6) his ability to dramatize his word pictures and illustrations, (7) the power with which he declared his convictions, and (8) the high quality of his style.

One of the finest classes I ever took at our Seminary was the class in Worship which was taught by Elder Anderson. In this class he emphasized the sermon as an important part in a worship service. From his example as a preacher and in his classes as a teacher he has caused me to look upon the preaching of a Biblical sermon in a proper way as the greatest service a Christian minister can do for his church.

Sincerely yours,

Seventh-day Adventist Churches
Anaconda, Butte, Boulder, Helena
Montana
May 10, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Elder Stevens:

In regard to your request concerning my evaluation of the homiletical theory and practice of Roy Allen Anderson, it is not clear to me whether you wish an analysis of the man himself or his presentation of what a preacher should be or what he should preach. In another sense it can also be accepted that what a man says of a preacher he himself ought to be. Every man has a personality distinctly his own. I am going to assume that you mean my personal impression of Elder Anderson.

I have considered him as a man of most devout character and highly competent in his field. Though I have seen more of him in the classroom than speaking to an audience I am impressed that he has a versatile approach that gives him acceptance in any group. In the classroom he expressed an ease of manner and personal interest in every student that earned him their ready attention. Students felt free to discuss any problem. One outgrowth of his interest in and his desire to assist every student and answer every question was that the material outlined for the day was not always covered. Yet the material was well organized and the students always felt that for the time spent a comprehensive approach had been achieved.

I enjoyed his style of delivery and choice of vocabulary. His forceful presentation gave dynamism to his thoughts. On hearing him, one felt that his message was deeply impressive not alone because of his natural and cultivated manner of speaking but because this was so strongly supported by his inner conviction of truth.

I have considered him as a model of the right combination of spiritual motivation, intellectual achievement, and public appeal.

I trust that my observations may be of some small assistance in your purpose.

Sincerely,

Marion M. Mohr, Pastor

May 1967

In classes with R. A. Anderson I was particularly inspired by his ability to graphically picture the scene he was describing. His characters seemed to put on boots and walk across the stage before you. Ancient participants were made to live in the 20th century setting and application.

His challenge to make God live, carried over in a lasting way to his students.

Harold Calkins

Walla Walla College
School of Theology
College Place, Washington
May 11, 1967

Mr. George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Mr. Stevens:

In reply to your letter regarding Roy Allan Anderson I will be glad to give you some observations that I have made.

At the Seminary I took a class from him entitled "Worship in Special Services." He opened to me in a new way the importance and privilege of worship. While many of the details have long ago slipped from my memory, I will never forget the inspiration which he brought into the class. One had the feeling that here was a man who knew from personal experience what he was talking about. You always had the feeling he was well informed on the subject from his own personal study. I always thought of him more as a preacher than a teacher. . . .

He always did things in a "great big way." His personality radiated a certain dynamic force over the entire class, and yet we never had the feeling that he overwhelmed us in any way. He was always very approachable. There were times when one felt that he became so absorbed in the ideas he was presenting that he did not always sense the feelings of the people before him. In other words, his approach was more subject centered, than student centered; but usually we were right with him anyway because of the interesting manner in which he presented his material. He certainly had a very outgoing personality with complete freedom as he walked about and gestured meaningfully. He was quite dramatic in his delivery, but in my opinion this was not overdone. His gestures were becoming to him. There were times, however, when his manner and the extend of his activity gave one the impression that he was speaking in a large auditorium to about three thousand people rather than in a classroom to a group of thirty. Under circumstances like this I could imagine that some dear, old grandmother would wilt before such an onslot, but most of us were ministers and, therefore, were not intimidated by the "whirlwind, the earthquake, and the fire" because beneath it all we could hear the still, small voice of God's Spirit moving on our hearts.

As to style of words, he had an excellent vocabulary, and I do not remember ever noticing any mistakes in grammar. He knew how to use words forcefully and used excellent emphasis. He certainly had a good voice which backed certainty with power.

.....

Well, I hope this gives you some of the material you need. . . . I have always felt that Elder Anderson's delivery was very effective whether he was speaking in low, more subdued tones appealing personally to individuals, or whether he had the volume turned up full, making the rafters rattle with the thunders of Sinai. In other words, he had a wide margin of effective delivery.

We certainly wish you every success in the project you are working on, and may the Lord bless in your ministry.

Sincerely yours,

Gordon S. Balharrie, Dean
School of Theology

GSB:jm

Seventh-day Adventist Church
 230 West Third Street
 Moscow, Idaho
 May 15, 1967

Elder George Stevens
 Columbia Union College
 Takoma Park, Maryland 20012

Dear Elder Stevens:

I consider Elder R. A. Anderson as one of our greatest S.D.A. preachers. He is a master in the field of adaptation. I recall a powerful sermon which he preached one Sabbath at Columbia Hall. Some members of the Hyattsville Church were present and invited him to give the same sermon at Hyattsville at 2:30 the same day.

Mrs. Horton and I went with the Andersons to the 2:30 service. For the second time that day the good Elder delivered a powerful message to a packed sanctuary, but it was not the same sermon as the 11:00 service. Mrs. Anderson sat in her pew that day, feeling no doubt that at last it had happened--her brilliant husband had forgotten his subject and was having to improvise and what might happen was anybody's guess--until she, herself, got caught up in the inspiration of the message and relaxed. After the service when we were going to the car she exclaimed--"Roy! whatever happened you didn't even talk on the same subject? I was worried sick about you." To which the good Elder replied: "Oh Dear, I saw too many faces from the 11:00 service in the audience here." And that was characteristic of the Roy Anderson I knew--he always changed the record.

Though a well read man and a widely traveled speaker, he was always a learner and quick to adopt and adapt information and circumstances and use them. I recall a chapel period at La Sierra College after a trip to Phoenix, Arizona with several students to get subscriptions to the "Criterion" or school paper. Elder Anderson was talking and a very unexpected competitor came breezing into Hole Memorial Auditorium and practically every eye suddenly every ear was trying to tune in on the new comer. The Elder is a good general--he knew he'd lost the battle, but not the war. He suddenly lapsed into silence and only the hum of little miss honey bee was heard in the stillness as she dive-bombed at student after student inflicting near misses. In about 15 seconds the speaker's silence sounded louder than the competing bee and eyes turned back to him. He resumed his speech by saying, "The young people at Phoenix did just like that honey bee--they dashed off to house after house and got the people's attention

and secured their subscription." Thus he used the distraction to illustrate his story. Only a master artist could do that.

I recall another time when the homiletics students were asked to take a subject and talk three minutes on it without preparation. As I recall the subjects were quite easy, but it was actually an exercise in extemporaneous speaking. I thought it was fun, but one fellow blurted out, "Elder Anderson, I don't believe you can talk for three minutes on just any subject." With a twinkle in his eye the Elder replied, "All right, you choose the subject." And --- thought hard for a real sticker. Then he said, "O.K., 'Persian Tapestry'." The Elder began immediately to talk of the production of Persian Tapistry the long hours of labor and of the slave labor of Persian children etc. Three minutes flew by and time was called. Twice more he gave extemporaneous talks on unfamiliar subjects to the delight of the class and we conceded that our assignment was not unreasonable. He has the ability to take a smattering of knowledge and create a story that will catch the attention, hold interest and delight the listener. Only a master can do that.

The Elder once stated that he had taken many courses in public speaking, but that the most helpful course he had ever studied was a correspondence course from an American teacher. This teacher told him to write out his talk, then tear it up and write it out again, then repeat this procedure until he had written it six or seven times. This, he said, made him thoroughly acquainted with his subject, gave him self-confidence and enabled him to enter his subject from any angle he chose.

Besides being a great speaker he is a man who is capable of loving and respecting his fellow men--even those who are sometimes unlovely and unappreciative. This takes largeness of heart, breadth of mind and a deep Christian experience that many people today do not seem to have.

I hope this is what you wished. It is a pleasure to talk about Elder Anderson.

Yours in His service,

Pastor F. Douglas Horton

FDH/rc

First Philadelphia
Seventh-day Adventist Church
Township Line and Edmonds Avenue
Havertown, Pennsylvania
May 20, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear George,

Sorry for the delay, but your letter went to Idaho, then back here.

I hope you can use something of what I have said, and you are perfectly at liberty to quote me.

Wishing you success in your project, and hoping to see you sometime when I'm in Washington. You see we have moved back East, so it isn't so far any more.

Please give our regards to your family.

Sincerely,

Phil Lemon

STATEMENT RE R. A. ANDERSON

First, let me say that after having known Elder Anderson for many years, I have been impressed most of all that he is a man of God.

An example of what I mean took place in the little S.D.A. church in Salisbury, Southern Rhodesia. It was at a Division constituency meeting. Most of those present were leaders in responsible positions in the church. Elder Anderson was appealing for the need of "clean vessels" and during his appeal asked for a show of hands of those who felt there was possibly something in their lives that was hindering the work of God. As hands were raised, his next statement was, "Down on your knees, then!"

A feeling seemed to pervade that meeting such as I had never experienced before--perhaps somewhat akin to the "all with one accord" at Pentecost.

Elder Anderson has a command of words, not "put on" but natural, (which I am sure he has cultivated through the years) which makes him most appealing as a speaker. His Australian accent only adds to this appeal.

At one time I recall that this flow of words caused him no little difficulty, but he was equal to the occasion. It was in 1947, and he had just completed a series of evangelistic meetings in London. He flew to Africa and landed at Bujambura (then Usumbura). He was met at the plane in the evening and was whisked away up through the mountains 150 miles to Gitwe. There some 500 African workers, as well as missionaries from all over the Union, were gathered for a ministerial institute.

At 9:00 a.m. Elder Anderson was introduced. His subject was about heaven. His opening sentence contained about ten adjectives, such as "beautiful," "glorious," "wonderful," etc. The translator was nonplussed as all of these words are translated by the same word in Swahili. A change of translators helped some, but it just was not getting across to the audience. It was Elder Anderson's first experience in Africa.

At noon he asked me what was wrong, and I suggested he talk as if he were communicating with 8th graders, which at that time was the limit of education of many of these workers. From then on he adapted himself perfectly, and the Institute was a great success.

--P. F. Lemon, Pastor
First Philadelphia S.D.A. Church

Southeastern California Conference
of Seventh-day Adventists
9707 Magnolia Avenue
Arlington, California

George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Brother Stevens:

You have written to me regarding the thesis you are writing on the homiletical theory and practice of Roy Allan Anderson. And you have asked for opinions I may have on the topic as a former student.

In my opinion, Roy Anderson was one and perhaps I should say, is one of our great teachers. His classes were always enjoyable.

I took a class in "The Worship Service" from him that was without question the one with the most influence on me and my preaching. Most of what I know about proper worship and what contributes to good worship--I learned from him.

I believe that he started out as a teacher to be a little easier than in his later years. Some of the classes I took from him or heard of others taking in these last few years seem to be more difficult than when he first started teaching.

He usually had good mimeographed material to hand out to us. When he found something of interest to him, he liked to make copies and pass it on to others.

His interest in the good solid hymns was catching, and the number he could recite by memory was impressive. It was evident that music had a profound affect on his life and it was easy to see this and to feel its importance more in my life.

Concerning his preaching, I have the following comments: His choice of words was good. His illustrations were alive. . . .

He was a man who let me know that he loved me and I loved him. He ordained me way over in Baghdad, Iraq--just 60 miles from Babylon and where I believe I had the privilege of taking him on a visit.

Very sincerely yours,

Melvin V. Jacobson

May 1967

Dear Elder Stevens:

I should be happy to assist you in your research project concerning Elder Anderson, whom I deeply respected as a powerful speaker and teacher during the time he was at La Sierra College. However, the passing of the years has dimmed my memory as far as specific style, composition, etc., so that I feel I could not contribute much that would be of value to your project.

My memory of his dynamic personality and powerful preaching during an evangelistic crusade in the Riverside (California) Municipal Auditorium in the early 1940's is something I shall never forget. My evaluation of Elder Anderson as a teacher was also very high, I recall, but I would not be able to discuss his methods or content in detail. I trust there are others of his students who can help you more.

Sincerely,

R. L. Hallock

445 Hurstbourne Road
 Rochester, New York
 May 28, 1967

Elder George Stevens
 Columbia Union College
 Takoma Park, Maryland 21102

Dear Elder Stevens:

I am sorry to have delayed so long in answering your letter. It came at a time when I was deep in preparations for a Five-Day-Plan, plus a campaign to raise enough money to finish the three hundred thousand dollar church and gymnasium we are building in this city.

I have always been a great admirer of Elder R. A. Anderson. He ordained me to the ministry at the seminary, and has always been something of a spiritual father to me. His preaching has always inspired me. When I was a student at CUC in the early forties he conducted one of the most thrilling weeks of spiritual emphasis I have ever attended. It was a turning point in my life, as well as in those of many other fellow-students.

The finest course that I had with Elder Anderson was Worship and Special Services. It was of great practical value, and I have never ceased to value and use what he gave me. I also took Prophetic Preaching. This was good, but not as well organized and developed as the Worship course. Elder Banks recently spent some time with us here, and we talked a little of Elder Anderson. Elder Banks also said that the Worship course was the best that he had with Elder Anderson, and that it was truly outstanding.

Elder Anderson has a tremendous command of the English language, and his choice of words is marvelous. I believe that he adapts his materials to the audience very efficiently. He is a tremendous extemporaneous speaker, and can speak fluently on a great variety of subjects. Surely nearly all would agree that his delivery is excellent, and that he speaks with great power, conviction and sincerity.

.

I hope that what I have written will be of help to you.

Very sincerely,

Horace E. Walsh, Jr.

Superior Health Haven
815 W. Munising Avenue
Munising, Michigan
May 30, 1967

Elder George Stevens
Columbia Union College
Takoma Park
Maryland 20012

Dear Elder Stevens:

In answer to your request that I say something about my impression of Elder Anderson, permit me to say the following:

I considered him to be an ideal minister that truly represented high principles of preaching the Gospel. He impressed me that I, as a minister, must be an ambassador for Christ. It was up to me to tell the people what God plans to do for them. Christ is to be presented as a Savior of men. In spite of the need to present different programs for the church, they must not be mixed during the whole sermon. Our sermons must feed the people with the Bread of Life.

Another impression which stood out in his teaching and preaching is the fact that he left an impression that he believed what he was saying. He was methodical in preparation of his material and when he presented his subject one felt that he was getting a fresh stimulant for struggle that comes to each person.

I believe that he left a lasting imprint upon me that I never preach a sermon without preparation.

Very sincerely yours,

Elder M. S. Krietzky, President

Ohio Conference of
Seventh-day Adventists
Box 831
Mount Vernon, Ohio
May 31, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Brother Stevens:

Your letter came while I was away on a three-week trip.

I studied Homiletics (also Evangelism) under Elder R. A. Anderson early in 1942. Although we did not realize it at the time, that was the transition time leading into what we now recognize as a social and ideological revolution. A backward-glance appraisal of his instruction in the setting of these changes emphasizes in my thinking his remarkable insight in stressing the importance of adaptation of our methods to the times, while adhering to the message as timeless in its eternal qualities.

There was and is such a tendency to settle down comfortably into a pattern of action--in preaching, in church management, in evangelism--and even in thinking, that before we know it, the world has moved on, and left us behind. Soon people don't hear us, because we are not speaking--not even understanding--their language. This is a lesson I think I know in theory, but am still dizzily trying to learn in practice. But I think my concept of it came, to a considerable extent from Elder Anderson's classes.

It is difficult after 25 years to pinpoint specific lessons in homiletics. It is also difficult to sort out in memory those things that were learned in another course in homiletics about six years before that, and those that were learned at the Seminary under Elder Anderson. But I think my preaching definitely received something from him in the following ways:

First, the forcefulness of expression that comes from personal sincerity and conviction. I was deeply impressed by his own dynamic voice, so versatile in expression, so ample in its range of volume, pitch, and tone. I made no attempt to imitate it. It would not fit my personality. But I think there is no doubt that out of that admiration, my own expression gained something.

Some clear concepts of the meaning of worship, and the place that preaching holds in the worship service. We studied preaching with all of the aspects of worship in view.

Some concepts of culture and dignity in the life of the minister, and in the services and functions of the church. The significance of many details in the process of communicating salvation both to sinners and to saints.

Perhaps higher on the list should be a more acute sense of the magnitude and grandeur of the message and consequently the stature of the ministerial vocation.

I do not recall that we made any reference to the term public relations at that time, but I feel certain that many of the concepts on which I now build a church, conference, or evangelistic public relations program took root in my thinking in Elder Anderson's classes. These were very significant to me in my work as a pastor, and later as an overseas mission administrator, and for the past nine years in denominational public relations work.

I am not sure whether this is the sort of reply you are seeking. These are reactions taken purely from memory and experience related to my courses under Elder Anderson. I have a file of his syllabi, and the notes I took in class. If you want something a bit more precise and technical, I could scan those materials and try to appraise their usefulness to me through the years in specific ways. But I suspect that what I have given above would still summarize it, pretty closely.

Success to you in your project.

Sincerely,

Charles R. Beeler, Secretary
Public Relations

CRB:dd

Southern Union Conference
of Seventh-day Adventists
3978 Memorial Drive
Decatur, Georgia
June 1, 1967

Elder George Stevens
Columbia Union College
Takoma Park
Maryland 20012

Dear Brother Stevens:

Thank you for your letter dated May 1. I am sorry for the delay in answering your request, but I have just returned from our Secretarial Council Meeting, which was conducted in Banff, Canada, and so I have not been able to take care of the correspondence that came to my desk. I am trying to catch up with my work and so will take the time to answer your kind letter.

As you mentioned in your letter, I did have the privilege of sitting in class with Dr. Roy Anderson as my teacher, in Homiletics. Now of course that was some time ago, but the impressions that were made are still with me. Dr. Anderson was a man that could secure your attention immediately and hold your attention, because of his approach, because of his diction, and because of the clarity in his presentations. He was prepared to cope with any situation and with any emergency. He was well informed in his subject and was always capable in presenting it very effectively. The material that was presented was always well organized and lead from one climax to another. The hours spent in his classroom were always filled with anticipation, enjoyment and satisfaction. He could always make your ears see.

I trust that this information will be of some service to you in your research.

Wishing you God's richest blessings in all of your plans and endeavors.

Very sincerely yours,

W. L. Mazat, Secretary
Lay Activities Department

WLM:bs

Hartford Seventh-day Adventist Church
870 Prospect Avenue
Hartford, Connecticut
June 8, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Elder Stevens:

I received your letter asking for a brief statement of my general impression regarding Elder R. Anderson. It is a pleasure to give an evaluation of my association with Elder Anderson.

I treasure him as a personal friend and have been blessed by his ministry through the years of my service in God's cause. I had the privilege of the inspiration, counsel and instruction of Elder Anderson shortly after I became a member of the Seventh-day Adventist Church and also a minister of this wonderful fellowship. His practical counsel and spiritual emphasis greatly influenced my ministry as I went out into the field as a minister of this faith, after having served previously as a clergyman of another denomination. His graphic illustrations and earnest delivery reach heights of eloquence. He inspires his students to seek for excellence of rhetoric. I received from him many insights that have been helpful in planning the worship service and in carrying out evangelistic campaigns.

I have found that some of his illustrations and insights have been most helpful in reaching hearts for Christ. His expository methods have been helpful to me in sermon preparation. His wide experience as a preacher and teacher gave him a competence that won the confidence of each of us who have sat at his feet. He gave me a vision, through his emphasis on the counsel found in the Book Evangelism, of the importance of working for all classes, and a confidence that there are men in all walks and stations of life who could be led to listen and respond to the three angels' messages.

I feel very fortunate to have been influenced by him as I started my career as a Seventh-day Adventist minister. Elder Stevens, I hope to have an opportunity to see your dissertation after it is finished.

May the Lord bless you in this project.

Sincerely,

O. J. Mills, Pastor

June 1967

I took a course from Elder Anderson in the Seminary on Evangelism or Evangelistic Leadership, but no Homiletics. One of the projects we had to do was to list all of the outstanding characteristics of the town in which we were to hold meetings. We had to list the colleges, manufacturing plants, churches predominant, and anything else that would give the town a character. This way a person would know the type of people he would be working for and so adapt his approach this way. I am afraid this is all the help I can give along this line, as you are studying a different angle.

Sincerely,

Milton T. Reiber

Northern California Conference
of Seventh-day Adventists
1811 11th Avenue
Oakland, California
July 26, 1967

Elder George Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear George:

In packing some books for an Administrator's Workshop that I have to direct at Pacific Union College the first of August, I suddenly and mysteriously came upon a letter from you dated May 1, 1967 seeking an evaluation on Roy Allan Anderson with specific regards to his teaching practices in conjunction with the class in Homiletics that I took once upon a time.

The class that I took from Elder Anderson predates itself pretty much in the realm of antiquity. As far as my memory is concerned, it was in 1943 or 1944 that I took his course. There is no question regarding the speaker's character and competence. General reaction at that time, as I remember for us greenhorns, was that his approach by and large was in relativity to large city activities. But as far as the application to the general denominational small town programs at that time, it was a little ethereal to practical application.

In all honesty, any class that one takes, one needs to absorb and then apply the kernels of his collection to his specific area of utilization at the moment and keep in mental saturation the points that might apply benefit later on. There is no question regarding his articulateness in use of words and composition. Outside of these generalities there is very little that I could offer that could be considered valid in any way.

Sorry for the very tardy response.

Cordially yours,

J. F. Knipschild
Superintendent of Schools

JFK:djr

Seventh-day Adventist Church
2717 Handley Drive
Fort Worth, Texas
September 27, 1967

George S. Stevens
Columbia Union College
Takoma Park, Maryland 20012

Dear Brother Stevens

I was with Elder Anderson when I graduated from college at Atlantic Union College in 1943. As a result of his enthusiasm and inspiration, visiting us in our home, we agreed to accept a mission call to go to Germany. Thus we became mission appointees in the German group during the war at the Seminary in 1943.

My next contact with him was living next to him as a neighbor for almost two years while we were in Washington. Here I could see him function as a father and husband. Our love for him grew richer than ever.

Having been this close, we communicated through the years and the next real encountering we had was when I was an evangelist in _____ . It was here that he told me that he felt for me, going to that city since he had so many problems there in holding evangelistic meetings himself. It was here that we rehearsed the course that I had with him in the Seminary in Washington on "Shepherding and Evangelism." I have seen this man function in the pulpit on many different occasions in Carnegie Hall, in halls in Cleveland, Ohio, in Washington, D.C., and believe he has been one of our top oratorical type of evangelists with the skills of a man who is intelligent and has a heart that is as big as any shepherd's. His pathos and understanding of human nature has always enthralled me. His presentation has been most scholarly, majestic, and gripping as far as interest to one sitting in the audience.

I have seen this man hold thousand upon thousands of people spellbound for hours since he did preach overtime too often and yet, they would continue to come back.

What more can I say about this man except to express my belief that he is one of the greatest Adventist preachers our church has ever produced. He has radiated a consistent kind of life, . . . and stayed at the top of our ministerial association until his retirement. He still is greatly recognized by the church and is sought out in counseling matters.

Please let me know if I can help in any other way. I regret that this has taken so long.

Very sincerely yours,

Harold J. Brendel, Pastor

HJB:pc

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