A RHETORICAL ANALYSIS OF SELECTED SERMONS
OF ROY OLIVER MCCLAIN PREACHED ON
"THE BAPTIST HOUR" BROADCAST

by

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INTRODUCTION

Since the advent of electronic communication media, the adherents of Christianity have had access to the means by which they can more rapidly fulfill Christ's commandment, "Go ye into all the world, and preach the gospel to every creature." This paper is concerned with one man's rhetorical efforts at preaching on the major radio program of a major denomination. The man: Roy Oliver McClain; the radio program: "The Baptist Hour"; the denomination: the Southern Baptist Convention.

The specific purpose of this paper is two-fold. First, to determine the rhetorical practices of the radio preaching of Roy O. McClain on the basis of a rhetorical analysis of six selected sermons. Secondly, to determine the rhetorical differences, if any, between Roy O. McClain's popular radio sermons and his unpopular radio sermons on the basis of a comparison of three popular sermons and three unpopular sermons.

The study is divided into six chapters. Chapter One considers the life of Roy O. McClain with particular emphasis given to the religious influences in his life, to his speech training and experience, and to an observation of his sermon preparation methods. Chapter Two deals with the radio program and its audience. This involves a history of "The Baptist Hour," including a history of the agency which produces the program, the Southern Baptist Convention's Radio and Television Commission. The composition of the audience will be surveyed by noting the results of religious radio audience studies that have been done by other writers. The third chapter will be concerned

with the primary issues of the decade in which the sermons were preached. These include major national and international issues as well as major religious issues. Chapter Four explains the selection of six sermons for analysis and the methodology of analysis. Chapter Five consists of the analysis of the six selected sermons. Finally, Chapter Six summarizes the sermon analyses and presents the conclusions of the study.

CHAPTER I

CONSTITUENTS OF THE SPEAKING SITUATION:
THE SPEAKER AND HIS SERMON PREPARATION

Roy C. McClain himself wrote in his doctoral dissertation, "It is impossible to judge a man apart from his environment. To understand him fully one must look into his background to discover those factors that have interacted to make him what he is . . ."[1] It is particularly important to know something of the influences of environment and training in the life of a public speaker. A biographical sketch, a detailed survey of his religious and educational influences and his preaching experience, and a description of his method of sermon preparation should provide an adequate understanding of Roy O. McClain, the preacher.[2]

Biographical Sketch

Roy Oliver McClain was born on July 16, 1916, in the rural South Carolina town of Donalds. His parents were Eugene and Laura McClain of Scotch-Irish descent. Roy McClain was the fourth child in a family of six children--four boys and two girls. Since his father was a small-town merchant and a farmer, McClain was reared in a rural environment throughout his childhood and adolescent years. He did much work himself on the

[1]See the unpubl. diss. (Southern Baptist Theological Seminary, 1950), "Judas Iscariot," p. 102.

[2]Unless otherwise noted, information in this chapter was obtained by the author in an interview with Roy O. McClain in Atlanta, Georgia, February 1, 1964.

farm after school and during the summers while he was growing up.

At the end of his senior year in high school McClain received the Leopold Schepp award. Schepp had been a German immigrant who left a fortune to the cause of aiding worthy boys financially in their higher education. Each boy had to keep an eight-point pledge of "clean" living during his last three years in high school. Those who kept the pledge received $200.00 to help in furthering their education. This was the award that McClain received.

After being graduated from Donalds High School McClain intended to become a Certified Public Accountant. He attended Carolina Commercial College where he received a Master's degree in accounting in 1936. Though he became a preacher instead of an accountant, McClain expressed his appreciation for the training he received at Carolina Commercial College. It provided him a means by which to work his way through Furman University, which he later attended, and it provided him with a valuable background in business, which proved to be an indispensable aid in dealing with the business aspects of a metropolitan church.

During the summer of 1936 at the age of twenty, McClain attended a week-long session at the Southern Baptist Convention encampment at Ridgecrest, North Carolina. While there he made the decision to embark upon a career in the ministry.

Following his decision to become a minister, McClain remained at Carolina Commercial College for an additional year in the capacity of a teacher. In the fall of 1937, he began to pursue

the education necessary for the ministry. He enrolled at a
Southern Baptist-supported school, Furman University, in Green-
ville, South Carolina. He carried a double major in history and
religion and a double minor in English and biology. He also
enrolled in every speech course that was offered by the small
department of speech. He received the Bachelor of Arts degree
in the spring of 1941.

While at Furman University McClain was busy with many
extra-curricular activities. He worked eight hours a day during
his first two years there and six hours a day during his last
two years. In addition, he served as pastor of three half-time
churches at Mt. Carmel, Big Creek, and Durbin Creek, South
Carolina. By so doing he preached sermons once every second and
fourth Sundays and twice every first and third Sundays of a month.

During the summer after graduation from Furman in 1941,
McClain again attended one of the weekly sessions at Ridgecrest,
North Carolina. While there he met Betty Bryant of Spartanburg,
South Carolina, who was later to become his wife.

For a period of a year following his graduation from Furman,
McClain remained in South Carolina because he did not want to
leave his three half-time pastorates at that time. He moved to
Williamston, South Carolina, and taught mathematics, English, and
coached basketball at the high school there.

McClain began his theological training in the fall of 1942,
when he entered Southern Baptist Theological Seminary at
Louisville, Kentucky. The choice of this seminary was a logical
one. At that time it was the Southern Baptist seminary closest

in proximity to McClain's home, and also, the seminary had
originally been a part of Furman University.

World War II interrupted McClain's seminary education.
Because of the extreme scarcity of chaplains for the Armed
Forces, the qualifications were reduced to three years experi-
ence as a pastor and one year of seminary training. Thus,
after finishing his first year at Southern Baptist Theological
Seminary, McClain met the qualifications and entered the Army
chaplaincy as a First Lieutenant in 1943. After finishing Army
Chaplain School at Harvard Divinity School, he was stationed
in Virginia (during which time he and Betty Bryant were married),
Texas, and Hawaii.

While in Hawaii he studied the Japanese language in
anticipation of service as an interpreter. He saw much action
while participating in assault waves at Guam, Leyte, Samar,
Saipan, Iwo Jima, and Okinawa. He served as a Japanese inter-
preter on General Douglas MacArthur's staff and, as a result of
this position, was in the first echelon of American troops to
enter Tokyo. He spent almost an entire year in Japan.

Upon his return to the United States in April, 1946,
McClain served in the capacity of pastor of the First Baptist
Church of Greenville, South Carolina, until the following fall,
at which time he resumed his studies at the seminary in Louis-
ville. He remained there for four years, completing the work for
the Master of Theology and the Doctor of Theology degrees. While
working for the Doctor of Theology degree McClain held the
position of fellow, or student assistant, to Dr. Edward A.

McDowell, who was then a professor of New Testament at Southern
Baptist Theological Seminary.

In the summer of 1950, McClain was faced with the decision
of becoming the pastor of either the First Baptist Church of
Rome, Georgia, or the First Baptist Church of Orangeburg, South
Carolina. Both had memberships of 1,800-2,000 and both were
located in cities of about 30,000 population. McClain chose
to be pastor of the Orangeburg church. He remained there until
the summer of 1953, when he moved to Atlanta, Georgia, to become
the pastor of the First Baptist Church there. He still holds
that position at the time of this writing. Under his leader-
ship the Atlanta church has become the largest church in the
southeastern part of the nation.

McClain has been active in the service of the Southern
Baptist Convention. Of particular concern to this study was
his position as the preacher on "The Baptist Hour" radio program
from October 3, 1954, to September 28, 1958, with intermittent
leaves-of-absence during that period. In 1954, he was named by
the Convention to be a member of the Radio and Television
Commission and in 1955, he was named to the Chaplain's Commis-
sion of the Southern Baptist Convention's Home Mission Board.
The Pastor's Conference, composed of 33,000 Southern Baptist
pastors, elected him to the presidency of the organization for
the year 1960-61. He has been a trustee of Southern Baptist
Theological Seminary, Furman University, and Shorter College
of Rome, Georgia. In addition, he delivered an address on the
subject, "Christ for All the World Now," at the annual

Southern Baptist Convention meeting on June 1, 1956, in Kansas
City, Missouri.[3]

Many honors have been accorded McClain. Particularly
noteworthy was Newsweek's 1955 recognition of him as one of
America's ten greatest preachers.[4] The criterion for this
selection is not definitely known. McClain himself suspected
that the selections were simply representative of various
denominations. However, he pointed out that this was only
conjecture on his part. A letter from Joan Wharton of Newsweek
said that

"Ten of America's Greatest Preachers" was a care-
ful study by Newsweek's reporters across the country
under the direction of Terry Ferrer Newsweek religious
editor at the time of the selection . Although the
final choices were hers alone, each cleric's partisans
were given the chance to blow the horn loudly on behalf
of their candidate.[5]

However, this does not clearly state Terry Ferrer's final
criterion of selection.

The citation for McClain in the March 28, 1955, issue of
Newsweek read as follows:

One of the most effective preachers in the Southern
Baptist Convention, Dr. McClain, 39, is pastor of First
Baptist Church in Atlanta. He starts his sermons with
a dramatic punch and makes his points in an easygoing
drawl. "I talk to a man first about fishing," he says,
"and then about God. You don't have to wear a black
petticoat to be devout."[6]

[3]"Proceedings--99th Session (110th Year)," Southern Baptist
Convention Annual, 1956, p. 61.

[4]"Ten of the Greatest American Preachers," Newsweek, XLV
(March 28, 1955), 56-57.

[5]Information in a letter to the author from Joan Wharton
of Newsweek, March 19, 1964.

[6]Newsweek.

The other nine preachers chosen were Dr. George Arthur Buttrick, Dr. Louis Hadley Evans, Dr. Nels Fredrik Soloman Ferre, Dr. Theodore P. Ferris, Rev. Billy Graham, Bishop Gerald Hamilton Kennedy, Dr. Norman Vincent Peale, Dr. Samuel Moor Shoemaker, and Dr. Ralph W. Sockman.[7]

Other notable honors received by McClain consisted of honorary Doctor of Divinity degrees from Furman University and from Mercer University of Macon, Georgia. He was also selected to preach on the NBC television program, "Frontiers of Faith," on September 5, 1954.[8]

In addition to his preaching, McClain is well-noted as a writer. He is the author of two books, This Way, Please[9] and If With All Your Heart.[10] He also writes editorially for the Atlanta Constitution..

Religious Influences

Religion has been a major emphasis in Roy O. McClain's life from the day he was born. Both of his parents were ardent Christians and were quite active in the small union church at Donalds, South Carolina. Eugene McClain served the church as a deacon and Laura McClain was a Sunday School teacher and president of the church's Woman's Missionary Union. Because of his parents' extreme interest in the activity of the church,

[7]Ibid.

[8]Christian Index (Atlanta), August 26, 1954, p. 3.

[9](Westwood, New Jersey, 1957).

[10](Westwood, New Jersey, 1961).

McClain literally grew up in a religious environment. At the age of twelve McClain became a Christian. From then on he himself served in the small church as a Sunday School teacher and as a participant in a boys' missionary organization, the Royal Ambassadors. McClain's awareness of his parents' religious influence upon him was evidenced in the dedicatory page of his doctoral dissertation: "Dedicated to . . . the memory of my Father and Mother through whom I was led to the Light."[11]

In addition to the influence of his parents upon his religious leanings, McClain felt the importance of the influence of other individuals. One of the most important of these was a Southern Baptist preacher, Dr. George W. Truett. Dr. Truett was pastor of the First Baptist Church of Dallas, Texas, from 1897 to 1944. Truett was an outstanding preacher and had the respect and admiration of many young people with religious interests. McClain was no exception. While Truett was speaking at a summer session of the Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, in 1936, McClain made his decision to enter the ministry as a career. The influence of his parents and of Dr. George W. Truett were major factors in the formation of the religious convictions and vocational interests of Roy O. McClain.

Training and Experience in Public Speaking

While at Furman University McClain enrolled in every speech course offered by the small department of speech at that time.

[11]"Judas Iscariot."

These courses and the faculty were:

Faculty:
Arthur Coe Gray, M. A., head of the department
Louis Hall Swain, M. A.
Catherine Boyd Calhoun, M. A.

1937-1938

11. Technique of Acting and Dramatic Presentation
    Mr. Gray
21. Public Speaking
    Mr. Swain
22. Theatre Workshop
    Mr. Gray
23b. Stage Design and Costume
    Mrs. Calhoun
32. Argumentation and Debate
    Mr. Swain
41. Seminar in Play Writing
    Mr. Gray

1938-1939

Same courses and teachers, plus:
33. Advanced Dramatic Production
    Mr. Gray

1939-1940

Same courses and teachers, plus:
11. Technique of Acting and Voice Training
    Mr. Gray
31. Radio Speech and Script Writing
    Mr. Gray

1940-1941

Same courses and teachers[12]

Particularly helpful were the courses emphasizing voice

and diction. McClain possessed a very definite "ministerial

tone" as well as the Southern accent typical of the area: "Of

course, I had all the typical wail and moan in my voice that the

average ministerial student did, because I hadn't heard a half-

[12]Information in a letter to the author from the Special
Collections Section of Furman University Library, March 17, 1964.

a-dozen preachers in my life and they all sounded alike and that's all I knew." The head of the speech department, Arthur Gray, "took great delight in 'crawling' ministerial students and working them over" in terms of voice and diction. This helped diminish McClain's "ministerial tone," although as far as the Southern accent is concerned, "there's still enough of it to be definitely Southern and nobody has any doubt about that."

In addition to the influence of Professor Gray and his other speech teachers, McClain had practical experience as a radio disk jockey for two hours a night, three nights a week during his years at Furman University. Also, a local radio station had an outlet studio on the campus and McClain was selected as the student announcer for programs originating from that studio. These experiences not only provided him with opportunity for practice in voice and diction, but it also provided him with valuable training in radio broadcasting. One particular lesson he learned concerned the time element involved in radio broadcasting: "I learned that when you're off the air, it doesn't matter how interesting you are to yourself, you might as well hush. Nobody's hearing you, you're already off; there's another program on." Such training proved to be extremely relevent when he became "The Baptist Hour" preacher.

Prior to McClain's enrollment at Furman in 1937, the University had begun to emphasize the teaching of vocal music to men.[13] McClain took advantage of voice lessons and organ

[13]Robert N. Daniel, "Furman University," Encyclopedia of Southern Baptists, ed. Norman W. Cox (Nashville, Tennessee, 1958), I, 522.

lessons. He later felt that the voice lessons had aided him in learning the techniques of correct breath control and intonation.

During his years at Furman and for a year following until the fall of 1942, McClain received valuable preaching experience by pastoring the three half-time churches at Mt. Carmel, Big Creek, and Durbin Creek. These small pastorates provided him helpful practice in communicating his convictions to an audience.

During his tenure as a chaplain in the Army and while serving in the capacity of pastor of the First Baptist Church of Greenville, South Carolina, in the summer of 1946, McClain had much additional preaching experience. Then, during the following four years at Southern Baptist Theological Seminary, he was enrolled in several homiletics courses under the instruction of Dr. J. B. Weatherspoon and Dr. C. Oscar Johnson.

McClain's wartime experiences provided him with a very practical discipline in vocal delivery. For nearly three years it was his task to preach to troops in the field. Usually he had no public address system and was entirely dependent upon the carrying ability of his own voice. Through these experiences he learned how to control his voice, "throw it without throwing it away." Today his is still a powerful and resonant voice. In fact, his seminary major professor commented that he "has a tendency to speak too loudly."[14] Of course, this has been of no consequence in his radio preaching, since volume can be electronically controlled.

[14]Information in a letter to the author from Edward A. McDowell, now of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, March 9, 1964.

All of this training and experience were McClain's prepara-
tory equipment for preaching as he served as pastor of the First
Baptist Church of Orangeburg, South Carolina, as pastor of the
First Baptist Church of Atlanta, Georgia, and as "The Baptist
Hour" preacher.

Sermon Preparation

It will be helpful to observe McClain's general preparation
before describing a step-by-step procedure of his actual sermon
preparation. McClain's broad educational background has provided
him with a reservoir from which to draw ideas and illustrative
material. His accounting degree from Carolina Commercial College
has equipped him with a working knowledge of many aspects of the
business world,and at Furman University he carried a double
major in history and religion and a double minor in English
and biology. Evidences of his knowledge of these fields are seen
in his sermon material. Furthermore, he puraued a detailed
program of theological study at Southern Baptist Theological
Seminary leading eventually to the Doctor of Theology degree.
His doctoral dissertation, "Judas Iscariot," consisted of an
historical and psychological treatise on the disciple who
betrayed Jesus. This of necessity encompaased a study of Jesus'
other disciples and provided McClain with a detailed knowledge of
the various influences upon New Testament characters, which, in
turn, aided McClain in his own interpretation of the Bible to
his audiences.

Another aspect of general preparation has been McClain's
extensive travel experiences. Undoubtedly the experiences in

the Orient during World War II resulted in the formation and
strengthsning of some of McClain's basic personal convictions.
For example, the feeling of compassion and brotherhood for all
men is a characteristic of McClain. This is partially attri-
butable to an experience of World War II:

> On Easter morning just before sunrise on board a
> large troop ship, I asked hundreds of men to bow their
> heads in prayer before we hit the beaches on Okinawa.
> In the pale glow of that tensive moment with all heads
> bowed, they seemed to be as one--Protestant, Catholic,
> Jew, Indian, Negro, White, Hawaiian, Oriental. And just
> for a split second, there was a vision of brotherhood,
> for two hours later the common denominator, death, was
> on the face of many.[15]

McClain's war experiences in the Oriental countries enabled him
to better understand a foreign culture. McClain even learned
enough of the Japanese language to servs on MacArthur's staff as
an intsrpreter.

McClain's first-hand knowledge of other nations was further
extended during a trip to Europe and the Biblical sites of the
Holy Land. The purpose of the trip was to attend the Baptist
World Alliance meeting in London in July, 1955. He received
a leave-of-absence from "The Baptist Hour" in order to make this
trip and the experience provided him with much illustrative
material for his sermons.

Extensive travel throughout the United States has also been
a part of his travel experience. This has been due largely to
his military assignments and to his many speaking engagements.

One last aspect of general preparation is necessary in order
to have a fuller grasp of McClain's sermon preparation--it is

[15]See Appendix A, "One Nation Under God," lines 169-176.

a knowledge of his reading and study habits. McClain is an avid
reader and has completed a speed reading course which enables
him to cover a large volume of reading material daily. The range
of subject matter under his perusal is vast. His personal
library includes approximately 4,500 volumes and runs the gamut
of religious subjects as well as a wide variety of secular
subjects. Particular religious volumes that are of frequent
use to McClain in sermon preparation are critical and commentarial
in nature--the International Critical Commentary, the Speaker's
Bible, the Pulpit Commentary, the Interpreter's Bible (with
emphasis on George Buttrick's contributions), and Great Texts
of the Bible, edited by James Hastings. Also, McClain possesses
and uses many different Bible dictionaries and concordances. The
secular volumes in his library are extremely varied. McClain's
background in literature is enlarged through the Literary Digest
and the Harvard Classics. In addition, he subscribes to all
"worthwhile" magazines as well as about fifteen denominational
papers from a variety of denominations.

The study habits of Roy O. McClain have been well-formed
through the years. As has been his lifelong custom, he arises
early and does his best studying for about the first three hours
of the day. He reads devotionally and inspirationally first,
then he moves to critical reading--the exegetical study. Next
come religious journals, including Christian Century, which
enables him to remain abreast of current thought on theological
issues. Finally, a great deal of secular reading is done, which

completes his regular study schedule each day. He reads from the denominational papers as he has opportunity during the day.

The specific sermon preparation of Roy O. McClain is quite standardized, though he has readily admitted to exceptions in the procedure. He begins with a fragment idea which may come from reading or hearing another speaker or many possible sources. When the idea first occurs to him he writes it down, including all related ideas he has on the subject. Frequently when driving he stops as an idea occurs and notes it on paper. This is later given a temporary title and filed in an alphabetical topographical future reference file. When deciding to prepare a sermon on a particular subject, he checks all filed information on that subject and decides what part of it to use and what part not to use. Then, "I try to think myself empty on the subject and then read myself full and in that order. That's an over-simplification, but that's usually the approach." In reading himself "full," he begins with the critical works, then branches out into amplifying material.

Most of McClain's sermons are exegetical or topical or a combination of the two. A specific scripture text is not always used for each subject, though such is frequently the case. When a text is used McClain has expressed his concern in giving an accurate exegesis of the text.

The style of organization of sermons is almost always the same for McClain. He begins with a statement of the subject and the text, then the scripture itself is read. Next is the full introduction to the sermon, then "the development--the Roman

numerals, the capital ABC's, the Arabic numerals, small abc's, and so on." He uses three main points in most instances, though there are sometimes two or four and occasionally five. The organization is finished with a conclusion.

As far as his regular pulpit preaching is concerned, McClain often writes the sermon in narrative form and a full sentence outline is always prepared. This outline is placed in his Bible, but is never referred to during delivery of the sermon. "The Baptist Hour" sermons were always written in full manuscript form. After several readings of the sermon to thoroughly familiarize himself with it, McClain then read the sermon for the actual recording. The rationale of this was the consideration of broadcast time.

"The Baptist Hour" sermons were nearly all recorded in McClain's study at the First Baptist Church of Atlanta, Georgia. The tapes were then sent to the Southern Baptist Convention's Radio and Television Commission Headquarters in Fort Worth, Texas, where music and announcements were dubbed in for the final program tape. It was necessary for the sermons to be prepared a month to six weeks in advance. McClain described his early difficulty with this procedure:

> Of course, most of them had to be done six weeks in advance, a month in advance, and you had to come down sometimes on a cold, wet Monday morning to assimulate a worship service-- imagineer yourself into an audience of twenty million people--and try to get in the mood, so to speak, and to conjure up a Christmas sermon, for instance, way before Thanksgiving.

However, as McClain pointed out, ". . . after awhile that came fairly easy. If I couldn't feel a certain spiritual uplift,

I'd go out and play the 'Hallelujah Chorus' on the organ . . .
open it up wide open and get in the mood and come on in and
speak."

With this background of knowledge concerning McClain's
religious and educational history, his speech training and
experience, and his method of sermon preparation, an understanding
of him as a man and of the ideas and convictions he preached is
more readily possible.

CONSTITUENTS OF THE SPEAKING SITUATION:
"THE BAPTIST HOUR" PROGRAM AND ITS AUDIENCE

History of the Radio and Television Commission of the Southern Baptist Convention

The Southern Baptist Convention was the second major denomination in the United States to utilize radio to a significant extent.[1] The organization responsible for the bulk of the denomination's utilization of electronic mass media at the present time is the Convention's Radio and Television Commission, recognized as the largest agency of its kind in the world.[2] The Commission had its beginning at the meeting of the Southern Baptist Convention in Richmond, Virginia, in 1938. At that time a petition of exploration of the radio broadcasting field for religious purposes was presented by Samuel Franklin Lowe of Georgia. A seven-member committee, headed by Lowe, was appointed to conduct the investigation.[3]

The Executive Committee[4] of the Convention provided financial support for the investigation, although it was financially cautious

[1]See the unpubl. diss. (Texas Christian University, 1956) by Philip Nelson Tilden, "A Survey of Religious Radio and Television in the Fort Worth-Dallas Area, 1953-54," p. 15.

[2]Virgil Wayne Hensley, "Radio and Television: Yesterday's Dream--Tomorrow's Hope," The Beam, XIV (May, 1963), 17.

[3]Unless otherwise noted, information in this section was adapted from Theodore Lott's article, "The Radio and Television Commission," Encyclopedia of Southern Baptists, ed. Norman Wade Cox (Nashville, Tennessee, 1958), II, 1130-31.

[4]"The 'fiduciary, the fiscal, and the executive agency of the Convention in all its affairs not specifically committed to some

regarding experimental broadcasts:

> The Executive Committee expressed itself as favoring
> the Committee's plans for some experimental broadcasts,
> provided the expense of such broadcasts be met through
> donations from individuals in a way that would not
> interfere "with the regular program of the local churches
> or the denomination."

However, in 1939, the investigation committee, enlarged to sixteen
members, was authorized by the Convention to promote Baptist
broadcasts.

At the 1940 Convention meeting in Baltimore, Maryland, the
committee reported concern about program quality due to the fact
that "management in the radio world is now looking for religious
programs of such character as to be demanded by the public."
The result of this concern was the eventual establishment of
annual Radio and Television workshops held in the summer at the
two Southern Baptist Convention assemblies, Ridgecrest, North
Carolina, and Glorieta, New Mexico. In addition, workshops
were held "in areas where ministerial associations and other
groups request them."

Beginning in 1941, the radio committee began a period of
more rapid growth which has continued to the present time. The
committee began a 13-week series of half-hour evangelistic
programs called "The Baptist Hour." These were scheduled on a
public service basis by seventeen cooperating stations on an
independent network. This series originated in Atlanta, Georgia,
at a total cost of $5,750. The following year fifteen more
stations were added to the original network.

other board or agency.'"--see Porter Routh's article, "Executive
Committee of the Southern Baptist Convention," Encyclopedia of
Southern Baptists, I, 428-433.

In 1942, the Convention allocated operating funds for the committee and authorized the employment of a full-time director. The committee chairman, S. F. Lowe, was given the position.

The first major expansion of committee services came in 1943, when a fund of $3,000 was set aside for special transcription service. This consisted of a Bible study series conducted by Harold Wayland Tribble and a series of half-hour programs on the subject of the Christian home by Theodore Floyd Adams. This service grew until by "1946 a substantial transcription library was available to churches and radio stations."

The committee became known as the Radio Commission in 1946, and was fully recognized as an agency of the Southern Baptist Convention. That was the year that the Commission began cooperating with the Home Mission Board's[5] efforts in radio broadcasting. The Home Mission Board had entered the area of radio broadcasting in 1945, when time was purchased of station KWBU in Corpus Christi, Texas. In January, 1946, "The Good News Hour" broadcast was established on an independent network of stations. The Home Mission Board provided the funds and the program. The Radio Commission transcribed and mailed the programs to the radio stations. "The Baptist Hour" choir provided music for the program.

The speaker on "The Good News Hour" was the executive secretary of the Home Mission Board, John Benjamin Lawrence.

[5]The major board of the Southern Baptist Convention responsible for mission enterprises primarily within the United States--see John Caylor's article, "Home Mission Board of the Southern Baptist Convention," Encyclopedia of Southern Baptists, I, 635-646.

He resigned from the Home Mission Board in December, 1953. "The Baptist Hour" replaced "The Good News Hour" for a period of four months on all stations carrying the latter program. A few stations continued broadcasting "The Baptist Hour" after the contracts expired.

Dupree Jordan became acting director of the Radio Commission following the death of Lowe on October 4, 1952. Then on August 26, 1953, Paul Morris Stevens was elected director.

The following year at the Convention meeting in St. Louis the name of the Commission was changed to the Radio and Television Commission. The change of name was recommended by Stevens because of the growing popularity of the television media and the Commission's desire to utilize the new media as fully as possible. In actuality, the Commission had previously been quite active in the use of television. "Bible Story Time" had been a regular feature over WSB-TV, Atlanta, Georgia. Also, a pilot film, "This My Son," was released in October, 1954. This became one of a series of thirteen films released to television stations throughout the Convention's territory beginning on April 1, 1956.

The Radio and Television Commission moved its headquarters in 1955, from Atlanta, Georgia, to Fort Worth, Texas. The move gave the Commission a more central location and also availability of the 50,000-watt clear-channel station[6] WBAP for program broadcasting.[7] In this location and under the leadership of

[6] A clear channel is one in which a station can broadcast over a wide listening area free from interference from other stations—see Chester, Garrison, and Willis's discussion of this in Television and Radio, 3rd. ed. (New York, 1963), p. 76.

[7] Christian Index (Atlanta), May 20, 1954, p. 3.

Stevens the Commission's radio ministry has grown to include,
in addition to "The Baptist Hour," the following programs:
"Mastercontrol,"* a half-hour variety show of music and inter-
views; "Control*Centrsl," the Spanish language version of "Master-
control"*; "La Hora Bautista," the Spanish language version of
"The Baptist Hour"; "La Voce Della Verita," an Italian language
half-hour worship program; "Chinese Baptist Hour," quarter-hour
devotional program; "International Sunday School Lesson," a
quarter-hour weekly Bible lesson; "Chapel Upstairs," a quarter-
hour devotional program; "Music To Remember," a variety program
of sacred music and stereo; "Multiplex Music Program," a quarter-
hour of stereophonic music for use by stations with multiplex
equipment; "Mississippi Baptist Record," a quarter-hour news and
feature program produced for the Mississippi Baptist Convention
exclusively; "Oklahoma Baptist News," a five minute news program
produced for the Oklahoma Baptist Convention exclusively; and
"Patterns," a program service consisting of thirty different
one-and-one-half minute features each week by well-known per-
sonalities. The television ministry of the Commission consists
of the program series entitled, "The Answer." In addition, there
are special programs occasionally.[8]

One other function of the Radio and Television Commission is
to serve as the public relations and production agency when
Southern Baptist personalities are featured on network radio or
television.

[8]Radio and Television Commission, You and Your Commission
(Fort Worth, n.d.), pp. 15-16.

The primary objective of the Radio and Television Commission was stated in the Commission's booklet, You and Your Commission:

. . . "to support the Southern Baptist Convention in its task of bringing men to God through Christ by preaching the gospel over radio and television, and by assisting the churches and their pastors, other general Baptist bodies, and the agencies of the Southern Baptist Convention in the proper use of their radio and television opportunities."[9]

The Commission has endeavored to do this through: "(1) preaching on radio and television; (2) audience building for radio and television preaching; (3) inquiry and counseling for the radio and television audiences; (4) and technical assistance rendered to individuals, churches, and groups in need of radio and television information and for training."[10]

The importance of radio and television in the presentation of the gospel message was clearly expressed by Clarence Duncan: "This agency believes that only through mass communications media of radio and television can we ever hope to take the Gospel to every creature, as the Great Commission commands."[11]

In using radio and television, the Commission has continually sought to produce high-quality programs. As Director Stevens has pointed out, ". . . we cannot afford to ignore the elements of preparation, propriety, and good taste--even when we are denouncing sin."[12] The Commission strongly feels just as

[9]Ibid., p. 19.

[10]Ibid.

[11]"Largest Denomination--Greatest Responsibility," The Beam, XIV (May, 1963), 15.

[12]Radio Television and Religion, ed. Theodore Lott (Fort Worth, n.d.), p. 4.

Donald Minton that "seriousness of subject and purity of purpose
do not offer excuses for poor production and content."[13]

<center>"The Baptist Hour" Program:
Its Objectives and History</center>

"The Baptist Hour" program has a three-fold purpose:

> The production concept is three-fold. Content and
> format are planned to reach the non-Christian, the back-
> slider and the faithful church member. There is always
> an appeal to the unsaved; there is always an appeal,
> expressed or implicit, to those who have lost their ardor
> for things spiritual; and there is always an inspirational
> element designed to help the working Christian.[14]

Roy McClain himself regards "The Baptist Hour" in much the same

way. In a statement dealing primarily with the use of radio and

television for evangelism, he voiced his own concept of "The Baptist

Hour":

> "The Baptist Hour" is best thought of as a missionary.
> As a home missionary it reaches millions who are never
> present in church. To these the plan of salvation is
> presented in direct honesty. To the shut-in multitudes,
> the program beams a note of assurance and hope. To the
> millions who listen, representing the household of faith,
> the program serves not as competition to the local pastor,
> but as an assistant pastor. It confirms the truths he is
> presenting.[15]

This concept of "The Baptist Hour" corresponded with his own

objectives for the program stated in retrospect:

> I was trying to do two things specifically in preach-
> ing "The Baptist Hour" sermons. One was to present the
> plan of salvation, the claims of Christ on the individual
> life. I tried that in every sermon. It didn't mean that

[13]"Rating Religious Radio," Church Administration, III (July,
1961), 36.

[14]"English Language Radio Programs"--in the files of the
Department of Station Relations, Radio and Television Commission.

[15]The Beam, VII (July, 1956), 20.

every sermon was evangelistic in every sense of the word.
But I had two people in mind: to win the unsaved and to
make disciples out of the ones who have been saved. I
angled everything I said in those two directions. More
total volume of words was angled obviously toward the
second group--the one who says he's a Christian--because
if we could really win to Christ the people who bear His
name, we wouldn't have much trouble winning those who don't
have His name. Growing disciples, making something out
of the ones we baptize--that became two-thirds of the content
of my preaching, though I never missed an opportunity--
I don't think I preached a single time in the three years or
better without making it clear that all of this was by
virtue of the grace of God through Jesus Christ and
unattainable otherwise.[16]

The history of "The Baptist Hour" program directly corresponds

with the history of the Radio and Television Commission since

"The Baptist Hour" was the first Convention-produced broadcast

series. At the 1939 Convention meeting in Oklahoma City, the

radio committee began plans for "The Baptist Hour" series. These

plans were approved by the Convention in 1940, at Baltimore,

Maryland.[17]

On January 5, 1941, the first "The Baptist Hour" program,

one of a series of thirteen, was broadcast by seventeen stations

in eleven states. During this series a different preacher was

used for each program. The subjects of the thirteen sermons were

assigned respectively to the persons thought to be best qualified

to speak on the same. The first thirteen preachers and their

subjects were:

    M. E. Dodd . . . . "Christ and Human Crises"
    Geo. W. Truett . . . . . . "Christ and Human Suffering"
    A. J. Moncrief, Jr. . . . "Christ and Human Liberty"

[16]Interview by author.

[17]Theodore Lott, "The Baptist Hour," Encyclopedia of Southern
Baptists, I, 116.

T. F. Adams	"Christ and Human Sin"
Ellis A. Fuller	"Christ and His Fellowship With Men"
J. Clyde Turner	"Christ and His Death"
John R. Sampey	"Christ and His Resurrection"
C. C. Morris	"Christ and His Return"
C. Oscar Johnson	"Christ and His Church"
John H. Buchanan	"Christ and the Ordinances of His Church"
T. L. Holcomb	"Christ and Man's Ultimate Need"
John L. Hill	"Christ and His Sufficient Grace"
W. W. Hamilton	"Christ and the Life of Power"[18]

"The Baptist Hour" network of stations has continually grown. In 1942, the program was heard over thirty-two stations. This increased to thirty-seven stations in 1943, eight of which were 50,000-watt stations. In 1945, the usual 13-program series was followed by an additional 13-program series in April, May, and June. The thirty-seven station network continued through 1945 and 1946. Fifty-two stations broadcast the program in 1947. This number increased to sixty-three in 1948.[19]

The year 1949 marked the attempt of a full time "The Baptist Hour" program schedule over 180 stations of the American Broadcasting Company. This venture with the national network began October 2, 1949, but had to be terminated in June, 1950, for lack of funds. After the termination of the network schedule the programs were transcribed and offered to independent radio stations. A total of 180 stations scheduled the programs. Beginning in 1951, time was purchased on fifty additional stations. By the end of 1951, a total of 273 stations in twenty-four states and three

[18] The Living Christ in the Life of Today (Nashville, Tennesee, 1946), p. v.

[19] Lott, "The Baptist Hour."

foreign territories logged "The Baptist Hour." This grew to 300 stations in twenty-six states and four foreign territories by April 1, 1952. At the end of 1953, 330 stations in twenty-eight states and seven foreign territories broadcast the program.[20]

Roy O. McClain became "The Baptist Hour" preacher in October, 1954, and at the end of that year 390 stations aired the program. This dropped to 380 stations in 1955, although a seven-station Far East network originating in Manila began carrying the program in October of that year. An increase resumed in 1956 to 400 stations. This grew to 440 stations in 1957, and to 460 stations in 1958, McClain's last year on the program. The count as of August 26, 1963, was 500 stations in thirty-six states and twenty-two foreign territories.[21]

The minute details of the program format of "The Baptist Hour" have varied over a period of years. However, there is a similarity of format style for most evangelistic programs, including "The Baptist Hour," "The Lutheran Hour," and "The Back To God Hour." All of these are quite similar to the Columbia Broadcasting System's "Church of the Air" program whose format includes the following items:

Organ and choir behind opening announcement
Call to worship or invocation
Hymn
Scripture reading and prayer
Brief, simple anthem
Sermon and prayer

[20]Lott.

[21]"Stations broadcasting "The Baptist Hour," 1954-58 and 1963"— in the files of the Department of Station Relations, Radio and Television Commission.

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Hymn
Benediction
Extra hymn
Organ and choir behind closing announcement[22]
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A contrast of "The Baptist Hour" format when McClain was preaching
on the program and the present format will illustrate the
variety of the format over the years. The format of McClain's
programs was:

```
Theme
Announcement
Theme
Narration
Choir
Narration
Choir
Scripture and prayer
Choir
Narration
Solo
Sermon
Choir
Announcement
Theme[23]
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In contrast, the format of the present broadcast includes the

following items:

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Hymn behind opening announcement
Introduction of preacher
Hymn
Announcements
Hymn
Preacher's introduction to sermon
Brief hymn
Scripture reading and prayer
Solo
Sermon
Hymn
Preacher's appeal and introduction of following week's
    program
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[22]Radio Television and Religion, p. 20.

[23]"The Baptist Hour" format of December 11, 1955--in the files
of the Department of Station Relations, Radio and Television
Commission.

Preview of next week's music and closing announcement
Hymn[24]

The selection of a preacher for "The Baptist Hour" has varied over the history of the program although the Radio and Television Commission has always been the final authority. Ordinarily a selection committee has recommended a person to the Commission and the Commission has acted upon the Committee's recommendation.[25] In the early history of "The Baptist Hour," a different person preached on each separate program of a 13-week series. Eventually, the policy changed so that one person preached an entire series and sometimes more than one. This was the general policy when Roy O. McClain was selected as "The Baptist Hour" preacher. At the end of McClain's first series of sermons the listener response was large enough to cause the Commission to invite him to continue as "The Baptist Hour" preacher.[26] With the exception of various leaves-of-absence, McClain continued until October, 1958.

The method of selecting McClain varied somewhat from the usual procedure. Director of the Commission, Paul M. Stevens, made the recommendation himself. Stevens became Director of the Commission at about the same time that McClain became the pastor of Atlanta's First Baptist Church and he had ample opportunity to observe McClain as a preacher. In the late summer of 1954, when

[24]Notes taken by the author while listening to "The Baptist Hour," February 16, 1964.

[25]Interview by the author with Clarence Duncan, Promotion Director, Radio and Television Commission, at Fort Worth, Texas, August 26, 1963.

[26]Christian Index (Atlanta), December 23, 1954, p. 5.

the Commission was seeking another preacher for "The Baptist Hour," Stevens was impressed with McClain's potential as a radio preacher. He made the recommendation to the Commission on the basis of three particular qualities of McClain's preaching.

First of all, McClain was relevent in his preaching. His messages were applicable to the problems of the day. Secondly, McClain was brief. Stevens timed McClain's regular pulpit sermons and found the average time to be about eighteen minutes. Stevens felt that it would be much easier for McClain to cut the length of his sermons to the 12-15 minute length of the average "The Baptist Hour" sermons than it would for a person who normally preached thirty or forty minute-length sermons. Third, McClain made frequent use of brief illustrative material which was "metaphorical, allegorical, pungent." This would aid in keeping the attention of the radio audience. On the basis of these three characteristics Stevens recommended McClain to the Commission and the recommendation was accepted unanimously.[27]

Hershell H. Hobbs, pastor of the First Baptist Church, Oklahoma City, Oklahoma, replaced McClain as "The Baptist Hour" preacher in October, 1958, and has been named permanent preacher on "The Baptist Hour."[28] As is evident the policy of tenure of "The Baptist Hour" preachers has been quite varied throughout the program's history.

[27]Interview by the author with Paul M. Stevens, Director, Radio and Television Commission, at Fort Worth, Texas, August 26, 1963.

[28]Ibid.

"The Baptist Hour" Audience

A description and understanding of any speaking situation would not be complete without a description of the audience. This is equally true of a radio audience, though an accurate description of a radio audience seems to be far more elusive than when the speaker and his audience are in a face-to-face situation. This description of "The Baptist Hour" audience will deal with the size and other characteristics of the audience as well as McClain's image of his audience.

The size of any radio program's audience depends on many interdependent factors. The Radio and Television Commission has cited some of these:

    Time of broadcast
    Power of station
    Popularity of station
    General local intellectual and spiritual climate
    Season of the year
    Competing programs on competing stations
    Programs on competing medium
    Local promotion for program or station
    Program material or subject matter for the particular
        week in question[29]

There are many other factors as well. One important one is the fluctuation of audience interest within a particular broadcast. The matter of fluctuating audience size during a particular program is probably caused by varying interests for specific items within the program format. It is known that there is a much larger preference for religious music than for sermons.[30] Many evange-

[29] Radio and Television Commission, Audience Report (Fort Worth, 1960), p. 2.

[30] Interview by the author with Forrest L. Whan, Director of

listic and worship programs usually schedule most of the religious music at the beginning of the program while the sermon is the last item or near the last item on the schedule. In a telephone survey rating cited by Charles H. Schmitz, "The Catholic Hour" served as an illustration: "'The Catholic Hour' fluctuates during the broadcast, having a rating of 6.7% for the total radio listening audience at the particular time the survey was made during the first fifteen minutes, and when the sermon gets going the last fifteen minutes the rating drops to 4.2%."[31] It seems reasonable that a similar situation would exist with "The Baptist Hour," which has used the format of music primarily in the first half of the program and the sermon in the last half. It is not known whether station estimates of audience size of "The Baptist Hour" have been derived from the listening audience of the first half or the last half of a particular broadcast; thus, it becomes more difficult to estimate the total number of listeners.

This and many more factors work interdependently to determine the size of an audience for a particular program. Each situation will be different. Therefore, it is clear that estimating audience size is difficult to do with any great degree of accuracy. However, estimates are made in attempts to approximate audience size. Local stations make estimates and there are professional rating services, such as, Nielson, America Research Bureau (ARB), and Pulse.[32] In the case of "The Baptist

Summer School, Kansas State University, at Manhattan, Kansas, February 11, 1964.

[31]"Religious Radio in the United States," Crozer Quarterly, XXIV (October, 1947), 311.

[32]For a brief, yet complete discussion of rating services

Hour" the Radio and Television Commission also makes some estimates
with the aid of information from local stations.

The Radio and Television Commission estimated a total minimum
number of 22,000,000 listeners in 1960,[33] "enough people," as
McClain said, "to scare the daylights out of you when you sit down
and stop to think about it."[34] This figure was derived from the
estimates of the audiences of eighteen sample stations (out of a
total of 440 stations). The total audience for the sample stations
was reported to be 1,269,985. These sample station estimates
were obtained from individual station estimatee, the Commission's
own estimates, and in one case a Nielson rating service estimate.[35]

The Radio and Television Commission gave three primary
reasons for considering the number of 22,000,000 to be an "absolute
minimum estimate." First of all, this total number was based on
ratings taken during the month of August. This was relevent to
a minimum estimate because, as the Commission's Audience Report
stated, ". . . almost all programs carried on week-ends will have
much higher ratings in the winter than in the summer." Therefore,
"we can say without question that the audience will be at least
one-third greater in January."

As a second reason for considering 22,000,000 listeners to
be the minimum estimate, the Commission pointed out that most
ratings were taken in the metropolitan areas where the particular

see Chester, Garrison, and Willis's coverage in ch. 8 of Television
and Radio, 3rd. ed. (New York, 1963), pp. 107-118.

[33] Audience Report.

[34] Interview by author.

[35] Audience Report, p. 4.

station was located. However, depending on the power of the station and atmospheric conditions, the program may reach a vast number of people outside the metropolitan area from which the program originates. The Audience Report stated, "There is no way to measure this audience, so we must simply take the known figure and explain that it is truly a minimum estimate." In addition, the estimated figure was derived only from stations in the United States. It did not "include any shortwave broadcasts or other overseas use of the program."[36] Radio Station DZAS in Manila, Philippines, reported an audience of 500,000 for "The Baptist Hour,"[37] and many other stations carry the program as well.

The third reason for estimating 22,000,000 as a minimum number of listeners was that this figure was based on an attempt "to present a cross-section of the audience we might reasonably expect during a normal week." As the Commission pointed out, "Some of the cities included are major population centers; others are not. This, we feel, helps to develop a reasonable, conservative average on which to base the overall total."[38]

Characteristics of "The Baptist Hour" Listeners

To describe the characteristics of "The Baptist Hour" listeners is, at this present time, an uncertain task. This is due to the great scarcity of studies dealing with religious radio audience

[36]Report, pp. 2-4.

[37]Letter to the author from Max D. Atienza, Public Relations Director, Station DZAS, April 9, 1964.

[38]Report, p. 3.

composition. The few studies that have been done have dealt
primarily with non-Southern audiences. Therefore, the validity of
these studies in determining the characteristics of "The Baptist
Hour" audience is questionable, since a large majority of "The
Baptist Hour" coverage area is in the southern and southeastern
states.[39] However, four studies which have been made will be
reviewed so that the reader may have a little clearer picture
of a religious radio audience. It is best to keep in mind that
these studies were not dealing with "The Baptist Hour" program,
although other programs comparable to "The Baptist Hour" in
format, content, and intent were considered. Perhaps the points
of similarity in the four studies will at least indioate an
audience fairly comparable to the one that listens to "The Baptist
Hour."

Lazarfeld Study. The first study to be discussed was one
which was made by the National Opinion Research Center of the
University of Denver in November, 1945.[40] This study is relevent
to this thesis because one of the elements studied was geographic
region. The South was included in this category. The Research
Center conducted 2,571 personal interviews representing a cross-
section of the United States adult population. Of these, 2,246
had access to radios. The elements of the sample which were
studied were sex, age, economic level, size of community, and

[39]See Appendix B.

[40]Unless otherwise noted, information in this section was
taken from Paul F. Lazarfeld and Harry Field, The People Look At
Radio (Chapel Hill, North Carolina, 1946).

geographic region. The program preferences for daytime and
evening were also included. Results of the survey were shown to
be statistically accurate at the .03 level of confidence.

Education definitely had an influence on evening program
preferences. Only 12% with college degrees preferred religious
programs, while 17% of high school graduates preferred them
and 27% of interviewees with only grammar school education pre-
ferred religious programs. It is evident, then, from this study
that the less formal education the listener has, the more he
prefers religious radio.

Age was another factor influencing evening program preferences.
Only 11% of interviewees between ages 20-29 preferred evening
religious programs. For both age brackets of 30-39 and 40-49,
16% preferred evening religious broadcasts. However, for ages
fifty and over, 29% preferred religious programs. Therefore, it
was apparent from this study that preference for evening religious
broadcasts increases with age and particularly so above the age
of fifty.

The size of the town in which the broadcast occurs deter-
mined to some extent the preference for evening religious broad-
casts. In cities with a population of 100,000 and over 17%
preferred evening religious broadcasts. In towns of 2,500-100,000
the preference was 20%. In rural areas under 2,500 and farm areas
the preference was 23%. Although the percentage differences
were not greatly varied, the direction of increase seems to give
evidence that listeners in the rural areas prefer evening
religious broadcasts more than city-dwellers.

Region was definitely a factor, and particularly relevent to this thesis. Fifteen percent of both Northeasterners and Midwesterners preferred evening religious broadcasts. This percentage increased to 25% of Westerners and 28% of Southerners. This indicates a much larger preference for evening religious programs in "The Baptist Hour" broadcast area in contrast to the rest of the nation.

The above percentages dealt only with evening religious programs. These same basic trends held true in women's daytime program preferences. The percentages were greater in each case, however.

In summary, this study dealt only with general religious radio programs. The audiences for specific programs were not considered. It seemed that the older and less educated a person is, the more likely that he is interested in listening to religious programs. Religious programs are also more popular in rural areas and in the South.

This particular study had definite limitations in describing a present day religious radio audience. This is due to the growth of television since the study was made. Evening programs which most people listen to now come by way of television. The study is even less reliable when it is considered that the migration to the cities since World War II may have changed the percentage results of this study. Thus, the information secured by this study is probably not as accurate as it once was.

New Haven Study. Probably the most complete analysis study
of religious radio audiences was the study of the New Haven,
Connecticutt, area by Everett C. Parker, David W. Barry, and
Dallas W. Smythe completed in 1955.[41] A preface statement by
Oscar Katz showed the depth of methodology used in the study:

> In an effort to provide an overall picture of the role of
> religious broadcasting in New Haven, they have first con-
> sidered the cultural, social, and religious environment in
> which such broadcasting takes place, and they have studied
> the potential audiences for broadcasting, the availability
> of programs, and the program selections by the audience.
> In gathering this kind of background data, the authors have
> recognized that the effects of communication stimuli vary
> with the environment in which they operate. Hence, any
> complete study must include a study of this environment.
> Having taken this step, the authors proceed to study
> religious broadcasting itself, again using a variety of
> approaches such as the questionnaire interview, the non-
> directive interview and content analysis. Such a multi-
> pronged attack on a problem is all too rare in the research
> field and has been used by the authors with particular
> effectiveness.

Because of the extensive detail and the variety of methodologies
used, this study is probably the most reliable of all at this
present time.

The results of the study were based upon a five per cent
random sample of households in the New Haven community. There are
3,599 households in the sample from a total of 71,180 households
in the Metropolitan New Haven area. Information was obtained by
interview. This data consisted of:

> . . . age, occupation, education, religious background and
> church affiliation (if any) of the head of the household
> and spouse (if any), number in the family; age and sex of
> children; age, sex, and relationship of adults living in

[41] Unless otherwise noted, information in this section was
taken from The Television-Radio Audience and Religion (New York,
1955).

the household in addition to the household head and spouse;
income of the head of the household; home ownership; radio
and television set ownership; a record of regular television
viewing and radio listening by adults in the household;
a similar viewing-listening record for minor children;
a listing of newspapers and magazines read in the house-
hold.

The analysis of specific programs involved using a representa-

tive program from three classes of programs. These classes were

Roman Catholic, "fundamentalist" Protestant, and "co-operative"

Protestant ("the characteristically middle-of-the-road position

of programs sponsored by the major national agencies of inter-

church co-operation and their local counterparts"). A description

of the "fundamentalist" Protestant programs (in which category

"The Baptist Hour" was placed) was given:

These programs all explicitly emphasize their purpose
to make converts to the church. None of them countenances
the treatment of controversial issues in their content.
While all of them operate within the traditional Protestant
framework of individual responsibility to God, their thematic
treatment policy employs a sharpness in bi-polarizing human
beings which is close to the semantic position of the Roman
Catholics. In this group we would place: "The Old Fashioned
Revival Hour" (Fuller), "The Back To God Hour" (Christian
Reformed Church), "The Baptist Hour," "Showers of Blessing"
(Nazarene), "The Voice of Prophecy" (Seventh-day Adventist),
and "The Healing Ministry of Christian Science."

Because of its longevity, "The Old Fashioned Revival Hour" was

chosen to represent this group in determination of an audience

for programs of this type. It should be realized that Roy McClain

did deal with controversial issues, so the description of this

category of programs does not consistently apply to "The Baptist

Hour." It should also be realized that "The Baptist Hour" is

sponsored by a major denomination, while "The Old Fashioned

Revival Hour" is non-denominational. If, as is indicated by a

study to be discussed later, the audience for a particular program
is composed largely of adherents to the sponsoring organization
of the progrsm, then it is possible that "The Old Fashioned
Revival Hour" is not a fully adequate representative of "The
Baptist Hour."

The results of the study included both the audience for general
religious radio listening as contrasted to the nonaudience, and
the audiences for the specific representative progrsms. The
results of the contrast of audience and nonaudience showed that
the "Protestant audience for religion was drawn more heavily from
classes III and V^{42} than the Protestant nonaudience." In terms

[42]Class I. This stratum is composed of wealthy families whose
wealth is often inherited and whose hesds are leaders in the com-
munity's business and professional pursuits. Its members live in
those areas of the community genersly regarded as "the best";
the adults are college graduates, usually from famous private
institutions, and almost all gentile families are liated in the
New Haven Social Directory, but few Jewish families are listed.
In brief, these people occupy positions of high social prestige.

Class II. Adults in this stratum are almost all college
graduates; the males occupy high managerial positions, many are
well-to-do, but there is no substantial inherited or acquired
wealth. Its members live in the "better" residential areas;
about one-half of these families belong to lesser ranking private
clubs, but only 5 per cent of Class II families are listed in the
New Haven Social Directory.

Class III. This stratum includes the vaat majority of small
proprietors, white-collar office and sales workers, and a con-
sidersble percentage have attended business schools and small
colleges for a year or two. They live in "good" residential areas;
less than 5 per cent belong to private clubs, but they are not
included in the Social Directory. Their social life tends to
be concentrated in the family, the church, and the lodge.

Class IV. This stratum consists predominately of semi-
skilled factory workers. Its adult members have finished the
elementary grades, but the older people have not completed high
school. However, adults under thirty-five have generally graduated
from high school. Its members comprise almost one-half of the
community; and their residences are scattered over wide areas.
Socisl life is centered in the fsmily, the neighborhood, the labor
union and public places.

of church affiliation and income, Protestant households have
higher incomes and are more frequently in the nonaudience group
than are households of the other faith groups. Church attendance
was significant only when dealing with Catholic and Protestant
wives or female heads of households. The households in which wives
did not attend church constituted a larger portion of the non-
audience than in households where the wife was a church goer.
Educational level of the male head of the household made no
difference. The age of the wife or female head of the household
made a slight difference. The households in which the wives were
between forty-five and sixty-four years of age comprised a larger
share of the audience than did those of other age brackets. In
reference to occupation of the male head of the household there
was a tendency for the clerical, skilled, and semiskilled laborers
to comprise a larger share of the audience than for business and
professional households.

The discussion of the audience for specific programs will be
limited to "The Old Fashioned Revival Hour," which was designated
as being representative of the class of programs in which "The
Baptist Hour" falls. "The Old Fashioned Revival Hour" attracted
only 1.2% of the total sample. This program attracted an audience
of older people, including many over sixty-five years of age.
Occupations tended toward semi-skilled or unskilled jobs.

Class V. Occupationally, class V adults are overwhelmingly
semi-skilled factory hands and unskilled laborers. Educationally
most adults have not completed the elementary grades. The families
are concentrated in the "tenement" and "cold-water flat" areas of
New Haven. Only a small minority belong to organized community
institutions. Their social life takes place in the family flat,
on the street, or in neighborhood social agencies.

Education was below the level of the high school graduate. Few
households had minor children and one-fourth were widowed. While
largely a Protestant audience, a large percentage (33.3) had no
church affiliation. Race was not covered in this study as such,
but it is conceivable that there was a good portion of Negro
listeners. This is due to the fact that most of the listeners
came from social class IV (39.1%) and V (42.8%). The Baptists
(not Southern) constituted a large proportion of class IV and V.
As was pointed out in the study, a large portion of Negroes were
Baptist and found in social class V.

· **Detroit Study.** A fairly recent (1961) analysis of religious
radio audiences is the study made by John Lawrence Dennis, in which
he analyzed the audience of religious radio and television programs
in the Detroit metropolitan area.[43] The Dennis study seemed
relevent to this thesis for three reasons. First, it included
Detroiters of Southern background in the sample. Second, it
pointed out the influence that the religious interest of the
individual has on his listening habits. This helped to better
determine whether or not the audience of a Southern Baptist-
sponsored program is composed primarily of people of Southern
Baptist loyalties. Third, it considered race as a separate element
in the audience characteristics.

The study made use of an interview given by the Detroit Area
Study personnel of the Department of Sociology of the University

[43]Unless otherwise noted, information in this section was
taken from the unpubl. diss. (University of Michigan, 1961) "An
Analysis of Religious Radio and Television Programs in the
Detroit Metropolitan Area."

of Michigan. While the interview questions were concerned with many aspects of a variety of subjects, there were also questions concerning the listening habits of Detroiters with regard to religious programs. These questions were the basis of the Dennis study.

The study did not seek to describe the audience for a specific program, but rather for program types. The category of types included both worship programs and evangelistic programs. Since "The Baptist Hour" was not a specific program mentioned in the data collected, there was the problem of placing "The Baptist Hour" in either the worship or evangelistic category. While the program format most resembled the worship category, Dennis included "The Old Fashioned Revival Hour" in the evangelistic category. Since Dennis relied on the New Haven study for guidance to some extent, the writer assumed that if "The Baptist Hour" had been mentioned, it would have been included in the evangelistic category.

One other semantic difficulty arises. Dennis placed Protestant groups into five different general categories. He included Southern Baptists in the category of "Fundamentalist Protestant." However, in the discussion of religious radio audiences, he refers only to "Reformed Protestants," "Pietistic Protestants," and "General Protestants." It was the author's belief that of these three, Southern Baptists come closest to the "Pietistic Protestant" division. Therefore, the results of "Pietistic Protestant" division will be discussed as applicable to "The Baptist Hour," but always with the realization that the application is not exact.

Dennis discussed both a general listening audience and the specific audiences for various program types. The general listening audience was composed of those individuals who expressed a definite interest in religion. The greater the interest, the more frequent the listening. Negroes were more frequent listeners. There was little difference between men and women except when education and income were involved. The more education and income the individual had, the more the woman listened to religious programs and the less the man listened. Age was a factor. People who were sixty and over were the most frequent listeners. Occupation, too, was involved. Blue-collar workers were much more frequent listeners than were white-collar workers. The birthplace of individuals was considered and the results showed a differentiation in listening habits. In particular, those of Southern origin were more frequent listeners than those of non-Southern origin. The listening pattern of Southerners was very similar to the listening pattern of Negroes.

In discussing the audience for particular programs a limitation will be established. Only the audience for evangelistic programs will be described here, as that seemed to be the program type relevent to "The Baptist Hour." Pious[44] individuals listened more to both worship and evangelistic programs than did non-pious individuals. This seemed to be due to the phenomenon of programs patterned after some kind of religious service attracting a greater percentage of pious persons than non-pious persons. Blue-collar

[44]Piousness was determined by the degree of daily praying and asking for God's help.

workers listened much more frequently than white-collar workers.
Concerning the birthplace of the listeners for evangelistic
programs, Southerners had the largest percentage. Lower income
individuals preferred evangelistic programs. The higher the
increase of income, the less evangelistic programs were tuned in.
Age was involved to some extent. People over sixty were frequent
listeners to evangelistic programs, but also to worship and
discussion programs. Evangelistic programs also attracted a
majority of the listeners with little formal education. Negroes
showed a definite preference for evangelistic programs. Religious
affiliation was a relevent factor. Pietistic Protestants favored
evangelistic programs. This was probably due to the fact that
most Pietistic Protestant programs were in the evangelistic
category. This was in keeping with the evidence that showed that
"interest is heaviest when the religious preference of the audience
is the same as that of the group presenting the program." This
would lend credence to the assumption that a majority of "The
Baptist Hour" audience is of Southern Baptist affiliation.

Urbana Study. One last study seemed relevent in that it
tended to summarize the characteristics of a religious radio
and television audience. The study was only a pilot study to a
larger one not yet completed. Therefore, the results were viewed
cautiously. However, with the background of the previously
mentioned studies, a fair amount of reliability was placed on the
pilot study.

The study by Haddon Robinson was made in April, 1961, in Urbana, Illinois.[45] The data was collected by means of an interview questionnaire given to a sample of 100 people. The pilot study dealt only with characteristics of those individuals who regularly listen to religious radio and television as opposed to those who are irregular listeners. The categories of education, age, marital status, income, time spent listening to all radio (both during the week and on Sunday), church participation, religious affiliation, religiosity (similar to Dennis's category of piousness), and church attendance were the concerns of this study.

The results showed that the more education an individual had, the less likely he was to listen to religious programs. The older a person was, the more likely he was to be a listener. Married people listened more regularly than single people and widowed respondents were the most frequent listeners of all. People with low incomes listened more regularly than those with moderate and high incomes. Regular listeners to religious radio programs listened to all radio more than irregular and nonlisteners. It is interesting to note, however, that nonlisteners of religious radio programs listened to radio more than irregular listeners. This same result held true for Sunday listening. However, very little radio listening was done on Sunday by any of the listeners. Many did not ever turn their radio on on Sunday. Regular listeners

[45] Unless otherwise noted, information in this section was taken from the unpubl. pilot study (University of Illinois, April, 1961) "An Analysis of Audience Attitudes Toward Religious Radio and Television Programs."

tended to be active participants in church activities as opposed
to nonlisteners and irregular listeners. This tendency was not
statistically significant, however. Religious preference showed
Protestants as being more regular in listening to religious programs
than were Catholics. People of "high religiosity" (degree their
faith plays in solving personal problems) were more often regular
listeners than those of medium or no religiosity. Church attendance
in and of itself was not statistically related to regular listen-
ing.

Summary. This summary of the similarities of these four
studies will deal first of all with the characteristics of a
general religious radio audience and secondly, with the specific
audience for an evangelistic type program.

In all studies the general audiences were composed largely
of older people. Educational background was not as clearly
determined, although the tendency seemed to be that the lower
the education, the greater the regularity in listening to religious
programs. The importance of religious affiliation within the
Christian faith was indeterminable on the basis of these studies.
Church attendance apparently had little effect, although this, too,
was not clearly determined. Active participation in church
activities seemed to increase the regularity of listening and
almost definitely the greater an individual's personal interest
in religion, the greater his regularity in listening to religious
programs. Income was fairly determinate upon the listening habits.
The less his income, the more regularly did the individual listen

to religious programs. The woman's income was not quite as clearly
a determinate factor, however. Occupation seemed to be clear in
determining the regularity of listening to religious programs.
The blue-collar workers and laborers listened more regularly than
white-collar workers. Race was only mentioned specifically in
one study and suggested in another. In both cases it seemed
that Negroes were frequent listeners. There was also a tendency
for those of Southern habitat or birth to be more regular listeners
than non-Southerners. Other categories were too unsubstantiated
from which to draw conclusions.

Only two studies dealt with the audiences of specific
program types. Both agreed quite remarkably, however. For an
evangelistic type program the audience included largely older
people, semi-skilled or unskilled laborers, those with little
formal education, many Negroes, and primarily Protestants. The
religious affiliation of the listeners tended to jibe with the
denomination sponsoring the particular program. Other categories
which were not so clearly determined seemed to indicate that those
with low income and few minor children and many widowed people
were listeners to evangelistic programs. Southerners, too, were
in this audience.

Thus, on the basis of the scanty information available, this
is the description of an audience that regularly listens to
evangelistic programs similar to "The Baptist Hour." However, as
has been previously mentioned, the information available is much
too scarce to arrive at definite conclusions, particularly with
the lack of any studies made in the South.

McClain's Image of His Audience

Before concluding this description of "The Baptist Hour"
audience, it is relevent to know how McClain himself visualized
his audience.[46] To this interviewer McClain seemed to have
somewhat of an inconsistent image of his audience, inconsistent
in terms of representation of univeraality. It was in reference
to the racial composition of his audience that he gave the
impression of an audience image of universality: "And of course,
two-thirds of the liatening audience was colored, since two-thirds
of the world's population or better is other than white--not all
Negroid, but not all white. Better than half the human race is
yellow and we were all over the Far East with stations." While
it is true that "The Baptist Hour" coverage area is in the heavily
Negro-populated Southern areas of the nation aa well as in the
Oriental areas of the Far East, it is still very doubtful that
the ratio of white to colored listeners was anywhere near a
normal population diatribution. This doubt was substantiated
by the authors of the New Haven study: ". . . an audience of the
available population is a highly unusual achievement, the product
of planning, skill, and real genius, and it is a rare phenomenon
among audiences for religious programs in particular."[47]

The image of a universal audience seemed to be further
projected by McClain in hia expreaaed attempt to visualize a

[46]Unless otherwiae noted, information in this section waa
obtained by the author in an interview with Roy O. McClain.

[47]Parker, Barry, Smythe, p. 401.

cross-section of people: ". . . I tried to visualize a cross-section of various ages, groups, educational grasp, and so on, with the hope of hitting a happy medium, trying to keep in mind not to offend the informed sensitivities of one extreme and not shoot completely over the head of the opposite extreme."

However, McClain did admit that one "could never preach any one sermon to suit everybody," so it seemed that in actual practice and in accord with McClain's policy of spending more sermon time in appealing to Christians his image of his audience was not an image of universality, but rather, an image of an audience composed of individuals similar to those in his own congregations. In specifying the visualization of a cross-section of people, he said, "I'd try to visualize individuals whom I knew in this congregation and former congregations. Representative ones-- dime-store clerks, lawyers, students, housewives, children . . ." Such a specific image would not include many non-church goers and only a few individuals of other races. It was not until 1963, that the First Baptist Church of Atlanta voted to seat Negroes in the main sanctuary of the church.[48]

Thus, the author concluded the probability that McClain's actual image of his radio audience was one quite similar to the regular congregation of his pastorates. The majority would be Christian and most would be alligned with the Southern Baptist denomination. There probably would be many various ages, occupations, and educational backgrounds, however. There is some

[48]McClain, "Another View of Justice," The Christian Century, LXXXI (February 26, 1964), 271.

evidence from "fan mail" that McClain did reach professional
theologians of other denominational beliefs. One such letter
concerned the sermon, "When Will Religion Get You In Trouble?"
"That one brought a request for five hundred copies from a
Catholic monastery in Wisconsin and in the same mail brought a
request for a hundred copies from the Bible Academy of a Pente-
costal Holiness group." This would seem to indicate that McClain
did have some ability in reaching listeners with extremely different
sectarian emphases. If so, then the suggestion of the previously-
mentioned studies that religious radio audiences tend to be
composed of the adherents of the denomination sponsoring the
program may need to be modified somewhat. It is impossible to
say with certainty, however, on the basis of this one example.

Now, having a background knowledge of "The Baptist Hour"
program and a sketchy description of its audience as well as
McClain's image of the audience, the author was better equipped
to analyze the selected sermons. Before this was done, however,
it was also important to know something of the social setting in
which the sermons were preached.

CONSTITUENTS OF THE SPEAKING SITUATION:
THE SOCIAL SETTING OF THE SERMONS

In order to understand a speaker and his development, it is necessary to have an insight into the time in which he lived and spoke. This chapter will deal with some of McClain's basic convictions, major national and international issues of the fifties, and major religious issues of the fifties.

McClain's Basic Convictions

In beginning a discussion of the issues which confronted McClain during the years of his tenure on "The Baptist Hour," it may be helpful to point out a few basic convictions held by him--convictions which determined his actions in dealing with any social and moral problems facing himself and his audiences. These convictions are best seen through McClain's conceptions of God, Jesus Christ, Sin, Salvation, and the Christian Life.

To Roy McClain God is the omnipotent, omnipresent, omniscient Creator of the universe and all that is in it. God is a loving God who cares for His creation and takes a personal interest in man:

> Of this thing I am quite confident: we are not left as strangers standing before a roulette wheel of caprice where our chances for winning are nearly non-existent. There has been no rigging of life's mechanism. The rigors of doubt and probabilities are ours to wrestle and throw by the muscles of faith's perseverance. While admitting the seas' nauseating turbulence, I do not get the notion that there isn't a Skipper aboard the ship;

nor for that matter, that the seas' waves are their own
determiner of momentum or direction.[1]

To McClain God's interest in man is best seen in God's sending
His Son, Jesus, into the world to redeem man from the bondage of
sin:

> The worst attitude of our day is to show kind
> deference to the church, to say that He was the Son
> of God, that He was the greatest teacher who ever lived,
> and stop it at that. To ignore the distinctive role
> for which He lived and died is to ignore all. He did not
> come to out-think Socrates, to out-shine Confucius, he
> did not die to be just a martyr, but He was God in human
> flesh, taking upon Himself the sins of the world, "a lamb
> before a slaughter opening not His mouth," a "man of sorrows
> acquainted with grief," bearing the sins of the whole world
> for us all.[2]

Man is plagued and doomed by the power of sin. McClain

defined sin as:

> (1) missing the mark the mark being the prescribed
> purpose of God for the individual's life . . . ; (2)
> perversion of purpose--life thrown out of gear by majoring
> on minors, by the tail wagging the dog of confused values
> . . . ; and (3) rupture of relationship--fellowship is
> broken at the lifeline 'twixt man and God.[3]

Salvation from the bondage of sin has been made possible

through the work of Jesus Christ according to McClain: ". . . all

of this was by virtue of the grace of God through Jesus Christ

and unattainable otherwise."[4] This has been further explained:

> There is no mystery in the Bible as to who goes to
> heaven. The conditions for entrance are understandable
> to a little child. NO ONE WILL EVER GET INTO HEAVEN
> UNTIL HEAVEN FIRST GETS INTO HIM! Eternal life becomes

[1]If With All Your Heart, p. 187.

[2]"Taking God Seriously," The Beam, V (December, 1954), 20.

[3]This Way, Please, p. 31.

[4]Interview by author.

a possession in time as a sinner contritely repents and confesses. At that starting point heaven becomes his destiny and from that point his life does an "about face."[5]

McClain clarified this further by saying, ". . . salvstion is a point and a process--a point in that it can happen in a moment, but a process in that it involves the rest of his normal life, living each day in the realization of a divine presence which encourages, rebukes, exacts, and sustains."[6] The result of salvation was also explained by McClain: "When human life encounters Jesus Christ in the experience of salvation, it is as though that one had been dead and has come back to life. In fact, it is a rebirth, a being born into a new world and a new family relationship. Life wakes up--it comes alive to eternal realities."[7]

McClain has a very definite concept of what the Christian life is to be. This was seen in his concept of holiness in the Christian life:

> To Jesus, holiness was a kind of sacred halo placed around all places, all people, and all pursuits. He robbed life of a vulgar interpretation by seeing in every class, in every culture, the germinal quality for real potential. Such is the appropriate climate for spiritual maturity. All the veneer happiness in the world will never grow a single stalwart character as will holy dedication to a supremely important cause.
> . . . .
> Just such holy life has won more wars than all regiments combined, made more converts than all sermons, spread the good news farther and wider than all printing presses, and stands at this moment as Christianity's most persuasive filibuster. One single, solitary life, when totally dedicated to the highest purpose, serving the greatest God, is a

[5]*This Way, Please*, p. 120.

[6]*Ibid.*, p. 175.

[7]*If With All Your Heart*, p. 114.

stronger argument for Christian faith than every other
medium within the province of human knowledge.[8]

International and National Issues of the Fifties

The events of World War II produced what Robert Middleton
has called "the new American."[9] No longer was America able to
isolate itself from the rest of the world. Rather, it has found
itself in the position of leader of the Free World. This new
internationalism has been evidenced best in the Cold War and the
accompanying horrors of nuclear power.

The Cold War. The Cold War of the fifties had a gradual
beginning after the end of World War II. This was the result of
increasing tensions between the Communist-led East and the
capitalistic West. Each side had grievances against the other:

> The United States accused Russia of obstructing the
> solution of the German problem, of wielding undue influence
> over the affairs of Eastern Europe, of trying to do the
> same in Iran and Turkey, and of supporting the Chinese
> Communists. The Soviet Union, in turn, accused the United
> States of taking unilateral actions in Germany, of inter-
> fering in the affairs of Greece, Turkey, and Iran, of
> refusing to share her atomic secrets, of excluding other
> powers from the occupation of Japan, and of supporting
> the Chinese Nationalists.[10]

For a three year period from June 25,1950, to July 27, 1953,
the Cold War flared into the hot war of Korea. The Korean con-
flict did not develop into a third world war. Gatzke believed

[8]This Way, Please, pp. 65-66.

[9]"Preaching to the 'New' American," Religion In Life, XXVI
(Winter, 1956-57), 50-62.

[10]Hans W. Gatzke, The Present in Perspective (Chicago, 1957),
pp. 25-26.

that the primary reason for this was "due to the growing state of preparedness to which each side was driven by the real or imaginary threats of the other."[11] The "growing state of preparedness" in the United States included the nation's first peace-time draft, the Selective Service Act of June 19, 1948,[12] and the alliance with nations of Western Europe to form the North Atlantic Treaty Organization, April 4, 1949, for the purpose of mutual protection.[13]

After the Korean conflict military preparedness was continued by both the East and the West. Under the leadership of Secretary of State John Foster Dulles, the United States entered into several additional alliances for mutual protection. One of these was the Southeast Asia Treaty Organization (SEATO). This was composed of New Zealand, Australia, France, Britain, and the United States, along with the Philippines, Thailand, and Pakistan. However, the major problems in Southeast Asia were for the rest of the decade political and economic rather than military. Thus, SEATO was not the power it might have been otherwise.[14]

The United States entered into other important alliances during the fifties. These included the China Treaty (United States and Nationalist China), Korea Treaty (United States and South

[11]Gatzke.

[12]O. P. Chitwood, F. L. Owsley, and H. C. Nixon, The United States From Colony To World Power (Princeton, New Jersey, 1954), p. 859.

[13]Gatzke, p. 37.

[14]John M. Blum, et al., The National Experience: A History of the United States (New York, 1963), pp. 768-769.

Korea), Japanese Treaty (United States and Japan), Philippine
Treaty (United States and Philippine Republic), Anzus Treaty
(United States, New Zealand, and Australia), and the Rio Treaty
(United States, Mexico, Cuba, Haiti, Dominican Republic, Honduras,
Guatemala, El Salvador, Nicaragua, Costa Rica, Panama, Colombia,
Venezuela, Ecuador, Peru, Brazil, Bolivia, Paraguay, Chile,
Argentina, and Uruguay).[15]

The tactics of the Communists in the Cold War began to shift
from military or conspiratorial action to economic and political
penetration in the new and underdeveloped nations of the world.
Through extensive propaganda the Soviet Union projected itself as

. . . the nation whose prodigious economic, scientific, and
technological achievements verified its claim to be the
master of the future. This image of the U. S..S. R. was
reinforced by the fact that the Soviet rate of industrial
growth in the fifties averaged about three times as high
as that of the United States, and by the astonishing and
unexpected major Soviet technological breakthroughs--the
hydrogen bomb in August 1953, the first intercontinental
ballistic missile and the first earth satellite (Sputnik)
in 1957, the first moon satellite (Lunik) in 1959, and the
first man in space in 1961.[16]

The military preparedness of both sides formed something of
a balance of power. This was made an awesome situation because
of nuclear power.

Nuclear Power and Attempts at Disarmament. The advent of the
Atomic Age in 1945, with the explosion of the world's first atomic
bomb, brought a swift end to World War II, but it also brought

[15]Frank Freidel, America in the Twentieth Century (New York,
1960), pp. 556-557.

[16]Blum, p. 766.

with it international headaches which involved life-and-death
seriousness for the entire human race. From that time on the
military tactics and national defense of the major nations of
the world would center to a large extent around nuclear power.

This wss particularly so after Russia exploded her first
nuclear device in 1949. That event brought the world to the
point where a third world was is prevented primarily by the
deterrent power of nuclear weapons possessed by both sides.
By the fall of 1957, with the development of missiles capable
of delivering nuclear warheads to enemy targets, the deterrent
force of nuclear weapons was producing "what The New York Times
called a 'balance of terror.'"[17]

The Atomic Age with its inherent horrors was apparently
here to stay and Americans, as well as the rest of the world,
had to learn to live with it:

> Their attitude toward it in 1955 was one of growing
> familiarity, not an easy relationship--the respect it
> commanded was too overwhelming for that--but one whose
> every calculation admitted the potentiality of sudden
> eruption into violence. It was evident that the fear-
> some thing was not going to be exorcized by the magic
> of pretense; and mutual avoidance of its use was a very
> thin reliance. Yet the most that could be hoped for was
> some uneasy agreement to refrain.[18]

It was for the purpose of disarmament that attempts at
agreement began. Shortly after World War II and the formation of
the United Nations, the UN Commission for Conventional Armaments
tried unsuccessfully to find a means of arms reduction. A new

[17]Quoted by Freidel, p. 566.

[18]Rexford G. Tugwell, A Chronicle of Jeopardy--1945-55
(Chicago, 1955), p. 459.

attempt was made in 1951, with the establishment of a UN Disarmament Commission. There were constant differences between the East and West, however, and disarmament seemed hopeless. The stalemate continued until late 1953, when Eisenhower presented his "atoms for peace" plan. This resulted in new high-level discussions of atomic power, such as the Geneva "meeting at the summit" in July, 1955, and many more lower level meetings since that time concerning disarmament.[19]

While disarmament itself still seems elusive, the latter part of the fifties saw a concerted effort made toward the banning of nuclear weapons tests. In 1958, the Soviet Union did temporarily suspend testing of nuclear weapons. This action was followed by the United States and Britain. This was the beginning for a summit meeting. Both sides seemed to indicate a willingness to take definite action toward a permanent test ban. Flareups, such as the Lebanon crises of 1958, in which American and British troops were sent to stabilize a tense situation concerning Nassar's subversion and infiltration of other countries in the Middle East, and Khrushchev's demand that West Berlin be made a demilitarized free city, seemed to threaten the possibility of the summit meeting, but the date was finally set for May 16, 1960, in Paris.[20]

The summit meeting never was realized. A few days prior to the scheduled meeting Khrushchev announced that an American

[19]Gatzke, pp. 170-171.

[20]Blum, pp. 780-781.

U-2 espionage plane had been shot down over Russian territory.
The U-2 incident seriously set back attempts to negotiate a
test ban treaty and to increase efforts toward disarmament.[21]

The post-World War II years, then, have been those of
international trial and tribulation. As Middleton has said,

> In international affairs, you never reach a point of
> solution. There is never a time when it is possible
> to sit back and feel that the task has been completed.
> Peace is never permanently won; it is always in the
> process of being maintained. And in that process it
> is soon apparent that problems persist in a stubborn
> manner which seems quite oblivious to our hopes, dreams,
> expectations. The aim to which we devote ourselves is
> not "Peace in our time"; it is peace for today--and a
> prayer for tomorrow.[22]

Foreign Aid. Following World War II and with the growing
danger of Communist world expansion, the Truman Administration
felt that action had to be taken to halt the spread of Com-
munism. In particular, Russia was active in attempting to gain
control of Turkey and Greece. On March 12, 1947, Truman requested
$400,000,000 for military aid for Greece and Turkey. The Greek-
Turkish Aid Act was passed by Congress in May, 1947.[23]

Economic reconstruction of Europe was also advocated by the
Truman Administration. Secretary of State George C. Marshall
proposed aid to all European nations that would join in drafting
a proposal for recovery. The result was a Committee of
European Economic Co-operation. In February, 1948, Congress

[21]Blum.

[22]"Preaching to the 'New' American," p. 57.

[23]Freidel, pp. 475-476.

approved the Administration's request for funds for this
recovery program.[24]

Further, the Truman Administration proposed technical
assistance and the fostering of capital investment for the
development of the world's underprivileged peoples. This
Point Four, or Technical Co-operation program, began in 1950,
and $400,000,000 was spent in the next three years.[25]

Each of these types of foreign aid served will to resist
the spread of Communism and to aid the world's poverty-
stricken. Since the first dollar was spent for foreign aid,
the program has been a major monetary outlay of the United
States in her relations with countries all over the world.

The United States of the 1950's had its domestic problems,
too. McCarthyism, desegregation, prosperity, juvenile delin-
quency, and nervous tension will serve to illustrate this point.

McCarthyism. The threat of Communist aggression caused the
United States to dust out its own closets. The fear of Communist
infiltration at home began shortly after World War II and
gradually increased in fervor. A myriad of Congressional investi-
gations were launched in an effort "to ferret out possible
Communists or their sympathizers." Several were indicted and
tried in court. The case of Alger Hiss, a former State Depart-
ment official who was indicted and convicted for perjury in

[24]Freidel.
[25]Freidel.

1950, was probably the most publicized case of all.[26] It
ssemed indicative of the times.

With this background, United States Senator Joseph McCarthy
of Wisconsin began to take the spotlight. In 1950, hs began
a series of accusations against numerous employees snd officials
of the State Depsrtment, labeling them as Communist Party
members or sympathizers. His tactics began to gain support
from the populace. "Guilt by association, smear by innuendo or
by doctored photograph, and suspicion against any kind of non-
conformism or even conspicuous intelligence--all these truly
"un-American" practices now became ths order of the day."
Senator McCarthy continued his tirades by directing an attack
against General Marshall.[27]

McCarthyism reached its apex between 1952 and 1954, with the
advantage of a Republican majority in the Ssnate. He lsunched
s bitter attack upon the State Department's overseas information
service. Beginning in 1954, he directed his attention to the
Army, "making the usual accusations of Communist infiltration."
The result was chsrge and counter-charge between McCarthy and the
Army. The Senate Subcommittse on Investigations devoted full
attention to the controversy, including nationwids television.
McCarthy eventuslly was censursd by the Senate and "suddenly
found himself relegated to obscurity," but not until many
innocent people had needlessly suffered.[28]

[26]Gstzke, pp. 90-91.
[27]Gatzke.
[28]Gatzke, pp. 99-100.

Desegregation. Possibly the gravest domestic issue of the
fifties was that of the American Negro's struggle to gain his
full rights as an American citizen. This struggle became a
national issue in 1948, with Truman's fight for civil rights
legislation. However, most of the program failed to pass in
Congress, so the advocates of civil rights took their fight to
the courts. Many decisions were rendered, but certainly the
1954 Supreme Court decision in the case of Brown v. Board of
Education of Topeka had the most repercussions. This decision
outlawed segregation in public schools.[29]

Most states readily complied with the decision, but not the
states of the Deep South. Many tactics were tried to avoid
desegregation and some led to violence. The resistance reached
a climax point in the fall of 1957, in Little Rock, Arkansas.
Governor Orval Faubus mobilized the Arkansas National Guard in
order to thwart the enrollment of nine Negro students at Central
High School there. After discussion with Eisenhower, Faubus
withdrew the National Guard, but violence broke out when the
Negro students entered the school. Eisenhower then sent federal
troops into Little Rock on September 24, 1957, and order was
restored.[30]

Further efforts were made to aid the Negro in his attempts
for equality. Civil rights legislation was passed in 1957, and
again in 1960. The 1957 legislation established a Civil Rights

[29]Blum, pp. 776-777.
[30]Blum.

Commission which sought to investigate the denial of voting rights and equal protection of the law for Negroes. The 1960 act made it a federal offense to obstruct court orders by threats of violence.[31] In addition, further civil rights legislation is being debated in the United States Senate at the time of this writing.

Not only were the Whites beginning to take action, but Negroes themselves began taking an extremely active part in the struggle for Negro rights. Much of this activity took place in the form of nonviolent resistance. In 1955, Dr. Martin Luther King, Jr., led Montgomery, Alabama Negroes in a boycott of the city's segregated bus system. The use of passive resistance became more popular as time passed. "Sit-in" demonstrations at segregated lunch counters occurred frequently in the winter of 1959-60.[32] Nonviolent demonstrations continued to a climax with the memorable March on Washington in August, 1963.[33]

Prosperity. The Korean War resulted in "the greatest wave of prosperity of all time" for the United States.[34] In fact, for most of the labor force of the nation, "the dominant pattern of the fifties was prosperity."[35] There were recessions in 1954-55, 1957-58, and 1960-61. However, the Eisenhower

[31]Blum.

[32]Blum, p. 778.

[33]"Man of the Year," Time, LXXXIII (January 3, 1964), 25.

[34]Gatzke, p. 95.

[35]Freidel, p. 524.

Administration took corrective measures and was successful in
preventing disastrous recessions. The problem of unemployment
did remain a serious one throughout the decade.[36] Also, while
the middle class of the American economic structure had vastly
expanded its size, still the extreme poverty-ridden elements
of the population were not eliminated.[37] For the most part,
America knew prosperity during the fifties.

Though the decade of the fifties was characterized by pros-
perity, there was also an increase in juvenile delinquency and
in evident nervous tension.

Juvenile Delinquency. Juvenile delinquency became a
serious problem in the early 1940's, because of the influences
of World War II. Many mothers were forced to work during this
time and children were often neglected. Court cases involving
children from eight to fourteen increased fifty-six per cent.
Also, adolescents increasingly dropped out of high school.
Teenagers between fourteen and nineteen who attended school
dropped from sixty-two per cent in 1940, to fifty-six per cent
in 1944.[38]

When the 1950's came along, the effects of World War II
on the younger generation continued to be felt. John Cogley
has described the situation clearly:

> Now we have the new, highly publicized Juvenile
> Delinquents, a small segment of today's youngsters but

[36]Freidel.

[37]Blum, p. 796.

[38]Freidel, p. 404.

a baffling one. They make their predecessors look timid
indeed. They are children of violence. They take murder,
rape and sadism as lightly as their predecessors took
bathtub gin or necking in the back seat. No one seems to
know what to do about them.

To undo the corrupting influences visited on this
generation, you would have to revoke much of the twentieth
century. You would have to cancel out World War II so their
fathers would be home with them when they were babies. You
would have to demilitarize the third, fourth and fifth
decades of this century so they would not have grown up in
an age which treasures violence and rewards brutality.
For some, you would have to obliterate the racial prejudices
that doom them to sub-standard living and personal insecurity.
You would have to undo the harm caused by their feeling
that they are second-class citizens.[39]

The increase of juvenile delinquency during the 1950's is evident

in the following statistics:

Year	Children under 18 arrested by police	Children, 10 to 17 years old
1940	35,332	19,138,000
1950	34,599	17,397,000
1951	37,259	17,706,000
1952	86,128	18,202,000
1953	149,806	18,981,000
1954	163,666	19,552,000
1955	195,626	20,111,000
1956	234,474	20,624,000
1957	253,817	22,173,000[40]

Nervous Tension. The fifties and early sixties has been a
tense time in which to live. This has probably been best seen
by the development and astoundingly large usage of tranquillizers.
With the development of tranquillizers in 1954, the "Tranquilli-
zer Decade" began--". . . the ten years during which the U. S.
Public has soothed its anxious psyche with a remarkable family

[39]"All the Sad Young Men," The Commonweal, LXII (July 1,
1955), 326.

[40]Harold G. Vatter, The U. S. Economy in the 1950's, (New
York, 1963), p. 193.

of drugs . . ." during this ten year period, tranquillizers have
been used by an estimated 200 million people around the world.
It has been noted that eighty-five million tranquillizer prescrip-
tions were filled in 1963. Americans spent $353 million in
retail purchases also in 1963.[41]

Major Religious Issues of the Fifties

The various representatives of Christendom had to deal with
many issues during the fifties. Ecumenicity--the unity of the
various religious bodies within Christianity--was a strong move-
ment during this period. In addition, the 1950's saw a fantastic
growth in the popularity of church membership and the peace-of-
mind cult. Christendom also had to deal with many of the
national and international issues previously discussed. This
was particularly true for the issues of a search for world peace,
racial tension, and juvenile delinquency. This section will deal
with the general positions taken on these issues by the majority
of the religious bodies in Christianity. In addition, a specific
treatment will be given to the Southern Baptist Convention's
stand on the issues, with emphasis on Roy O. McClain's personal
position.

Ecumenical Movement. The early fifties saw great progress in
what could "become one of the most important Christian develop-
ments since Pentecost." This development is the Ecumenical

[41]"Tranquillity--and After," Newsweek, LXIII (April 20,
1964), 110.

movement. Religious historian Olmstead defined the Ecumenical movement as "That process whereby Christian communions in every part of the world strive to discover and express a common faith and life centered in committment to Jesus Christ, their redeeming Lord."[42]

The world wide element of the Ecumenical movement, the World Council of Churches, was formed through the efforts of two groups interested in a united Protestantism. One group, the World Conference on Faith and Order, first met in 1927, in Lausanne, Switzerland. All the major Protestant denominations in America sent representatives. In this group ecumenicity was sought through a united understanding of church government. The second group was the Life and Work Movement, "a movement which endeavored to further ecumenicity through practical activity, especially by applying Christian principles to the economic, social, and political orders." This group first met in Stockholm in August, 1925, with very little success. However, a second meeting at Oxford in July, 1937, produced approval of a plan for the establishment of a World Council of Churches.

Groundwork was laid for the World Council at a meeting in London, 1937, of representatives of the various ecumenical movements. A Constitution Committee was appointed to formulate a constitution. The functions of the Council were proposed as follows:

[42]Unless otherwise noted, information in this section was taken from Clifton E. Olmstead, History of Religion in the United States (Englewood Cliffs, New Jersey, 1960).

(1) To carry on the work of the two world movements for Faith and Order and for Life and Work. (2) To facilitate common action by the Churches. (3) To promote cooperation in study. (4) To promote the growth of ecumenical consciousness in the members of all Churches. (5) To establish relations with denominational federations of world wide scope and with other ecumenical movements. (6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

World War II forced postponement of the Council's first official meeting, but at Amsterdam in August, 1948, the first meeting was held. Not all churches in Christendom were represented. Both the Roman Catholic and Russian Orthodox Churches as well as Southern Baptists and Lutheran Missouri Synod refrained from sending delegates. The Council adopted a constitution and was "an overwhelming success" on the whole.

The Second Assembly of the World Council of Churches was held at the Northwestern University campus in Evanston, Illinois, from August 15 to 31, 1954. There were present representatives of 163 different communions in forty-eight nations. Thirty denominations of the United States were represented, but this still did not include the Southern Baptist Convention and the Lutheran Missouri Synod nor the Roman Catholic Church and the Greek Orthodox Church.

During the second meeting much time was spent in "historical review and planning for the future, worship, theological discussion, and the adoption of a budget. The theme of the meeting was "Christ--the Hope of the World." Topics discussed were:

1) Our Oneness in Christ and Our Disunity as Churches, 2) The Mission of the Church to Those Outside Her Life, 3) The Responsible Society in a World Perspective, 4) Christians in the Struggle for World Community, 5) Racial

and Ethnic Tensions, 6) The Laity: the Christian in His Vocation.[43]

The Second Assembly at Evanston seemed to strengthen vastly the drive toward Christian unity. As Olmstead stated, "Probably the most important contribution of the Assembly was the effect which it had upon the world. Few gatherings in modern times have received such attention; unquestionably, thousands were heartened by the spirit of unity which existed in the face of diversity . . ."

The Ecumenical Movement has been evidenced on the national scene as well as on a world wide scale. In 1908, the Federal Council of Churches of Christ was formed. This consisted of thirty-one different denominations. The Federal Council continued its growth, as did many other interdenominational agencies. In 1950, a merger of eight interdenominational agencies, including the Federal Council of Churches, and thirty-three denominations occurred. This merger gave birth to the National Council of the Churches of Christ in the United States of America.[44]

The area of religious radio and television broadcasting has been the focal point of controversy between participating members and non-participants of the National Council. The controversy began in 1929, when Protestant programs for network usage were arranged by the department of National Religious Radio of the Federal Council. Non-participants were rarely

[43]"Protestant Architect," _Time_, LXIII (April 19, 1954), 62.

[44]See the unpubl. diss. (Boston University, 1962) by Gennet Awalom, "A Study of Religious Broadcasting As Carried On By the Massachusetts Council of Churches," p. 11.

allowed use of free network time for religious broadcasts. As a result, non-participants began buying time on the networks.[45]

When the National Council was formed in 1950, the Broadcasting and Film Commission of the National Council of Churches was also formed. A policy statement issued in 1956, advocated, among other things, the elimination of paid time for religious broadcasts. The result was outspoken opposition by the non-participants who regarded the statement as a threat to their right to buy time. This incident apparently served only to widen the gap between participants and non-participants.[46]

The Southern Baptist Convention, as has been previously indicated, has not participated in the Ecumenical movement. There is no set policy prohibiting such participation. Theron Price pointed this out and suggested why there is no cooperation:

> With specific reference to our participation in the World Council of Churches: It is obvious that there is nothing distinctively Baptistic to prevent it. Numerous other Baptist Conventions or Unions are able to cooperate on terms which threaten neither our doctrine nor our polity. We could, on principle, cooperate—in such a way as to jeopardize none of our principles, and without construing our Convention as a Church. But for various reasons and convictions, as well as prejudices and fears, we have refrained, and probably will continue to refrain, from participation.[47]

Norman Cox was more specific in suggesting reasons for Southern Baptist opposition to the Ecumenical movement:

[45]Awalom, p. 13.

[46]Awalom, pp. 14-16.

[47]"A Southern Baptist View," Religion In Life, XXVI (Spring, 1957), 206.

The bases of Southern Baptist opposition to inter-
denominational councils of churches are largely in the
following facts: The constituencies of at least 95 per
cent of the member denominations either favor or parti-
cipate to some degree in union of church and state, hold
a sacramental concept of salvation, practice infant
baptism, hold ideas of the ministry that are contrary to
the Scriptures, and believe in a corporate authoritarian
"Church." If Southern Baptists were to affiliate, they
would either have to compromise themselves out of existence
or stay in a perpetual fight.[48]

Southern Baptist opposition to the Ecumencial movement was

undoubtedly strengthened by the National Council of Churches'

domination of network radio and television broadcasting. The

1956 controversy over the Broadcasting and Film Commission's

policy statement met with opposition "by denominational and by

interdenominational forces, and by elements inside as well as

elements outside the Council." Representatives of the Southern

Baptist Churches were among those voicing their opposition.[49]

Thus, Southern Baptists apparently viewed this incident as further

evidence of a possible tendency toward domination by the Council.

While Southern Baptists have not participated in the

Ecumenical movement as such, they have taken an active part in

cooperation with other Baptist groups. This has been done

primarily through the Baptist World Alliance organization.

The Baptist World Alliance was established in 1905, in order to

"disseminate information, provide the basis for world wide com-

munion, and function when necessary as a means for the con-

certed opinion." No individual or group is bound by any pro-

[48]We Southern Baptists (Nashville, Tennessee, 1961), p. 140.

[49]"The Scramble for Radio-TV," Christianity Today, I (February
18, 1957), 22.

nouncement of the Alliance. All of the missionary, benevolent, and educational work of the respective Baptist bodies is entirely their responsibilities and not that of the Alliance. Most of the action taken by the Alliance is done through the executive committee. This committee is "excellently representative of the Baptists of the various conventions . . ."[50]

Louie DeVotie Newton has expressed an important value of the Alliance during its history:

. . . the first 50 years of the life of the Baptist World Alliance have shown it to be purely a fellowship conference of the Baptist peoples of the earth. As such it has proved to be of satisfying value and especially rewarding to the Baptists whose life and work are spent in areas where they are overshadowed by a state church or non-Christian religions.[51]

Two of the ten presidents of the Alliance's history are of particular interest to this study due to their relationship with Roy O. McClain. George Washington Truett, the minister who proved to be a definite religious influence in McClain's life, was president of the Alliance from 1934 to 1939. C. Oscar Johnson, one of McClain's seminary professors, served as president from 1947 to 1950.[52]

McClain's convictions concerning the Ecumenical movement are very definite and follow closely the general Southern Baptist position. He has stated his opinion about his belief in the one true church:

[50]Louie DeVotie Newton, "Baptist World Alliance," Encyclopedia of Southern Baptists, I, 127.

[51]Newton.

[52]Newton.

There is truly one true church, but mind you that one
true church is the divine ecclesia--those who are called
out of the world, the redeemed, the regenerate, the twice-
born. But that kind of strange citizen is in all of the
denominational groups. You find them in every climate.
No one organization composes the church, no one race,
and certainly no one creed. But from the four corners
of this old world come the godly and the devout to popu-
late His true church. The keys of the Kingdom were not
given to those who are indisputably anyone else except
the sons of the Kingdom, and a prerogative of divine
favor is on that basis and not of historical vantage.[53]

This, then, is something of the "type of functional universalism

ecumenicity" that McClain believes in, "not the super church

myth, not the organized unity."[54]

As indicated in this previous statement, McClain is opposed

to the efforts of organizational ecumenicity such as is evidenced

in the World Council and National Council of Churches:

Let this truth not be prostituted: there is no
room in ivory towers for an "ecumaniac" to dwell who is
foolish enough to believe that if the church were one
grandiose body all the problems would be solved. Indeed
not! As a matter of fact, the problems might be intensi-
fied. Oh, that a small percentage of the momentum engen-
dered by dreams and conclaves to make the church one in
organization were spent in making it one in spiritual
unity. Diversity of form and ritual, of organization
and affiliation often is not only natural but desirable.[55]

One of McClain's reasons for opposing the Ecumenical move-

ment is the misuse of power:

One of the major and justifiable roadblocks in the path
of organizational unity among major denominations is the
fear of centralized power in the hands of men who, though
professedly devoted disciples, nonetheless are human; and
human nature, too often like the Swiss mercenaries, is
willing to fight for the side which seems most profitable

[53]See Appendix A, "One Nation Under God," lines 102-112.

[54]Interview by author.

[55]This Way, Please, p. 151.

Many a church has known a Diotrephes, lay or ordained, who was a one-man empire to throttle, control, and condemn. There is an old proverb: "Better to have a lion at the head of an army of sheep than a sheep at the head of an army of lions." The truth of the matter is that sheep need an intelligent shepherd. A lion is out of order.[56]

McClain has been interested in the work of the Baptist World Alliance, as evidenced by his journey to London in 1955, to attend the meeting of the Alliance.

Summary. The Ecumenical movement has been a popular movement among twentieth-century Protestantism. However, due primarily to the fear of doctrinal jeopardy, the Southern Baptist Convention has refrained from participation. Likewise, Roy O. McClain feels that a spiritual unity is important, but not a physical organization.

The Religious Boom. To say that religion was popular in the decade of the 1950's is a mild understatement. Apparently the tenseness of the world situation after World War II forced Americans to seek "a panacea in the ordinances of religion."[57] The surge of popularity of religion manifested itself in many different ways. Church membership, for example, increased at a tremendous rate during the second quarter of the twentieth century, a rate twice that of the population increase. In 1958, church membership stood at 109.6 million as opposed to 64.5 million in 1940.[58]

56[Ibid]., pp. 71-72.
57Blum, The National Experience, p. 802.
58Blum.

Mass revivalism was another indication of the new popularity
of religion. On a nationwide scale, this movement began with
Youth for Christ revivals at the outset of World War II:

Local rallies designed to minister to the spiritual needs
of teenagers and servicemen were conducted by such
popular evangelists as Jack Wyrtzen, Torrey Johnson,
Billy Graham, and Charles Templeton, the latter eventually
beooming an evangelist for the National Council of
Churches.[59]

By far the most successful and well-known of all the evangelists
of the modern religious revival was William (Billy) Franklin
Graham, a Southern Baptist minister and founder of the Billy
Graham Evangelistic Association. He has held mass meetings in
major cities of the nation and the world. It was at his crusade
in New York City, in 1957, that he "reached the apex of his
evangelistic career in America . . ." Olmstead described
Graham's method and message:

Using all the usual techniques of a professional
revivalist, including the Gospel music rendered by his
associate George Beverly Shea, Graham presented his
listeners with a compelling but simplified pietistic
Gospel which emphasized individual salvation through
decision and public profession of one's faith in Christ.
The Christian life was conceived largely in terms of
daily Bible reading and prayer, winning other souls to
Christ, and adherence to the well-established pietistic
virtues.[60]

Still another evidence of the growing popularity of religion
was what has been called the "peace of mind" cult or the "cult
of reassurance": "The new nondoctrinal faith seemed designed to
dispel anxiety, to induce self-confidence and even self-

[59]Olmstead, History, p. 590.

[60]Olmstead.

righteousness, to guarantee success for the individual in his professional career and victory for the nation against atheistic, materialistic communism."[61]

The trend of quest for peace of mind began in 1946, with the publication of Rabbi Joshua Loth Liebman's Peace of Mind. This was followed by Bishop Fulton J. Sheen's Peace of Soul (1949) and the Reverend Norman Vincent Peale's The Power of Positive Thinking.[62]

Peale was undoubtedly the pontifex maximus of the "peace of mind" cult. As minister of the Marble Collegiate (Reformed) Church in New York City, he sought by means of "the pulpit, television, magazine, and a battery of books" to help people find a simple technique to the fine art of living. His solution was to blot out negative thoughts and turn for guidance to the Bible, to Christ, to prayer.[63]

The Southern Baptist Convention very definitely felt the effects of the rising popularity of religion. The Convention had almost eight million members in 1955. It was "one of the fastest-growing churches in the country . . ." and had "only 2.5 million members a generation ago."[64] In 1957, the president of the Convention, C. C. Warren, pointed out that in the past seven years "over one and one-half millions members have been added to our churches, and our total gifts to all causes have

[61]Blum, p. 802.

[62]Blum.

[63]Olmstead, p. 597.

[64]"Resurgent Protestantism," Newsweek, XLV (March 28, 1955), 55.

increased from $200,000,000 to over $372,000,000."[65] The Southern
Baptist Convention became the largest Protestant denomination in
the United States in 1962, with a total membership of
10,191,303.[66]

The rise of revivalism was nothing new to Southern Baptists,
it having been an effective method of evangelism throughout the
history of the Southern Baptist Convention.[67] The decade of the
fifties was no exception. Among other revival activities, a
simultaneous evangelistic crusade was held in churches throughout
the Convention in 1955.[68] Southern Baptists felt "right at home"
with the rising surge of revivalism.

This, then, was the state of Christianity in the nation when
Roy O. McClain was preacher on "The Baptist Hour." It would seem
that the status of religion was at its best. However, McClain,
along with many others, had definite misgivings about the quality
of the popular religion. He noted an abundance of churches
"filled with empty people." He further commented:

> This impressive number has deceived man into believing
> that the nation is enjoying a great outburst of religious
> devotion, that true revivalism is sweeping the land.
> They cite the filled stadiums, the stacks of decision
> cards, and the Herculean budgets of churches and crusades
> as proof of their contention. One easily could conclude
> that the millennium is just around the corner. Would

[65]"President's Address," Southern Baptist Convention Annual,
1957, p. 70.

[66]Dallas World (All-Church Press), January 3, 1964, p. 6.

[67]William A. Carleton, "Baptists and Revivalism," Encyclo-
pedia of Southern Baptists, II, 1161-62.

[68]"Proceedings--96th Session (107th Year)," Southern Baptist
Convention Annual, 1953, p. 57.

that it were! Yet never has there been a people so reli-
giously interested, but whose religion is so nearly divorced
from life.[69]

He definitely felt that this prevalent type of religion could be
immoral:

Religion can be the most immoral thing in the world,
and is, when it induces comfort without crosses, rewards
self without service, indulges iniquity without rebuke,
condones profits without principles, endorses compromise
at the expense of convictions, substitutes reform for
regeneration, resorts to evil that good might result,
builds partitions between God's people as though any one
group had a monopoly on the grace of God, encourages
peace of mind without purity of heart, and dims its vision
about the one thing it is called to do: to lift the
human race to its rightful standing in reconciliation
before God Almighty.[70]

As is evident from the preceding statement, McClain was not

impressed with the "peace of mind" cult. Instead, he was more

interested in the quality of Christian religion in which its

adherents completely dedicate themselves in a holy sacrifice

to the Divine Will of God. This was evident in McClain's

contrast of Jewish sacrifice to Christian sacrifices today.

Today, though no smoking altars receive the blood of
sheep and goats, nonetheless, it is possible to achieve
the same spiritual results when a life says "I will" to
the claims of God and substantiates his "I will" by "I
love, I pray, I go, I tell, I lift, and I trust." In
each verb the life of the person is involved in purest
sacrifice.[71]

Summary. The decade of the fifties witnessed a surge of

popularity for religion. The Southern Baptist Convention grew

rapidly during this period in terms of membership. However,

[69]This Way, Please, p. 162.

[70]Ibid., p. 164.

[71]Ibid., p. 213.

Roy McClain had definite reservations as to the quality of the
religious growth of the decade.

The various representatives of Christendom had to deal with
many of the issues that confronted the world in the fifties. The
teachings of Christ seemed to demand that Christianity take a
definite stand on such issues as world peace, racial tension,
and juvenile delinquency. The following section will detail the
position of the religious bodies of the nation on these issues.
Aa before, the position of the Southern Baptist Convention and
the position of Dr. McClain will be dealt with specifically.

Search for World Peace. The religious movement for world
peace actually began in 1942, with the Federal Council of Churches'
Commission to Study the Bases of a Just and Durable Peace.
Efforts were intensified after the war through the practical
means of supplying the people of war-torn lands with food and
clothing. In addition, the United Nations was overwhelmingly
endorsed by the religious bodies of the United States: "In
March, 1946, the Federal Council of Churches declared that the
'United Nations offers a hopeful procedure whereby governments
can peacefully adjust their disputes and advance their common
interests.'"[72] The Council did voice a cautionary note, however:
". . . it warned that the mere establishment of the United
Nations was no guarantee of peace; governments would first have

[72]Olmstead, pp. 570-571.

to 'subordinate their national interests to a higher moral law and to the welfare of the whole family of God.'"[73]

The Korean War seemed to destroy all attempts at world peace, but the forces of organized religion intensified their efforts toward the goal of world peace, "particularly through the development of a sense of community."[74]

The Southern Baptist Convention was no exception in the desire for world peace. The Convention's stand was similar to other bodies. By May, 1945, 50,000 copies of a brochure had been distributed. The brochure proclaimed the following six desired demands:

> 1. No isolation--recognizing that all nations are members one of another. 2. Democracy, or the right of all nations, both great and small, to self-government. 3. International organization for peace, implemented with necessary police power and an international court of justice. 4. The worth of every individual respected, toward the elimination of race prejudice and hatreds which undermine respect for the individual. 5. Economic opportunity for all peoples, toward elimination of disastrous trade barriers and enforced poverty. 6. Religious liberty, not alone tolerated worship but the right to conduct missions, to hold property dedicated to religious uses, to establish schools and printing presses, and to exercise civil rights without discrimination on grounds of religious faith.[75]

As has most other religious bodies, the Southern Baptist Convention as a whole has favored the work of the United Nations in the struggle for world peace. It was said in 1958, by Joseph Martin Dawson, that "Southern Baptists believe the United

[73]Olmstead.

[74]Olmstead, p. 572.

[76]Joseph Martin Dawson, "Peace and Southern Baptists," Encyclopedia of Southern Baptists, II, 1080.

Nations offers the best organizational hope for the peoples of the earth to achieve peace."[76]

In 1955, the Southern Baptist Convention adopted a resolution taking a firm stand on the search for world peace:

> In this hour the beast of war crouches at our door.
> We know full well that its avoidance is not wholly in our
> hands. One nation can force war upon us. One nation
> alone cannot prevent it. But one nation can demonstrate
> its desire for peace. One nation can hold to the high
> principles of honor, honesty, and friendly purpose toward
> other peoples. One nation can propose institutions and
> programs to effect peace. As patriotic Americans and as
> Christian citizens we covet that role for our nation, that
> history shall one day record that in the mid-twentieth
> century the most powerful of nations, although clad in
> armor, played supremely the part of peacemaker and mar-
> shalled international opinion to save the world from un-
> speakable disaster. We would, therefore, raise our com-
> mon voice as a convention of Christians and American citi-
> zens in the following recommendations in behalf of a
> strong and unfaltering pursuit of international peace.
> I. We would first present to the political leaders of the
> nation the following as expressing our convictions:
>   1. That we are deeply concerned lest impatience, or
> panic, or an irrational sense of national pride or hate
> shall plunge the world in a holocaust of war, and urge
> upon them their sacred responsibility of saving our nation
> from that unspeakable tragedy by every possible means.
>   2. That we decry the spirit of hostility that, blind
> to the sure effects and fruits of another world war, urges
> precipitate action in a so-called preventive war, or tries
> to smother peaceful negotiations under the blanket of that
> unsavory word "appeasement" or by playing party politics.
> Such hate and party politics must not be permitted to
> interfere with the supreme political task of finding the
> way to peace.
>   3. That, while we recognize the necessity of prepara-
> tion for national defense, we deplore any effort of the
> military to establish a continuing policy of universal
> requirement of military service, believing that the selec-
> tive service law is sufficient and that the fruits of
> universal military training would further weaken the
> principle of freedom and increase the danger of our
> becoming a military civilization tempted to world domination.

[76]Dawson.

4. That we approve continued participation in the
United Nations organization and other such international
forums and conciliar efforts toward international under-
standing and co-operative agreements whoae end ia world
peace.
5. That we urge immediate and more determined efforts
to reach effective agreements for the elimination of atomic
weapons, including the hydrogen bomb, and for the radical
reduction of armaments as a means of increasing the proba-
bilities of peaceful existenoe.
6. That it is our conviction that the cause of peace
will be served by greatly extending the program of pub-
lishing to the world by every means of communication our
purpose of peace and the principles of individual and social
freedom.
II. We would also urge upon the people of our Convention
fellowship and all Christian citizens the following:
1. That we commend the President, the Secretary of
State, and other leaders in both partiea for thsir public
utterancea and patient diplomatic conduct which indicate
their purpose to exhaust every possible means toward peace
without war.
2. That we endeavor to put out of our thought and
speech such ideas that 'war is inevitable,' that 'war is
the only way to stabilize international relations,' that
the sooner we go to war and get it over with the better,'
or that 'to aeek peace avildly is to display either weak-
neas or hypocriay.' The Christians of America must become
the promoters of peace.
3. That we reaffirm our loyal faith in God--our faith
in God the Fsther as the God of Peace--our faith in God the
Son as the Prince of Peace who came to establish peace with
the Father and among men of good will--our faith in God the
Holy Spirit whose mission from within the hearts of his
people is to break down dividing walls of pride and bitter-
ness and create a new humanity in Chriat. The Chriatians
of America are called upon to become the active instruments
of God by living and walking in the Spirit of God.
4. That we give ouraelves to prayer for peace in
private and in our churches, that we aet peace in the
center of our hearts' desire for mankind because we love
the Lord and cannot forget or limit the meaning of his
words: Blessed are the peacemakers for they shall be
called the children of God.[77]

Roy McClain expressed compatible feelings with his fellow

Southern Baptists on the matter of world peace. He has written

that "war is not inevitable and the thing that goes farthest

[77] "Reports of Agencies and Committees," Southern Baptist
C6nvention Annual, 1955, pp. 330-331.

toward making it so, is the conviction that it is inevitable." Possibly his opportunity to be at Hiroshima less than two months after the atomic bomb was dropped there served to intensify his feeling of opposition to war.[78]

Racial Prejudice. The problem of racial prejudice in America has been of major concern to the religious bodies of Christendom. It was in 1946, that the Federal Council of Churches took the first stand against segregation in the form of admonishment to its member churches. Other denominations followed suit.[79]

Racial tension was one of the major topics discussed at the Second Assembly of the World Council of Churches in Evanston in 1954. The Council was quite adamant in denouncing racial prejudice:

> The Evanston Section on Inter-group Relations was divided on the biblical and theological significance of racial differences but was firmly agreed that racial segregation is a sin and owes its origin to sin. Reconciliation, the Section averred, lies not in "the power of the Spirit" which overcomes racial pride and fear. Since all practices which maintain the physical separation of the races are a denial of the spiritual unity and brotherhood of man, the Church was summoned to put aside all excuses seeking to justify exclusion on the grounds of cultural differences or cultural mores. The Church was directed to educate its members on their responsibilities, support those who are challenging the conscience of society and withhold its approval of all discriminatory legislation affecting the educational, occupational, civic or marital opportunities based on race. Action to ameliorate racial tensions and injustice was recommended to every congregation, and co-operation where possible with agencies,

[78]If with All Your Heart, p. 127.

international, governmental, private or civic working in
the field was suggested.[80]

Southern Baptists as a denomination have taken official

stands against racial prejudice. Through the years from 1845

to 1947, there seemed to be "a growing conviction that basic

Christian principles were relevent to race relations but that

they were not being applied consistently." In 1947, the report

of a special committee was presented at the Convention meeting

in St. Louis proposing eight principles of conduct in the area

of race relations:

> 1. We shall think of the Negro as a person and treat
> him accordingly.
> 2. We shall continually strive as individuals to con-
> quer all prejudice and eliminate from our speech terms of
> contempt and from our conduct actions of ill-will.
> 3. We shall teach our children that prejudice is un-
> Christian and that good-will and helpful deeds are the
> duty of every Christian toward all men of all races.
> 4. We shall protest against injustice and indignities
> against Negroes, as we do in the case of people of our
> own race, whenever and wherever we meet them.
> 5. We shall be willing for the Negro to enjoy the
> rights granted to him under the constitution of the
> United States, including the right to vote, to serve on
> juries, to receive justice in the courts, to be free from
> mob violence, to receive a just share of the benefits or
> (sic) educational and other funds, and to receive equal
> service for equal payment on public carriers and con-
> veniences.
> 6. We shall be just in our dealing with the Negro as an
> individual. Whenever he is in our employ, we shall pay
> him an adequate wage and provide for him healthful
> working conditions.
> 7. We shall strive to promote community good-will between
> the races in every way possible.
> 8. We shall actively co-operate with Negro Baptists in
> the building up of their churches, the education of their
> ministers, and the promotion of their missions and evange-
> listic programs.[81]

[80]Edward Duff, The Social Thought of the World Council of
Churches (New York, 1956), p. 243.

[81]T. B. Maston, "Race Relations," Encyclopedia of Southern

In 1954, shortly after the Supreme Court's decision on
school desegregation, the Southern Baptist Convention approved
the report of its Christian Life Commission which pointed out
that the Court's decision was "in harmony with the constitutional
guarantee of equal freedom to all citizens, and with the Christian
principles of equal justice and love for all men."[82]

Despite the Convention's stand, it has been the opinion of
some that the rank-and-file of Southern Baptists, particularly
in the Deep South, do not adhere to the Convention's official
position. As recently as 1963, this opinion was voiced by the
editor of the Atlanta Constitution: "'Of the major groups, the
Baptists are the worst of all,' says Ralph McGill. 'They are
largely rural and people from rural areas. They bring their
prejudices with them.'"[83]

There is no cause for doubt as to Roy O. McClain's position
on racial prejudice. He has frequently made this clear from the
pulpit of the First Baptist Church of Atlanta: "I made the
statement from this pulpit prior to 1954, that among the things
that caused the crucifixion must have been the fact that Jesus
was color blind. That statement was made right here and has
been made a hundred times since."[84]

Baptists, II, 1128-29.

[82]"Proceedings--97th Session (108th Year)," Southern Baptist
Convention Annual, 1954, p. 56.

[83]Quoted by J. Robert Moskin, "Morality USA," Look, XXVII
(September 24, 1963), 82.

[84]Interview by author.

As a final point of illustration, McClain's leaderahip has helped greatly to open the doors of hia church in Atlanta "to all who come, regardleas of race, color, or creed." This was done through years of "intense study, planning, and devout discipleship." The culminating step in this action was a ballot sent by mail to each member of the church. The ballot contained the question, "After prayerful communion with God, under the Divine leadership of His Holy Spirit, and without perauasion from any person, are you in favor of seating in the main aanctuary all who come to attend our services irrespective of race, creed, or color?" As McClain reported, "More members voted than on any other single issue in the history of the church. A decisive majority replied Yea."[85]

In spite of the fact that McClain seea no evidence of brotherhood in racial prejudice, he sees little benefit in attempting to solve the problem by legialation. He feels that legislation does not change the attitude of the people. Only the love of Christ cans

Many such laws become part of the existing problems rather than part of the solution. This is no plea for an irresponsible disregard of law; it is ready admission that legality is one thing, individual choice and initiative something else altogether. All of the eaay mandates and edicts handed down from courts and councils notwithstanding, until individual men and women regard the human problem as being deeper, wider and bigger than mandates, the problem will continue to grow by apathetic attrition and foul-motived aggravation. Sin is as real in a white face and heart as in a colored face and heart. Real blacknesa ia that smut which pigments the human mind and soul; and the only effective bleach known ia the blood of Jesus Chriat. This

85"Another View of Justice," The Christian Century, LXXXI (February 26, 1964), 271.

is why the issue is not so much one of race as it is of theology, since all the grandiose schemes for improving human conditions fall flat unless they commence and end with the unmotivated love of Jesus Christ.[86]

McClain would prefer that the church be the body which speaks out against the evil of racial prejudice. However, he feels that too often this has not been the case:

It has been left to courts and caucuses and the end result is confusion, contradiction and increased animosity. Silence is no defense against evil. "Freedom is placed in jeopardy more by those who refuse to exercise it than by those who will not permit it." There is no safety to be found in the dark. There are times when silence is golden, and there are times when silence is yellow. It is high time the church found out which is which.[87]

McClain also sees little value in Negro demonstration as far as acceptance of the Negroes is concerned. While Negroes' rights may be gained this way, the ill will of the Whites is also increased. As evidence of this, some demonstrators led by a white man, Ashton Jones, attempted to enter the sanctuary of Atlanta's First Baptist Church one Sunday in the summer of 1963. The demonstrators were removed, but Jones and three others returned for the evening service. This time it was necessary for policemen to be called to remove Jones. McClain pointed out that concerning the solving of the racial problem in his church, "Anything achieved with unthinking haste is esteemed accordingly. The problem involved many devout church members--devout despite their failure to grow in understanding of an attitude toward another race of men. That failure demanded time to evaluate,

[86]*If With All Your Heart*, p. 39.

[87]*Ibid.*, p. 157.

formulate and proceed in the right direction."   The effect of
the demonstrators on this process was one of temporary frustration:
"Our efforts to realize God's Will in congregational action were
frustrated by the theatrics employed by the demonstrators."[88]

Summary. The religious bodies of the nation, including the
Southern Baptist Convention, have taken definite positions
against racial prejudice. Roy McClain shares this feeling, but
is definitely concerned with getting to the heart of the problem
rather than superficial attempts at solution.

Juvenile Delinquency. The Southern Baptist Convention has
keenly felt the seriousness of the problem of juvenile delinquency.
At the 1954 meeting in St. Louis, Missouri, the following
resolution was passed:

> We believe that the spiritual ministry of the Christian
> gospel is the most effective preventive of juvenile crime,
> but less than half of the youth of our nation 18 years of
> age and under receive any kind of religious instruction in
> home, church, or school. . . . We, therefore, urge our
> pastors and members of our churches to acquaint themselves
> with the facts on this problem in their communities, and to
> co-operate with the Home Mission Board and other agencies
> of this Convention in our work in this field as we seek to
> build a program with specific responsibilities for each
> agency that will avoid as far as possible the overlapping
> of effort and expense.[89]

Roy O. McClain was also aware of the plight of the younger
generation. One of the sermons selected for analysis dealt
entirely with the problem ("The Younger Generation").

[88]"Another View of Justice," pp. 270-272.

[89]"Proceedings," 1954, p. 56.

This review of the social setting of the sermons completes the background information concerning Roy O. McClain as a radio preacher on "The Baptist Hour" in the 1950's.

CHAPTER IV

SELECTION OF SIX SERMONS AND
METHODOLOGY OF ANALYSIS

This chapter has a two-fold purpose. First, to explain
the basis of selection of the six sermons analyzed. Secondly,
to detail the methodology by which the analysis was made.

Selection of Six Sermons

At the suggestion of Clarence E. Duncan, Promotion Director
of the Radio and Television Commission of the Southern Baptist
Convention, six sermons were selected on the basis of popularity
and unpopularity.[1] Popularity was measured in terms of the
number of individual requests that were received for printed
copies of a sermon after the sermon was preached on "The Baptist
Hour." In other words the three sermons with the least number
of requests for printed copies were regarded as unpopular while
the three sermons with the most number of requests for copies
were regarded as popular.

On this basis the following sermons were selected: "What
It Means To Be Lost"--preached on March 6, 1955 (ten requests);
"The Ole Time Religion"--preached on February 13, 1955 (eleven
requests); "One Nation Under God"--preached on February 27, 1955
(twelve requests); "When Will Religion Get You In Trouble?"--
preached on September 29, 1957 (287 requests); "The Younger
Generation"--preached on July 13, 1958 (384 requests); and "The
Sin of Worry"--preached on March 27, 1955. The first three were

[1]Interview by author in Fort Worth, Texas, August 26, 1963.

classified as unpopular and the latter three were classified
as popular. A word of explanation is in order concerning the
number of requests for "The Sin of Worry." The total number
was not known. This sermon was widely distributed by recording
as well as by printed copies and the number of requests for these
was not noted. However, Mr. Duncan pointed out that it was by
far McClain's most widely distributed sermon.[2]

A word of explanation is also in order regarding the manu-
scripts of the sermons. Each of McClain's "The Baptist Hour"
sermons was recorded on tape for delivery to the various
stations which broadcast the program. Each tape was also kept
in the tape library of the Radio and Television Commission. The
author had access to the sermon tapes and each was word-for-
word as they were delivered by McClain. In Appendix A are
printed the manuscripts of each of the six sermons sslected for
analysis. These manuscripts were transcribed by the author
directly from the tape recording of each sermon. For the sake
of convenience each fifth line of the manuscripts in Appendix A
is numbered in the right hand margin. When a quotation from
one of the sermons is used in Chapter Five, a number will follow
which corresponds with the number of the line on which the
quotation begins in the appendix.

Methodology of Analysis

The purpose of the analysis of the aix selected sermons was
to determine McClain's rhetorical practices and also to compare

[2]Ibid.

the rhetorical elements of the three unpopular sermons to those
of the three popular sermons in order to determine whether or
not the cause or causes for the differences between the two
groups is evident from the sermons themselves.

One of the most recent and most complete treatments of the
criticism of public speeches in one volume is Speech Criticism
by Lester Thonssen and A. Craig Baird.[3] It is based upon classical
rhetoric, but it entails a thorough survey of speech criticism
throughout its history. It also defines Thonssen and Baird's
own standards of judgment. These standards are invention
(consisting of "Integrity of Ideas"--logical proof, "Emotion"--
emotional proof, "Character of the Speaker"--ethical proof),
style, and delivery. These standards of judgment were used in
this study, with the exception of delivery. The radio preaching
of Roy O. McClain did not lend itself to an analysis of his
physical delivery and there was no apparent variation in his
basic vocal delivery from sermon to sermon. A brief description
of McClain's vocal delivery is given, but it is not analyzed as
such.

As mentioned in Chapter One McClain speaks with a fairly
heavy Southern accent, which is typical of his area of the
nation. Words ending in $[\partial]$ have a definite $[\vartheta]$ sound. Many
times words ending in $[\vartheta]$ have an $[\partial]$ sound. There is a strong
habit of failing to pronounce final consonants. McClain expressed
his awareness of this habit. He also felt that he had a tendency

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[3](New York, 1948).

to emphasize the modifier instead of the substantive. For example, he might say "the white house" instead of "the white house." However, this practice was not evident in the six selected sermons. McClain's voice is of a deep bass quality and is quite resonant.

The remainder of this chapter will deal with each standard of judgment in detail.

Invention: Logical Proof. The first division of the rhetorical canon invention is that of logical proof. Thonssen and Baird indicated that judgment of logical proof is done through three principle means: ". . . determination (1) of the intellectual resources of the speaker, (2) of the severity and strictness of the argumentative development, and (3) of the 'truth' of the idea in functional existence."[4]

This analysis of the logical proof in McClain's sermons entailed only the first two principle means of judging logical proof. The third did not apply to McClain. Concerning this Thonssen and Baird stated,

> In the long run, integrity of ideas logical proof depends also upon the accuracy and potency of the intellectual conceptions in functional existence. Did the speaker's ideas take root in society and result in good for the group as a whole? Was the speaker right, as determined by an appeal to historical reality? Obviously, such a test cannot be applied to contemporary address since we do not know the turn of future events.

Determining the speaker's intellectual resources involves a rather complex procedure of (1) determining the speaker's

[4]Unless otherwise noted, information in this section was taken from "The Integrity of Ideas," Speech Criticism, pp. 331-356.

capacity for formulating ideas, (2) determining his ability
to recognize the pressing problems of his time, (3) determining
the influence of his background on his thinking, and (4) deter-
mining the premises from which he argues. Each element of this
procedure as applied to McClain's intellectual stock has been
covered in detail in the first, second, and third chapters of
this thesis. However, for the purpose of clarity they will be
briefly summarized here.

McClain's sermons generally postulate to some degree the
following premises: (1) Man lives under the control and power
of sin. Such things as racial prejudice and juvenile delinquency
are manifestations of the power of sin in man. (2) Man needs a
means of salvation from the power of sin. (3) Jesus Christ as
the Son of God has provided a means of salvation by His life,
death, and resurrection. (4) Man receives salvation from the
power of sin by a sincere repentance of sin and a trusting faith
in Jesus Christ as being the Son of God and as having the ability
to save.

In those sermons which McClain preaches primarily to
Christians, there is also a series of premises generally expounded
to some degree: (1) The effective force of Christianity in the
world is largely dependent upon the degree of the Christian's
dedication to Christ and Christ's will for the individual's life.
(2) Such dedication is not prevalent among many Christians.
(3) There is a need for renewed dedication to Christ among
Christians.

Both groups of premises were used in McClain's radio sermons. He spoke more volume of words concerning the second group, however, feeling that "if we could really win to Christ the people who bear His name, we wouldn't have much trouble winning those who don't have His name."[5]

Such premises are appropriate for anyone having the Southern Baptist background and training as McClain has had. Such premises are preached frequently from Southern Baptist pulpits over the Convention territory. The degree of the Southern Baptist influence in McClain's life was seen in Chapter One in detail. McClain's parents were Southern Baptists and they reared McClain in like fashion. He was an active participant in the meetings and ministries of his church from a young age.

The major portion of McClain's formal education has been at Southern Baptist-sponsored institutions--namely, Furman University and Southern Baptist Theological Seminary. From Furman he received a Bachelor of Arts degree and from Southern Seminary he received a Master of Theology and a Doctor of Theology degree. This theological training strengthened his convictions of the premises from which he preached.

McClain has demonstrated definite ability in recognizing the pressing problems of his time. In the sermons analyzed in this thesis he dealt with such issues as juvenile delinquency and the ecumenical movement in addition to the state of modern Christianity. In other sermons he dealt with such issues as

[5]Interview by author.

Communism, racial prejudice, and alcoholism. As has been pointed out, he was chosen to be "The Baptist Hour" preacher partly because of his ability to deal with the problems of his time. This seemed to be one of his outstanding characteristics.

Finally, McClain has demonstrated a capacity for the formulation of ideas. Thonssen and Baird mentioned that such a capacity

> . . . implies sound judgment on the part of the speaker; judgment to make fine discriminations between the essential and the nonessential; facility in making analyses of questions, to the end that significant items are held constantly in view; capacity to sense that which lies at the center of issues, rather than to develop what is tangential to them.

McClain recognizes the basic cause of most, if not all, of the problems with which he has dealt to be a wrong relationship between the individual and God. This explains why he seeks to persuade Christians to dedicate themselves totally to Jesus Christ. As a specific example, this capacity to get to the heart of the matter explains why McClain has seen little benefit in attempting to legislate morality. While such legislation might serve to call attention to the problem, it does not in itself change the desires of the individuals who indulge in the immorality of the case in point. McClain would contend that only the dedication of a person to Jesus Christ would change the person's inner nature.

In summary, McClain's intellectual stock is based upon a Southern Baptist background which has helped to produce in McClain the convictions of the fundamental Protestant premises from which he preaches. He has applied these premises to the problems of the day.

The second principle means of evaluating logical proof is to determine the severity and strictness of the argumentative development. This involves examining the evidence and appraising the argument. Thonssen and Baird defined evidence as

. . . the raw material used to establish proof. It may include the testimony of individuals, personal experiences, tables of statistics, illustrative examples, or any so-called "factual" items which induce in the mind of the hearer or reader a state of belief--a tendency to affirm the existence of the fact or proposition to which the evidence attaches and in support of which it is introduced.

The author's task was ". . . to test the speaker's evidence to determine whether it serves as an adequate and valid substructure of reasoning." Thonssen and Baird regarded personal experience, statistics, and testimony to be the principle types of evidence. They cited appropriate tests for statistics and testimony with which to determine their reliability. The tests applied to statistics were as follows:

(1) Are the instances from which the inference is developed sufficiently numerous to be significant? (2) Are the units included in the investigation properly and carefully defined? (3) Is there comparability between the things compared? (4) Are the instances of such a character as to provide a systematically typical sample of the field as a whole? (5) Are the facts reported and classified accurately? (6) Do the statistics furnish an index to the information desired, i.e., is the relationship clear between the conclusion derived from the figures and the conclusion sought in the subject of the discourse?

The tests applied to testimony were as follows:

(1) Is the testimony or evidence consistent with itself and with the known laws of logical argument? (2) Is the particular authority whose testimony is used to support a contention reliable? (3) Has the authority had an opportunity to examine and observe the data from which he speaks? (4) Does he entertain any prejudices which might influence his judgment on the matter at issue? (5) Is he generally recognized as able and competent in the given field? (6) Are the facts in the testimony caus-

ally related one to the other? (7) Is the source citation or the authority specific? That is, does it indicate exactly where the testimony comes from, and whether it is first- or second-hand? (8) Does the evidence corroborate what is introduced? (9) Is the evidence recent? (10) Does the evidence satisfy the listeners?

Determination of the severity and strictness of the argumentative development also involves an appraisal of the argument. Thonssen and Baird pointed out the importance of argument: "The process of reasoning or argument serves as the cohesive force; through the relationships it establishes, the mind is led from the recognition of discernible facts to a conclusion."

It was the feeling of Thonssen and Baird that exposition and argument are the two principle forms of discourse used by a speaker in the logical development of his ideas. Exposition is used for the purpose of clarity of idea. Two important means by which clarity is enhanced in exposition are definition and example. Tests were cited for both. The tests for clarity by definition were:

(1) Do the remarks designed to elucidate points through definition emphasize the distinguishing characteristics of the subject? (2) Do they cover the items properly included in the subject? (3) Do they exclude everything not properly included in them? (4) Do they make clear the meaning of concepts without relying upon the terms themselves or derivatives of them? (5) Do they have instant intelligibility value?

The tests for clarity by example were:

(1) Do they belong in the class or form of experience which they are intended to exemplify? In other words, examples must illustrate; failing that, they lose their logical right to a place in discourse. (2) Are they described in sufficient but not too much detail to make for full and easy understanding? (3) Do they fit sensibly into the context of the speech? (4) Are they sufficiently numerous, but not so numerous as to overwhelm the listeners?

The author felt it to bs necessary to add to Thonssen and Baird's types of evidence and exposition, because McClain made use of several other types. Such an addition does not invalidate the use of Thonasen and Baird, however, because as thsy pointed out, "What we do offer is a starting point, . . ." Ths author bsgan with Thonssen and Baird's list and added to it. Additions included the following: contrast (including definition by negation), comparison (analogy, metaphor, simile), cause-effect, and restatement. A diatinction was also made betwesn brisf examples and longer illustrative sxamplss. These will henceforth be known as instances and illustrations respectively. These additions were taken from Donald Bryant and Karl Wallace's Fundamentals of Public Speaking.[6]

Argument is important "when our object is not only to clarify but also to procesd from premises to conclusions through the use of issues . . ." If such is the case, one of two typea of inferencs is being employed--dsduction or induction.

Deduction consists of reasoning from a general truth to a particular conclusion. This is usually done by means of the syllogism, a form of argument composed of a major premise, a minor premise, and a conclusion. There are three types of syllogisms--the categorical, disjunctivs, and hypothetical.

The form of the categorical ayllogism was repreaented in Thonssen and Baird's example:

All rhetoricians rely upon the classics.
Thomas Wilson is a rhetorician.
Therefore, Thomas Wilson rslies upon the classics.

[6]"Amplification in Informative Speaking," 3rd. ed. (New York, 1960), pp. 97-128.

The tests for the categorical syllogism were as follows:

> (1) The syllogism must contain a major premise, a minor premise, and a conclusion. (2) It must contain three terms: major, middle, and minor. (3) The middle term of the ayllogism must be distributed--i.e., used in a universal sense, meaning all or every--in at least one of the premises. (4) To be distributed in the conclusion, the term must be distributed in one of the premises. (5) Two negative premises make impossible the drawing of a valid conclusion. (6) If one premise is negative, the conllusion must likewise be negative. (7) Negative conclusions cannot be drawn unless one premise is negative. (8) The facts alleged in the premises should be true.

McClain did not use the disjunctive and hypothetical syllogisms.

It should also be pointed out that deductive reasoning can be expressed enthymematically--"that is, syllogistically, but with one of the premises or the conclusion suppressed."

The second form of inference, induction, involves moving from particulars to a general conclusion. The types of inductive argument are causal relation, specific instance, authority, and analogy.

In discussing argument from causal relation, Thonssen and Baird stated that such arguments "establish links between particulars--by noting the impact or influence of one event upon another, or by tracing the cause of an observed event." The tests for causal arguments were summed up in the following questions:

> (1) Is there a causal connection between the two events? (2) Is a particular cause adequate to produce an alleged effect? (3) Is the alleged cause adequate to produce the known result? (4) Are there any other causes operating in such a way as to preclude the likelihood of the known cause producing the alleged effect? (5) Have the alleged facts been verified?

Arguments from specific instance arrive, as Thonssen and Baird stated, "at a general conclusion through the examination

of particular cases." Such arguments were tested in a manner
similar to testing statistics. It should be determined

> . . . whether the number of instances is sufficiently
> large to warrant the generalization; whether there are
> any negative instances which invalidate the conclusion;
> whether the instances chosen are typical; whether the
> generalizations conform to the demands of the causal
> patterns implicit in their development; and whether the
> facts are true as set forth.

Inductive argument from authority "proposes to establish
the speaker's case by linking an expert's testimony to the
allegation contained in the generalization." Testing this type
of argument was done in the same manner as the testing of
testimony.

Reasoning from analogy consists of "the comparison between
objects or relationships." This type of reasoning was tested
thusly:

> . . . we inquire, first, whether the points of likeness
> outweigh the points of difference. Granting that the
> analogy is useful chiefly as a reinforcer or illustrator
> of argument, rather than as an exacting argument in its
> own right, we should scrutinize penetratingly the essential
> features of comparability between the two objects or
> relationships involved in the comparison. Furthermore,
> we determine whether the analogy is valid by checking
> the related arguments from generalization and causal
> relation upon which analogical reasoning draws. And,
> finally, we ascertain whether the facts as set forth in
> the analogy are true.

Invention: Emotional Proof. The purpose of emotional
proof was characterized by Thonssen and Baird as being "designed
to put the listeners in a frame of mind to react favorably and
conformably to the speaker's purpose." In determining and
discussing a speaker's use of emotional proof, it is necessary
to determine "the extent of the speaker's control over his

audience."[7] This involves "anslysis of the group prior to
the delivery of the speech and audience adjustment during the
presentation of the address." In the case of Roy O. McClain
the true identity of "The Baptist Hour" audience was not definitely
known and McClain's image of his audience was a rather general
one, as evidenced in Chapter Two. Also, no physical feedback
from the audience itself was possible during delivery of the
radio sermons. Therefore, prior anslysis of the audience and
audience adjustment during the broadcasts were minimal.

There was one aspect of emotional proof which could be deter-
mined in McClain's sermons. That was the matter of motive appeals.
"Men are excited to belief or action by different motives at
different times." Because of the complexity of this phenomenon,
it is difficult to list all of the motives upon which a person
bases his acceptance or rejection of an idea and to which a
speaker may appeal. Thonssen and Baird mentioned that the
Aristotelian list of motive appeals has been the basis for most
contemporary lists.

For the purpose of this analysis, Alan Monroe's list of
motive appeals was used.[8] This was done primarily for two
reasons. First of all, Thonssen and Baird acknowledged Monroe's
representation of that group who emphasizes "the adaptstion of
material to listeners." The employment of motive appeals is

[7]Unless otherwise noted, information in this section was
taken from "Emotion in Speech," Speech Criticism, pp. 357-382.

[8]"Selecting the Basic Appeal," Principles and Types of
Speech, 3rd ed. (Chicago, 1963), pp. 168-183.

important to adapting materials to listeners and Monroe, accordingly, has developed a rather detailed list of motive appeals. Secondly, Monroe's list contained one motive appeal--reverence or worship of the Deity--which was used by McClain with some degree of regularity. Many of the various lists of motive appeals do not include this appeal.

Monroe cited "four primary motives which influence human beings." These were:

1. Self-preservation and the desire for physical well-being.
2. Freedom from external restraint.
3. Preservation and increase of self-esteem (Ego expansion).
4. Preservation of the human race.

According to Monroe, motive appeals are directly related to these four primary motives because motive appeals are appeals "to some sentiment, emotion, or desire by which the speaker might set the primary motives into action." Monroe's list of motive appeals were as follows:

1. Acquisition and Saving.
2. Adventure.
3. Companionship.
4. Creating.
   A. Organizing.
   B. Building.
5. Curiosity.
6. Destruction.
7. Fear.
8. Fighting.
9. A. Anger.
   B. Competition.
9. Imitation.
10. Independence.
11. Loyalty.
    A. To friends.
    B. To family (parental or filial love).
    C. To social groups (school spirit, civic pride).
    D. To nation (patriotism).
12. Personal Enjoyment.
    A. Of comfort and luxury.
    B. Of beauty and order.

        C. Of pleasant sensations (tastes, smells, etc.).
        D. Of recreation.
        E. Of relief from restraint (sprees, etc.).
    13. Power and Authority.
    14. Pride.
        A. Reputation.
        B. Self-respect.
    15. Reverence or Worship.
        A. Of leaders (hero worship).
        B. Of institutions or traditions.
        C. Of the Deity.
    16. Revulsion.
    17. Sex Attraction.
    18. Sympathy.

    Invention: Ethical Proof. There is unanimity among writers
"in declaring that the force of the speaker's personality is
instrumental in facilitating the acceptance of belief."[9]
Therefore, a more complete rhetorical analysis was possible with
the inclusion of ethical proof.

    As a means of determining the constituents of ethical
proof, Thonssen and Baird relied on Aristotle's three-fold divi-
sion, "character, sagacity, and good will," and then presented
a series of ethical manifestations for each of the three con-
stituents. These were as follows:

        In general, a speaker focuses attention upon the
    probity of his character if he (1) associates either
    himself or his message with what is virtuous and ele-
    vated; (2) bestows, with propriety, tempered praise
    upon himself, his client, and his cause; (3) links the
    opponent's cause with what is not virtuous; (4) removes
    or minimizes unfavorable impressions of himself or his
    cause previously established by his opponent; (5) relies
    upon authority derived from his personal experience; and
    (6) creates the impression of being completely sincere
    in his undertaking.
        With certain qualifications varying with the cir-
    cumstances, it may be said that a speaker helps to

    [9]Unless otherwise noted, information in this section was
taken from "The Character of the Speaker," Speech Criticism,
pp. 383-391.

establish the impression of sagacity if he (1) uses what
is popularly called common sense; (2) acts with tact and
moderation; (3) displays a sense of good taste; (4) reveals
a broad familiarity with the interests of the day; and
(5) shows through the way in which he handles speech
materials that he is possessed with intellectual integrity
and wisdom.
      Finally, a speaker's good will generally is revealed
through his ability (1) to capture the proper balance
between too much and too little praise of his audience;
(2) to identify himself properly with the hearers and
their problems; (3) to proceed with candor and straight-
forwardness; (4) to offer necessary rebukes with tact and
consideration; (5) to offset any personal reasons he may
have for giving the speech; and (6) to reveal, without
guile or exhibitionism, his personable qualities as a
messenger of the truth.

It is important to note that the analysis of the ethical

proof of McClain dealt primarily with what he said during the

sermons and not so much with what his audience thought of him

before the sermons were preached. The latter could not be

separated completely, however, "since the attitude of the

audience toward the speaker--based upon previous knowledge of

the latter's activities and reputation--cannot accurately be

separated from the reaction the speaker induces through the

medium of the speech." While it is impossible to know the

attitudes of the bulk of the radio audience toward McClain, it

may still be possible to shed some light on McClain's ethical

proof by citing the opinions of some people who have had direct

contact with McClain.

His leadership abilities and his popularity among the

members of his church and community were best described by

one of McClain's seminary professors, C. Oscar Johnson, in the

introduction to McClain's book, This Way, Please:

      . . . he is now preaching in the great First Baptist
Church of Atlanta, Georgia. He came to this Church

when it was predicted that it had seen its best days and
was on the way out; people were leaving it to join churches
in their own neighborhoods. Dr. McClain's challenging
message, his man-to-man approach to the meaning of the
Gospel of Christ has turned the tide. The reports show
that for more than four years, during his pastorate, there
has been an average of one hundred additions to the member-
ship per month.[10]

McClain's preaching has been cited as probably the best

in the Southern Baptist Convention by David K. Alexander,

Secretary of the Southern Baptist Convention's Student Depart-

ment.[11]

A glowing tribute was paid to McClain by his seminary major

professor, Edward A. McDowell. Writing in the introduction to

McClain's second book, If With All Your Heart, he said,

"Dr. McClain was my student and has been my dear friend for a

number of years. At Southern Baptist Theological Seminary in

Louisville he was my teaching fellow. Since those days I have

trusted him and have followed his progress with joy."[12] In a

letter to the author McDowell cited a further illustration of

McClain's "ingenuity and goodness":

While he was a student at Louisville he built his own
home--a very attractive house made from materials
(largely) secured from a dismantled World War II Air
Force structure. He did most of the work himself.
When the time came for him to leave Louisville he sold
the house to a young professor (largely without funds)
for perhaps $2,000 less than he might have received on
the open market.[13]

[10](Westwood, New Jersey, 1957), p. 11.

[11]Interview by the author at Arlington, Kansas, April 6, 1963.

[12](Westwood, New Jersey, 1961), p. 19.

[13]March 9, 1964.

A concluding opinion of Roy McClain was that held by the Radio and Television Commission's Clarence Duncan. In a letter to the author he cited McClain as being "a fascinating individual."[14]

In addition to these various opinions concerning McClain as a preacher and as a person, the information in Chapter One of this thesis provided an insight into the reputation of McClain. As was indicated he has served in leadership capacities throughout his life. He was the recipient of significant honors, including the Newsweek recognition and the bestowal of the Doctor of Divinity degree upon him by two Southern Baptist institutions. As a high school student he received the Leopold Schepp award.

It seemed on the basis of this evidence that the attitudes of many people toward McClain has been one of deep regard.

Arrangement. The second part of rhetoric according to classical order is arrangement. This deals with the organization of the materials of the speech. ". . . in the broad sense it dealt with the selection, orderly arrangement, and proportion of the parts of an address."[15]

Thonssen and Baird gave the objectives in evaluating a speaker's finished discourse:

> First, he examines the speech as an instance of rhetorical craftsmanship, per se. That is, he considers the speech from the point of view of its basic construction as an assembly of many parts bound together in an orderly and balanced whole. Secondly, he appraises the total organi-

[14] February 10, 1964.

[15] Unless otherwise noted, information in this section was taken from "The Structure of Oral Discourse," Speech Criticism, pp. 392-404.

zational plan with reference to the peculiar audience conditions to which it was presumably accommodated.

In analyzing a given speech for rhetorical craftsmanship it is necessary to determine "the emergence of a central theme, the general method of arrangement adopted for the speech, and the order in which the parts of the discourse are developed."

In determining the emergence of a theme, Thonssen and Baird pointed out the assumption

> . . . that the speech possesses a clearly defined and easily determined thesis or purpose; that this thesis is unencumbered by collateral theses which interfere with the clear perception of the principle one; and that the development is of such a character as to provide for the easy and unmistakable emergence of the thesis through the unfolding of the contents of the speech.

For the analyst the method of arrangement is determined in a "search for a basis of division, or the determination of the most suitable major units of the subject." Thonssen and Baird indicated three general methods of arrangement into which most speeches fall. These were the historical, the distributive, and the logical methods. The historical involves the arrangement of speech material in chronological order. The distributive method groups into certain sections "matters having a common thought center and an obvious connection among themselves." The logical method employs the arrangement of materials as determined by "the continuity of the reasoning process." In other words, materials are "placed at those points where they serve as links in the uninterrupted sequences or chains of thought."

As a means of discussing rhetorical order, Thonssen and Baird pointed out that many studies have used the Aristotelian plan of organization. Aristotle advocated the use of a maximum of

four parts--the exordium (introduction); exposition, or state-
ment of the case; proof; and the peroration. Thonssen and Baird
described the functions of these four parts:

> The <u>introduction</u> . . . is intended to enlist the attention
> and <u>interest of</u> the listeners, to render the audience well
> disposed toward the speaker, and to prepare the way for the
> ideas to come. The <u>statement</u> of the case sets forth clearly
> and concisely the nature of the subject presently to be
> developed. The <u>proof</u> contains the elaboration of subject
> matter through which the idea or ideas are enforced. And
> the <u>peroration</u> or conclusion, to quote Aristotle, proposes
> "to inspire the audience with a favorable opinion of your-
> self and an unfavorsble one of your adversary, to amplify
> or depreciate the subject, to excite the emotions of the
> audience and to recall the facts to their memory."

For the most part, Aristotle apparently had little regard
for the introduction snd the conclusion. Thonssen and Baird
pointed out that he believed that "the only indispensable parts
<u>of a speech</u> are the statement of the case and the proof." It is
conceivable that had he been familiar with modern rsdio program
formats, such as that of "The Baptist Hour," he would have
asserted that the progrsm elements preceding the sermon were
more than adequate to introduce the sermon. Likewise, the
program elements following the sermon might have been thought to
serve ss an adequate conclusion. However, trsditionally the
organization of public speeches has adhered to the use of
introductions and conclusions and McClain himself acknowledged
his use of them. Therefore, this analysis sought to identify
McClain's ussge of the traditional introductions and conclusions.

The second point of view in the consideration of arrangement
is an evaluation of the total organizational plan with reference
to existing audience conditions. A speech may be naturally or
logically organized and yet such structure may not coincide with

the most effective sequence of presentation." Also, rhetorical
order is involved because speeches may or may not include all
the parts of the Aristotelian plan of organization. And finally,
the position which arguments occupy in the proof ie "subject to
variation with changee in audience conditions."

With respect to McClain'e "The Baptist Hour" sermons, the
existing audience conditione were not clearly known. McClain's
own concept of hie audience apparently remained constant from
program to program. Therefore, any variations in the total
organizational plans of the selected eermons were preeumed not
to be due to variation in audience conditions.

Style. Thonssen and Baird diecuseed both a classical and
a rhetorical point of view regarding etyle. Thie analyeis dealt
with the rhetorical point of view. It is a broader conception
of style and regards style or language as being important "only
to the extent that it helpe prepare and eubesquently open the
minde of the hearers to the ideas developed in the epeeoh."16
In other words, according to the rhetorical point of view, style
is "a medium through which a speaker tries to eecure a response."
Thie ie opposed to the classical viewpoint, which regards style
for its own saks and is not concsrned with response as euch.

While it has been impoesible to ascertain the specific
naturs of responses to McClain's eermone in terms of the number
of converts to Christianity or the number of Christiane who
renewed their dedication to Chriet, etill the sermons analyzed

16Unless otherwiee noted, information in thie section was
taken from "The Style of Public Addreee," Speech Criticism,
pp. 405-433.

in this study were selected on the basis of a measurable type
of response--that is, the number of requests for printed copies
of the sermons. One of the goals of this study, as has been
mentioned, was to determine if there is any differences between
the most popular sermons and the least popular ones. It seemed
reasonable that a utilitarian approach to style was desirable
in order to determine the part that style plays, if any, in the
differences between the popular and unpopular sermons.

The components of style from the rhetorical point of view
were given by Thonssen and Baird:

> An effective style--that is, one capable of preparing
> and opening the minds of the listeners for a particular
> subject--depends upon a speaker's having (1) an idea worth
> presenting, (2) an unmistakably clear conception of the
> idea, (3) a desire to communicate it, (4) a willingness to
> adapt it to a particular set of circumstances, and (5) a
> mastery of language adequate to express the idea in words.

Guidelines for determining a speaker's style were given
under two main divisions: "(1) elements that make for clearness,
and (2) elements that make for impressiveness in discourse."
The elements of clearness were as follows:

A. Thorough knowledge and understanding of the ideas
B. Discerning word selection
    1. Appropriateness of the words
    2. Currency; popular usage of the words
    3. Reputability of the words
    4. Intelligibility of the words
    5. Variety: adequacy of vocabulary
C. Simplicity of sentence structure
D. Use of definitions to clarify ideas
E. Use of examples
F. Use of illustrations
G. Control over details in the speech
    1. Avoidance of involved elaborations
    2. Proper discrimination between the essential and
       the less essential materials.
H. Orderly sequence of ideas: organizational integrity
I. Proper transition materials designed

    1. To bridge the gap between parts.
    2. To suggest the direction in which subsequent material
       will move.
  J. Adequacy of logical materials: assumptions, evidence,
    argument
  K. Suitable summaries designed
    1. To refresh the memories of the hearers as to the
       interrelation of details within individual points.

The following were the elements of impressiveness:

  A. The sources of persuasion
    1. Logical materials
    2. Emotional materials
    3. Ethical materials: force of personal character
  B. Imagery
  C. Variety in sentence structure
    1. As to length
    2. As to complexity
    3. As to form: position of the words
  D. Devices for emphasis
    1. Repetition
    2. Climax
  E. Rhythm
  F. Tropes
  G. Figures

As was evident in the preceding discussions of the other

standards of judgment, many of the elements of clearness and

impressiveness were included there. Therefore, the analysis of

style in Chapter Five will not covsr those elements which will

have been covered elsewhere.

The following is a list and definitions of the tropes and

figures which were recommended by Thonssen and Baird:

> A trope, says Thomas Gibbons, "is the changing a word
> or sentence with advantage, from its proper signification
> to another meaning. Thus, for example, God is a Rock."
> A figure, on the other hand, "is the fashioning or Dress
> of a Composition, or an emphatical manner of speaking
> different from what is plain and common." The distinction
> then, is that the trope ". . . is a change of a word or
> sentence from one sense into another, which its very
> etymology imports; whereas it is the nature of a Figure
> not to change the sense of words, but to illustrate,
> enliven, ennoble, or in some manner or another embellish
> our discourses. . . ."

The following definitions and examples, derived from
Gibbons, cover certain of the tropes most frequently used
in public address:

A Metaphor is a Trope, by which a word is removed from its
proper signification into another meaning upon account of
Comparison. . . . Thus our blessed Lord is called a vine,
a lamb, a lion, &c.

An Allegory is a change or continuation of Tropes, and more
generally of Metaphors; and differs from a single Trope in
the same manner as a cluster on the vine does from only one
or two grapes.

> Did I but purpose to embark with thee
> On the smooth surface of a summer's sea,
> While gentle zephyrs play in prosp'rous gales,
> And fortune's favour fills the swelling sails;
> But would forsake the ship, and make the shore,
> When the winds whistle, and the tempests roar. . . .

A Metonymy is a Trope, in which one name is put for another,
for which it may be allowed to stand by reason of some rela-
tion or coherence between them. . . . Thus Mars among the
Heathens is used for war, Ceres for corn. . . . 'He has a
good heart'. . . .

A Synecdoche is a Trope, which puts the name of the whole
for a part, or the name of a part for the whole; a general
name for a particular under that general, or a particular
for the general. . . . Put up your weapon, that is, your
sword.

Under the Synecdoche we may also range the Autonomasia,
which is a Trope by which we put a proper for a common
name, or a common name for a proper. . . . Thus, that man
is an Hercules. . . . he is gone to the City, . . .
meaning London.

An Irony is a Trope, in which one contrary is signified by
another; or, in which we speak one thing, and design another,
in order to give the greater force and vehemence to our
meaning. . . . Under the Irony we may include the Sarcasm,
which may be defined to be an Irony in its superlative
keenness and asperity.

An Hyperbole is a Trope, that in its representation of
things either magnifies or diminishes beyond or below the
line of strict truth, or to a degree which is disproportioned
to the real nature of the subject. . . . whiter than snow,
blacker than a raven. . . . deaf as a rock, blind as a mole
. . .

A Catachresis is the most licentious as to language of all
the Tropes, as it borrows the name of one thing to express
another, which has either no proper name of its own; or if
it has, the borrowed name is used either for surprising by
novelty, or for the sake of a bold and daring energy. . . .
Thus Quintilian allows us to say, that we dart a ball or a
stake, though darting belongs only to a javelin. . . . Thus
Virgil says, 'The goat himself, man of the flock, had stray'd,'
by man, evidently intending the father and leader of the
flock.

Among the most common figures, the following should be noted:

An Ecphonesis is a Figure, that by an exclamation shews some
strong and vehement passion.

Aporia, or doubting, is a Figure whereby we express an
hesitation where to begin our discourse, or a difficulty
what to do in some arduous affair, or what to resolve upon
in some critical emergency.

The Epanorthosis is a Figure whereby we retract or recall
what we have spoken or resolved.

Aposioresis is a Figure whereby a person, often through the
power of some passion, as anger, sorrow, fear, &c. breaks
off his speech without finishing the sense.

Apophasis, or denial, is a Figure by which an Orator pretends
to conceal or omit what he really and in fact declares.

Anacoenosis is a Figure by which the speaker applies to his
hearers or opponents for their opinion upon the point in
debate; or when a person excuses his conduct, gives reasons
for it, and appeals to those about him whether they are not
satisfactory.

Anastrophe, or inversion, is a Figure by which we suspend our
sense, and the hearer's expectation; or a Figure by which we
place last, and perhaps at a great remove from the beginning
of the sentence, what, according to common order, should
have been mentioned first.

Erotesis is a Figure by which we express the emotion of our
minds, and infuse an ordor and energy into our discourses,
by proposing questions.

Propepsis is a Figure by which a speaker suggests an objection
against what he is advancing, and returns an answer to it: or
it is a Figure by which a speaker, more especially at the
entrance upon his discourse, removes any sort of obstruction
that he foresees may be likely to prevent the success of his
cause.

Epanaphora is a Figure, in whioh the same word is grace-
fully and emphatically repeated; or in which distinct
sentences, or the several members of the same sentence,
are begun with the same word.

Apostrophe is a Figure in which we interrupt the current of
our discourse, and turn to another person, or to some other
object, different from that to which our address was first
directed.

Periphrasis is a Figure in which we use more words than
what are absolutely necessary, and sometimes less plain
words, either to avoid some inconvenience and ill-effect
which might proceed from expressing ourselves in fewer or
clearer words, or in order to give a variety and eloquence
to our discourses, and multiply the graces of our compo-
sition.

Synchoresis is a Figure whereby we grant or yield up some-
thing, in order to gain a point, which we could not so well
secure without it.

Asyndeton is a Figure, occasioned by the omission of con-
junctive particles, which are dropped either to express
vehemence or speed; or sometimes it may be from a noble
negligence or nice accuracy, arising from an attention to
our ideas. . . . 'There was . . . an horrible spectacle in
the open plains, pursuit, flight, slaughter, captivity.'

The very opposite to this Figure is the Polysyndeton; for as
the Asyndeton drops, so the Polysyndeton on the contrary
abounds with conjunctive particles.

Oxymoron is a Figure, in which the parts of a period or
sentence disagree in sound, but perfectly accord with one
another in meaning; or . . . it is used in the masquerade
of folly. . . . A coward dies often, a brave man but once.

Enantiosis is a Figure, by which things very different or
contrary are compared or placed together, and by which they
mutually set off and enhance each other.

Climax, according to Mr. Blackwall's definition, is, 'when
the word or expression, which ends the first member of a
period, begins the second, and so on; so that every member
will make a distinct sentence, taking its rise from the
next foregoing, till the argument and period be beautifully
finished: or . . . , it is when the word or expression,
which was predicate in the first member of a period, is
subject in the second, and so on, till the argument and
period be brought to a noble conclusion.'

The Hypotyposis is a Figure, by which we give such a distinct and lively representation of what we have occasion to describe, as furnishes our hearers with a particular, satisfactory, and complete knowledge of our subject.

The Prosopopoeia is a Figure which consists in describing good and bad qualities of the mind, or the passions or appetites of human nature as real and distinct persons; in clothing with corporeal forms, or endowing with speech and action imaginary beings, or general notions and abstracted ideas; in introducing persons silent as speaking, or persons deceased as living; and in making rocks, woods, rivers, temples, and other inanimate beings, assume the powers and properties, and express the emotions of living, and even reasonable creatures.

Parabole is a Figure that compares one thing with another, to which it bears a resemblance.

An Epiphonema is a pertinent and instructive remark at the end of a discourse or narration.

As will be evident in Chapter Five, McClain employed an extensive vocabulary. In fact, his seminary professor, Dr. McDowell, classified it as a "lurid" vocabulary.[17] However, McClain's use of such a vocabulary was intentional and an awareness of this fact provided a better understanding of McClain's style:

. . . while sometimes . . . the phraseology might sound a little bit rigid, stiff, maybe a little bit too academic for some, that was by intention; not a studied, scholarly effort--it wasn't that at all; that comes fairly natural. It was the fact that if you're preaching over people's heads, tell them to raise their heads. In other words, if it's all hamburger--everything ground up and never serve Porterhouse steak, why, how're they ever going to learn how to eat? If everybody in your congregation understands everything you say, I don't consider that any compliment, though many do. Nor do I mean that you should be incomprehensible and way out on a philosophical binge on cloud forty-seven. But if it's all ten cent words, you're not going to excite the imagination of a lot of people, and that's a big mistake a lot of us Baptists make. We assume that the apex of good communication is that every "dummy" who's listening can grasp what you

[17]Letter to the author.

aay. Well, if that's true, you aren't saying anything.
Read the New Testament--the words especially of Paul--
and if somebody who's still saying, "I seen him when he
done it," can understand the eighth chapter of Romans,
then I'm a monkey's uncle. But the eighth chapter of
Romans needs to be preached is the point. And we don't
have time to give a liberal education to the congregation
in the meantime, but we try, some of us . . .[18]

[18]Interview by the author.

CHAPTER V

ANALYSIS OF SIX SELECTED SERMONS

The purpose of this chapter is to analyze six selected radio
sermons of Roy O. McClain on the basis of invention (logical,
emotional, and ethical proof), arrangement, and style.

Invention: Logical Proof

"What It Means To Be Lost"

Primary Form of Reasoning. In this sermon McClain stated,
"In three simple parables Jesus sets forth the way by which men
become lost--the parable of the lost sheep, of the lost coin, and
the lost son." 4   This statement was then supported by analogical
reasoning.

The discussion of the first parable, the lost sheep, pointed
out three instances of comparison. McClain compared sheep
wandering away from the fold to men wandering away from the offer
of salvation. The shepherd's zeal for searching for the lost
sheep was compared to our need for searching for lost sinners.
Finally, the shepherd's gentle handling of the sheep was compared
to our need for understanding and loving the lost sinner. This
usage of analogy seemed to be valid.

The second parable, the lost coin, had only one point of
comparison. McClain compared the woman's loss of the coin to
the spiritual loss of a person because of the wrong influence of
another person. This analogy was weaker than the others in this
sermon because of only one point of similarity.

The parable of the lost son made four comparisons. First, McClain compared the son's decision to leave home to the same decision made by many young people today. Next, he compared the results of the son's sin to the results of much of the sin in America today. McClain also compared the son's repentance and return to his father to man's opportunity to do the same today. Finally, McClain compared the rejoicing of the father over the return of his son to the rejoicing of God over the salvation of a sinner. This analogy seemed to be valid.

Exposition. Restatement was the most frequent type of exposition in "What It Means To Be Lost." It was used seven times in the sermon. For example, McClain had asserted that young people need to be understood. Later he said, ". . . we need to know that they need above all things else the understanding hand and mind of someone to love them." [69] Further, McClain discussed the parable of the lost coin and said, "This suggests that action which is the result of another's activity." [76] Later he restated this: ". . . it is possible for people to be lost by default." [84]

Testimony was used once for clarification in this sermon. In describing the "Searching Shepherd," the words of Christ were quoted: "I am the shepherd of the sheep, . . . I know their voices and they are known of me." [3] As proved to be frequent, McClain failed to cite the Biblical reference.

Four instances were used as exposition. McClain pointed out that "all one has to do to become lost is to do nothing . . ." [26]

He clarified this by instances: ". . . no schemes, no fancy
sins, no iniquitous trappings--just do nothing." 27

Two illustrations were also used by McClain. For example,
he described the method of the shepherd in rescuing the lost
sheep:

> Can't you see the young lamb now, caught in the bramble
> briars all wet and cold? What does the shepherd do?
> Does he cut a switch on the way and then proceed to preach
> a sermon on the vice of straying? Oh no. He does not
> lash the lamb, though perhaps the lamb needs it. Instead,
> he carefully pulls the fleece free from the thorns and the
> briars. Then he lifts the lamb to his shoulder and carries
> it to the warmth of the barn. 50

McClain's examples seemed to serve as adequate clarification.

Definition was used three times by McClain, though not the
full "logical" definition. For example, he clarified a state-
ment of Christ: ". . . and being 'for me' involves far more
than academic persuasion or mere mental assent." 38   This was
not a complete definition, but it did at least partially clarify
the statement.

McClain used analogy five times as exposition. An example
was the following:

> The boy opened his eyes. He saw himself in contrast to
> the hogs. He felt a sense of ignobility away from the
> warmth of his home. Then his soul in contrition began
> its catapultion. He said, "I will go back and tell my
> father that I'm no longer worthy." Oh Sinner, we never
> are worthy. But that's the good thing about our Heavenly
> Father. What you need to do today is to see yourself.
> Stop thinking that you're all right; see yourself. Oh,
> the hallelujah hour when a sinner acknowledges that he's
> far from home. 150

The analogies that were used seemed to be valid.

McClain used contrast twice, though the contrast was not
extreme in terms of degree. As an example, McClain discussed

the parable of the lost son: "Whereas the sheep by blind animal
wandering became lost, and the inanimate coin by the fault of
others, it's left up to the son to choose by deliberate design
to be lost." [122]

Finally, McClain used cause-effect four times in the sermon.
An example of this was the following: "Why, the woman sweeping
frantically on the earthen floor was apt to obscure it more.
The dust, the tiny reeds on the floor would serve to conceal
the coin." [81]

Examining the Evidence. Cause-effect was used by McClain a
total of eight times in this sermon. The following example was
particularly indicative: "In our world all one has to do to
become lost is to do nothing . . ." [26] Further, McClain pointed
out that man could be lost by wandering away: ". . . by tiny
tidbits of vice and indulgence, by an apathetic disdain for the
spiritual life, these are tandem steps leading away from the
fold of God." [32] That was the cause of the following effect:
"That's why a sermon which would tell multi-millions of our
citizens that they are lost usually evokes nothing but resentment
and denial." [35] McClain's use of cause-effect as evidence seemed
valid. Probably the causal relationship of this past example
should have been clarified further.

Testimony was used twice by McClain in this sermon. In one
instance he quoted Jesus: "Yet Jesus said, 'He that is not for
me is against me . . .'" [37] The Biblical reference was not given.
In the other instance McClain quoted Stanley: "Stanley said

about Livingston, 'And he made a Christian of me, and I didn't even know he was doing it.'" [104] Again, no specific reference was given, but in both cases it was clear as to who was being quoted. Thus, the testimonies seemed valid.

McClain referred to one personal experience in "What It Means To Be Lost." An analogy was drawn from this personal experience: "As a farm boy I learned my first lesson about the nature of God from this scriptural account depicting Him as a good shepherd. Oh, we are so much like sheep--innocent, easily led, wanderers, victimized by environment, and oftentimes lost on the hillside away from the shelter of the fold." [10]

Statistics were used once by McClain: "The millions of our young boys and girls in this our nation--three-fourths of whom fall out of church and Sunday School before their seventeenth birthday . . ." [62] The accuracy of the statistics was not verifiable from the text of the sermon. This tended to weaken the validity of them.

McClain used three instances as evidence. The following was illustrative: "Here's a person who takes his cues of life maybe from you. He's built you up as his number one hero or heroine. Them some action of yours, some faulty word, some dishonest scheme, some sinful choice, drops him." [85]

Two illustrations were used by McClain. One was the rather lengthy story of a prodigal boy who had decided to return home, but was not sure of the reception he would receive. However, the boy's mother was overjoyed at the prospect of his returning. From this an analogy was drawn: "Oh, kind Friend, God has tied

a rag on every tree in the orchard for you. Now will you come home?" [191] The other illustration was a poem which pointed out the importance of influence on other people. Both illustrations served adequately to support McClain's reasoning.

Two metaphors were used. One supported the assertion that some people were lost by default: "A careless mother can drop the coin on the floor of life." [102] The other, previously mentioned in conjunction with the long example cited above, was: "Oh kind Friend, God has tied a rag on every tree in the orchard for you." [191]

"The Ole Time Religion"

Primary Form of Reasoning. McClain reasoned deductively in the form of an enthymeme in each of the three main points of the sermon. In each case, the major premise was omitted in enthymematical fashion. The minor premise in McClain's first point was, ". . . the ole time religion was so very simple [21] . . . but we make it so complex." [58] The conclusion drawn was, "Oh, let us be done with much of the theological rigmarole which should have been confined to the cloister of the Middle Ages." [65] The conclusion seemed appropriate considering that McClain substantially showed the desirability of the ole time religion and the undesirability of the modern religion, in terms of simplicity.

The contrastive minor premise of the second point stated, ". . . the ole time religion--they felt it [72] . . . The sin of dry eyes is the curse of modern religion . . ." [97] The latter portion of this premise was derived inductively. It followed a

aeries of instances which pointed out the lack of "dry eyes" in modern religion. The conclusion of the enthymeme was: ". . . it is past time for our people to cut through the superficiality of a nice little prim, garner, grace-spat faith and come back to the human, warm, feeling approach." [98] This concluaion was a natural one to follow a clear portrayal of the deairability of the fervor of the ole time religion and the undesirability of the fervorless modern religion.

The third minor premiae was a two-fold contrast between the ole time religion and modern religion. "In the ole time way, they painted a dark picture of sin, but my, what a bright picture of the Savior." [138] The second portion of thia premise was not voiced by McClain, but it seemed to be easily induced--that is, modern religion does not paint a dark picture of ain nor a bright picture of the Savior. This induction seemed plausible in view of such an appeal by McClain as, "Why don't we wake up like mature adults to know that we're not like little children on the floor playing and snatching toys, to be punished by our parenta in the hour and then to repeat that sin in the next hour?" [159] The conclusion of the enthymeme was stated quite clearly: "Now with all of our fancy religion today, that's exactly what we need: to come back to the simple Biblical premise that sin is black, yes, but our Savior is bright." [177] While this conclusion did not have as much support as the previous conclusions, it still seemed plausible considering that the impact of most of the aermon waa behind it.

Other Instances of Reasoning. An instance of inductive reasoning from specific instance was seen in the beginning of the sermon. The words of an old hymn were quoted, which led to the assertion, "We're all prone to go back in reminiscence to the ole time way . . ." [11] The one instance tended to defeat the validity of the reasoning, but it was probably designed to cause the audience to turn their thoughts toward the "good ole" days. If such was the case, the validity of the reasoning stood.

Toward the end of the speech McClain used inductive reasoning from analogy. He cited an example of Moslems daubing paint over the face of a painting of Jesus, only to have the paint wear off later. By analogy McClain pointed out that ". . . we can paint the mud of pagan indifference over the fine face of Jesus in our day, but it'll come back through." [190] The analogy itself seemed valid, but it's relationship with the rest of the sermon was not clear. It did not seem to support any assertion that McClain had made previously. Yet in the summary statement following this analogy, McClain mentioned no new assertion.

Exposition. To clarify his reasoning, McClain relied chiefly on restatement--a total of eight times. McClain asserted that the ". . . ole time religion was so very simple." [21] Later, he said, ". . . the ole time religion was so simple." [70] Further, McClain stated that the ols time religion ". . . painted a dark picture of sin, but my, what a bright picture of the Savior." [138] As the development proceeded, the statement was made, "Oh, they painted a black picture of sin." [170] As a final summary, McClain

said, "That's the ole time religion. It was simple, they felt it, they painted a dark picture of sin, but a bright picture of the Savior." [193]

McClain used one definition in this sermon. He defined the ole time religion's use of the word amen: ". . . amen--a word used with propriety to mean 'So be it' or 'That is true.' It was a way they had of suring up the Biblical injunction." [112] This definition was logical and seemed to meet the standards of validity.

Three instances were used for clarification. McClain used an instance to clarify the statement that "Religion . . . became . . . respectable . . ." [82] He said, ". . . that is, it accumulated much of the falderal of a Victorian atmosphere." [83] Another instance was used to clarify the evil process which was condemned by the ole time religion: ". . . the evil process which says that you can confess your sins in the midday and then go out and repeat them in the midnight." [155]

The metaphor was employed twice by McClain for the purpose of clarification. In describing modern religion's lack of emotion, he said, "My, what a time the Holy Spirit must have in getting His message through our clogged-up emotional systems and our dried-up tear ducts." [119] In describing the ole time religion's acknowledgment of the darkness of sin, the statement was made, "Oh, they knew that God could pull out the nails, but they also knew that he could not pull out the holes." [152]

McClain clarified twice by contrast. For example, in discussing the rarity of preaching ". . . to anything but dry

eyes," he said, "Oh, I don't mean the long, moving sob stories which have no place in the pulpit. Instead, I mean the warm tears which flow either from a heart which is pricked by an accusing sense of guilt, or from tears which flow because of a new conviction that He is 'the way, the truth, and the life.'" [92]

After reciting the song, "Jesus Loves Me," McClain made use of a synonym to describe it: "So plain. It was so understandable." [27]

Examining the Evidence. McClain relied heavily on instances to support his reasoning in "The Ole Time Religion." He used a total of thirty-five instances in the sermon. For example, to support his assertion that ". . . the ole time religion was so very simple," [21] McClain pointed out that "Even the little children were taught, 'Jesus loves me / This I know / For the Bible / Tells me so.'" [22] When McClain was explaining that knowledge was not a prerequisite to Christianity, he cited the following instances: "Why, the first Christian century marvelled at the power of Peter and John, seeing that they were unschooled men. What a stroke of fortune that one does not have to know the synoptic problem nor the criteria for form criticism. Now he doesn't even have to know the theological intricacies in order to be saved." [48] In discussing the assertion that the ole time religion had emotional fervor, McClain cited several instances: "At Pentecost there was such fullness that the objective spectators thought the folks were drunk with new wine. There was such astounding power at a prayer meeting that the gates of the

jail fell off. Early disciples just couldn't restrain their witnessing and they were dragged before the magistrates." [75]

McClain used testimony twice to support reasoning. In pointing out the extremes of emotional fervor, he quoted the gospel writer, Luke: "Luke said about him [Gallio], 'And Gallio cared for none of these things.'" [106] McClain did not cite the specific scripture passage nor did he identify Luke, other than just mentioning his name. He apparently assumed the audience was familiar with Luke. McClain also quoted Jesus: "The same Jesus who said, 'Thy sins be forgiven,' also said, 'Go sin no more.'" [157] Again, no reference was given.

Two illustrations were used as evidence by McClain. As an example of these, McClain began the sermon with a portrayal of a scene from years past:

> To the accompaniment of an old reed pump organ, the little congregation sang,
>
> 'Tis the ole time religion,
> 'Tis the ole time religion,
> 'Tis the ole time religion,
> And it's good enough for me.
> . . . .
> It was good for Paul and Silas,
> . . . .
> It will do when I am dying,
> . . . .
> It will take us all to heaven,

and so on. [1]

While the one illustration probably would not suffice of itself to support the conclusion that "we're all prone to go back in reminiscence . . . ," [11] still it seemed adequate to put the audience in the frame of mind for reminiscence.

McClain used an analogy once as evidence: "Why don't we
wake up like mature adults to know that we're not like little
children on the floor playing and snatching toys, to be punished
by our parents in the hour and then to repeat that sin in the
next hour?" [169]

Contrast uas used by McClain four times in the sermon. In
discussing the assertion that the ole time religion ". . . painted
a bright picture of the Savior, . . ." [171] McClain said, "They
sometimes talked about 'sinners in the hands of an angry God,'
but they always came around to saying that 'though your sins be
as scarlet, they shall be as white as snow.'" [172] Further,
McClain contrasted the gospel with the scriptures of other
religions:

> You can search the pages of the major religions and their
> Bibles and it would take a professional theologian to
> dicipher the meaning and the interpretations involved in
> the long, elaborate rituals of their faith. But the
> Sermon on the Mount which Jesus preached says with such
> pungent clarity, "Ye are the salt of the earth"--that's
> simple. "Ask what you will in my name"--anybody can
> understand that. "Blessed are the pure in heart." "Be
> not distracted about tomorrow." [30]

Finally, McClain used cause-effect evidence six times.
Examples of this were: "God is often victimized by systematic
theologies." [67] "If one leads with his head alone, he'll never
come to the altar of repentance . . . It must be by way of the
head and the heart, reason and faith, composure and emotion,
because the two are certainly inseparable." [123]

"One Nation Under God"

Primary Form of Reasoning. The primary form of reasoning
in most of "One Nation Under God" was induction from causal
relation. McClain stated the effect: ". . . our world has never
known a sense of oneness." [14] The cause, or at least part of the
cause, was religion: "It will remain forever our most tragic
singular attitude toward religion that the one great force which
should unite us has contributed to the division." [40] Both the
cause and the effect were well-supported and the relationship
seemed valid, since McClain did not limit the cause only to
religion.

Other Instances of Reasoning. McClain also reasoned induc-
tively from a combination of authority and specific instance to
derive the conclusion that the concept of brotherhood is ". . .
bigger than we are . . ." [149] He cited the testimony of Jesus
and also some general figures showing the masses of people who
have, do, and will populate the earth. The evidence seemed to
validate the conclusion.

In one instance of reasoning, McClain made two assertions--
". . . the super-race myth did not die with Hitler" [157] and ". . .
the 'Stranger of Gallilee' is still a stranger" [162] --but
neither a major premise nor a conclusion was voiced, though the
conclusion that the author derived was the implication that the
problem was still present. This seemed to be an inadequate form
of deductive reasoning, but it was probably strengthened by the
sermon content preceding it.

Exposition. Definitions were used four times for clarification in "One Nation Under God." As an example of this, McClain defined "world citizens": ". . . those rare individuals who think globally instead of the local precinct." [15] He also defined the "one true church": ". . . one true church is the divine _ecclesia_--those who are called out of the world, the redeemed, the regenerate, the twice-born." [102] This latter definition entailed only the use of Biblical terminology, which may have weakened the degree of clarification intended by the definition.

Restatement was also used four times in the sermon. One of McClain's assertions was, "It will remain forever our most tragic singular attitude toward religion that the one great force which should unite us has contributed to the division." [40] This assertion was restated twice: "There's very little sense of real brotherhood even among us people who profess to be religious," [61] and "It is a tragedy that the one great force which should unite us has contributed to the division." [89]

One metaphor was used for clarification. McClain clarified his use of the phrase, "little tight-wadded republics." He called them, ". . . the seed beds of war and suspicion, the incubators of ill will." [27]

McClain used two instances of contrast in the form of definition by negation. He discussed the freedom of the individual to interpret the word of God: "But even that freedom is not a license to condemn others." [72] In the other instance, McClain pointed out that, "He [God] is no respecter of persons." [99]

Finally, three instances of cause-effect were used. For example, McClain expressed his opinion that ecumenicity would not solve the problems of a lack of universal brotherhood: ". . . this is no 'ecumaniac' foolish enough to believe that if we were one grandiose body of religionists, that all the problems would be solved. Indeed not! As a matter of fact they may be intensified." [44]

Examining the Evidence. By far the most frequent type of evidence in "One Nation Under God" was instances--twenty-two of them. This usage was seen as McClain supported his assertion that ". . . our world has never known a sense of oneness." [14] He then pointed out that "India isn't alone in her exclusive temples over whose doors is written, 'Not Allowed: Low Castes and Dogs.' Note their company." [19] Further, he mentioned that ". . . much of the Far East, into which we have poured multi-billions, into whose boundaries medical missionaries have gone and lived without profit, this vast area is traveling in reverse toward a narrow nationalism which can be its own downfall." [28] These were typical of McClain's use of instances in this sermon.

Two examples of testimony were used by McClain. In one case, he quoted Peter Ainsley: "Peter Ainsley is exactly right in saying that one-half of Christendom isn't on speaking terms with the other half." [63] However, McClain failed to identify Peter Ainsley, thus, weakening the validity of the testimony. The other case concerned a quotation of Jesus: ". . . Jesus said, 'Other sheep have I, which are not of this fold.'" [139] No Biblical reference was given for this statement.

McClain relied on personal experiences for evidence in five instances in "One Nation Under God"--far more than in any other of the six sermons. In showing that religion has contributed to the world's lack of oneness, he told of an experience with representatives of other religious beliefs:

Recently, I was one of five clergymen on a state university campus for a week of brotherhood emphases. The purpose of the meeting was to see what things we had in common by way of belief. We met as Protestants, Catholic, and Jews. Why, the air was strained from the beginning. There was a polite defensiveness throughout it all and after four days of such effort, I came to the conclusion that we had spent ninety-eight per cent of our time in trying to be diplomatic and cautious without ever really getting down to the things that mattered. [49]

McClain also cited instances of his war experiences: "As an Army chaplain who saw men die in common trenches for a common cause with a common faith in its survival, I vowed then and there that I would forever preach against the smug, narrow, exclusive sin of building three little tabernacles for a favorite few." [75]

In one instance McClain combined a personal experience with the only analogy he used for evidence:

One day as I stood on the rocky coast of Maine and watched the tide go out, I noticed that little puddles of water had been left in the craggy sinkholes. Then the sun came out and that brackish water stood there. By and by, though, the tide came back and engulfed those little puddles and then the water became a part of the mighty stream. Sometimes I think our little sects and cults are like the puddles--each in its own little half-acre in a competitive specious pride, paddling its backtow to the detriment of God's superliner. [81]

One simile was used: "Boundaries of division are tragically tall, like the Chinese Wall suggesting to the outsider that our little one-tent heaven is big enough." [17]

Three metaphors were used as evidence. When showing that the world lacks a sense of oneness, McClain said, "we're building our little modern Towers of Babel, and a confusion of tongues is inevitable." [24] Further, as McClain discussed Christ's practice of universal brotherhood, he said, "And the ground around the foot of the cross has always been level ground." [167]

Contrast was used five times by McClain. He contrasted the existence of monopolies on material things and the lack of monopolies on divine truth: "Now there are many things down here on earth on which there are monopolies, like certain real estate and great oil cortela and many industrial empires, but I am so convinced that one thing on which there is no monopoly is divine truth." [93] Contrast was further seen: "Isn't it an ironical confession that you can rally far more forces to the support of orthodoxy than you can to the cause of Jesus Christ, that you can raise more money more easily to defend the home plate than you can to tell the glad tidings of salvation?" [128]

A final type of evidence was cause-effect. McClain used it four times. An example of it was evident in a portion of the statement of purpose: ". . . just so long as we Americans keep on an election complex about our destiny, and the churches and the synogogues have an election complex about their entities, just so long will we fail to have a flimsy concept of universal brotherhood [sic] ." [152] Further, "And just so long as any tight caste and class system blights our land, just so long do we miss the achievement of the divine ideal of a great family concept." [36]

"When Will Religion Get You In Trouble?"

Primary Form of Reasoning. McClain reasoned deductively
from a fully developed categorical syllogism. His major premise
was "Real religion will get you in trouble." [1] The minor premise
was that many want easy religion: "The great temptation to most
of us is not that we might be criminal, but that we might be
nothing; not that we might do some wrong thing, but that we
might not do anything." [42] McClain's definition of legitimate
trouble included discipline and self-denial: ". . . that
scriptured set of circumstances which says to the animal senses,
"Stay in your place. I am more than flesh and blood." [26]
Easy religion contradicts this definition and, therefore, is
religion that does not get us in trouble. In view of this, the
minor premise could legitimately be phrased thusly: "Our religion
is not getting us in trouble." The conclusion was that our
religion is not real religion: "The wine of God has been diluted.
. . . it's tame and anemic and pale." [143] The syllogism was
supported and seemed to meet the standards of validity.

Other Instances of Reasoning. McClain discussed each of the
three heresies of modern religion and reasoned inductively from
causal relations each time. In the first instance, the effect
was that ". . . faith healing a heresy . . ." [83] The cause
was two-fold--". . . it is not cross-centered" [84] and it is
made ". . . contingent on the dollar . . ." [92] The second heresy,
"the peace-of-mind cult," was a heresy because it sought to escape
life's realities: ". . . to undertake religion even as a means

of mental sedation and as an escape from the dogging necessities
of life." [103] A Libertine attitude towards life wss a heresy
because it failed ". . . to pay the price of redemption." [125]

McClain also reasoned inductively from analogy as he described
a wartime request of a commanding officer and likened it unto
God's request to man:

> One night on Death Ridge in the Pacific our commanding
> officer told a group of men that he needed six men for an
> extremely hazardous duty. In fact, the assignment called
> for was really an assignment to death itself. Said he,
> "I'll turn my back and those who step forwsrd these three
> paces will thereby indicate whether or not they're willing
> to go." The colonel turned his back, then less than a half-
> a-minute he faced the soldiers agsin, and lo, every man in
> that group had stepped forward three paces. You know, I
> have a notion right now the Divine General is saying, "Who
> will step forward for the hazardous climb, the denying walk,
> the costly journey?" [160]

Exposition. Eight instances were used for the purpose of
clarification in this sermon. For example, McClain described
the kind of trouble caused by religion:

> . . . the tensions created by a divided household where
> father is set against mother and child against parent
> when such setting is Christ-occasioned; the kind of trouble
> borne in the lap of those who refuse to sacrifice life on
> the altar of mammon, preferring instead to have little, but
> to keep one's conscience clear; that scriptured set of cir-
> cumstances which says to the animal senses, "Stay in your
> place. I am more than flesh and blood."; the life of con-
> flict which results from coming out and being apart, being
> separate, while enduring the carping criticism of the very
> people from whence you came. [23]

These instances were sufficient in number to clarify the concept
of legitimate trouble.

Analogy was used once for exposition:

> The great temptation to most of us is not that we might
> be criminal, but that we might be nothing; not that we
> might do some wrong thing, but that we might not do any-

thing, like the preoccupied priest and Levite, who didn't turn their hands to harm the man beaten in the ditch. But the fact that they didn't turn their hands to help relieve the pain of the wounds already inflicted, this marked them as sinful, selfish men. [42]

McClain used contrast three times. In clarifying the concept of trouble, he contrasted types of trouble: "Certainly Jesus was not talking about that difficulty which is the result of willful ignorance or poor judgment or fanaticism or self-induced pain. . . . But the kind of trouble He does condone, the kind of trouble He encourages, is that which is the result of obeying His word regardless of consequences . . ." [14] Another example of contrast was seen as McClain closed the sermon: "Friends, when we get to heaven, I'm quite sure that God will not ask for your age or your background. He will not ask for degress or rewards, trophies, ribbons, medals, stocks, or bonds. Instead, he will ask to see one thing--your scars--scars that came when your religion got you in trouble." [170]

Cause-effect was used three times in this sermon. In describing the "cult of faith healers," McClain called it ". . . that cult which has elevated faith above all other virtues, making it a prime thing in itself--a sort of panacea for all man's pains and aches and this insomuch that healing becomes a major issue of life." [71]

Finally, one simile was used for clarification: "This soul serenity about which he spoke is much like the eye of a storm. In the center of a hurricane is an area of relative calm. No Tahitian island of luxuriant detachment is this life in Christ. Rather, it's an eye of service in a world of whirling, tumultuous forces." [7]

Examining the Evidence. McClain's moet frequent type of
evidence in thie sermon wae contrast. He used it a total of
eleven times. For example, in pointing out the differences
between Jeeus' teachings and modern practices of religion, he eaid,
"Oh, that's a far cry from the emorgasbord of modern religion,
isn't it, where we taste little religions just to soothe the
palate of unregenerate men. He eaid nothing at all about that
kind of fare. Moet of what he had to say spoke of a life of
stern disciplines, of rigoroue training, of ardent devotions,
and sacrificial denials." [63] In a further ueage of contrast
McClain pointed out that, "The primary mission of Jesus on earth
was not to rid the earth of hospitale, but prisons; not to give
man a perfect body, but a perfect soul . . ." [84]

Testimony was used twice by McClain. Both instances were
indirect quotes of Jesus Christ. It was pointed out that "About
all Jeeus promieed His early disciples was that they would
suffer much, that they would be as sheep among ravening wolvee,
that they would be dragged before magistrates, that some must
die for their faith, but that all of them would know an inner
calmness of eoul unlike any other people." [1] Once again, as
McClain discussed the tendency of many to ". . . revel in the
thought of heaven hereafter, despite that many live like hell
here," [114] he went on to eay, "Now Jeeus said that cannot be
in Hie book of value." [116] The validity of theee testimonies
was slightly weakened in that no specific references were given.

Finally, McClain ueed cauee-effect a total of eeven times.
For example, in pointing out a possible desirabiliity of pain, he

said, "It may be that through the travail of suffering some
hardened sinner is softened to God's saving mercies. If this is
the only school in which a sinner can learn that lesson, then it's
a good thing that he suffers." [79] Still further, McClain said,
"God doesn't want any sinner to have peace of mind until he has
the peace of God within his heart. He wants man to experience
the wormwood and the gall, the irritating, aggrivating activities
deep in man's soul until that storm drives man to his knees." [107]

"The Younger Generation"

Primary Form of Reasoning. The primary form of reasoning
in "The Younger Generation" was inductive reasoning from causal
relations. McClain's discussion of the effect was readily
apparent. It consisted of a description of the present genera-
tion--their contradictions, heroes, literature, code of conduct,
and needs. However, his discussion of the cause was somewhat
dispersed throughout the sermon. He discussed the decade in
which the younger generation lives as being a cause of their
condition. This was clear and preceded the effect. However,
as McClain discussed each of the three needs (effects) of the
young people, he injected the cause of adult failure to meet
the needs. Although this cause was dispersed, as evidenced by
its placement among effects, and not developed as fully as the
view of the decade, it seemed to be the most important cause of
the young people's condition. This was probably due to McClain's
strong statement in his direct appeal to the young people in the
conclusion of the sermon:

. . . this older generation of people, they let you down. They let you down by giving you this kind of world. . . . I know why you don't buy our worn shibboleths, our mouthing prayers, and our slick doxologies. It is because these have produced this kind of world. I don't blame you. Ours is a solid case of hypocrisy. In the same breath we have talked about God and anti-God. We have known a better way, but we have not walked in that better way. We have asked our young people to do one thing, while we did another. [147]

This causal reasoning seemed to meet the standards for validity. Enough instances were cited to permit a definite possibility of such causal relation existing.

Other Instances of Reasoning. In McClain's discussion of the first need of the younger generation--to be understood--he used an instance of inductive reasoning from causal relations. The effect was that young people commit crimes. The cause was three-fold--an absence of God in their lives, failure to attend Sunday School and church, and failure of parents to understand and guide. McClain cited an example of a boy stabbing his friend because of a ". . . cruel absence of God in him . . ." [100] Then McClain pointed out two facts which stated that "Most of the violent crimes in this nation are being committed by the young people" [103] and ". . . three out of four boys and girls have dropped out of Sunday School and church before their seventeenth birthday." [105] McClain concluded that the cause of the first fact is the second fact: "The vacuum that exists in millions of teenagers and those in their early twenties is a fertile seed bed for all sorts of crimes against society." [108] McClain concluded the discussion with the failure of the parents to understand and guide the young people: "But much of this problem needs to be thrown in

the lap . . . of the parents." [111] Considering all three of the alleged causes for crime among young people, it seemed that the reasoning was strong. There seemed to be a flaw, however, in that McClain's statistics and facts were not verifiable from the text of the sermon.

In his direct appeal to the young people, McClain used emotional proof primarily, but there was one brief instance of inductive reasoning by causal relations. McClain appealed to the young people to ". . . prove to this tired, contradictory society that something better is in the offing for tomorrow." [161] --the effect. The cause which will produce that effect was stated: "But to do this you need to surrender your life personally to Jesus Christ, for it is He and He alone who can reveal to you the perfect pattern by which you can do it." [163] McClain gave no evidence in the sermon that Christ is the only One who can make this pattern known--he assumed it. This was quite natural in the context of Christian faith.

Exposition. McClain used definitions three times in "The Younger Generation." The search of the younger generation was clarified: ". . . a search which in the final analysis is a quest for God." [142] When McClain was discussing the failure of parents to understand their children, he pointed out that "Someone has defined a delinquent child as one who has reached the age where he enjoys doing what Momma and Poppa already have been doing." [112] The definitions used seemed to serve adequately for clarification and were valid.

Contrast was also used by McClain a total of three times for clarification. In describing the "beat" generation, he pointed out that they were ". . . 'beat,' not in the sense of being whipped down, but in the sense of a rawness of nerves; not youth that are fed up, but youth that are emptied out . . ." [50] Further, after describing the heroes of the younger generation, McClain said, "The tragedy is not that these heroes are what many young people want to be, but they are exactly what the young people are already." [70]

Another form of contrast--definition by negation--was used twice in this sermon. As an example, McClain asserted that "The greatest need by far is that today's youth be understood." [85] Then to clarify, he said, "No, this is not an effort to evade or overlook the sordid crimes on one hand or the saintliness on the other hand." [86]

McClain used restatement three times in "The Younger Generation." In one instance, McClain asserted that "Discipline is up near the top of young people's needs today . . ." [121] Later, in concluding his discussion of that assertion, he said, "Human nature needs discipline at every age, at sight or at eighty, but particularly among the young people when their habits are being formed." [133]

Two instances were used by McClain as exposition. As an example, he cited an account of a boy stabbing his best friend. When the account was finished, McClain asked the question, "Now, why did he do such a thing?" [94] He then proceeded to cite the

opinion of one group of people: "Well, one group of people would answer it by saying, 'Well, he was just a cruel sadist.'" [95]

Two illustrations were also used. McClain began with a poem which set the mood for the subject. Further, he cited a lengthy illustration to show that some people have a rather extreme opinion of the younger generation.

One metaphor was used for clarification of the assertion, "This younger generation also needs direction." McClain said, "It needs a kind finger to point in the direction of signifi-cance." [137]

Finally, cause-effect was used twice. As an example, McClain explained the disregard of the younger generation for the older generation: "I know why you don't buy our worn shibboleths, our mouthing prayers, and our slick doxologies. It is because these have produced this kind of world." [152]

Examining the Evidence. Instances were used by McClain a total of twenty-three times to support reasoning. In discussing the decline in morals, McClain said, "Treason in government, corruption in business, scandals on Broadway and in Hollywood, former enemies becoming supposed friends, double-dealing in per-sonal ethics, and these and many other tendencies have become daily fare in recent decades." [32]   After asserting that ". . . these are the only days they've ever had," McClain pointed out,

> They have known three wars in their short span of life--
> a hot war, a cold one, and a war of attrition. This is
> the first generation to know a peace-time draft. Hearing
> for the first time such terms as motivational research,
> interplanetary travel, spaceships, nuclear fission, they've
> had science to outrun their young souls and leave them in
> a heady grog, not knowing what really mattered or why. [40]

McClain relied on statistics twice in this sermon. Both were used to support causal reasoning: "Most of the violent crimes in this nation are being committed by the young people. Along with this fact is the fact that three out of four boys and girls already have dropped out of Sunday School and church before their seventeenth birthday." [103] The first instance of statistics was extremely general. Neither instance was verifiable from the sermon and, therefore, weakened the strength of the reasoning.

One metaphor was used as evidence. After citing the lack of discipline in the past, McClain said, "Now the pendulum is swinging back to a more reasonable attitude." [132]

Contrast was used twice by McClain. For example, He contrasted the previous generations to the current one: "The youth of former generations have been called the 'lost' generation or the 'silent' generation. Today's young people have been called the 'beat' generation . . ." [48]

Finally, cause-effect was used seven times in the sermon. In discussing the failure of parents to understand their children, McClain said, "When the home forfeits its duty of understanding and guiding a child, it automatically forfeits its prime duty." [117] In the same discussion McClain said, "The fact that our homes have become waiting stations while someone else is using the car speaks a commentary on the listlessness of this 'beat' generation." [114]

"The Sin of Worry"

Primary Form of Reasoning. There were two separate major instances of reasoning in this sermon. The first was deductive reasoning which appeared in the form of an enthymeme. The major premise was inherent in the title and was expressed in the beginning of the speech: "I call it [worry] sin . . ." [11] The minor premise was developed in great detail. It stated, "We all worry . . ." [20] The conclusion of the syllogism was not stated, but was left to the audience to derive. The author's conception of the conclusion was that we all commit sin. This enthymeme met Thonssen and Baird's standards of validity.

The second major instance of reasoning consisted of two deductive assertions: ". . . let go and then let God" [123] and ". . . stop sinning." [144] Both assertions were well-supported, but there was no syllogistic form.

Other Instances of Reasoning. In the beginning of the sermon McClain reasoned inductively from specific instance. He told of a man's frustrating search for happy people and then voiced the questions, "Does this suggest that something basic is wrong with our people? Why is there such little happiness?" [7] This reasoning was weakened by reliance upon only one instance. However, it probably did serve to introduce the audience to the subject of the sermon.

In order to show the magnitude of worry, McClain primarily used inductive reasoning from specific instance. He pointed out ways by which worry is evidenced--heavy dependence on ". . .

medical and chemical crutches . . . ," [36] ". . . ths pace at
which we live and work . . . ," [38] "The way we walk . . . ," [50]
"Hot tempers . . . ," [56] ". . . the tightsning that you fesl
. . ." [58] --and then concludes, ". . . all these provs that
the magnitude of worry is giant-size." [59] This inductivs
reasoning mst ths standards of validity. There was an abundance
of instances to produce the conclusion.

As McClain moved to a discussion of ths areas in which
people worry, his reaaoning became mors varied and less clear.
He asssrtsd that people worry about tomorrow. In a deductivs
form of reasoning this was the minor premiss. Ths major prsmiae
asaertsd that such worry contradicted scripture and ths Christian
faith. McClain stated these premisss in rsverse order, however,
and omittsd the conclusion in an enthymematical fashion. This
snthymsms waa invalid because it did not conform to the proper
schsms of order.

In ths midst of the above snthymems McClain includsd a
parsnthstical wish which was an example of reasoning inductivsly
from causal rslations. He said, "Oh Friends, if just a little
portion of our finances which ws spend in trying to know the
future were funneled into channsls to help a fallen brother,
then our tomorrows would hold a brightsr challenge to ua." [75]
Ths auddsn inclusion of thia instance of inductivs reasoning
tsnded to weaksn the already unorganizsd instance of dsductive
rsasoning.

When McClain discussed worry because of work that is never
dons, he dealt primarily with the solutions to auch worry. Ths

reasoning was inductive by specific instance and authority. He
cited the mental practice of limiting daily work, his own practice
of rising early each day for prayer and meditation, and Dr. Osler's
recommendation of the latter practice. From these he derived the
conclusion, "A mental and spiritual purgative is an excellent
panacea for this infamous art called worry." [102]   The combination
of the instances and authority seemed to validate the conclusion.

A third area in which people worry is the area of health and
McClain asserted that health is destroyed by worry. McClain
reasoned inductively by causal relations. This was best seen in
his statement, ". . . many of the ulcers and the coronary strains,
much of the nervous imbulence, the depressions and the dark
moods of life, these are but the end products of worry." [112]
This relation between worry and poor health was not supported by
any factual material. In fact, there was scarcely more than an
assertion of cause-effect. This weakened the causal relationship.

McClain also included an instance of cause-effect evidence
in the midst of his discussion of the effects of worry upon
health--an instance which supported his original premise, "worry
is a sin." A Biblical reference supporting that same premise was
also included. This tended to interrupt the cause-effect
reasoning of the discussion of worry and health.

A final instance of reasoning was that of induction by
specific instance. McClain quoted a poem dealing with man's
disregard for God's love and care, then he concluded, "I think
our worry grieves the heart of God." [173]   Considering only the

one instance cited, the reasoning was weak. However, with the
impact of the entire sermon's discussion of the magnitude and
evil of worry leading up to this instance of reasoning, it
seemed likely that McClain's conclusion was valid.

Exposition. Restatement used seven times constituted the
most frequent type of exposition used in "The Sin of Worry."
For example, McClain asserted that "We do far too much worrying
about our tomorrows." [62] Later, he said, ". . . we are franti-
cally bargaining to know what a day will bring forth." [80] Further,
McClain turned to the solutions of the problem of worry. He said,
"Now, how to stop it." [116] Shortly thereafter, he said, "How
can I conquer it? You say honestly, 'I know I'm a victim, but
what to do about it?'" [118] As a final example, McClain suggested
that worriers stop sinning. He later said, "The recipe to stop
worrying is to stop sinning." [162]

McClain employed three definitions in "The Sin of Worry,"
though one of these was actually a series of definitions of the
same word:

> . . . that process of worry is the very means by which we
> drain off the vital glow of life. It's the activity that
> bows the head and wrinkles the forehead and chills the
> spirit of delight. . . . worry is a contradiction of
> Christian faith in that it says in one moment of piety,
> "I believe," yet it adds the modifying subjunctives,
> "but," "I believe, but," "maybe," and "perhaps," "or else."
> Jesus defined sin as "missing the mark" and if anything
> affects that process, it's the business of worry. [9]

Another example was McClain's definition of "functional pains":
". . . there are pains which are functional--that is, equally real,
but non-organic in nature." [106] McClain's definitions in this
sermon met the standards of validity.

Metaphors were used for clarity for a total of four times.
To clarify what he meant by the advice to ". . . stop sinning,"
McClain said, "It means an about face from the worldly habits
which corrode the soul and the mind with ugliness." [144] Further,
in describing the magnitude of worry, McClain pointed out that
worry ". . . leaves its fingerprints on the whole fabric of
modern living." [21]

McClain relied on contrast six times for clarification.
He pointed out in one instance that, "We're not to walk by sight,
but by a trusting belief in the essential goodness of our God . . ."
[81] In citing the differences in pain, McClain said, "There are
pains which are actual physical agony, but there are pains which
are functional . . ." [105]

Finally, McClain used cause-effect a total of six times.
As an example, he asserted that ". . . many of us worry about
work that is never done . . ." [85] Referring to this assertion
he said, ". . . that's a legitimate area of worry for many, for
idleness is still 'the devil's workshop.'" [86] Further, McClain
mentioned that functional pains ". . . are the results of stress
and hypertension and guilt and all that." [108]

Examining the Evidence. The use of twenty-seven instances
constituted the most frequent type of evidence used in "The Sin
of Worry." To support the assertion that "We all worry . . . ,"
McClain pointed out the following:

> The young people are no more exempt from it than the old.
> . . . The rich . . . are as preoccupied with distracting
> concerns as the pauper. The sick worry about getting well
> and the well worry about getting sick. The sinner . . .

worries about his insecurity . . . God's children show only just a little more disposition to accept His promises than even the pagans do. [22]

In pointing out some of the ways by which worry is reflected, McClain said, "Tons of aspirin compounded every month speak of a national headache. Millions of sleeping pills are silent commentators on a way of life which cannot go to sleep. The medical and the chemical crutches, both in capsules and hypodermics, tell of an untrusting people." [33] The number of instances were enough that McClain's assertions seemed adequately supported by them.

Testimony was employed nine times by McClain to support his assertions. With one exception all of the testimonies were Biblical in source. The one exception was the testimony of Dr. Osler: "Dr. Osler, in his little book entitled, A Way of Life, says that you give tone to your day by how and what you think the first thirty minutes in the morning." [99] The source was more fully noted than in other instances of testimony in other sermons. Dr. Osler himself was not clearly identified, however. This could have potentially weakened the testimony. The other testimonies were designated as being Biblical, but no specific references were given. Examples of this testimony were: "Why, the New Testament is laden with promises which cover every area of human need . . . 'Cast thy burden upon the Lord; for He careth for you.' 'My God shall supply all of your needs according to His riches in glory through Christ Jesus.' 'For God works in all things to the good for them that love Him and for the called according to His purpose.'" [68]

One personal experience wss cited: "Friends, I have per-
sonally found out by getting up thirty minutes earlier each
morning, devoting fifteen minutes to prayer and medication, then
using the remainder of the time to plan the day's work--oh, it has
a significant bearing on all that I do!" [95]

An illustrstion was used once to support an assertion.
McClain recited a poem dealing with the lack of regard man has for
God and the extreme care God has for man. This was the only
example used to support the assertion, "I think that our worry
grieves the hesrt of God." [173] It seemed inadequate support
by itself.

Contrast was used twice as evidence in this sermon: "The
four-hundred day clock must be wound only once a yesr, but the
rscy alarm clock must be wound every day," [54] and "whereas many
worry about yesterday and its shortcomings, its losses, its
failures and griefs, many more feel almost a nausea about the
uncertainty of tomorrow." [62]

Finally, McClain used cause-effect five times as evidence.
The following example was indicative of this: ". . . not waiting
for the elevator, but rushing on up the steps to ssve one minute,
which, incidentally, is subtrscted from the end of your life,
putting one in the grave just one minute earlier." [51] Further,
"If you go into the forest and it all needs to be cut, just ssy,
'Todsy, I will fell ten trees,' becsuse if you go hacking at the
trunk of every tree, you'll come to the close of the day with no
sense of accomplishment. That makes work drudgery." [91]

Invention: Emotional Proof

"What It Means To Be Lost"

Dominant Motive Appeal. Two motive appeals were used almost
equally in this sermon. Revulsion was used in eighty-nine lines
and imitation was used in eighty-six lines. The following
examples were indicative of McClain's use of revulsion:

> Oh, we are so much like sheep--innocent, easily led,
> wanderers, victimized by environment, and oftentimes
> lost on the hillside away from the shelter of the fold. [12]
> . . . .
> Jesus told about the lost coin. A woman dropped it.
> Jesus said that she had ten coins and in the rush of her
> routine duties about the house she dropped one of them.
> This suggests that action which is the result of another's
> activity. The inanimate coin had nothing to do with its
> lost condition; it was dropped. Oh Friends, hear the
> truth. Many a person is out of God in this hour due to
> what someone else has done or failed to do for them. [73]
> . . . .
> The prodigal son spent his all without restraint and then
> came down to the level with the gogs. Sin usually has
> affinity with the swine. Its odors, its carnage consump-
> tion, its tramplings on the pearls, theee speak of a life
> lost from God the Father. [140]

The two following excerpts were typical of McClain's usage
of imitation. First, Christians were called upon to imitate the
Good Shepherd:

> Then once the creature of God is lost, there goes the
> "Searching Shepherd." The ninety and nine in the fold of
> safety are not God's first claim and would that we this
> year bring before our mind the fact that the first claim
> is not to confirm those whom we have already won, but the
> sheep that are lost on the mountainside. This year of
> evangelistic witnessing let us learn anew that it's the
> lost sinner who should receive the first acclaim. [41]

Secondly, sinners were called upon to imitate the repentant
prodigal son:

The boy opened his eyes. He saw himself in contrast to the hogs. He felt a sense of ignobility away from the warmth of his home. Then his soul in contrition began its catapultion. . . . What you need to do today is to see yourself. Stop thinking that you're all right; see yourself! [150]

Other Motive Appeals. Inherent in the subject of the sermon was the appeal to fear of losing one's spiritual life. McClain emphasized this appeal in six lines of the sermon:

In three simple parables Jesus sets forth the way by which men become lost--the parable of the lost sheep, of the lost coin, and the lost son. Each rings with frightful import. The danger of losing anything of significance haunts us all, but the loss of life means the loss of all. [4]

In another motive appeal, the loyalty of Christ for His followers was indicated in analogical fashion. A total of four lines gave evidence of this appeal: "There is no picture of Christ more graphic than that of the 'Searching Shepherd.' His words ring with poignant meaning, 'I am the shepherd of the sheep, . . . I know their voices and they are known of me.'" [1]

A final appeal used was that of personal enjoyment of others over the finding of lost objects and people. Seven lines were devoted to this appeal:

The Bible says that the father saw the son coming and he ran to meet him and kissed him, crying with great joy, because the boy was coming home. When the coin was found, the woman called the neighbors in and rejoiced. When the sheep was shouldered to the fold, happiness filled the barn. And the angels in heaven rejoice over every sinner who turns from his sin to the Savior for salvation. [160]

"The Ole Time Religion"

Dominant Motive Appeal. Two motive appeals seemed to be
dominant in "The Ole Time Religion"--revulsion and reverance or
worship of tradition. The appeal to revulsion was used in
100 lines of this sermon. Esch usage, with one exception,
consisted of a condemnation of certain characteristics of modern
Christianity. The one exception was a condemnation of the
complexity in other religions: "You can search the pages of the
major religions and their Bibles and it would take a professional
theologian to dicipher the meaning and the interpretations
involved in the long, elaborate rituals of their faith." [30]
Two other selected examples of revulsion were as follows:

> But we make it so complex. What with all of our
> inordinate institutionalism, our activated superpromotiona-
> lism, we have equated the "much ado about nothing" with the
> gospel of good news. And many are convinced that motion is
> progress and that babbling is worship. And all the fancy
> charts and maps and millennial time tables with their own
> improvisations serve but to confuse the message of Jesus,
> which is so very simple and understandable. [58]
> . . . .
> And then an evolution in the emotional life aet a
> new cadence. Religion in its personal and public expres-
> sions became, quote, "respectable," unquote--that is,
> it accumulated much of the falderal of a Victorian atmos-
> phere. The simple gospel message became enamored by the
> accretions of man-made affairs. The prayer rail gave way
> to aesthetic interior decorators. Handkerchiefs for peni-
> tent tears gave way to the nicety of old lace and lavender.
> Then there arose the school of psychology which said that
> if any trace of emotion is found in religion somehow or
> another, it is marked as being inferior. [81]

The appeal to reverence of the tradition of the ole time
religion was used in forty-eight lines. The following example
was indicative of this:

> Now, once when the core of the gospel truth wae
> struck with great forcefulnees, you could hear the
> creecendo of "amen" throughout the congregation--amen--
> a word ueed with propriety to mean "So be it" or "That
> ie true." It was a way they had of suring up the
> Biblical injunction. [110]

An appeal to reverence for the tradition of the "good-ole daye"
was made in the introduction of the speech:

> We're all prone to go baok in reminiecence to the
> ole time way, to drink from the old wells, and to see
> the old eights, not in an escapism, but in fond memory
> of the former waye and the former days. Ah, there was
> much that was good about them and all of our modern
> gadgets are not neceesarily improvements. [11]

Other Motive Appeals. Reverence or worship of the Deity
wae another important motive appeal in this sermon. It appeared
in twenty-four linee. The following was an example of McClain's
use of this motive appeal: "And when I tell my God that I love
Him, I feel the full sweep of my emotional self." [134]

The appeal to imitation wae ueed in eleven lines of this
sermon. McClain aeserted the need for a return to the ole time
religion. This wae most clearly stated in the following excerpt:
"Now with all of our fancy religion today, that'e exactly what
we need: to come baok to the eimple Biblical principle that sin
is black, yee, but our Savior is bright." [177]

The appeal to sympathy was detected in sixteen linee of the
eermon. McClain indicated the sympathy of the Christian faith for
thoee who had had few educational opportunities: ". . . how
fortunate for the great unliterate [sic] among our people that
they do not have to be alumni of the great centers of formal
training to be devout Christian disciplee." [45]

"One Nation Under God"

Dominant Motive Appeal. Revulsion was used in 108 lines as
McClain described and condemned the failure of mankind and
particularly of the church to practice universal brotherhood.
Selected examples that illustrated this were:

> The shifting sands of political divisions, the hard-to-
> accept economic monopolies, the racial heat and sounding
> fury, all of these are pouring their share into the seeth-
> ing cauldrons of a divided world. We're building our little
> modern Towers of Babel, and a confusion of tongues is
> inevitable. Out of God's good earth man has carved his
> little tight-wadded republics, the seed beds of war and
> suspicion, the incubators of ill will. [21]
> . . . .
> . . . may I say that religious bigotry is a sin against
> God, for Christ defines sin as "missing the mark" and
> bigotry always does that. Read again from the Book of
> Acts and the Book of Galatians to see what the Jerusalem
> Conference was all about. Do you remember? That con-
> ference held in the early church was to decide whether
> or not a Gentile could even be saved. Huh! Think of it.
> Did he have a soul? The doctors of the Law debating such
> an issue. And yet today in South Africa that same infamous
> line is being debated again in a little different direction.
> And for that matter you don't have to leave our country
> to find that same type of ignorant bigotry. [113]

Other Motive Appeals. Loyalty to one's fellow man was
evident in twenty-five lines of this sermon. The following
excerpt illustrated this usage:

> As an Army chaplain who saw men die in common trenches for
> a common cause with a common faith in its survival, I
> vowed then and there by the name of God Almighty that I
> would forever preach against the smug, narrow, exclusive
> sin of building three little tabernacles for a favorite
> few. [75]

The concluding poem, Kipling's "Recessional," [178] seemed to
use in combination the motive appeals loyalty to nation and
reverence or worship of the Deity.

Imitation was used in eleven lines of this sermon. It seemed
to be implicit that the listeners should imitate Christ:

> Nor you know, the "Stranger of Galilee" is still a
> stranger. He's strange in the fact that He made a Samari-
> tan a hero. A Roman centurion was shown kind deference.
> A leper was not regarded as unclean nor a penniless
> beggar undeserving. Hence, His message was to the up-and-
> outs and the down-and-outs. And the ground around the
> foot of the cross has always been level ground. [162]

There also seemed evident an appeal to loyalty to God's one
true church. Eleven lines were used to demonstrate this:

> There is truly one true church, but mind you that one true
> church is the divine ecclesia--those who are called out of
> the world, the redeemed, the regenerate, the twice-born.
> But that kind of strange citizen is in all of the denomi-
> national groups. You find them in every climate. No one
> organization composes the church, no one race, and certainly
> no one creed. But from the four corners of this old world
> come the godly and the devout to populate His true church. [102]

Loyalty to nation was appealed to in nine lines of the ser-
mon. The following lines were indicative: "Each community must
be an experiment in democracy, a proving to the world that we
have something that can outlive the Marxist totalitarians, that
all that degrades and impunes must go, and God must be given
the sovereign right of way right in this republic." [157]

Reverence or worship of the Deity was used by McClain in
nine lines of this sermon:

> Now, there are many things down here on earth on which
> there are monopolies, like certain real estate and great
> oil cortels and many industrial empires, but I am so
> convinced that one thing on which there is no monopoly
> is divine truth. And let every pontifical prophet speak
> to the contrary, every watchdog of orthodoxy, and every
> self-appointed arbiter, let them cry to the four winds,
> still God is not divided. He is no respecter of persons.
> His word cannot be tinkered with any more than His graces
> can be manipulated for man's own profit. [93]

"When Will Religion Get You In Trouble ?"

Dominant Motive Appeal. The appeal to revulsion was made
in 111 lines in this sermon. The following selected examples
served as illustration. In one instance revulsion was seen in
McClain's contempt of illegitimate trouble:

> But we must admit that there is a type of trouble
> into which some Christians get that is no compliment to
> Christ. Certainly Jesus was not talking about that dif-
> ficulty which is the result of willful ignorance or poor
> judgment or fanaticism or self-induced pain. Foolhardi-
> ness that brings a bundle of miseries to life cannot be
> argued off as God's doings in the life of man. Man must
> take his share of the credit for his blunders in life.
> God has nothing to do with most of the troubles through
> which we flounder. [12]

Revulsion was also seen in McClain's acknowledgment of one of

man's great temptations:

> The great temptation to most of us is not that we might
> be criminal, but that we might be nothing; not that we
> might do some wrong thing, but that we might not do any-
> thing, like the preoccupied priest and Levite who didn't
> turn their hands to harm the man beaten in the ditch.
> But the fact that they didn't turn their hands to help
> relieve the pain of the wounds already afflicted, this
> marked them as sinful, selfish men. [42]

Other Motive Appeals. The appeal to loyalty to Christ was
inherent in the subject of the sermon and was used specifically
in twenty-five lines of the sermon. It was voiced in McClain's
definition of legitimate trouble:

> But the kind of trouble He does condone, the kind
> of trouble He encourages is that which is the result of
> obeying His word regardless of consequences--the tensions
> created by a divided household where father is set against
> mother and child against parent when such setting is
> Christ-occasioned; the kind of trouble borne in the lap
> of those who refuse to sacrifice life on the altar of
> mammon, preferring instead to have little, but to keep
> one's conscience clear; . . . [21]

The appeal to self respect was evident in the first eleven lines of this sermon:

> Real religion will get you in trouble. About all Jesus promised His early disciples was that they would suffer much, that they would be as sheep among ravening wolves, that they would be dragged before magistrates, that some must die for their faith, but that all of them would know an inner calmness of soul unlike any other people. Friends, twenty centuries have really borne out that truth. This soul serenity about which he spoke is much like the eye of a storm. In the center of a hurricane is an area of relative calm. No Tahitian island of luxuriant detachment is this life in Christ. Rather, it's an eye of service in a world of whirling, tumultuous forces. [1]

Imitation was also evident in eleven lines which depicted a war experience of McClain's. The implication was that the listeners should display religious courage, just as the soldiers displayed courage. [160]

Seven lines of this sermon were devoted to adventure:

> When our religion gets us in trouble we may as well admit that Jesus came not to make life easy, but to make men great. The two conditions are almost diametrically opposed to each other. History records nearly no examples of greatness with ease, whereas its pages are replete with those who've had to walk the rough road and found that it led to high plateaus of achievement. [36]

Finally, sympathy for those in pain was evidenced in four lines: "Well, any person in his rightful mind wants everyone healed who can be healed. I have no argument there. Pain, despite the contention of aesthetics, still hurts and hinders." [75]

"The Younger Generation"

Dominant Motive Appeal. The appeal to revulsion was prevalent throughout "The Younger Generation"--having been used in 123 lines. McClain described the sad plight of many members of

the younger generation and denounced the causes of their situation. For example, McClain described the past few years in which the younger generation had been reared:

> Needless to say, there's been a steady decline in the morals of our world in the last ten or fifteen years. Treason in government, corruption in business, scandals on Broadway and in Hollywood, former enemies becoming supposed friends, double-dealing in personal ethics, and these and many other tendencies have become daily fare in recent decades. [31]

Another example of revulsion described an erroneous philosophy of discipline under which the younger generation had been reared:

> Unfortunately, many schools went on a binge of delusion about two decades ago so far as discipline is concerned. Exercising the folly that if a child is left alone to vent his natural feelings, he will most nearly realize the ideal for him they suddenly were faced with the problems that defied all reason, problems that involved rape, murder, stabbing, insult, and classroom chaos. [126]

Other Motive Appeals. The appeal to creating was invoked in nine lines. For example, McClain exhorted the younger generation to build a better world:

> Take a hold of this sorry scheme of things and set it right. Invest your life in the things that really matter and prove to this old world that you can be an improvement. . . . So chart you a new course. Run with eager zeal and prove to this tired, contradictory society that something better is in the offing for tomorrow. [149]

In four lines loyalty to fellowman (the younger generation) was invoked: "This younger generation also needs direction. It needs a kind finger to point in the direction of significance. The questions of why, where, when, and how must be answered with honest intelligence. To ignore them is nothing short of cruelty." [137]

A brief appeal to imitation was made in two lines by calling for adults to be understanding. Imitation of Solomon was implied: "It was no accident that the Old Testament sage prayed for an understanding heart." [88]

Finally, reverence or worship of the Deity was evident in three lines: "But to do this you need to surrender your life personally to Jesus Christ, for it is He and He alone who can reveal to you the perfect pattern by which you can do it." [163]

"The Sin of Worry"

Dominant Motive Appeal. In discussing worry McClain used the motive appeal to revulsion in ninety-five lines of this sermon. This was done by detailing the magnitude of worry and the areas in which people worry. The following selected examples illustrated this:

> The young people are no more exempt from it than the old. They worry in a different way and over different things, but nonetheless, they do their share of worrying. The rich, with very little basis, they are as preoccupied with distracting concerns as the pauper. The sick worry about getting well and the well worry about getting sick. The sinner, alienated from God, worries about his insecurity and in the most settled doubt he raises the issue within himself. God's children, living in a pagan environment, show only just a little more disposition to accept His promises than even the pagans do. [23]
>
> . . . .
> Still millions of us worry about health, little knowing that that very process is an enemy to health. There are pains which are actual physical agony, but there are pains which are functional--that is, equally real, but non-organic in nature. They are the results of stress and hypertension and guilt and all that. Worry is a sin in that it does things to your body which are detrimental. [104]

Other Motive Appeals. The appeal to reverence or worship
of the Deity was used in twenty-three lines by McClain. The
following excerpt was indicative of this: "We're not to walk by
sight, but by a trusting belief in the essential goodness of our
God, who knows how to provide all that we need today and
tomorrow." [81]

Loyalty of Christ to His followers was used in fourteen
lines. For example, "Oh, you know that God cared so much for
you that He sent His only Son to live and die for you. And
there He bled and there He suffered." [176]

Personal enjoyment was evident in ten lines of this sermon.
The following excerpt served as an example:

It's only as your life is bared before God in confession
and repentance, that you can know the ecstasy of a worry-
free existence. This does not mean heaven on earth, oh no,
anymore than it means a careless lack of responsibility.
Better, it means that a soul keeping step with its Creator
is relatively free from the cold winds of worry. You
can have that. [149]

Imitation was used in nine lines in which McClain related
a personal experience of preventing worry. The implication was
that the listeners should follow his example:

Friends, I have personally found out by getting up thirty
minutes earlier each morning, devoting fifteen minutes to
prayer and meditation, then using the remainder of the time
to plan the day's work--oh, it has a significant bearing
on all that I do! Dr. Osler in his little book entitled,
A Way of Life, says that you give tone to your day by how
and what you think the first thirty minutes in the morning.
I believe that. A mental and spiritual purgative is an
excellent panacea for this infamous art called worry. [95]

In five lines the plea for loyalty to one's fellow man was
made: "Oh Friends, if just a little portion of our finances
which we spend in trying to know the future were funneled into

channels to help a fallen brother, then our tomorrows would
hold a brighter challenge to us." [75]

Finally, a brief appeal to creating was noted in three lines:
"Oh, there're many things, but in each suggestion remember that
you must take the initiative. The cure is not passive, it's
active--that is, you must work at it." [120]

Invention: Ethical Proof

"What It Means To Be Lost"

Character. In this sermon McClain expressed the importance
of the spiritual salvation of individuals. Character was indi-
cated by associating this cause with what was virtuous, by
associating anything opposing this cause with what was not vir-
tuous, and by relying upon the authority of personal experience.

The importance of salvation was associated by analogy with
the concern of a shepherd for his lost sheep: "Then once the
creature of God is lost, there goes the "Searching Shepherd." [41]
The shepherd ". . . carefully pulls the fleece free from the
thorns and the briars. Then he lifts the lamb to his shoulder
and carries it to the warmth of the barn." [54] The importance
of saving lost souls was also associated with the beneficial
influence of Livingston on Stanley: "Stanley said about Living-
ston, 'And he made a Christian of me, and I didn't even know
he was doing it.'" [104] The importance of salvation was seen
by implication in the happiness of those who witness the sal-
vation of a lost soul:

> The Bible says that the Father saw the son coming and he
> ran to meet him and kissed him, crying with great joy,
> because the boy was coming home. When the coin was found,
> the woman called the neighbors in and rejoiced. When the
> sheep was shouldered to the fold, happiness filled the
> barn. And the angels in heaven rejoice over every sinner
> who turns from his sin to the Savior for salvation. [160]

McClain realized the importance of life, and particularly
spiritual life. As the analogies of the lost sheep, coin, and
son indicated, God initiates salvation of the spiritual life
by searching for the lost sinner. Because of this importance God
places on salvation, anything which deters salvation was cer-
tainly not virtuous in McClain's estimation. By citing evidences
of determent, he implied that these were opposed to the purposes
of God.

The failure to make a choice in the matter of salvation was
one hindrance to salvation cited by McClain:

> Why, to make no choice is the worst choice. Not choosing
> to come into the fold is a choice within itself. One does
> not have to be anything like a common criminal to be out
> of God's fold of safety. . . . Yet Jesus said, "He that is
> not for me is against me," and being "for me" involves
> far more than academic persuasion or mere mental assent. [28]

Failure to understand the lost sinner was another hindrance to
salvation: "The millions of our young boys and girls in this our
nation--three-fourths of whom fall out of church and Sunday
School before their seventeenth birthday--they need to be under-
stood, not whipped. And though the rod of correction is in order
in many places, the mind of understanding is a better alternative."
[62] The poor influence of a Christian on a lost sinner was a
hindrance to salvation: "Many a person is out of God in this
hour due to what someone else has done or failed to do for them.

. . . Here's a person who takes the cues of life maybe from you. He's built you up as his number one hero or heroine. Then some action of yours, some faulty word, some dishonest scheme, some sinful choice, drops him." [79] Willful opposition to the pleas for salvation hindered salvation. "There're those for whom Mother and Dad and preacher and friend--they all pray and encourage and sustain--and still they go away." [130] Such hindrances to salvation opposed McClain's cause and were opposed to the desire of God.

The association of sin with the non-virtuous results of sin indicated character: "The honky-tonk atmosphere, the cinema code of ethics, the Bowery and Skid Row troughs, they all speak of the low estate into which life can sink when it insists on being prodigal." [145]

McClain cited one reference from personal experience upon which he relied for authority in this sermon: "As a farm boy I learned my first lesson about the nature of God from this scriptural account depicting Him as a good shepherd. . . . Those of us who have had contact with animals know that a sheep becomes lost, not by willful running from the flock, but by idle wandering." [10]

Sagacity. Sagacity was not as evident in this sermon as it was in the other sermons. Almost the only evidence of it was seen in McClain's ability to handle speech materials, as is seen throughout Chapter Five of this thesis.

Good Will. McClain indicated good will by identifying himself with his audience in his condemnation of their actions and attitudes which prevent persons from being saved. This identification was made by the use of twenty-one first person plural pronouns. Examples of this were seen in the following excerpts from the sermon: ". . . in our zeal and in our inebriated enthusiasm, we have the tendency to scold and to threaten and to chastize. Oh, that we would learn the method of our Lord. . . . in our crazy world where we assume that our young lambs are omniscient . . ." [57]

McClain further evidenced good will in three instances by addressing the listeners as friends: "Friends, this is a telling truth." [26] "Oh, Friends, hear the truth." [79] "Oh, kind Friend, . . ." [191]

"The Ole Time Religion"

Character. McClain left no doubt that he felt a definite need for a correct interpretation of the practice of the Biblical message. This was, in effect, his cause in this sermon. In pointing out three characteristics of the ole time religion, he advocated their desirability. In fact, the entire sermon was developed with instances from the ole time religion demonstrating the desirability of the three characteristics--simplicity, feeling, and painting a dark picture of sin and a bright picture of the Savior.

The association of his cause with that which was virtuous was perhaps most direct in the conclusion, when McClain opposed

the view that "The Bible is complex." [197] He said, ". . . may
I tell you that you can understand enough of it to be saved?"
[198] Certainly in McClain's mind the salvation of sinners was
vitally important.

The impression of McClain's character was established to
a great extent by associating the opposition to his cause with
that which was not virtuous. This was seen as he discredited the
modern tendencies to frustrate the desirable characteristics of
the ole time religion. He was quite explicit in his condemnation
of these modern tendencies. The following examples from the
sermon illustrated this:

> Oh, let us be done with much of the theological rigmarole
> which should have been confined to the cloister of the
> Middle Ages. [65]
> . . . .
> The sin of dry eyes is the modern curse of religion and it
> is past time for our people to cut through the superficiality
> of a nice little prim, garner, grace-spat faith and come
> back to the human, warm, feeling approach. [97]
> . . . .
> Why don't we wake up like mature adults to know that
> we're not like little children on the floor playing and
> snatching toys, to be punished by our parents in the hour
> and then to repeat that sin in the next hour? [159]

Sagacity. There were not many specific evidences of McClain's
sagacity in "The Ole Time Religion." There was one instance,
however, in which McClain seemed to give evidence of common
sense. It occurred in the discussion of the ole time religion's
simplicity. McClain apparently realized that he might be giving
his audience the wrong impression, so he was quick to clarify:
"You don't have to know much to be a Christian, but you have to
certainly be much. Now this isn't placing any premium on
ignorance, for being a Christian will lead a person to learning." [40]

The image of sagacity was further increased by McClain's ability
to handle speech materials, as evidenced throughout this chapter.

Good Will. McClain's good will was demonstrated primarily
in his identification of himself with his audience as he rebuked
his audience for their part in the continuation of the undesirable
qualities of modern day Christianity. Such identification was
made by the use of thirteen first person plural pronouns:

> But we make it so complex. What with all of our inordinate
> institutionalism, our activated super-promotionalism, we
> have equated the "much ado about nothing" with the gospel
> of good news. [58]
> . . . .
> But to say that we are not to feel it is absolutely absurd.
> My, what a time the Holy Spirit must have in getting His
> message through our clogged-up emotional systems and our
> dried-up tear ducts. [118]

"One Nation Under God"

Character. McClain associated his cause, universal brother-
hood (". . . the achievement of the divine ideal of a great
family concept" [38]), with that which was virtuous. Such an
association was seen in two personal experiences: "As an Army
chaplain who saw men die in common trenches for a common cause
with a common faith in its survival, I vowed then and there by
the name of God Almighty that I would forever preach against
the smug, narrow, exclusive sin of building three little taber-
nacles for a favorite few." [75] In this experience his cause
was linked with national patriotism. The same association was
made in another personal experience in World War II:

> On Easter morning just before sunrise on board a large
> troop ship, I asked hundreds of men to bow their heads in
> prayer before we hit the beaches on Okinawa. In the pale
> glow of that tensive moment with all heads bowed, they
> seemed as one--Protestant, Catholic, Jew, Indian, Negro,
> White, Hawaiian, Oriental. And just for a split second,
> there was a vision of brotherhood, for two hours later the
> common denominator, death, was on the face of many. [169]

McClain also associated the concept of universal brotherhood with

the examples of Jesus in practicing brotherhood: "He's strange

in the fact that He made a Samaritan a hero. A Roman centurion

was shown kind deference. A leper was not regarded as unclean

nor a penniless beggar undeserving. Hence, His message was to

the up-and-outs and the down-and-outs. And the ground around the

foot of the cross has always been level ground." [163]

The determination of McClain's character was seen for the

most part in his association of the opposition to his cause

with that which is not virtuous. Opposition took the form of

religion to a degree. This was concerned mainly with the

attitudes of religious adherents rather than the teachings of

religion itself. Many Christians, according to McClain, were not

concerned with universal brotherhood. McClain equated this with

sin and contradiction of the nature of God: ". . . religious

exclusivism is a contradiction to the nature of God" [92] and

". . . religious bigotry is a sin against God, . . ." [113] All

told, McClain devoted over one-half of the sermon to a condem-

nation of the poverty of many Christian's attitudes toward

striving for universal brotherhood.

One last method which was used to illustrate McClain's

character was that of reliance on the authority of personal

experience. In addition to the two personal experiences pre-
viously cited, McClain also referred to two more personal
experiences. His observation of the tide on the Maine coast was
used to draw an analogy to modern religious cults. He referred
to a college brotherhood emphasis week in which he participated.
This experience was cited to illustrate the prevalent problem
of the lack of universal brotherhood within religion.

Sagacity. Sagacity was indicated by McClain's familiarity
with the interests and issues of the day. For example, foreign
aid was one of the major issues of the fifties. McClain briefly
indicated his familiarity with this: "Once again much of the
Far East, into which we have poured multi-billions, . . ." [28]
He pointedly acknowledged his familiarity with the Ecumenical
movement in an indictment of that movement: "Now, lest many of
you mistake what I'm saying, let it be known that this is no
"ecumaniac" foolish enough to believe that if we were one
grandiose body of religionists, that all the problems would be
solved. Indeed not! As a matter of fact they may be inten-
sified." [43] A reference to Communism was also noted: "Unfortu-
nately, the super-race myth did not die with Hitler. Each com-
munity must be an experiment in democracy, a proving to the world
that we have something that can outlive the Marxist totalitarians,
. . ." [156] Furthermore, McClain's sagacity was seen in his
handling of the speech materials, as evident in this chapter.

Good will. McClain demonstrated good will in his usual
manner of linking himself with the audience while he was con-

demning the improper attitudes of his audience. This was done by
use of the first person plural pronoun. He used these pronouns
a total of twenty-six times. His statement of his purpose best
exemplified his use of first person plural pronouns:

> Oh, I'm trying to get you to see that this thing is bigger
> than we are, far greater than our puny little minds can
> conceive, that in our souls we should be building bigger
> dimensions for heart and mind, to know that there are
> other sheep which we know nothing about, and just so long
> as we Americans keep on an election complex about our
> destiny, and the churches and the synogogues have an elec-
> tion complex about their entities, just so long will we
> fail to have a flimsy concept of universal brotherhood [sic].
> [14]

"When Will Religion Get You In Trouble?"

Character. McClain advocated a complete dedication of the
Christian's life to the teachings of Jesus Christ. Such a
dedication would inevitably cause trouble with those who do not
hold such a degree of dedication. This cause was linked with that
which was virtuous. He pointed out that it was consistent with
the words of Jesus: "About all Jesus promised His early disciples
was that they would suffer much, that they would be as sheep among
ravening wolves, that they would be dragged before magistrates,
that some must die for their faith, but that all of them would
know an inner calmness of soul unlike any other people." [1] He
associated his cause with the pursuance of greatness:

> . . . we may as well admit that Jesus came not to make
> life easy, but to make men great. The two conditions are
> almost diametrically opposed to each other. History
> records nearly no examples of greatness with ease, whereas
> its pages are replete with those who've had to walk the
> rough road and found that it led to high plateaus of
> achievement. [36]

Further, McClain equated his cause with that of the early Christian
martyrs: ". . . why haven't you gotten in trouble for your God?
The same type of sin that cast earlier Christians in the mouths
of lions and filled the prisons, lit the gardens of Nero, nailed
men to crosses--the same kinds of sin are prevalent today . . ."
[136] Finally, in an example of a wartime commanding officer
asking for volunteers for a dangerous assignment, McClain
associated his cause with heroic action: ". . . every man in
that group had stepped forward three paces. You know, I have a
notion right now the Divine General is saying, 'Who will step
forward for the hazardous climb, the denying walk, the costly
journey?'" [166]

McClain made obvious his conviction that the opposing views
were not virtuous. This seemed evident in his description of a
modern temptation:

> The great temptation to most of us is not that we might be
> criminal, but that we might be nothing; not that we might
> do some wrong thing, but that we might not do anything,
> like the preoccupied priest and Levite who didn't turn their
> hands to harm the man beaten in the ditch. But the fact
> that they didn't turn their hands to help relieve the pain
> of the wounds already afflicted, this marked them as sinful,
> selfish men. [42]

This analogy to the Biblical parable of the "Good Samaritan"
emphasized the association of the opposition to his cause to that
which was not virtuous by linking the evil of doing nothing to
the failure of the priest and Levite in the parable to help a
man in need. Furthermore, in some depth McClain discussed three
forms of opposition to his cause--the cult of faith healers, the
peace-of-mind cult, and a Libertine attitude toward life. By

branding them as heresies, McClain left no doubt as to his
feelings concerning them. The opposition was also associated with
immorality: ". . . why aren't you getting into economic troubls
because you refuse the shady deal, the dishonest transaction, the
unholy merchandise, or the pagan partner?" [148]

In this sermon McClain referred to personal experiences in
two instances. He did this to contrast the real religion that he
was advocating to the watered-down rsligion that he was condemning.
One such contrast stemmed from his experience in reading popular
sermon titles in a local newspaper and then reading verses from
the Bible. The two were in direct opposition. The second
instance of reference to personal experience concerned the
heroic action of the men who volunteered for a dangerous assign-
ment during World War II. By relating this experience, he
appealed for similar heroic action on the part of Christians
concerning real religion.

Sagacity. At points in ths sermon, McClain indicated
possession of sagacity by acknowledging his familiarity with the
intsrests of the day. This was detected in his discussion of the
three "heresies" previously mentioned. Particularly was the
"peace-of-mind cult" popular during the 1950's. There was ons
instance which seemed to imply common sense. As he was discussing
the cult of faith healers, McClain was careful to explain that he
was not opposed to the healing of illness: "Well, any person in
his rightful mind wants everyone healed who can be healed. I
have no argument thers. Pain, despite the contention of aesthetics,

still hurts and hinders." [75] Finally, sagacity was evident in a demonstrated ability to handle speech materials well.

Good Will. McClain frequently identified himself with the audience, even as he described and condemned their part in the evils of the watered-down modern religious practice. This was done primarily through the use of the first person plural pronouns. Such pronouns were used a total of nineteen times in the sermon. For example, "The great temptation to most of us is not that we might be criminal, but that we might be nothing; not that we might do some wrong thing, but that we might not do anything." [42] Further, character was evident as McClain directly addressed his listeners with the greeting, "Friends." This occurred twice.

"The Younger Generation"

Character. The image of McClain's character as revealed in this sermon depended almost entirely on the association of the opposition to his cause with that which was not virtuous. His cause consisted of stressing the importance of a worthwhile younger generation and the necessity of adult guidance in producing a worthwhile younger generation. Hence, all incidents he cited of adult failure to guide young people were linked or squated to that which was not virtuous.

The indirect influence of improper adult activity could affect the younger generation in a wrong way:

> Needless to say, there's been a steady decline in the morals of our world in the last ten or fifteen years.

> Treason in government, corruption in business, scandals on
> Broadway and in Hollywood, former enemies becoming supposed
> friends, double-dealing in personal ethics, and these and
> many other tendencies have become daily fare in recent
> decades. [31]

The poor influence of parents had caused much of the problem:
"But much of this problem needs to be thrown in the lap where it
belongs--in the lap of the parents. Someone has defined a delin-
quent child as one who has reached the age where he enjoys doing
what Momma and Poppa already have been doing." [111]   The failure
of schools to discipline students had produced problems:

> Unfortunately many schools went on a binge of delusion about
> two decades ago so far as discipline is concerned. Exer-
> cising the folly that if a child is left alone to vent his
> natural feelings, he will most nearly realize the ideal for
> him they suddenly were faced with the problems that defied
> all reason, problems that involved rape, murder, stabbing,
> insult, and classroom chaos. [126]

Sagacity.   Sagacity was a strong element of ethical proof in
this sermon. This was due primarily to McClain's familiarity
with the plight of the younger generation and many of the causes
of their plight. McClain painted a vivid picture of the younger
generation. His description encompassed many of their habits
and activities, their heroes, their literature, and their codes
of conduct. Part of the problems of the younger generation was
attributed to the age in which they lived:

> The so-called "good ole days" were unknown to them. These
> are the only days they've ever had. They have known three
> wars in their short span of life--a hot war, a cold one,
> and a war of attrition. This is the first generation to
> know a peace-time draft. Hearing for the first time such
> terms as motivational research, interplanetary travel,
> spaceships, nuclear fission, they've had science to outrun
> their young souls and leave them in a heady grog, . . . [40]

One instance of common sense was evident in this sermon. McClain
refrained from adopting an extreme point of view concerning the
goodness and the badness of the younger generation: ". . . we
must refrain from seeing the young people in unrepresentative
extremes. To call this generation the worst of young people is
to misunderstand it. To call it the best is to ignore the facts.
Both are relative statements and need to be seen in the light of
the most honest information obtainable." [10] Finally, the
effective handling of speech materials also indicated sagacity.
This is discussed throughout this chapter.

Good Will. The established standards for determining good
will did not yield much evidence of good will in this sermon.
McClain seemed to direct good will at those listeners who would
be classified as belonging to the younger generation. This
occurred in the conclusion in which McClain made a direct appeal
to the young people. He challenged them to live worthwhile lives
and indicated an understanding of their problems by admitting that
the adults were to blame. He associated himself with the adult
generation at fault by the use of nine first person plural pronouns:

> I know why you don't buy our worn shibboleths, our mouthing
> prayers, and our slick doxologies. It is because these have
> produced this kind of world. I don't blame you. Ours is a
> solid case of hypocrisy. In the same breath we have talked
> about God and anti-God. We have known a better way, but we
> have not walked in that better way. We have asked our young
> people to do one thing, while we did another. [152]

Good will was also evidenced as McClain addressed the younger
listeners as "young Friends." [147] While directly addressing the
adult listeners, he identified himself with them four times by

use of the first person plural pronoun. He addressed them as "Friends" once.

"The Sin of Worry"

Character. In this sermon McClain advocated living life free of the burdens of needless worry. Such a life was shown to be consistent with the teachings of Jesus and the New Testament; thus, McClain associated his cause with what was virtuous:

> . . . the meaningful words of Jesus, "Be not distracted about tomorrow." He said, ". . . sufficient unto the day is the evil thereof." Why the New Testament is laden with promises which cover every area of human need--physical, emotional, mental, and spiritual. And like a great horn of plenty the words are opened up, "Cast thy burden upon the Lord; for He careth for you." "My God shall supply all of your need according to his riches in glory through Christ Jesus." "For God works in all things to the good for them that love him, and for the called according to his purpose." [66]

The life free of needless worry was associated with faith in God: "We're not to walk by sight, but by a trusting belief in the essential goodness of our God, who knows how to provide all that we need today and tomorrow." [81] This life was linked with prayer and the power of God:

> Prayer should be thanksgiving and supplication. It should be hearing, instead of a childish Christmas letter aimed at a divine Santa Claus. Try opening the shutters of your soul and air out the musty corners of self-concern. Let the sunshine of God beam deeply inside and radiate through and through you. [135]

This life was associated with confession and repentance: "It's only as your life is bared before God in confession and repentance, that you can know the ecstasy of a worry-free existence." [149] As a final example, a worry-free existence was associated with

God's concern for His people, as seen in the act of Christ's death:

> Oh, you know that God cared so much for you that He sent
> His only Son to live and die for you. And there He bled
> and there He suffered. If you take all the fretting
> childish cares of this old life and place them at the feet
> of Jesus, then the burden will roll away and your heart
> is secure in the salvation which can come alone from the
> Son of God. [176]

The image of McClain's character was primarily seen, how-
ever, not in the association of his cause with what was virtuous,
but by associating the antithesis of his cause--a worry-filled
existence--with what was not virtuous. By far the bulk of the
sermon was devoted to this end, as is inherent in the title,
"The Sin of Worry." In the statement of the case McClain
labeled worry as a sin and indicated the undesirability of its
effects:

> Today as I speak to you, that process of worry is the very
> means by which we drain off the vital glow of life. It's
> the activity that bows the head and wrinkles the forehead
> and chills the spirit of delight. I call it sin, though
> we're all guilty of it. Nonetheless, worry is a contra-
> diction of Christian faith in that it says in one moment
> of piety, "I believe," yet.it adds the modifying subjunc-
> tives "but," "I believe, but," "maybe," and "perhaps,"
> "or else." Jesus defined sin as "missing the mark" and if
> anything affects that process, it's the business of worry. [8]

In discussing the magnitude of worry, McClain indicated its
results: "Millions of sleeping pills are silent commentators on
a way of life which cannot go to sleep. The medical and chemical
crutches, both in capsules and hypodermics, tell of an untrusting
people." [35] The detriment of worry to health was described by
McClain:

> Still millions of us worry about health, little knowing
> that that very process is an enemy to health. There are

> pains which are actual physical agony, but there are pains
> which are functional--that is, equally real, but non-organic
> in nature. . . . for many of the ulcers and the coronary
> strains, much of the nervous imbulence, the depressions and
> the dark moods of life, thsse are but the end products of
> worry. [104]

Worry was associated with guilt: "Dssp in the subconscious mind there'a dsposited the soil and the grit of guilt. From this pit comss the midnight dreams and ths disooncerting moods of futility." [146] As a final example, worry was cited as causing grief for God: "I think that our worry grisves the hsart of God." [173]

To a lssser degrse character was evidencsd by authority dsrived from McClain's own experience. This was seen in his advics to his listeners: "Friends, I have psrsonally found out by getting up thirty minutes sarlier each morning, devoting fifteen minutes to praysr and meditation, then using the remainder of ths time to plan the day's work--oh, it has a significant bsaring on all that I dol" [95] In at least three instances McClain was quits reliant upon his own opinion as authority, although he did not cite any personal experisnce which aided in the formation of his opinion: "I believs most of our praying is nothing but human dictating to God. [128] . . . I fully believs that God could do a much better job by us all, if ws'd just learn to leave Him alone. [131] . . . I think that our worry grieves the heart of God." [173]

Sagacity. Sagacity was seen primarily in the manner in which McClain handled his speech materials, as indicated in this chapter. In addition, the entire sermon was devoted to a major problsm of the day. By showing the scope of worry and proposing

a solution, there was no doubt that McClain was familiar with this
major problem. This further indicated sagacity. In two instances
McClain displayed common sense by clarifying statements which
could have easily been misunderstood by his listeners. In the
first instance McClain expressed the belief that ". . . God
could do a much better job by us all if we'd just learn to leave
Him alone." [131] He quickly clarified the statement: "Oh, I
don't mean to stop praying. But I do mean that prayer should be,
not "Give me, give me," but an act of contrition. Prayer should
be thanksgiving and supplication. It should be hearing, instead
of a childish Christmas letter aimed at a divine Santa Claus." [133]
In the second instance, McClain had stated that after confession
and repentance, a person ". . . can know the ecstasy of a worry-
free existence." [150] He quickly clarified this statement:
"This doesn't mean heaven on earth, oh no, anymore than it means
a careless lack of responsibility. Better, it means that a soul
keeping step with its Creator is relatively free from the cold
winds of worry. You can have that." [151]

Good will. McClain assumed an identity with the audience as
he condemned the practice of worry. This was done by the first
person plural pronouns. McClain used them for a total of twenty-
eight times. Examples were as follows:

> I call it sin, though we're all guilty of it. . . . We all
> worry. . . . We do far too much worrying about our tomorrows.
> . . . if just a little portion of our finances which we
> spend in trying to know the future were funneled into
> channels to help a fallen brother, then our tomorrows
> would hold a brighter challenge for us. [11]

Good will was further evidenced by direct address to the listeners
with the use of the word "Friends." This occurred in three
instances: "Oh Friends, if just a little portion . . . [75]
Friends, I have personally found out . . . [95] And now to this
vast throng of unseen people, Friends, may I personally say to
you . . ." [174] In one instance McClain indicated that he was
aware of the discouragement facing the listeners in their effort
to stop worrying: "Oh, I know of the misery, I know of the func-
tional atheism, the dark moments of despair and temptation when
you feel like giving up. In one breath you say, 'I believe in
God,' but in the next breath you contradict that statement by
saying, 'Where is God?'" [154]

Arrangement.

"What It Means To Be Lost"

Thesis. McClain's purpose in the sermon "What It Means
To Be Lost" was to persuade any non-Christians in the listening
audience to become Christians and to cause Christians to be
aware that they might be having a negative influence on non-
Christians. This purpose emerged from McClain's analogical
reasoning from three Biblical parables.

The first two parables showed ways by which Christians
could cause non-Christians to reject Christianity. The first
showed that people wander away from Christianity partially because
of the improper methods used by Christians to try to make
Christians out of non-believers: ". . . in our zeal and in our

inebriated enthusiasm, we have the tendency to scold and to
threaten and to chastize. Oh, that we would learn the method of
our Lord." [57]   The second parable showed that many do not become
Christians because of the direct influence of a Christian:
"Here'e a person who takes the cues of life maybe from you. He's
built you up as his number one hero or heroine. Then some action
of yours, eome faulty word, some dishonest scheme, some einful
choice, drops him." [85]

The third parable showed how the non-Christian can of his
own volition reject Christianity. He simply chose to do so: "The
son went to the father and asked for his share, and despite the
showers of parental love all the way down to the garden gate, he
said, 'I am going anyway.'" [128]   McClain's purpose to persuade
the non-Christian to become a Christian crystallized clearly with
the final statement of the sermon: "Now, will you come home?" [192]

Method of Arrangement. The distributive method of arrange-
ment was used in thie sermon. The central thought was expressed
in the statement, "In three simple parablee Jesus sets forth
the way by which men become lost--the parable of the lost sheep,
of the lost coin, and the loet son." [4]   Each of the three
parables wae then developed individually.

Plan of Organization. The Aristotelian plan of organization
was followed closely with one exception. There was no conclueion
in the sermon. The introduction was quite brief, consisting of
four lines: "There is no picture of Christ more graphic than
that of the 'Searching Shepherd.' His words ring with poignant

meaning, 'I am the shepherd of the sheep, . . . I know their
voices and they are known of me.'" [1]

The statement of the case was also quite brief: "In three
simple parables Jesus sets forth the way by which men become
lost--the parable of the lost sheep, of the lost coin, and the
lost son. Each rings with frightful import. The danger of losing
anything of significance haunts us all, but the loss of life
means the loss of all." [4]

The proof consisted of instance, cause-effect, contrast,
illustration, testimony, and analogy--all of which supported
the analogical reasoning of the sermon. With the termination
of the discussion of the third parable, the sermon ended. There
was no conclusion to the entire sermon.

"The Ole Time Religion"

Thesis. McClain's main purpose in "The Ole Time Religion"
was to persuade his listeners to return to three basic character-
istics that had been discarded to some extent in more recent
years. As McClain discussed the three charscteristics--simpli-
city, emotional fervor, and painting a black picture of sin,
but a bright picture of the Savior--he stated his desire that
the listeners return to each of the characteristics:

> Oh, let us be done with much of the theological rigmarole
> which should have been confined to the cloister of the
> Middle Ages. [65]
> . . . .
> . . . it is past time for our people to cut through the
> superficiality of a nice little prim, garner, grace-spat
> faith and come back to the human, warm, feeling approach. [98]
> . . . .

> . . . that's exactly what we need: to come back to the
> simple Biblical premise that sin is black, yes, but our
> Savior is bright. |178|

McClain's thesis, or purpose, was never voiced in a single
statement so that it encompassed the entire sermon, but the
unfolding of the sermon made it quite evident.

Method of Arrangement. In this sermon McClain used the
distributive method of arrangement. The common thought center
of the sermon was simply the ole time religion. He divided the
main thought into three parts, each one being a characteristic
of the ole time religion as contrasted to its modern counterpart.

Plan of Organization. This sermon followed the Aristotelian
plan of organization fairly closely. Attention was enlisted in
the introduction of the sermon by quoting the words of a familiar
religious song. Through the use of "'Tis the Ole Time Religion,"
McClain sought to cause his listeners to actually begin reminiscing.

There was no clear statement of the case. Instead, McClain
used a transition to proceed directly from the introduction into
the proof. The proof was presented with the discussion of each
of the three characteristics of the ole time religion. In this
sermon McClain relied quite heavily on instances to support his
reasoning. He also used testimony, illustration, analogy, contrast,
and cause-effect.

After concluding the proof, McClain proceeded to the conclu-
sion. In it he presented a brief but inclusive summary: "That's
the ole time religion. It was simple, they felt it, they painted
a dark picture of sin, but a bright picture of the Savior." |193|

It concluded with an appeal for decisions on the part of the non-
Christian listeners and the backsliders:

> Now am I too personal when I ask you what kind of
> religion do you have? You say, "I can't understand it.
> The Bible is complex?" Well, may I tell you that you can
> understand enough of it to be saved? Won't you kneel now
> and give your heart to the Lord? Won't some of you who
> call His name, but do not have His Spirit come back to
> God? Come now. [196]

"One Nation Under God"

Thesis. Roy McClain's purpose in "One Nation Under God"
was to persuade the Christian listeners to enlarge their concept
of brotherhood. He sought to carry out his purpose almost
entirely by convincing the audience that their concept of brother-
hood was too small. First of all, McClain simply made known that
there was no worldwide concept of brotherhood in practice.
Secondly, he emphatically acknowledged that the religious element
of the world, particularly Christianity, had been a major cause
of the lack of worldwide brotherhood (Parenthetically, it was
this emphasis on the faults of the representatives of Christianity
that led the author to conclude that McClain was directing his
sermon primarily to Christians). Third, McClain answered those
listeners who felt that he had been too extreme in what he said.
It was at this point that he emotionally stated his exact purpose
for the entire sermon:

> Oh, I'm trying to get you to see that this thing is bigger
> than we are, far greater than our puny little minds can
> conceive, that in our souls we should be building bigger
> dimensions for heart and mind, to know that there are other
> sheep which we know nothing about, and just so long as we
> Americans keep on an election complex about our destiny,
> and the churches and the synogogues have an election complex

about their entitiee, just so long will we fail to have
a flimsy concept of universal brotherhood [sic] . [148]

Method of Arrangement. The logical method of arrangement
was used in this sermon. McClain dealt with a problem that
presumably many of his listeners were partially caueiag. He also
included a refutation for thoee of hie lieteners who disagreed
with his reaeoning. One noticeable omission wae a clearly stated
eolution to the problem. McClain did eay ". . . that in our souls
we ehould be building bigger dimensione for hear and mind, . . ."
[150] but it wae left to the lietenere to infer how to do this.

Plan of Organization. The Arietotelian plan of organization
was followed in this sermon, although the introduction and state-
ment of the caee eeemed to be indistinguiehable one from the
other. A Biblical occurrence was related which embodied the
thought of the etatement of the caee:

> High on the mountain etood Peter, Jamee, and John in
> the presence of Jesus. In a moment of transfiguration, they
> were dazzled by the heavenly light--eo much eo that Peter
> wanted to build three tabernacles in commemoration of that
> strange event. Three little tente--one for Moees, one for
> Elijah, and one for Chriet. But the goepel account of this
> incident adde, "And Feter eaid thie, not knowing what he wae
> eaying." Little did Peter realize that a three-tent heaven
> was not big enough, that God ie interested in more than
> Moeee and Elijah and Peter, James, and John. This ie the
> lesson which our world hae never really known, a leeson
> never taught in its completenese even in the church. This
> is Brotherhood Week, a week in which we re-examine the
> fraternity of the human race. [1]

The proof coneisted of instance, personal experience, con-
traet, cause-effect, metapho1, testimony, analogy, and simile.

The conclusion consisted of a pereonal experience and three
verees of Kipling's "Recessional."

"When Will Religion Get You In Trouble?"

Thesis. In this sermon McClain purposed to persuade his
Christian listeners to live the type of Christian life that gets
them into trouble. There was never any doubt of this purpose
from the beginning of the sermon. The first statement, "Real
religion will get you in trouble,"[1] indicated this. After a
lengthy definition of the kind of trouble to which he was refer-
ring, McClain devoted a sizeable portion of the sermon time to a
series of contrasts. He pointed out the state of much of modern
religion and then showed that Christ's teachings were diametrically
opposed to much of the present day practices and attitudes. A
passage from the sermon served as an illustration of this:

> Oh, that's a far cry from the smorgasbord of modern religion,
> isn't it, where we taste little religions just to soothe
> the palate of unregenerate men. He said nothing at all
> about that kind of fare. Most of what he had to say spoke
> of a life of stern disciplines, of rigorous training, of
> ardent devotions, and sacrificial denials.[63]

In particular, he cited ". . . three major heresies in religion,"
[70] each of which called for a non-sacrificial Christianity as
opposed to the Biblical teachings of the Christian life. He drove
his purpose home when he asked directly, ". . . then why aren't
you in trouble for your religion?" [133] The question was answered
by McClain in an effort to leave his listeners no doubt as to
the cause of their failures: "The answer lies in the fact that
we've lost an appetite for heroic service. [145] . . . Our religion
is too respectable, too cautious, it's too well-accepted, it's
too much the popular thing to do. Little wonder that it's tame

and anemic and pale." [156]   There was never a doubt as to
McClain's purpose throughout the sermon.

Method of Arrangement.   The logical method of arrangement was
employed in this sermon.   In conjunction with the statement of
the case, McClain defined rather lengthily the concept of
trouble as it was to be used in the sermon.   He then showed the
evil and the causes of the present situation.   There was no
separate division of the outline devoted to a solution of the
problem.   McClain allowed his listeners to infer that a reversal
of the causes of the problem would solve it.   In the conclusion
of the sermon McClain did make an appeal which clarified the
solution: "Friends, when we get to heaven, I'm quite sure that
God will not ask for your age or your background.   He will not
ask for degrees, or rewards, trophies, ribbons, medals, stocks,
or bonds.   Instead, he will ask to see one thing--your scars--
scars that came when your religion got you in trouble." [170]

Plan of Organization.   McClain followed the Aristotelian
plan of organization in this sermon, with one exception.   There
was no introduction.   McClain began directly with the statement
of the case: "Real religion will get you in trouble." [1] He
also included a lengthy definition of trouble.   Probably the
nature of this particular statement of case was such that it
would arouse attention.   Therefore, the omission of an intro-
duction was justified.

McClain's proof consisted of contrast, cause-effect,
testimony, personal experience, and analogy.   The conclusion

was a brief opinion of McClain's stressing the need for a
quality of religion that evokes trouble. This was cited above
in the discussion of method of arrangement.

"The Younger Generation"

Thesis. The primary purpose of this sermon was to persuade
the adult members of the listening audience to do their part in
improving the younger generation. However, McClain did not make
a definite plea to this effect. Rather, he sought to subtly
achieve his purpose by convincing the adult members of the audience
that they were to blame for much that was wrong with the younger
generation. He did this by describing the age in which the
young people were living and also by describing some character-
istics of the young people themselves. He then discussed three
needs of the young people--understanding, discipline, and direction.
Each of the three needs could be met only with the help of adults.
Yet, only once in discussing these needs did McClain directly
accuse the adults of failure. This occurred with the need of
understanding:

> But much of this problem needs to be thrown in the lap
> where it belongs--in the lap of the parents. Someone has
> defined a delinquent child as one who has reached the age
> where he enjoys doing what Momma and Poppa already have
> been doing. The fact that our homes have become waiting
> stations while someone else is using the car speaks a
> commentary on the listlessness of this "beat" generation.
> When the home forfeits its duty of understanding and
> guiding a child, it automatically forfeits its prime duty.
> If the young are started out right in high chairs, there
> will be no criminals for the electric chairs. [111]

Otherwise, until the conclusion of the speech, the adult listener
was brought to the point of realizing his blame without being

told so directly. When the conclusion of the sermon was reached, McClain did become very harsh with his generation for its blame in the problems of the younger generation. Yet, even here he maintained his subtleness by addressing his remarks directly to the young people themselves: "This closing word is to the young people directly." [146] He then proceeded to point out the failings of the older generation. With the conclusion there was no longer any doubt that McClain felt that his own generation had failed. Hopefully, he had convinced the adult audience of this fact.

Method of Arrangement. "The Younger Generation" employed the use of the logical method of arrangement dealing with a problem-solving technique. The problem centered around the needs of the young people. In order to provide a clearer understanding of the needs, McClain first presented necessary background information. The solution to the problem was implied in the discussion of each need. However, in the conclusion of the sermon McClain injected a direct appeal to the younger generation telling them to be a part of the solution.

Plan of Organization. With one exception, McClain followed the Aristotelian plan of organization in this sermon. The introduction was quite lengthy, beginning with a humorous poem and then a discussion of the danger of viewing the younger generation ". . . in unrepresentative extremes." [10] This discussion was terminated with a humorous example. There was no clear and concise statement of the case.

The proof consisted of instance, cause-effect, statistics, contrast, and a metaphor. It may be well to inject at this point that a statement of the case was easily inferred after hearing the proof. Such a statement might be "As a result of the age in which they live and the example of the older generation, today's younger generation is faced with problems and needs." McClain still refrained from a direct statement of the case, however.

The conclusion consisted of an appeal directly to the young people to overcome their problems and ". . . prove to this old world that you can be an improvement." [151] McClain also stated the condition by which this was possible: "But to do this, you need to surrender your life personally to Jesus Christ, for it is He and He alone who can reveal to you the perfect pattern by which you can do it." [163]

"The Sin of Worry"

Thesis. The primary purpose that McClain had in "The Sin of Worry" was to persuade his listeners to stop needless worrying. This seemed apparent throughout the sermon because McClain constantly viewed worry negatively, even to the point of labeling it as sin. This was seen in the introduction of the sermon: "Today as I speak to you, that process of worry is the very means by which we drain off the vital glow of life. It's the activity that bows the head and wrinkles the forehead and chills the spirit of delight. I call it sin, though we're all guilty of it." [8] By constantly pointing out the seriousness of worry

and by explaining how to stop worrying, McClain's purpose was
never in doubt.

Method of Arrangement. McClain made use of the logical
method of arrangement involving a problem-solution situation.
He stated the problem that worry produces unhappiness and is a
sin. Then he developed his case by showing the magnitude of
the problem and the areas in which people worry. Finally, the
solution was given.

Plan of Organization. The Aristotelian plan of organization
was followed in this sermon. The introduction consisted of an
illustration and two questions leading to a rather lengthy
statement of the case which said, in effect, that worry was a sin.

Proof used by McClain in this sermon consisted of instance,
testimony, cause-effect, contrast, illustration, and personal
experience.

The conclusion to "The Sin of Worry" was fairly succinct
and consisted of a final plea for the listeners to stop worrying:

And now to this vast throng of unseen people, Friends,
may I personally say to you, why don't you stop it by
coming to the feet of God? Oh, you know that God cared so
much for you that He sent His only Son to live and die for
you. And there He bled and there He suffered. If you take
all the fretting, childish cares of this old life and place
them at the feet of Jesus, then the burden will roll away
and your heart is secure in the salvation which can come
alone from the Son of God. [174]

Style.

"What It Means To Be Lost"

Elements of Clearness. McClain used an extremely varied
vocabulary. Most of the words would have been understood by the
listeners, though words such as ignobility and poignant may have
been missed by some. In addition, a few words required a know-
ledge of various fields of endeavor to understand them--such as,
cues, cinema, catapultion, evolutionary, graphic, and troughs.
However, even these words were in fairly common usage and were
probably grasped by most of the listeners.

McClain ordinarily repeated most descriptive words no more
than once or twice. Only very common words were used frequently.
These words were: all [noun] (eight times), boy (seven times),
coin (eight times), come (eleven times), do (ten times), dropped
(five times), fold (eight times), go (seven times), home (twelve
times), know (seven times), lost (twenty-one times), life (nine
times), lamb (five times), sheep (eight times), son (eight times),
shepherd (six times), tell (six times), things (five times),
thinks (five times), way (five times), want (five times), and
young (six times). Twenty-six proper nouns were used. Of these,
God (seven times) and Jesus (six times) were the most frequent.

Simple sentence structure was used most frequently by
McClain--a total of fifty-seven times. Complex sentence structure
was used forty-two times, compound-complex structure was used
fourteen times, and compound structure was used five times. The
prevailing simple structure was enhanced by relatively short

sentences. Forty sentences were used in the 1-10 word length,
forty-six in the 11-20 word length, twenty-five in the 21-30
length, eight in the 31-40 length, one in the 41-50 length,
one in the 51-60 length, and one in the 61-70 length.

On three occasions McClain used three definitions in this
sermon. While this helped to clarify his reasoning, the author
noted that the choice of a title was confusing. McClain dealt
specifically with ways by which people become lost--not with
the meaning of being lost. The latter was only implicit at best.

Clearness was enhanced by the use of transitions. McClain
used five of them. Two served to introduce a new main division:
"But there's another way by which men are lost," [73] and "Now
note, though tragically, that Jesus left it up to a man to
portray the role of the fool." [121] The other three served as
transitions within parts: "Then once the creature of God is lost,
there goes the 'Searching Shepherd,'" [41] "Then note how the
gentle shepherd handles the sheep," [49] and "Oh, but now note the
happy turn the parable takes." [150]

Elements of Impressiveness. McClain's sermons have custom-
arily abounded in imagery. It was undoubtedly his strongest
point of style. The following excerpt demonstrated his use of
imagery in this sermon:

> Those of us who have had contact with animals know that a
> sheep becomes lost, not by willful running from the flock,
> but by idle wandering--just grazing along into greener
> pastures. The tender grass tastes sweeter in other pastures.
> The water looks clearer and the sky bluer in the other fields.
> Then, as the sun begins to set and the flock starts its
> barnward journey, a sheep becomes separated from the fold.
> It has no belligerent attitude toward the flock. It does

not rationalize the merits of the fold. It doesn't say
that the barn ia too little, and the shepherd is an old
fogey. Instead, it becomes lost simply by drifting away. [14]

McClain had no set pattern of variety of sentence lengths.
Sentences of all lengths were scattered throughout the sermon.
The same was basically true of complexity, though McClain tended
to group simple sentences together.

Two tropes were used by McClain--metaphor and catachresis.
In addition to the two metaphors used as evidence, thirteen
others were employed in this sermon. For example, ". . . steps
leading away from the fold of God," [35] and ". . . that the first
claim is not to confirm those whom we have already won, but the
sheep that are lost on the mountainside." [44] Two examples of
catachresia were used: "His words ring with poignant meaning, . . "
[2] and "Each [parable] rings with frightful import." [6]

Figures were used frequently by McClain. There were eight
instances of ecphonesis. Selected examples illustrated the use
of thia figure: ". . . oh, that we would learn the method of our
Lord," [59] "Oh Friends, hear the truth!" [79] and "Oh, here's an
ugly portrait . . ." [144]

Four instances of erotesis were noted. The following excerpt
was particulary indicative: "Can't you see the young lamb now
caught in the bramble briars all wet and cold? What does the
ahepherd do? Doea he cut a heavy switch on the way and then
proceed to preach a sermon on the vice of straying?" [50]

On six occasions in the sermon epanaphora waa detected. For
example, "Then some action of yours, some faulty word, some dis-
honest scheme, some sinful choice, drops him." [86]

Asyndeton was used five times by McClain. As an example, "Its odors, its carnage consumptions, its tramplings on the pearls . . ." [142] The antithesis, polysyndeton, was used three times. The following wss illustrative: "Because in our zeal and in our inebriated enthusiasm, we have the tendency to scold and to threaten and to chastise." [57]

One example of prosopopeia was noted in this sermon: "It [sheep] has no belligerent attitude toward the flock. It does not rationalize the merits of the fold. It doesn't say that the barn is too little and the shepherd is an old fogey." [21]

Finally, parabole was used. The entire sermon wss centered around three Biblical parables and the comparison by analogy to modern life. As an example, "Oh, we are so much like sheep-- innocent, easily led, wanderers, victimized by environment, and oftentimes lost on the hillside away from the shelter of the fold." [12]

"The Ole Time Religion"

Elements of Clearness. McClain's choice of words was extensive and varied. Most of the words seemed quite appropriate for McClain, though some may not have been for portions of the listening audience. For example, the word crescendo was natural for a person with McClain's musical training, but a person with no such training might not have comprehended it. The same principle might hold true with such words as frescos, behaviorism, aesthetics, cloister, escapism, synoptic, syntax, volitional, institutionalism, and nomenclature.

McClain's vocabulary was thoroughly adequate. The vast majority of the descriptive words were used only once or twice. Those words that were repeated rather frequently were: <u>knows</u> (eighteen times), <u>little</u> (eight times), <u>painted</u> (nine times), <u>pictures</u> (six times), <u>come</u> (six times), <u>emotional</u> (twelve times), <u>faith</u> (seven times), <u>have</u> (ten times), <u>religion</u> (seventeen times), <u>simple</u> (nine times), <u>sin</u> (seventeen times), <u>says</u> (twelve times), <u>time</u> (fifteen times), <u>way</u> (ten times), and <u>ole</u> (nine times). These words which were repeated were fairly simple words and were in common usage among the populace. Proper nouns used most frequently were <u>God</u> (eleven times) and <u>Jesus</u> (seven times).

McClain's sentence structure was rather simple. He used the simple sentence form a total of sixty-two times, the complex sentence form forty-four times, the compound sentence form twelve times, and compound-complex form seven times. Most of the sentences were short. Thirty-nine sentences contained 1-10 words, fifty-four contained 11-20 words, nineteen contained 21-30 words, six contained 31-40 words, six contained 41-50 words, and only one contained more than fifty words.

Definition was used only once to clarify reasoning. The general lack of definitions tended to weaken the clarity of the sermon. Specifically, it would have been helpful had McClain defined "the ole time religion." At times it seemed as though he was referring to the popular revival religion of the nineteenth-century, especially when he spoke of the "prayer rail" and "handkerchiefs for penitent tears." At other times McClain seemed to refer to Biblical times: "At Pentecost there was such

emotional fullness that the objective spectators thought the
folks were drunk with new wine. There was such astounding power
at a prayer meeting that the gates of the jail fell off." [75]
However, by implication it seemed that the Middle Ages were not
a part of the ole time religion: "Oh, let us be done with much
of the theological rigmarole which should have been confined to
the cloister of the Middle Ages." [65]   It would have been helpful
had McClain stated exactly what was meant by "the ole time
religion."

Transitions were used clearly. Before proceeding with the
development of his assertions, he said, "But it's in the realm
of the ole time religion I'm thinking about with you just now.
Look at it. What was it like? What were its points of contrast,
this ole time faith?" [17]   Then preceding each of the three
discussed characteristics, a transition was given: "Well, for
one thing . . . ," [21] "In the second place . . . ," [72] and
"And now briefly may I suggest the other thing about it?" [137]

Elements of Impressiveness. McClain utilized imagery
throughout this sermon. The following excerpt was indicative:

> Huh! Just imagine! It's a rare sight today for any
> minister to preach to anything but dry eyes. Oh, I don't
> mean the long, moving sob stories which have no place in
> the pulpit. Instead, I mean the warm tears which flow
> either from a heart which is pricked by an accusing sense
> of guilt, or from tears which flow because of a new con-
> viction that He is "the way, the truth, and the life."
> The sin of dry eyes is the modern curse of religion and it
> is past time for our people to cut through the superficiality
> of a nice little prim, garner, grace-spat faith and come
> back to the human, warm, feeling approach. [91]

Variety of sentence length was quite pronounced in this sermon. McClain had no set pattern of variety. He thoroughly mixed sentences of differing lengths throughout the sermon. Variety in sentence complexity was also apparent, though there was a tendency to group several simple sentences together.

Four different kinds of tropes were used. Metaphors were the most numerous. In addition to those used as exposition, many assertions and conclusions were given in metaphorical form. The following were examples. ". . . they painted a dark picture of sin, but my, what a bright picture of the Savior," [138] and "Oh, let us be done with much of the theological rigmarole which should have been confined to the cloister of the Middle Ages." [65] A total of thirteen metaphors were used, though many of these were repititious.

One example of synecdoche was used: "Won't you kneel now and give your heart to the Lord?" [199]

McClain used catachresis twice: "If one leads with his head alone . . ." [123] and ". . . it is past time for our people to cut through the superficiality . . ." [98]

In a scriptural reference hyperbole was used: ". . . 'though your sins be as scarlet, they shall be white as snow.'" [174]

A total of eight different figures were used in "The Ole Time Religion." McClain employed ecphonesis five times. The following were indicative: "Oh, let us be done . . . ," [65] "Oh, they knew that God . . . ," [152] and "Oh, they painted a black picture of sin." [170]

An element of sarcasm also seemed apparent: "Religion in
its personal and public expressions became, quote 'respectable,'
unquote . . ." [82]

Ten instances of eroteais were used. It wss most obvious in
McClain's final appeal:

> Now, am I too personal when I ask you, what kind of
> religion do you have? You say, "I can't understand it.
> The Bible is complex?" Well, may I tell you that you can
> underatand enough of it to be saved? Won't you kneel
> now and give your heart to the Lord? Won't some of you who
> call His name, but do not have His Spirit come back to
> God? [196]

Prolepsis was used once as McClain admitted hia awareness
of an opposing viewpoint: "Oh yes, I know the historical
excesses inherent in this type of emphasis. I know that some
contend they speak in tongues and equste the power of God with
emotional spasms. Yet the other extreme is twice as damning." [101]

Epanaphora occurred three timea. The following illustrated
this: "We're all prone to go bsck in reminiscence to the ole
time way, to drink from the ole wells, snd to aee the old sights
. . ." [11] and "They did not paint sin . . . They didn't excuse
transgression . . . They didn't do that!" [143]

Asyndeton was used three timea. Indicative of this was the
following: ". . . it is past time for our people to cut through
the superficiality of a nice little prim, garner, grace-spat
faith and come back to the human, warm, feeling approach." [98]

Enantiosis was used once in this sermon: "It must be by
way of the head and the heart, reason and faith, composure and
emotion, . . ." [125]

Finally, parabole was used twice. The following served
as an illustration of this: "Why don't we wake up like mature
adults to know that we're not like little children on the floor
playing and snatching toys, to be punished by our parents in the
hour and then to repeat that sin in the next hour?" [159]

"One Nation Under God"

Elements of Clearness. Despite McClain's extensive vocabu-
lary, most of the words in "One Nation Under God" were fairly
easy to comprehend and most seemed appropriate to both him and
his audience. Six words which might not have been appropriate
to many of his listeners were: arbiter, backtow, cortels,
nationalism, orthodoxy, and pontifical. However, in context these
words seemed as though they would be understood, even by listeners
who were completely unfamiliar with them.

McClain's vocabulary was quite varied. As was his common
practice, he infrequently used the same descriptive words more
than once or twice. Those descriptive words which he did repeat
frequently were: big (six times), church (seven times), common
(six times), great (five times), know (eight times), little
(eighteen times), man (six times), makes (five times), think
(five times), and world (eight times). All of these were
extremely common words. Proper nouns used frequently were:
Peter (five times) and God (fourteen times). McClain used a
total of fifty-four different proper nouns in this sermon.

Simplicity of sentence structure was not as pronounced in
this sermon as in some of the others. A total of thirty-five

sentences fit the simple sentence form, while thirty-six fit the complex form. Eight sentences were compound snd nine were compound-complex. McClain continued to utilize fairly short sentences. Twenty-three sentences were in the 1-10 word range, thirty were in the 11-20 word range, nineteen were in the 21-30 range, twelve were in the 31-40 range, four were in the 41-50 range, and two sentences contained over fifty words.

Only three brief transitions were used to bridge the gap between major parts. In making his first major assertion, McClain said, "For one thing . . ." [14] Another assertion was preceded by the transition, "Moreover, may I say . . ." [113] Finally, McClain moved to another part of his sermon with the transition, "Then will you note please briefly, . . ." [137]

Elements of Impressiveness. McClain made frequent use of imagery throughout the entire sermon. For example, "Unfortunately, the super-race myth did not die with Hitler. Each community must be an experiment in democracy, a proving to the world that we have something that can outlive the Marxist totalitarians, that all that degrades and impunes must go, and God must be given the sovereign right of way right in this republic." [156]

McClain's sentences were extremely varied in terms of length. There was no set pattern of variety. In terms of complexity, variety was also noted. However, complex sentences tended to be bunched together frequently, as did simple sentences to a lesser degree.

Three different tropes were used by McClain--metaphor, synecdoche, and catachresis. Twelve metaphors were used altogether. Two examples of these were: ". . . I would forever preach against the smug, narrow, exclusive sin of building three little tabernacles for a favorite few," [78] and ". . . the common denominator, death, was on the face of many." [175]

Synecdoche appeared twice. For example, ". . . and God looks down upon us with a frowning providence and says, 'Be done with your little three-tent heaven. Peter, that isn't big enough.'"[66]

Finally, catachresis appeared once: "That will make you shook [sic] off the little time-dated concepts of things and of God." [146]

McClain made use of nine figures. One of these--ecphonesis-- was used four times. The following illustrated this: "Huh! Think of it." [119] and "Oh, the simple fact is . . ." [124]

Anastrophe was used twice: "High on the mountain stood Peter, James, and John in the presence of Jesus," [1] and "But from the four corners of the old world come the godly and the devout to populate His true church." [107]

Three instances of erotesis were noted: "Why aren't we honest enough to admit it?" [61] "Oh God, when will we come to an admission that there is one Father and that fact ought to make us brothers?" [73] and "Why, how big is your God?" [148]

Epanaphora appeared five times. As an example: ". . . who saw men die in common trenches for a common cause with a common faith in its survival . . ." [75]

Apostrophe was used once: "Oh God, when will we come . . ."
[73]

Four instances of asyndeton were noted. For example,
"The shifting sands of political divisions, the hard-to-accept
economic monopolies, the racial heat and sounding fury, . . ." [21]
Polysyndeton was used twice: ". . . God is interested in more
than Moses and Elijah and Peter, James, and John," [9] and ". . .
how many mothers and dads and boys and girls . . ." [143]

Enantiosis was used once: "The divisions of Jews and
Gentiles, Oxidentals and Orientals, Barbarians and Scythians . . ."
[33]

Finally, parabole was used three times. An example of this
was the following:

> One day as I stood on the rocky coast of Maine and watched
> the tide go out, I noticed that little puddles of water had
> been left in the craggy sinkholes. Then the sun came out
> and that brackish water stood there. By and by, though,
> the tide came back and engulfed those little puddles and
> then the water became a part of the mighty stream. Some-
> times I think our little sects and cults are like the
> puddles—each in its own little half-acre in a competitive
> specious pride, paddling its backtow to the detriment of
> God's superliner. [81]

"When Will Religion Get You In Trouble?"

Elements of Clearness. McClain used a varied and extensive
vocabulary, but most of the words were probably understood by a
vast majority of his audience. Five words which may have not
been clear to some listeners were: aesthetics, diametrically,
magistrates, miasma, and smorgasbord. However, these and other
words which tended to be uncommon were not repeated. Those words

which McClain used frequently were: all [noun] (five times), do (five times), day (five times), faith (five times), get (eight times), have (eight times), heresies (five times), kind (six times), life (twelve times), man (eighteen times), make (six times), religion (eleven times), says (eleven times), trouble (fifteen times), thing (seven times), and wants (eight times). With the possible exception of heresies, these words were all quite common. A total of twenty-three proper nouns were used. Of these, God was used nine times and Jesus seven times.

Sentence structure tended to be complex in this sermon. Complex structure was used forty-seven times as opposed to thirty-five times for simple structure. Compound and compound-complex sentences were used three times each. Sentences tended to be short. Sixteen sentences fell in the 1-10 word length, thirty-nine in the 11-20 word length, twenty-one in the 21-30 length, seven in the 31-40 length, four in the 41-50 word length, and one in the 51-60 length.

Five transitions were used in this sermon. One served as a transition within a main division: "Moreover, this favorite pastime . . ." [88] The other four served to bridge the gap between main divisions: "One is the modern cult of faith healers . . . ," [71] "The other heresy is a Libertine attitude toward life . . . ," [119] "Another heresy is the peace-of-mind cult," [94] and "The rest of my sermon . . ." [132]

Elements of Impressiveness. As was usual, imagery thoroughly saturated the entire sermon. The following excerpt was indicative:

God doesn't want any sinner to have peace of mind until
he has the peace of God within his heart. He wants man
to experience the wormwood and the gall, the irritating,
aggrivating activities deep in man's soul until that storm
drives man to his knees. The trouble with our day is that
we want the sweet wine of religious devotion without being
religiously devoted. We want the "fruit of the Spirit"
without ever sending our roots down into the moisture of
purposefulness. We revel in the thought of heaven hereafter,
despite that many live like hell here. [107]

McClain varied sentence length and structure considerably.
There was no set pattern of variation for either, though both
tended to be found in groups of their own kind.

Four tropes were employed by McClain. Metaphors were out-
standingly dominant--a total of seventeen in all. Selected
examples were the following: ". . . those who refuse to sacri-
fice life on the altar of mammon . . ." [26] and "We want the
'fruit of the Spirit' without ever sending our roots down into
the moisture of purposefulness." [112]

One instance of metonomy was noted: ". . . trouble born in
the lap . . ." [26]

Synecdoche was evident in four instances in this sermon.
For example, "Few Zaccheuses are coming down the sycamore trees
because of that." [146]

Finally, hyperbole was used once: ". . .they would be as
sheep among ravening wolves . . ." [3]

Ten figures were used by McClain. Ecphonesis was used
twice: "Oh, that's a far cry . . ." [63] and "Oh, the question is,
. . ." [147]

Anacoenosis was detected once: "Oh, that's a far cry from
the smorgasbord of modern religion, isn't it, . . ." [63]

Anastrophe was used twice in this sermon: "In the center of a hurricane is an area of relative calm. No Tahitian island of luxuriant detachment is this life in Christ." [8]

Nine instances of erotesis were noted. The following served to illustrate: ". . . then why aren't you in trouble for your religion?" [133] ". . . then why haven't you gotten in trouble for your God?" [136] and ". . . then why isn't it doing the same thing to us?" [140]

McClain used synchoresis once: "Well, any person in his rightful mind wants everyone healed who can be healed. I have no argument there. Pain, despite the contention of aesthetics, still hurts and hinders." [75]

Epanaphora was used four times. For example, ". . . that they would suffer much, that they would be as sheep among ravening wolves, that they would be dragged before magistrates . . ." [2]

Asyndeton appeared eight times in this sermon. The following excerpts illustrated this: ". . . engendered by a miasma of vanity, inordinate affection, hectic schedules, success perfectionism, puritanical standards, . . ." [95] and ". . . filled the prisons, lit the gardens of Nero, nailed men to crosses . . ." [138] Polysyndeton was used twice: ". . . the result of willful ignorance or poor judgment or fanaticism or self-induced pain," [15] and ". . . a life of stern disciplines, of rigorous training, of ardent devotions, and sacrificial denials." [67]

Two examples of enantiosis were detected. The following was one of these: "The primary mission of Jesus on earth is not to

rid the earth of hospitals, but prisons; not to give man a perfect body, but a perfect soul." [84]

Finally, one parabole was used: "This soul serenity about which he spoke is much like the eye of a storm. In the center of a hurricane is an area of relative calm. No Tahitian island of detachment is this life in Christ. Rather, it's an eye of service in a world of whirling, tumultuous forces." [7]

"The Younger Generation"

Elements of Clearness. Although using a vocabulary that was quite varied and extensive, McClain still used words that were probably understood by most of his listeners. Words which may have been exceptions to this were: attrition, disheveled, motivational, shibboleths, and veneer. It seemed probable that the word disheveled was clear in context, however. This did not hold true with the other four words.

Words which tended to be difficult were rarely repeated more than once or twice. Those descriptive words which McClain did use frequently were: call (five times), child (six times), cruel (five times), do (thirteen times), home (five times), facts (six times), generation (twelve times), discipline (six times), have (five times), kind (six times), life (five times), need (nine times), people (seventeen times), today (nine times), things (five times), young (nineteen times), and youth (seven times). Proper nouns were used fifteen times in this sermon. Only one was used frequently--God (five times).

Both simple and complex sentence structures were used forty-four times in this sermon. Compound structure was used seven times and compound-complex structure was used three times. Sentences tended to be very short. Thirty-two were of the 1-10 word length, thirty-four were of the 11-20 word length, twenty-two of the 21-30 word length, six of the 31-40 length, and four of the 41-50 length.

Three transitions were used. One served as a transition within a main division: "Not only does it have its own music, its literature, its fashions, but a code of conduct all its own." (77) The other two bridged the gap between main divisions: "Now take a look at the most desperate needs of today's young people," (84) snd "This closing word is to the young people directly." (146)

Elements of Impressiveness. Imagery, as was usual in all of these six sermons, was spread throughout "The Younger Generation." The following excerpt was indicative:

> This younger generation also needs direction. It needs a kind finger to point in the direction of significance. The questions of why, where, when, and how must be answered with honest intelligence. To ignore them is nothing short of cruelty. Much of the momentum, the hot rods, the constant being on the go is not so much a flight, as it is a search, a search which in the final analysis is a quest for God. In that search some turn to all kinds of paths, many of which wind up in jail or in madness or in death. (137)

McClain varied both his sentence length snd sentence structure. There was no pattern to the variance of sentence length, but simple and complex sentences tended to be found grouped together in their respective structures.

The only trope used in this sermon was the metaphor—a total of seven times. As an example, ". . . it is destined to the trash pile of being a flop, a failure." [76]   Further, ". . . too much of that kind of intellectual pablum . . ." [96]

Six figures were employed by McClain. Ecphonesis was used twice: "Oh, certainly he did," [99] and "Oh, there's the tragedy of the matter." [102]

Eight instances of erotesis were noted. For example, "Now, why did he do such a thing?" [94] "Did the lad not know better?" [98] and "Then why did he do it?" [99]

Epanaphora was noted four times in "The Younger Generation." The following was indicative: "I know why you don't buy our worn shibboleths, our mouthing prayers, and our slick doxologies." [152]

Asyndeton was used six times. As an example, ". . . unless this theme runs through the average drama, story, song . . ." [75] Further, ". . . its own music, its literature, its fashions, . . ." [77]   Polysyndeton was used only once: ". . . many of which wind up in jail or in madness or in death." [144]

Enantiosis was used once: "In the same breath we have talked about God and anti-God. We have known a better way, but we have not walked in that better way. We have asked our young people to do one thing, while we did another." [156]

"The Sin of Worry"

Elements of Clearness. Although McClain's vocabulary was varied and extensive, most words were probably easily understood.

There were seven words which may not have been appropriate to many listeners and may have resulted in a loss of clarity for them. These words were: functional, hypertension, hypodermics, purgative, subjunctives, soothsayers, and therapy. A few of these words required some medical knowledge in order to understand them.

Most descriptive words were not repeated more than once or twice; only fairly common words were repeated: all noun (nine times), believe (eight times), day (six times), do (nine times), give (eight times), getting (five times), go (five times), know (eleven times), little (eight times), life (ten times), let (eight times), means (seven times), minute (five times), many (five times), people (seven times), sin (six times), says (eleven times), stop (nine times), think (five times), work (six times), worry (twenty-nine times), and way (six times). Eighteen proper nouns were used, the most frequent being God (fifteen times).

Simple sentence structure was used forty-six times, complex structure forty-five times, compound structure eight times, and compound-complex structure eight times. Sentences, as a whole, were short. Twenty-seven sentences comprised the 1-10 word length, forty-nine comprised the 11-20 word length, nineteen comprised the 21-30 length, aeven were of the 31-40 length, six were in the 41-50 length, and one sentence contained more than fifty words.

A total of eight transitions were used. Four were used within main divisions and four served to bridge the gap between main divisions. As an example of the first type, "Too, the pace at which we live and work speaks of the magnitude of worry." [38]

Indicative of the second type was the following: "Look with me first of all to the magnitude of worry." [18]

 Elements of Impressiveness. Imagery was evident throughout the sermon. The following excerpt was indicative:

> The way we walk reflects it, a quick, jerky pace; not waiting for the elevator, but rushing on up the steps to save one minute, which incidentally, is subtracted from the end of your life, putting one in the grave just one minute earlier. The four-hundred day clock must be wound only once a year, but the racy alarm clock must be wound everyday. Hot tempers flaring up as the green light turns red, the flush of resentment as someone steps ahead of you in the cafeteria line, the tightening that you feel as someone else uses the party phone line too long, all these prove that the magnitude of worry is giant-size. [50]

Both sentence length and structure were quite varied. Simple sentences tended to be grouped together, but not to the degree of the previous sermons.

Two tropes--metaphor and allegory--were used in this sermon. Sixteen metaphors were detected. Indicative of these were the following: ". . . sleeping pills are silent commentators . . ." [35] and ". . . an excellent panacea for this infamous art called worry." [102]

Three allegories were used, of which the following was indicative: "Try opening the shutters of your soul and air out the musty corners of self-concern. Let the sunshine of God beam deeply inside and radiate through and through you. You know what'll start happening? There the knots of tension and strife will relax under the penetration of divine therapy." [137]

Nine figures were employed in "The Sin of Worry." Erotesis was evident five times. For example, "Does this suggest that

something basic is wrong with our people? Why is there such
little happiness?" [7]

Epanaphora was used twice: ". . . --some over this and some
over that-- . . ." [20] and "Transients moving from job to job,
from community to community, others moving from church to church,
some from life partners to life partners, . . ." [44]

Asyndeton was evident twice--once in the latter example
given of epanaphora above and in the following example: ". . .
many worry about yesterday and its shortcomings, its losses, its
failures and griefs, . . ." [62] Polysyndeton was used five times.
For example, "Why we say, 'Give me this,' or 'Send me that,' or
'Let this happen to my loved one,' or 'Prevent this illness,' or
'Open that door.'" [129]

Four instances of enantiosis were detected. As an example,
"The young people are no more exempt from it than the old." [22]
Further, "The rich . . . are as preoccupied with distracting
concerns as the pauper." [25]

Prosopopeia was evident in a poem used by McClain:

Said the Robin to the Sparrow:
"I should really like to know,
Why these anxious human beings,
Hurry on and worry so!"

Said the Sparrow to the Robin:
"Do you think that it could be
They have no Heavenly Father,
Such as cares for you and me?" [165]

Finally, synchoresis was evident once in the sermon: "Oh,
I know of the misery, I know of the functional atheism, the dark
moments of despair and temptation, when you feel like giving up.

In one breath you say, 'I believe in God,' but in the next breath
you contradict that statement by saying, 'Where is God?'" [154]

SUMMARY AND CONCLUSIONS

This chapter has a two-fold purpose. It presents a summary of McClain's rhetorical practices in each of the six analyzed sermons and it presents the conclusions of the study.

Summary

"What It Means To Be Lost." In this sermon McClain reasoned entirely from induction by analogy. The dominant form of exposition was restatement, but analogy, cause-effect, and instances were also common in the sermon. Dominant evidence was cause-effect, but instances, illustrations, testimonies, metaphors, personal experience, and statistics were also used.

Two dominant motive appeals were used rather frequently. These were imitation and revulsion. Three others were used—personal enjoyment, fear, and sympathy.

The strength of ethical proof was in the impression received of McClain's strong character, good will, and sagacity, respectively.

McClain used the distributive method of arrangement and followed the Aristotelian plan of organization, with the exception of an omitted conclusion.

An extensive and varied vocabulary was used. McClain's sentence structure was primarily simple, though there were many complex sentences as well. Sentences were short. Dominant sentence length was 11-20 words, followed by 1-10 word lengths.

The dominant trope was metaphor and the dominant figure wae ecphonesie.

"The Ole Time Religion." McClain reasoned primarily from deduction in the form of an enthymeme. Other instances of reasoning consisted of induction from authority and from epecific instance. The dominant form of exposition was reetatement. Instances comprised the majority of the evidence, though cauee-effect, contraets, illuetrations, testimony, and analogy were aleo ueed.

There were two dominant motive appeals--revulsion and reverence or worship of tradition. Others which were ueed included reverence or worship of the Deity, eympathy, and imitation.

Ethical proof was strongest at the point of character. Sagacity and good will seemed to be fairly equal.

The dietributive method of arrangement wae used and, with one exception, the Aristotelian plan of organization wae followed. There was no conclusion.

McClain'e vocabulary was quite extensive. Simple sentence etructure dominated the eermon. Dominant sentence length wae 11-20 worde, followed by 1-10 word lengths. Metaphor was the dominant trope and erotesis was the dominant figure.

"One Nation Under God." The primary form of reasoning was induction from causal relations. McClain also reasoned inductively from a combination of authority and specific instance.

Deductive reasoning was evident by the development of two asser-
tions. Exposition was predominantly definition and restatement.
Instances comprised most of the evidence. In addition, personal
experience, contrast, cause-effect, metaphor, testimony, simile,
and analogy were used.

Revulsion was by far the dominant motive appeal. Others
were loyalty to fellow man, a combination of loyalty to nation
and reverence or worship of the Deity, loyalty to church and
God, imitation, reverence of the Deity, loyalty to family,
reverence or worship of brotherhood, and loyalty to nation.

The strength of ethical proof was in the impression received
of character, sagacity, and good will, respectively.

The logical method of arrangement was used and the
Aristotelian plan of organization was followed.

McClain used an extensive vocabulary. Sentence structure
was predominantly simple and complex. Dominant sentence length
was 11-20 words, followed by 1-10 word lengths. The dominant
trope was metaphor and the dominant figure was epanaphora.

"When will Religion Get You In Trouble?" The primary form
of reasoning was deduction in the form of a full catagorical
syllogism. Other instances of reasoning included induction from
analogy and from causal relations. Exposition was predominantly
in the form of instances. Contrast was the dominant type of
evidence. Cause-effect, testimony, personal experience, and
analogy were also used as evidence.

The dominant motive appeal was revulsion. Others were
loyalty to Christ, imitation, self-respect, adventure, and sympathy.

Ethical proof was evident as character, good will, and sagacity, respectively.

The logical method of arrangement was used and the Aristotelian plan of organization was followed, with the exception of an omitted introduction.

An extensive vocabulary was used. Dominant sentence structure was complex. Dominant sentence length was 11-20 words, followed by 21-30 words. The dominant trope was metaphor and the dominant figure was erotesis.

"The Younger Generation." Reasoning in this sermon was entirely induction from causal relations. Restatement, contrast, and definition served as the dominant exposition. Instances were by far the dominant evidence. Other types were cause-effect, contrast, statistics, and metaphor.

Revulsion was the dominant motive appeal. Others were creating, loyalty to fellow man, reverence or worship of the Deity, and imitation.

The strength of ethical proof was seen in sagacity, character, and good will, respectively.

McClain used the logical method of arrangement and the Aristotelian plan of organization, with the exception of an omitted statement of the case.

The vocabulary was extensive. Both simple and complex sentence structures were equally dominant. Dominant sentence length was 11-20 words, followed very closely by the 1-10 word lengths. The dominant trope was metaphor and the dominant figure was erotesis.

"The Sin of Worry." The primary forms of reasoning were deductive. One was in enthymeme form and the other was the development of two assertions. Other instances of reasoning included induction from specific instances, from causal relations, and from a combination of authority and specific instance. The dominant type of exposition was restatement. The dominant type of evidence was instances. Other types were testimony, cause-effect, contrast, illustration, and personal experience.

The dominant motive appeal was revulsion. Others were reverence or worship of the Deity, loyalty of Christ, personal enjoyment, imitation, loyalty to fellow man, and creating.

Ethical proof was seen in the strength of character primarily. Sagacity and good will seemed to be fairly equal.

The logical method of arrangement was used and the Aristotelian plan of organization was followed.

An extensive vocabulary was employed. Both simple and complex sentence structures were dominant. Dominant sentence length was 11-20 words, followed by 1-10 word lengths. The dominant trope was metaphor snd the dominant figure was ecphonesis.

Conclusions

This study sought to determine McClain's rhetorical practices on the basis of the analysis of six selected sermons. These practices were described in Chapter Five of this thesis and the preceding summary presented these practices in capsule form. Further, this study sought to determine whether or not there were any rhetorical differences between the popular and unpopular

sermons. The author noted four significant tendencies based on the analysis of the six sermons. These tendencies concerned the rhetorical factors of logical proof, emotional proof, arrangement, and style.

Concerning logical proof: it was noted that the primary form of reasoning tended to be deductive in the popular sermons (at a ratio of 2:1), whereas inductive reasoning tended to be the primary form of reasoning in the unpopular sermons (also at a ratio of 2:1). It seemed likely to the author that deductive reasoning would be more effective for radio preaching than it might be in other situations. If inductive reasoning were used, it is possible that the attention of the audience might be diverted before the assertion was derived. Deductive reasoning, on the other hand, would allow the listener to more easily follow the train of thought, even if his attention was diverted occasionally. If such is the case, it would explain why the popular sermons employed deductive reasoning.

Concerning emotional proof: McClain relied heavily upon the motive appeal revulsion in all six of the sermons. However, the tendency was for this motive appeal to be singularly dominant in the three popular sermons (and also in "One Nation Under God"). The two remaining unpopular sermons contained at least one additional dominant motive appeal. An observation of the author's might partially explain this phenomenon. Having heard the reactions of many active Southern Baptist adherents to much Southern Baptist preaching, the author has concluded that those preachers who are considered "good" by these audiences are the

ones who point out the flaws and sins of the listeners, the ones who "step on toes." If such is the case, it would seem that the more dominant is revulsion, the more popular the sermon.

Concerning arrangement: McClain consistently used the logical method of arrangement in all three popular sermons (and also in "One Nation Under God"). The distributive method was used in the other two unpopular sermons. A reason for this might be due to the curiosity aroused by logical arrangement. McClain tended to cite a problem and then give a solution, or at least strongly imply one. The audience may have become curious as the sermon unfolded and, thus, continued listening. This may account in part for the popularity of those sermons using the logical method of arrangement.

Concerning style: in dealing with tropes and figures, it was found that McClain relied on paraboles consistently in the unpopular sermons and almost totally avoided them in the popular sermons. The author cannot explain this phenomenon.

Having spent a great deal of time in close association with McClain's rhetorical efforts, the author could not help but form a definite opinion of McClain as a radio preacher. It has become this author's conclusion that McClain is an effective radio preacher, particularly considering his ability to adapt himself to radio's unique limitations.

To illustrate, the author would suppose that clear reasoning would be advantageous in many types of speaking situations and especially so in the radio situation. The time element and the difficulty of holding an unseen audience require clarity of

reasoning in order to say what is to be said in the time allotted and to hold the audience's attention. For the most part McClain's reasoning was clear and, thus, adapted to the radio situation.

With one exception McClain used restatement consistently aa the most frequent type of exposition ("When Will Religion Get You In Trouble?" employed instances as the most frequent type). The author felt that this practice also added to McClain's effectiveness as a radio preacher. Restatement is important in all types of public speaking, but especially so in radio speaking. Too many atimuli compete for the radio audience's attention, stimuli over which the speaker has no control. Restatement would provide the audience with additional opportunity to hear the important assertions. It might also be pointed out that the brevity of instances prevalent in "When Will Religion Get You In Trouble?" made their use particularly adaptable to radio preaching.

McClain has demonstrated extreme reliance on the use of instances for evidence. The same principle of brevity holds true for evidence as for exposition. It may be recalled that thia practice was one of McClain's characteristics which resulted in Paul M. Steven's consideration of him as "The Baptist Hour" preacher. Instances were extremely dominant in four sermons ("The Ole Time Religion," "One Nation Under God," "The Younger Generation," and "The Sin of Worry"). In the other two sermons ("What It Means To Be Lost" and "When Will Religion Get You In Trouble?") cause-effect and contrast were dominant, but not to the degree that instances were in the four sermons.

The author felt that McClain was also effective because of his heavy reliance on the motive appeal to revulsion. As mentioned above, this appeal seems to be particularly effective with active Southern Baptists, the ones who probably listened most to "The Baptist Hour." Other motive appeals which were consistently used by McClain were imitation and reverence or worship of the Deity. Both of these appeals seemed quite appropriate for any preacher to utilize and McClain was no exception.

McClain's ethical proof certainly did not hinder his effectiveness and, in the author's opinion, was of considerable help. He gave evidence of ethical proof primarily by means of an impression of strong character. Probably most audiences composed of active Christian adherents would be impressed with any man's cause that was associated with that which is virtuous and McClain consistently demonstrated this association. He further enhanced the impression of strong character by linking any opposition to his cause with that which is not virtuous. This probably caused his religiously-oriented listeners to be more willing to believe and accept what he said.

McClain probably left his listeners with a good impression of himself through the evidence of sagacity and good will. Sagacity was most evident by the way McClain handled his speech materials and adapted his materials to the radio situation. He also indicated possession of common sense on the occasions when he voiced rather idealistic statements and then quickly clarified them. Had he not made the clarifications, his listeners might have doubted his rationality.

The expression of good will seemed particularly to add to McClain's effectiveness as a radio preacher. He enhanced the impression of his good will by associating himself with the audience by use of first person plural pronouns and by addressing his audience in friendly terms. These methods were suited to vocal delivery--the means of reaching a radio audience.

McClain's rhetorical effectiveness, whether on radio or off, has undoubtedly been enhanced by well-organized sermons. Clear organization is necessary to hold any audience's attention, but particularly the radio audience's attention. They can readily change stations, if the sermon becomes too muddled to follow.

For the most part, McClain's style was extremely relevent for radio preaching. Some of the elements of clearness indicated this. Simple sentence structure was frequent and the practice of using short sentences was particularly pronounced. McClain's vocabulary may not have enhanced the clearness of his sermons. He used an extensive vocabulary and many words were probably not appropriate to many of his listeners. This was, of course, in keeping with McClain's desire to "raise their heads," or to improve their vocabularies. There is no feasible way to determine whether or not this desire was fulfilled, but the extensiveness of his vocabulary could well have "lost" a few listeners. Fortunately, he rarely repeated inappropriate words or uncommon words more than once or twice per sermon. Only fairly common words were repeated frequently.

Several elements of impressiveness seemed appropo for radio preaching. McClain varied sentence length and complexity, though

he tended to group several simple sentences together. This tendency probably was an aid to radio preaching, since the shorter sentences would stand out more when clustered together and would be more easily grasped by an audience. Two figures seemed particularly helpful in radio preaching. Erotesis helped to keep attention by arousing the curiosity of the listener and the inherent repetitiousness of epanaphora served much the same purpose as did restatement.

In view of McClain's rhetorical practices and their unique adaptability to the radio situation, the author felt that McClain was an effective radio preacher on "The Baptist Hour." Any man of strong Southern Baptist ties and deep Christian convictions who believed what he preached would have great appeal among Southern Baptist audiences. Roy Oliver McClain is such a man. He effectively employed the electronic media of radio to do his part in going ". . . into all the world . . ." and preaching ". . . the gospel to every living creature."

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APPENDIX A

"What It Means To Be Lost"
March 6, 1955
Delivery Time: 15 min., 7 sec.

There is no picture of Christ more graphic than that of
the "Searching Shepherd." His words ring with poignant mean-
ing, "I am the shepherd of the sheep, . . . I know their voices
and they are known of me." In three simple parables Jesus
sets forth the way by which men become lost--the parable of the   5
lost sheep, of the lost coin, and the lost son. Each rings
with frightful import. The danger of losing anything of
significance haunts us all, but the loss of life means the
loss of all.

As a farm boy I learned my first lesson about the nature   10
of God from this scriptural account depicting Him as a good
shepherd. Oh, we are so much like sheep--innocent, easily
led, wanderers, victimized by environment, and oftentimes
lost on the hillside away from the shelter of the fold. Those
of us who have had contact with animals know that a sheep   15
becomes lost, not by willful running from the flock, but by
idle wandering--just grazing along into greener pastures.
Tha tender grass tastes sweeter in other pastures. The water
looks clearer and the sky bluer in the other fields. Then
as the sun begins to set and the flock starts its barnward   20
journey, a sheep becomes separated from the fold. It has no
belligerent attitude toward the flock. It does not rationalize
the merits of the fold. It doesn't say that the barn is too
little and the shepherd is an old fogey. Instead, it becomes
lost simply by drifting away.   25

Friends, this is a telling truth. In our world all one
has to do to become lost is to do nothing--no schemes, no
fancy sins, no iniquitous trappings--just do nothing. Why,
to make no choice is the worst choice. Not choosing to come
into the fold is a choice within itself. One does not have   30
to be anything like a common criminal to be out of God's fold
of safety. But by tiny tidbits of vice and indulgence, by
an apathetic attitude toward the things which are holy, by an
evolutionary disdain for the spiritual life, these are tandem
steps leading away from the fold of God. That's why a sermon   35
which would tell multi-millions of our citizens that they are
lost usually evokas nothing but resentment and denial. Yet
Jesus said, "He that is not for me is against me," and being
"for me" involves far more than academic persuasion or mere
mental assent.   40

Then once the creature of God is lost, there goes the
"Searching Shepherd." The ninety and nine in tho fold of safety
are not God's first claim and would that we this year bring

before our mind the fact that the first claim is not to con-
firm those whom we have already won, but the sheep that are   45
lost on the mountainside. This year of evangelistic witnes-
sing let us learn anew that it's the lost sinner who should
receive the first acclaim.

Then note how the gentle shepherd handles the sheep.
Can't you see the young lamb now, caught in the bramble briars   50
all wet and cold? What does the shepherd do? Does he cut a
heavy switch on the way and then proceed to preach a sermon
on the vice of straying? Oh no. He does not lash the lamb,
though perhaps the lamb needs it. Instead, he carefully pulls
the fleece free from the thorns and the briars. Then he lifts   55
the lamb to his shoulder and carries it to the warmth of the
barn. My, what a winning method! Because in our zeal and in
our inebriated enthusiasm, we have the tendency to scold and
to threaten and to chastise. Oh, that we would learn the
method of our Lord. The same intelligence which would thus   60
be called out from the penitent sinner, would have prevented
his straying in the first place. The millions of our young
boys and girls in this our nation--three-fourths of whom fall
out of church and Sunday School before their seventeenth
birthday--they need to be understood, not whipped. And though   65
the rod of correction is in order in many places, the mind of
understanding is a better alternative. Above all things else
in our crazy world, where we assume that our young lambs are
omniscient, we need to know that they need above all things
else the understanding hand and mind of someone to love them.   70
When a lad is caught in the cold circumstances, it's poor
compensation to say, "I told you so."

But there's another way by which men are lost. Jesus
told about the lost coin. A woman dropped it. Jesus said
that she had ten coins and in the rush of her routine duties   75
about the house she dropped one of them. This suggests that
action which is the result of another's activity. The inani-
mate coin had nothing to do with its lost condition; it was
dropped. Oh Friends, hear the truth. Many a person is out of
God in this hour due to what someone else has done or failed   80
to do for them. Why, the woman sweeping frantically on the
earthen floor was apt to obscure it more. The dust, the tiny
reeds on the floor would serve to conceal the coin. The point
is that it is possible for people to be lost by default.
Here's a person who takes the cues of life maybe from you.   85
He's built you up as his number one hero or heroine. Then
some action of yours, some faulty word, some dishonest scheme,
some sinful choice, drops him. Our kind of society makes close
contact inevitable. We're always at the mercy of others'
decisions. And you cannot live as a hermit in this old world.   90

Oh, could it be that I'm speaking to some dad on this
Lord's day who is losing his son or daughter by default?--that
is, your indifference to the church of Jesus Christ and God
Almighty, who made you and who's prospered you--you can render

null and void the spiritual climate for your own son or   95
daughter. Everything you do is significant. And the Bible
read by the great majorities is a "gospel according to you."
That's why little Jimmy said, "Mommy, why must I go to
Sunday School and preaching, when Dad thinks it's more
important to drive in the country?" So perhaps in the future   100
Jimmy will win with his dad and in the long run both Dad
and Jimmy will lose in the end. Some are lost that way.   A
careless mother can drop the coin on the floor of life.
Stanley said about Livingston, "And he made a Christian of
me, and I didn't even know he was doing it."   105

    I'd rather see a sermon than hear one any day,
    I'd rather one should walk with me than merely show 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   110
        who live their creeds,
    For to see the good in action is what everybody needs.
    I can soon learn how 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.   115
    And the lectures you deliver may be very wise and true;
    But I'd rather get my lesson by observing what you do.
    For I may misunderstand you and the high advice you give,
    But there's no misunderstanding how you act and how
        you live.   120

    Now note, though tragically, that Jesus left it up to a
man to portray the role of the fool. Whereas the sheep by
blind animal wandering became lost, and the inanimate coin by
the fault of others, it's left up to the son to choose by
deliberate design to be lost. Why? Because man is the think- 125
ing creature; he can rationalize; he's free to be saved or
to be lost. The son went to the father and asked for his
share, and despite the showers of parental love all the way
down to the garden gate, he said, "I am going anyway."
There're those for whom Mother and Dad and preacher and   130
friend--they all pray and encourage and sustain--and still
they go away. Many a young son thinks a little four-room
bungalow is too small, that the parents are old-fashioned,
that religion is but to cramp the style. Why, they say in
effect, "I'm only young just one time. Be done with all of the135
taboos and the restaints. I believe in free love. Let me
get my share of life while the getting is good. I am leaving
home." That type of reasoning usually results in riotous
living.

    The prodigal son spent his all without restraint and then 140
came down to the level with the hogs. Sin usually has affinity
with the swine. Its odors, its carnage consumption, its
tramplings on the pearls, these speak of a life lost from God
the Father. Oh, here's an ugly portrait of much of American

life.   The honky-tonk atmosphere, the cinema code of ethics,   145
the Bowery snd Skid Row troughs, they all speak of the low
estate into which life csn sink when it insists on being
prodigal.

Oh, but now note the happy turn the parable takes.   The   150
boy opened his eyes.   He saw himself in contrast to the hogs.
He felt s sense of ignobility away from the wsrmth of his home.
Then his soul in contrition began its catapultion.   He said,
"I will go back snd tell my father that I'm no longer worthy."
Oh Sinner, we never are worthy.   But that's the good thing about
our Heavenly Father.   What you need to do today is to see
yourself.   Stop thinking that you're sll right; see yourself.
Oh, the hallelujah hour when s sinner acknowledges that he's
fsr from home.   Then he can meet Jesus on the road searching
for him.   The Bible ssys that the father saw the son coming   160
and he rsn to meet him and kissed him, crying with great joy,
becsuse the boy was coming home.   When the coin was found, the
woman cslled the neighbors in and rejoiced.   When the sheep
was shouldered to the fold, happiness filled the barn.   And the
angels in hesven rejoice over every sinner who turns from his   165
sin to the Savior for sslvstion.

Msny of you have heard E. Stanley Jones tell of the young
boy riding in the trsin.   Across from him sat a minister who
noteced the boy's nervous preoccupation, and he went over and
asked the lsd what was on his mind.   "Years ago," the lsd said,170
"I thought my home was s pretty stuffy affair, pretty dull,
and so I left home to make s life out into the gay world.   But
I went from job to job snd sank deeper and deeper in the things
which sre wrong.   You know, I haven't heard from my parents in
a long time, but the other day I wrote my dear old mother and   175
told her that I'd been wrong sll the time and now I wsnted to
come home.   You know, Prescher, I don't know whether they wsnt
me to come home or not, but I ssid in the little letter, 'Mom,
you remember the train that comes slong the trsck just bsck of
the garden?   I'll be on that train today and if you want me to   180
come home, tie s little white rag on the old apple tree that's
down in the corner of the garden nesr the railroad track, and
I'll be at the window, and if I see the white rag, I'll know
thst you want me to come home.'   So you see, Preacher," he said,
"we're almost there, snd I want to know, is there a rsg on the   185
apple tree?"   Then the minister ssid, "Son, well suppose we
bow a moment in prayer and ask God's blessings upon you."   The
heads had hardly been bcwed for a fcw seconds, when the boy
lifted his face and ran to the window and shouted out, "Hey,
Preacher, look!   Why, there's a white rag on every tree in the   190
orchard!   I'm coming home!"   Oh kind Friend, God has tied a
rsg on every tree in the orchard for you.   Now will you come
home?

"The Ole Time Religion"
February 13, 1955
Delivery Time: 17 min., 9 sec.

To the accompaniment of an old reed pump organ the little
congregation sang,

    'Tis the ole time religion,
    'Tis the ole time religion,
    'Tis the ole time religion,   5
    And it's good enough for me.
    . . . .
    It was good for Paul and Silas,
    . . . .
    It will do when I am dying,
    . . . .
    It will take us all to heaven,

and so on.   10

We're all prone to go back in reminiscence to the ole
time way, to drink from the old wells, and to see the old
sights, not in an escapism, but in fond memory of the former
ways and the former days. Ah, there was much that was good
about them and all of our modern gadgets are not necessarily   15
improvements. Time and rush have made possible mass produc-
tion which knows very little of creative ingenuity. But it's
in the realm of the ole time religion I'm thinking about with
you just now. Look at it. What was it like? What were its
points of contrast, this ole time faith?   20

Well, for one thing, the ole time religion was so very
simple. Even the little children were taught,

    Jesus loves me,
    This I know,
    For the Bible   25
    Tells me so.

So plain. It was so understandable. People gathered at the
altar to pray in repentance, knowing full well that they had
committed sin, but they would also admit it. The gospel is
the simplest of all beliefs. You can search the pages of the   30
major religions and their Bibles and it would take a profes-
sional theologian to dicipher the meaning and the interpre-
tations involved in the long, elaborate rituals of their
faith. But the Sermon on the Mount which Jesus preached says
with such pungent clarity, "Ye are the salt of the earth"--   35
that's simple. "Ask what you will in My name"--anybody can
understand that. "Blessed are the pure in heart." "Be not
distracted about tomorrow." And the little children comprehend
much of the meaning of this without stumbling or faltering.

You don't have to know much to be a Christian, but you   40
have to certainly be much. Now this isn't placing any premium
on ignorance, for being a Christian will lead a person to
learning. "He will learn to live and live to learn, / For
ignorance like a fire doth burn." He knows that "a little
learning is a dangerous thing," but oh my, how fortunate for   45
the great unliterate sic among our people that they do not have
to be alumni of the great centers of formal training to be
devout Christian disciples. Why, the first Christian century
marvelled at the power of Peter and John, seeing that they
were unschooled men. What a stroke of fortune that one does   50
not have to know the synoptic problem nor the criteria for
form ciiticism. Now he doesn't even have to know the theo-
logical intricacies in order to be saved. The fine points of
syntax are not necessary for salvation, though they are very
essential to edification. And doesn't it seem strange that   55
because the gospel is so simple, that so few have really found
it?

But we make it so complex. What with all of our inordi-
nate institutionalism, our activated super-promotionalism,
we have equated the "much ado about nothing" with the gospel   60
of good news. And many are convinced that motion is progress
and that babbling is worship. And all the fancy charts and
maps and millennial time tables with their own improvisations
serve but to confuse the message of Jesus, which is so very
simple and understandable. Oh, let us be done with much of   65
the theological rigmarole which should have been confined to
the cloister of the Middle Ages. God is often victimized by
systematic theologies. He becomes burdened by the elaborate
abstractions of arguing students, who don't know how to get
up and go out and live one hour unselfishly. The ole time   70
religion was so simple.

In the second place, the ole time religion--they felt it.
Two disciples on the road to Emmaus cried out, "Did not our
hearts burn within us as He walked with us on the way?" Early
Christianity was known for its emotional depths. At Pentecost 75
there was such emotional fullness that the objective spectators
thought the folks were drunk with new wine. There was such
astounding power at a prayer meeting that the gates of the
jail fell off. Early disciples just couldn't restrain their
witnessing and they were dragged before the magistrates.   80

And then an evolution in the emotional life set a new
cadence. Religion in its personal and public expressions
became, quote "respectable," unquote--that is, it accumulated
much of the falderal of a Victorian atmosphere. The simple
gospel message became enamored by the accretions of man-made   85
affairs. The prayer rail gave way to aesthetic interior
decorators. Handkerchiefs for penitent tears gave way to the
nicety of old lace and lavender. Then there arose the school
of psychology which said that if any trace of emotion is found

in religion somehow or another, it is marked as being inferior. 90
Huh! Just imagine! It's a rare sight today for any minister
to preach to anything but dry eyes. Oh, I don't mean the long,
moving sob stories which have no place in the pulpit. Instead,
I mean the warm tears which flow either from a heart which is
pricked by an accusing sense of guilt, or from tears which flow 95
because of a new conviction that He is "the way, the truth, and
the life." The sin of dry eyes is the modern curse of religion
and it is past time for our people to cut through the superfi-
ciality of a nice little prim, garner, grace-spat faith and come
back to the human, warm, feeling approach. 100

Oh yes, I know the historical excesses inherent in this
type of emphasis. I know that some contend they speak in tongues
and equate the power of God with emotional spasms. Yet the
other extreme is twice as damning. Do you remember what Luke
said about Gallio, the proconsul of Achaia, that little infamous
stooge who saw the Christians die? Luke said about him, "And
Gallio cared for none of these things." Fanatical zeal can be
tempered into intelligent faith, but there is no cure for
indifference.

Now once, when the core of the gospel truth was struck 110
with great forcefulness, you could hear the crescendo of "amen"
throughout the congregation--amen--a word used with propriety
to mean "So be it" or "That is true." It was a way they had
of suring up the Biblical injunction. But nowadays, why, if one
would speak in the average church thusly, the scorching glance 115
of curious eyes would rule him out of order. Just another way
of saying that worship is to be devoid of expressed feeling.
Personally, I prefer the quieter, more reverent type. But to
say that we are not to feel it is absolutely absurd. My, what
a time the Holy Spirit must have in getting His message 120
through our clogged-up emotional systems and our dried-up
tear ducts.

If one leads with his head alone, he'll never come to the
altar of repentance. It is not a process of cold logic. You
do not think your way to salvation. It must be by way of the 125
head and the heart, reason and faith, composure and emotion,
because the two are certainly inseparable. Actually, those who
contend this way are certainly inconsistent. Why, the very
same people who say that religion is to be devoid of emotion
are often the most emotional themselves. In their quiet 130
moments of intimacy they are full. In the moments of grief
there is an emotional fullness which overflows. Why, if I tell
you that I love you, there is an emotional content that is
genuine. And when I tell my God that I love Him, I feel the
full sweep of my emotional self. That was the ole time 135
religion.

And now briefly may I suggest the other thing about it.
In the ole time way, they painted a dark picture of sin, but

my, what a bright picture of the Savior. Sin to them was no
priestly conjure; they knew its reality. They talked about 140
original sin, that stripe in us all dating back to the Garden
where man in his own volitional way disobeyed God, as little
man wanted to be God. They did not paint sin to be sociological
error nor the figments of the imagination nor any type of
behaviorism. They didn't excuse transgression on the basis of 145
nomenclature. They didn't do that! They knew that sin was
dark, that it was alienation from God. And though sins were
forgiven, they still knew that sin had a way of lingering on.
The old folks remembered Rahab, whose name even appeared in
the genealogy of Christ, that woman who saved the spies. 150
But despite her salvation, she was known as the harlot, the
scarlet thread in the window—sin's identification. Oh, they
knew that God could pull out the nails, but they also knew
that He could not pull out the holes. The ole time religion
condemned the evil process which says that you can confess 155
your sins in the midday and then go out and repeat them in
the midnight. The same Jesus who said, "Thy sins be forgiven,"
also said, "Go sin no more."

Why don't we wake up like mature adults to know that we're
not like little children on the floor playing and snatching toys,
to be punished by out parents in the hour and then to repeat
that sin in the next hour? God has no part of that. And how
many spoiled adults have left the evangelical faith only because
they could find no comfort by having their sins and their
religion at the same time. They know quite well the Bible tells
them to choose between them, and a selfish parent wants both.
He wants his religion, but he also wants a kind of religion that
will let him do whatever he likes without impunity, and that's
a luxury he can't afford, and that's a condition God will not
tolerate. Oh, they painted a black picture of sin. 170

But hear me. They painted a bright picture of the
Savior. They sometimes talked about "sinners in the hands of
an angry God," but they always came around to saying that
"though your sins be as scarlet, they shall be white as snow."
They sang, "O, happy day that fixed by choice / On Thee, my 175
Savior and my God." And every sermon closed with an appeal
for decisions in the name of Jesus. Now with all of our
fancy religion today, that's exactly what we need: to come
back to the simple Biblical premise that sin is black, yes,
but our Savior is bright. 180

Will you give me just this word? When the Moslems overran
much of the world, the church of St. Sophia, with its beautiful
frescos and ceiling art, was defaced by the crude soldiers. A
beautiful painting of Jesus was on the ceiling of the central
dome of the church. It represented many years of work by 185
several great artists. But the Moslems, in their pagan faith,
daubed gray paint over the form of Jesus and blacked out His
beauty. Years later, however, that paint had dried and it

began to flake off and then the clear features of the face
of Jesus came through again. And we can paint the mud of   190
pagan indifference over the fine face of Jesus in our day,
but it'll come back through, because the last word is with
God. That's the ole time religion. It was simple, they felt
it, they painted a dark picture of sin, but a bright picture
of the Savior.   195

Now, am I too personal when I ask you, what kind of
religion do you have? You say, "I can't understand it? The
Bible is complex?" Well, may I tell you that you can under-
stand enough of it to be saved? Won't you kneel now and give
your heart to the Lord? Won't some of you who call His name   200
but who do not have His Spirit come back to God? Come now.

<div style="text-align:center">

"One Nation Under God"
February 27, 1955
Delivery Time: 16 min.

</div>

High on the mountain stood Peter, James, and John in the
presence of Jesus. In a moment of transfiguration, they were
dazzled by the heavenly light--so much so that Peter wanted to
build three tabernacles in commemoration of that strange
event. Three little tents--one for Moses, one for Elijah, and   5
one for Christ. But the gospel account of this incident adds,
"And Peter said this, not knowing what he was saying." Little
did Peter realize that a three-tent heaven was not big enough,
that God is interested in more than Moses and Elijah and Peter,
James, and John. This is the lesson which our world has never 10
really known, a lesson never taught in its completeness even in
the church. This is Brotherhood Week, a week in which we
re-examine the fraternity of the human race.

For one thing to be sure our world has never known a
sense of oneness. There are few world citizens, those rare   15
individuals who think globally instead of the local precinct.
Boundaries of divisions are tragically tall, like the Chinese
Wall suggesting to the outsider that our little one-tent heaven
is big enough. India isn't alone in her exclusive temples over
whose doors is written, "Not allowed: Low Castes and Dogs."   20
Note their company. The shifting sands of political divisions,
the hard-to-accept economic monopolies, the racial heat and
sounding fury, all of these are pouring their share into the
seething cauldrons of a divided world. We're building our
little modern Towers of Babel, and a confusion of tongues is   25
inevitable. Out of God's good earth man has carved his little
tight-wadded republics, the seed beds of war and suspicion,
the incubators of ill will. Once again much of the Far East,
into which we have poured multi-billions, into whose boundaries
medical missionaries have gone and lived without profit, this 30

vast area ia trsveling in reverse toward a narrow nationalism
which can be its own downfall.

Sociologically man is divided in camps. The divisions
of Jews and Gentiles, Oxidentals and Orientals, Barbarians
and Scythians speak of a world in which God'a family concept   35
is being strained to the breaking point. And just so long
as any tight caste and class system blights our land, just so
long do we miss the achievement of the divine ideal of a great
family concept.

It will remain forever our most tragic aingular attitude   40
toward religion that the one great force which should unite us
has contributed to the division. But this is man's doing, not
the manda tea of God. Now, lest many of you mistake what I'm
aaying, let it be known that this is no "ecumaniac" foolish
enough to believe that if we were one grandiose body of   45
religionists, that all the problems would be aolved. Indeed
not! As a matter of fact they may be intensified. But I do
mean that when there's a common Father, that makes us children,
and as children, it makes us brothers. Recently, I was one of
five clergymen on a state university campus for a week of   50
brotherhood emphases. The purpoae of the meeting was to aee
what things we had in common by way of belief. We met aa
Protestanta, Catholic, and Jewa. Why, the air was strained
from the beginning. There was a polite defensiveness through-
out it all and after four days of auch effort, I csme to the   55
conclusion that we had spent ninety-eight per cent of our time
in trying to be diplomatic and cautious without ever really
getting down to the things that mattered. And that little
isolated incident sets in bold relief aomething of the overall
pic ture.   60

Why aren't we honest enough to admit it? There's very
little senae of real brotherhood even among us people who
profeas to be religious. Peter Ainaley is exactly right in
saying that one-half of Christendom isn't on apeaking terms
with the other half. And man insists on writing hia own little 65
catechisms of creeds and forcing conformity, and God looks down
upon us with a frowning providence and says, "Be done with your
little three-tent heaven. Peter, that isn't big enough. You
may look with a auspicioua eye on the others, but that is not
good religion." One of the freedoms which has characterized   70
us aa Baptiats has been that of individual right to interpret
the Word of God as the conscience dictates. But even that
freedom ia not a license to condemn others. Oh God, when will
we come to an admission that there ia one Father and that
fact ought to make us brothers. As an Army chaplain who aaw   75
men die in common trenchea for a common cause with a common
faith in its aurvival, I vowed then and there by the name of
God Almighty that I would forever preach against the smug,
narrow, exclusive ain of building three little tabernacles
for a favorite few.   80

One day as I stood on the rocky coast of Maine and watched
the tide go out, I noticed that little puddles of water had
been left in the craggy sinkholes. Then the sun came out
and that brackish water stood there. By and by, though, the
tide came back and engulfed those little puddles and then the   85
water became a part of the mighty stream. Sometimes I think
our little sects and cults are like the puddles--each in its
own little half-acre in a competitive specious pride, paddling
its backtow to the detriment of God's superliner. It is a
tragedy that the one great force which should unite us has   90
contributed to the division.

        Why, religious exclusivism is a contradiction to the
nature of God. Now there are many things down here on earth
on which there are monopolies, like certain real estate and
great oil cortels and many industrial empires, but I am so   95
convinced that one thing on which there is no monopoly is divine
truth. And let every pontifical prophet speak to the contrary,
every watchdog of orthodoxy, and every self-appointed arbiter,
let them cry to the four winds, still God is not divided. He
is no respecter of persons. His word cannot be tinkered with   100
any more than His graces can be manipulated for man's own profit.
There is truly one true church, but mind you that one true church
is the divine ecclesia--those who are called out of the world,
the redeemed, the regenerate, the twice-born. But that kind of
strange citizen is in all of the denominational groups. You   105
find them in every climate. No one organization composes the
church, no one race, and certainly no one creed. But from the
four corners of this old world come the godly and the devout
to populate His true church. The keys of the Kingdom were not
given to those who are indisputably anyone else except the sons 110
of the Kingdom, and a prerogative of divine favor is on that
basis and not of historical vantage.

        Moreover, may I say that religious bigotry is a sin against
God, for Christ defines sin as "missing the mark" and bigotry
always does that. Read again from the Book of Acts and the   115
Book of Galatians to see what the Jerusalem Conference was all
about. Do you remember? That conference held in the early
church was to decide whether or not a Gentile could even be
saved. Huh! Think of it. Did he have a soul? The doctors
of the Law debating such an issue. And yet today in South   120
Africa that same infamous line is being debated again in a
little different direction. And for that matter you don't
have to leave our country to find that same type of ignorant
bigotry. Oh, the simple fact is that "all God's children
must have shoes." What a startling declaration came when the   125
Apostle Paul announced that he would give his whole life to
winning the very people who were thought to be not worthy of
winning. Isn't it an ironical confession that you can rally
far more forces to the support of orthodoxy than you can to
the cause of Jesus Christ, that you can raise more money more   130
easily to defend the home plate than you can to tell the glad

tidings of salvation? The man asked the little boy going down
the street carrying a little fellow on his back almost as large
as he, "Son, isn't he too much of a load for you?" Whereupon
the older boy answered, "Oh, he ain't heavy, Mister. He's my 135
brudder." The load never is when he's your brother.

Then will you note please briefly, for those of you who
think this represents an extreme position, then be it known in
this final place that Jesus said, "Other sheep have I, which
are not of this fold." Many a time in dealing with mathematics140
I thought of the myriad of people who've lived on the old
earth and then died. Back through the multi-millions of years
how many mothers and dads and boys and girls, how many people
known and unknown have populated this old globe? And then to
believe that time is just beginning and think of the unborn 145
multi-billions who'll live after us. That will make you shook
 sic off the little time-dated concepts of things and of God.
Why, how big is your God? Oh, I'm trying to get you to see
that this thing is bigger than we are, far greater than our
puny little minds can conceive, that in our souls we should 150
be building bigger dimensions for heart and mind, to know that
there are other sheep which we know nothing about, and just so
long as we Americans keep on an election complex about our destiny,
and the churches and the synogogues have an election complex
about their entities, just so long will we fail to have a 155
flimsy concept of universal brotherhood sic . Unfortunately,
the super-race myth did not die with Hitler. Each community
must be an experiment in democracy, a proving to the world
that we have something that can outlive the Marxist totali-
tarians, that all that degrades and impunes must go, and God 160
must be given the sovereign right of way right in this
republic. Nor you know, the "Stranger of Galilee" is still a
stranger. He's strange in the fact that He made a Samaritan a
hero. A Roman centurion was shown kind deference. A leper
was not regarded as unclean nor a penniless beggar undeserving.165
Hence, His message was to the up-and-outs and the down-and-outs.
And the ground around the foot of the cross has always been
level ground.

On Easter morning just before sunrise on board a large
troop ship, I asked hundreds of men to bow their heads in 170
prayer before we hit the beaches on Okinawa. In the pale glow
of that tensive moment with all heads bowed, they seemed to be
as one--Protestant, Catholic, Jew, Indian, Negro, White, Hawaiian,
Oriental. And just for a split second, there was a vision of
brotherhood, for two hours later the common denominstor, death,175
was on the face of many.

In this benediction moment hear the words of Kipling's
"Recessional":

    God of our fathers, known of old,
       Lord of our far-flung battle-line,

Beneath whose awful Hand we hold
   Dominion over palm and pine--
Lord God of Hosts, be with us yet,
Lest we forget--lest we forget!

Far-called our navies melt away;   185
   On dune and headland sinks the fire:
Lo, all the pomp of yesterday
   Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget--lest we forget!   190

For heathen heart that puts her trust
   In reeking tube and iron shard,
All valiant dust that builds on dust,
   And gusrding calls not Thee to guard,
For frantic boast and foolish word--   195
Thy mercy on Thy People, Lord!

          "When Will Religion Get You In Trouble?"
                  September 29, 1957
             Delivery Time: 15 min., 10 sec.

     Real religion will get you in trouble. About all Jesus
promised His early disciples was thst they would suffer much,
that they would be as sheep among ravening wolves, that they
would be dragged before magistrates, that some must die for
their faith, but that all of them would know an inner calmness   5
of soul unlike any other people. Friends, twenty centuries
have really borne out that truth. This soul serenity about
which he spoke is much like the eye of a storm. In the center
of a hurricane is an area of relative calm. No Tahitian island
of luxuriant detachment is this life in Christ. Rather, it's   10
an eye of service in a world of whirling, tumultuous forces.

     But we must admit that there is a type of trouble into
which some Christians get that is no compliment to Christ.
Certainly Jesus was not talking about that difficulty which is
the result of willful ignorance or poor judgment or fansticism   15
or self-induced pain. Foolhardiness that brings s bundle of
miseries to life cannot be argued off as God's doings in the
life of man. Man must take his share of the credit for his
blunders in life. God hss nothing to do with most of the troubles
through which we flounder.   20

     But the kind of trouble He does condone, the kind of trouble
He encourages, is thst which is the result of obeying His word
regardless of consequences--the tensions created by a divided
household where father is set against mother and child sgainst
parent when such setting is Christ-occasioned; the kind of   25
trouble borne in the lap of those who refuse to sacrifice life

on the altar of mammon, preferring instead to have little, but
to keep one's conscience clear; that scriptured set of circum-
stances which says to the animal senses, "Stay in your place.
I am more than flesh and blood."; the life of conflict which   30
results from coming out and being apart, being separate, while
enduring the carping criticism of the very people from whence
you came. This, then, is legitimate trouble--the kind which
inevitably follows a life and says, "Yes," and means it all the
way to Christ.   35

When our religion gets us in trouble we may as well admit
that Jesus came not to make life easy, but to make men great.
The two conditions are almost diametrically opposed to each other.
History records nearly no examples of greatness with ease,
whereas its pages are replete with those who've had to walk   40
the rough road and found that it led to high plateaus of
achievement. The great temptation to most of us is not that
we might be criminal, but that we might be nothing; not that
we might do some wrong thing, but that we might not do anything,
like the preoccupied priest and Levite who didn't turn their   45
hands to harm the man beaten in the ditch. But the fact that
they didn't turn their hands to help relieve the pain of the
wounds already afflicted, this marked them as sinful, selfish
men. Recently, I scanned the church page of a big city news-
paper on Saturday to read the sermon titles for the following   50
Sunday. A cross-section read like this: "How To Succeed In
Life," "You Don't Need To Worry," "It All Works Out," "How You
Can Be Healthy, Wealthy, and Wise," and so on. "How To Find
Peace of Mind." I concluded from the list that religion must
be surely a magic touchstone, the perfect guarantee for health,   55
wealth, happiness, and a troubleless existence. Then I rather
casually picked up my Bible and without any designed method
I just let it open at four distinct places, and here's what
it said: "If any man will come after me, let him first deny
himself, take up his cross, and follow me." "Why call ye me   60
Lord, Lord, and do not the things which I say?" "I came not
to bring peace, but a sword." "Unless a man hates his father
and mother," and so on, "he cannot be my disciple." Oh, that's
a far cry from the smorgasbord of modern religion, isn't it,
where we taste little religions just to soothe the palate of   65
unregenerate men. He said nothing at all about that kind of
fare. Most of what he had to say spoke of a life of stern
disciplines, of rigorous training, of ardent devotions, and
sacrificial denials.

Today, as I see it, there are three major heresies in   70
religion. One is the modern cult of faith healers, that cult
which has elevated faith above all other virtues, making it a
prime thing in itself--a sort of panacea for all man's pains
and aches and this insomuch that healing becomes a major issue
of life. Well, any person in his rightful mind wants everyone   75
healed who can be healed. I have no argument there. Pain,
despite the contention of aesthetics, still hurts and hinders.
Jesus made healing one of His major interests, but not the

main one is the point. It may be that through the travail of
suffering, some hardened sinner is softened to God's saving   80
mercies. If this is the only school in which a sinner can
learn that lesson, then it's a good thing that he suffers.
But the thing which makes so-called faith healing a heresy
is the fact that it is not cross-centered. The primary mission
of Jesus on earth was not to rid the earth of hospitals, but   85
prisons; not to give man a perfect body, but a perfect soul,
and to say that Christianity's prime objective is a good figure
or physique is to mock the sacrifices on Golgotha. Moreover,
this favorite pastime for many an uncooperating preacher stands
indicted on the basis of its financial pleas. If any man has   90
the slightest degree of divine power to heal diseases and makes
it contingent on the dollar, he violates the very method and
mission of the One in whose name he is supposed to be healing.

Another heresy is the peace-of-mind cult. This day of
hazardous tensions engendered by a miasma of vanity, inordinate 95
affection, hectic schedules, success perfectionism, puritanical
standards, and all that, this day has a giant-size dose of
distraction. So, man is willing to try anything as an exodus
from this grinding prison house of circumstances. Just here
one can explain much of today's so-called religious revivalism.100
It would be fairer, and more accurate, incidentally, to call
it today's religious curiosity instead of revival, a curiosity
that's willing to undertake religion even as a means of mental
sedation and as an escape from the dogging necessities of life.
So the popular labels, "How to sleep, though guilty," "How to   105
have heaven in the end, whether you live like it now or not."
God doesn't want any sinner to have peace of mind until he has
the peace of God within his heart. He wants man to experience
the wormwood and the gall, the irritating, aggrivating activities
deep in man's soul until that storm drives man to his knees.   110
The trouble with our day is that we want the sweet wine of
religious devotion without being religiously devoted. We want
the "fruit of the Spirit" without ever sending our roots down
into the moisture of purposefulness. We revel in the thought
of heaven hereafter, despite that many live like hell here.   115
Now Jesus said that cannot be in His book of value. No
Sunday saint and Saturday sinner without admitting the hypocrisy
involved.

The other heresy is a Libertine attitude toward life that
condones all conduct, yields to any influence, teaches any   120
perverted doctrine under the guise that there's something good
in all of them. One is admonished to be broadminded, to be
more tolerant, and more liberal. Indeed, such admonishments
are in order for some, but teaching that wells from the depths
of unwillingness to pay the price of redemption, then these are125
man's damnation. No day ever saw more people who wanted to
"have their cake and eat it too" than our day. Such a belief
may qualify one for membership in the country club, but not for
the church of Jesus Christ. Usually when there's a hard job to

be done in the church, the Board says, "Hire another staff   130
member." Jesus said, "Take up your cross and follow me."

The rest of my sermon briefly is a pointed, personal
question: then why aren't you in trouble for your religion?
Sin's grip hasn't loosened one whit for twenty centuries. It's
deeply entrenched, well organized, financially well supported, 135
propagated by volumes of words--then why haven't you gotten in
trouble for your God? The same type of sin that cast earlier
Christians in the mouths of lions, and filled the prisons, lit
the gardens of Nero, nailed men to crosses--the same kinds of
sin are prevalent today--then why isn't it doing the same   140
thing to us? Is there a different Bible? another God? Not
at all. The difference is that we have softened the import of
truth. The wine of God has been diluted. Faith has been
prostituted into a pale virtue of how to get what you want
when you want it. The answer lies in the fact that we've lost 145
an appetite for heroic service. Few Zaccheuses are coming
down the sycamore trees because of that. Oh, the question is,
why aren't you getting into economic trouble because you refuse
the shady deal, the dishonest transaction, the unholy merchan-
dise, or the pagan partner? Why aren't we in more social trouble
because of our religion, seeing that our Lord died for all
mankind? or, if you please, in intellectual trouble because of
a truth that transcends heresy, false teachings, and sheer
ignorance? Why aren't more houses divided because of a Christian
mother in opposition to a pagan father? I'll tell you why.   155
Our religion is too respectable, too cautious, it's too will
accepted, it's too much the popular thing to do. Little
wonder that it's tame and anemic and pale.

One night on Death Ridge in the Pacific our commanding
officer told a group of men that he needed six men for an   160
extremely hazardous duty. In fact, the assignment called for
was really an assignment to death itself. Said he, "I'll turn
my back and those who step forward these three paces will
thereby indicate whether or not they're willing to go." The
colonel turned his back, then less than a half-a-minute he   165
faced the soldiers again, and lo, every man in that group had
stepped forward three paces. You know, I have a notion right
now the Divine General is saying, "Who will step forward for
the hazardous climb, the denying walk, the costly journey?"
Friends, when we get to heaven, I'm quite sure that God will   170
not ask for your age or your background. He will not ask for
degrees, or rewards, trophies, ribbons, medals, stocks, or
bonds. Instead, he will ask to see one thing--your scars--scars
that came when your religion got you in trouble.

"The Younger Generation"
July 13, 1958
Delivery Time: 13 min., 37 sec.

My grandfather, in his house of logs,
Said, "The younger generation is going to the dogs."
His grandfather, in the Flemish bogs,
Said, "The young people are going to the dogs."
And his grandfather, in his skin of togs,   5
Said, "The young people are going to the dogs."
But there's one thing I have to state--
The dogs have had a mighty long wait.

Friends, today as we come to consider this younger genera-
tion, we must refrain from seeing the young people in unrepre- 10
sentative extremes. To call this generation the worst of young
people is to misunderstand it. To call it the best is to ignore
the facts. Both are relative statements and need to be seen
in the light of the most honest information obtainable. This
younger generation certainly isn't as bad as many religionists 15
conclude, certainly not as bad as a social worker and what this
worker concluded after a trip into a backward mountain community.
She called on a family living back in the sticks and one of the
children came to the door. "Where is your mother or dad," she
asked the child. "Mom's in the county home and Pop's in the   20
pen," was the quick, unapologetic reply. "Well, that's bad,
but don't you have any brothers or sisters?" "Yes," she answered,
"Sis is in the home for delinquent girls, Jojo in reform school,
and Spike's at Harvard." "You say your mother's in the county
home, your pop in the pen, Sis in the home for delinquent girls,25
Jojo in reform school, and Spike is studying at Harvard?"
"No," the child quickly corrected, "Spike's not studying at
Harvard. They're studying Spike." Well, there're lots of folks
who are convinced that this illustration is representative of
today's youth.   30

Needless to say, there's been a steady decline in the
morals of our world in the last ten or fifteen years. Treason
in government, corruption in business, scandals on Broadway
and in Hollywood, former enemies becoming supposed friends,
double-dealing in personal ethice, and these and many other   35
tendencies have become daily fare in recent decades. Things
that once chagrined and incensed us have become tolerated to the
point that they are ignored in any effort to assess real dangers.
The young people living today are children of these decades.
The so-called "good-ole days" were unknown to them. These are   40
the only days they've ever had. They have known three wars in
their short span of life--a hot war, a cold one, and a war of
attrition. This is the first generation to know a peace-time
draft. Hearing for the first time such terms as motivational
research, interplanetary travel, spaceships, nuclear fission,   45
they've had science to outrun their young souls and leave them
in a heady grog, not knowing what really mattered or why.

The youth of former generations have been called the "lost"
generation or the "silent" generation. Today's young people
have been called the "beat" generation--"beat," not in the   50
sense of being whipped down, but in the sense of a rawness
of nerves; not youth that are fed up, but youth that are emptied
out, those who live on the bottom of their personalities.
Life that is stripped of non-essentials is the appropriate
personality for revolting against traditional niceties and the   55
accepted norm of living.

The contradictions of today's youth are easily seen--a
tenor saxophone player doped up to irrationality playing all
night, yet stopping long enough to attend a religious meeting;
group loyalties to gangs and fraternities which at the same   60
time decry any loyalties to the church. The heroes of today's
young people are a strange combination. Previous generation
have admired the swaah-buckling gusto of muscles, of down-
right good looks, or an adventurer who swept over the lesser
man's limitations. Unfortunately, many millions of teenagers   65
make for their heroes today those who represent a sad dejection
or a profane orientation of life. Disheveled hair, sloppy
clothes, and a snarl at all that would guide seems to be
necessary equipment nowadays, at least for multi-millions of
young people. The tragedy is not that these heroes are what   70
the young people want to be, but they are exactly what the
young people are already. The literature of many of the
young people must be heavily laden with one recurrent theme
in order to be interesting. That theme? sex, sex, sex. As
a matter of fact, unless this theme runs through the average   75
drama, story, song, it is destined to the trash pile of being
a flop, a failure. Not only does it have its own music, its
literature, its fashions, but a code of conduct all its own.
Some are coined in the gangs of the teenagers. Others are writ-
ten on fraternity walls. Some are borrowed from the common   80
gutter. But whether they're good or bad, there's a certain
jargon all their own, their unique way of expressing what is
deep inside of them.

Now take a look at the most desperate needs of today's
young people. The greatest need by far is that today's youth   85
be understood. No, this is not an effort to evade or overlook
the sordid crimes on one hand or the saintliness on the other
hand. It was no accident that the Old Testament sage prayed
for an understanding heart. Take, for instance, what happened
recently in a large city when a young boy stabbed his best   90
friend with a steel letter opener. After having done so, he
said, "Thanks a lot. I just wanted to see how it would feel
to do it." Not liking what he felt, he quickly rushed his
friend to the nearest hospital. Now why did he do such a thing?
Well, one group of people would answer it by saying, "Well, he   95
was just a cruel sadist." Unfortunately, too much of that kind
of intellectual pablum has been used either to defend or to
denounce much that should have been explained. Did the lad
not know better? Oh, certainly he did. Then why did he do it?

He stabbed the boy because of the cruel absence of God in him, 100
that's why, a cruel absence which makes necessary his proving
that he could do it. Oh, there's the tragedy of the matter.
Most of the violent crimes in this nation are being committed
by the young people. Along with this fact is the fact that
three out of four boys and girls already have dropped out of   105
Sunday School and church before their seventeenth birthday.
Now does one fact have anything to say to the other? Of course
it does. The vacuum that exists in millions of teenagers and
those in their early twenties is a fertile seed bed for all
sorts of crime against society.   110

But much of this problem needs to be thrown in the lap
where it belongs--in the lap of the parents. Someone has defined
a delinquent child as one who has reached the age where he
enjoys doing what Momma and Poppa already have been doing. The
fact that our homes have become waiting stations while someone 115
else is using the car speaks a commentary on the listlessness
of this "beat" generation. When the home forfeits its duty of
understanding and guiding a child, it automatically forfeits
its prime duty. If the young are started out right in high-
chairs, there will be no criminals for the electric chairs.   120

Discipline is up near the top of young people's needs
today, a discipline that neither reverts to animal cruelty
nor buys the thin veneer of self-assertion psychologies; a
discipline that is firm, yet kind; one that admits of human
errors, but also admits of the coercive powers and values of   125
discipline and rigor. Unfortunately, many schools went on a
binge of delusion about two decades ago so far as discipline
is concerned. Exercising the folly that if a child is left
alone to vent his natural feelings, he will most nearly realize
the ideal for him they suddenly were faced with the problems   130
that defied all reason, problems that involved rape, murder,
stabbing, insult, and classroom chaos. Now the pendulum is
swinging back to a more reasonable attitude. Human nature
needs discipline at every age, at eight or at eighty, but
particularly among the young people when their habits are   135
being formed.

This younger generation also needs direction. It needs a
kind finger to point in the direction of significance. The
questions of why, where, when, and how must be answered with
honest intelligence. To ignore them is nothing short of cruelty.
Much of the momentum, the hot rods, the constant being on the
go is not so much a flight as it is a search, a search which
in the final analysis is a quest for God. In that search some
turn to all kinds of paths, many of which wind up in jail or
in madness or in death.   145

This closing word is to the young people directly. Listen,
young Friends, this older generation of people, they let you
down. They let you down by giving you this kind of world. But
don't you curse the unborn generation by letting it down. Take

a hold of this sorry scheme of things and set it right. Invest150
your life in the things that really matter and prove to this
old world that you can be an improvement. I know why you don't
buy our worn shibboleths, our mouthing prayers, and our slick
doxologiea. It is because these have produced this kind of
world. I don't blame you. Ours is a solid case of hypocriay. 155
In the ssme breath we have talked about God and anti-God. We
have known a better way, but-we have not walked in that better
way. We have asked our young people to do one thing, while we
did another. At leaat one healthy sign on the horizon is that
the youth are not deceived by this double-dealing. Thank God. 160
So chart you a new course. Run with eager zeal and prove to
this tired, contradictory society that somcthing better is in
the offing for tomorrow. But to do thia you need to surrender
your life personally to Jesus Christ, for it is He and He alone
who csn reveal to you the perfect pattern by which you can do it.

<center>"The Sin of Worry"
March 27, 1955
Delivery Time: 15 min., 50 aec.</center>

Down the street walked a man armed with one thousand
silver dollara. He had been instructed by a research firm to
give one dollar to every person who looked to be happy. After
walking sll day in the large city near the exits and the
entrances of railway stations and office buildings and large   5
stores, he had given away only seven hundred and forty dollars.
Does this suggeat that something basic ia wrong with our people?
Why is there such little happiness? Todsy aa I speak to you,
that process of worry is the very means by which we drain off
the vital glow of life. It's the activity that bows the head   10
and wrinkles the forehead and chilla the spirit of delight. I
call it ain, though we're all guilty of it. Nonetheless, worry
is a contradiction of Christian faith in that it aays in one
moment of piety, "I believe," yet it adds the modifying sub-
junctives, "but," "I believe, but," "maybe," and "perhaps,"   15
"or elae," Jesus defined sin as "missing the mark" and if
anything affects that process, it's the buainess of worry.

Look with me first of all to the magnitude of worry. This
is one sin where the kettle cannot call the pot black nor the
saint call the ainner worse than he. Wc all worry--some over   20
this and some over that--yet it leaves its fingerprints on the
whole fabric of modern living. The young people sre no more
exempt from it than the old. They worry in a different way
and over different things, but nonetheless, they do their share
of worrying. The rich, with very little basis, they are as   25
preoccupied with distracting concerns as the pauper. The
sick worry about getting well and the well worry about getting
sick. The sinner, alienated from God, worrya about his
insecurity and in the most settled doubt he raises the issue
within himaelf. God's children, living in a pagan environment, 30

show only just a little more disposition to accept His promises
than even the pagans do.

Oh, worry's reflected in a great variety of ways. Tons of
aspirin compounded every month speak of a national headache.
Millions of sleeping pills are silent commentators on a way of   35
life which cannot go to sleep. The medical and the chemical
crutches, both in capsules and hypodermics, tell of an untrust-
ing people. Too, the pace at which we live and work speaks of
the magnitude of worry. Why, we move with the frantic haste
of those who are escaping fire. You know, there's a very   40
definite relationship between hurry and worry. That old adage
from life in the Armed Forces, "Hurry up and wait," has been
translated into civilian habits. The moving business has
become one of America's number one occupations. Transients
moving from job to job, from community to community, others   45
moving from church to church, some from life partners to life
partners, all of these depict the restless nature of our worrying
people. The Old Testament injunction is ever before us: "He
that believeth will not make haste," and again, "The race is
not to the swift, nor the battle to the strong." The way we   50
walk reflects it, a quick, jerky pace; not waiting for the
elevator, but rushing on up the steps to save one minute, which
incidentally, is subtracted from the end of your life, putting
one in the grave just one minute earlier. The four-hundred
day clock must be wound only once a year, but the racy alarm   55
clock must be wound everyday. Hot tempers flaring up as the
green light turns red, the flush of resentment as someone steps
ahead of you in the cafeteria line, the tightening that you
feel as someone else uses the party phone line too long, all
these prove that the magnitude of worry is giant-size.   60

Now look with me at some of the areas in which we worry.
We do far too much worrying about our tomorrows. Whereas many
worry about yesterday and its shortcomings, its losses, its
failures and griefs, many more feel almost a nausea about the
uncertainty of tomorrow. And think of it, that among a people   65
who have at their disposal the meaningful words of Jesus, "Be
not distracted about tomorrow." He said, "Sufficient unto the
day is the evil thereof." Why, the New Testament is laden
with promises which cover every area of human need--physical,
emotional, mental, and spiritual. And like a great horn of plenty
the words are opened up, "Cast thy burden upon the Lord; for
He careth for you." "My God shall supply all of your needs
according to his riches in glory through Christ Jesus." "For
God works in all things to the good for them that love him,
and for the called according to his purpose." Oh Friends, if   75
just a little portion of our finances which we spend in trying
to know the future were funneled into channels to help a fallen
brother, then our tomorrows would hold a brighter challenge
to us. Everything from the stock market to the soothsayers,
we are frantically bargaining to know what a day will bring   80
forth. This is a contradiction to Christian faith. We're not
to walk by sight, but by a trusting belief in the essential

goodness of our God, who knows how to provide all that we need
today and tomorrow.

Still many of us worry about work that is never done, and   85
that's a legitimate area of worry for many, for idleness is
still "the devil's workshop." But I'm thinking just now of
those good, conscientious people who do their share of the
work and even more and then when it's done, they stop to
chastise themselves because they haven't done more. You may be 90
your worst enemy. If you go into the forest and it all needs
to be cut, just say, "Today, I will fell ten trees," because
if you go hacking at the trunk of every tree, you'll come to
the close of the day with no sense of accompliahment. That
makes work drudgery. Friends, I have personally found out by   95
getting up thirty minutes earlier each morning, devoting fifteen
minutes to prayer and meditation, then using the remainder of
the time to plan the day's work--oh, it has a significant bearing
on all that I do! Dr. Oaler, in his little book entitled, A Way
of Life, says that you give tone to your day by how and what 100
you think the first thirty minutes in the morning. I believe
that. A mental and spiritual purgative is an excellent panacea
for this infamous art called worry.

Still millions of us worry about health, little knowing
that that very process is an enemy to health. There are pains 105
which are actual physical agony, but there are pains which are
functional--that is, equally real, but non-organic in nature.
They are the results of stress and hypertension and guilt and
all that. Worry is a sin in that it does things to your body
which are detrimental. "Know ye not that the body ia the timple
of the soul?" And how I treat my physical makeup is important
as well as my spiritual condition, for many of the ulcers and
the coronary strains, much of the nervous imbulence, the depreasions
and the dark moods of life, these are but the end products
of worry.   115

Now, how to atop it? Well, certainly no little quick radio
capsules, no little clap-your-hands philosophy and say, "Just
stop it"--oh, it isn't that easy. How can I conquer it? You
say honestly, "I know I'm a victim, but what to do about it?"
Oh, there're many thinga, but in each suggeation remember that 120
you must take the initiative. The cure is not passive, it's
active--that is, you must work at it. So let me suggest one.
Learn to let go and then let God. Instead of taxing yourself
within the last ounce of your energy, keep something in reserve.
Do less than you can. Say less than you know. Spend less than125
you possess. Because it's the light touch in life which will
enable your giving God a chance. Look at our praying, for
instance. I believe most of our praying is nothing but human
dictating to God. Why, we say, "Give me this," or "Send me that,"
or "Let this happen to my loved one," or "Prevent this illness,"
or "Open that door." Actually, I fully believe that God could
do a much better job by ua all, if we'd just learn to leave Him
alone. Oh, I don't mean to atop praying. But I do mean that

prayer should be, not "Give me, give me," but an act of contri-
tion. Prayer should be thanksgiving and supplication. It   135
should be hearing, instead of a childish Christmas letter aimed
at a divine Santa Claus. Try opening the shutters of your soul
and air out the musty corners of self-concern. Let the sunshine
of God beam deeply inside and radiate through and through you.
You know what'll start happening? There the knots of tension   140
and strife will relax under the penetration of divine therapy.

When you've learned to let go and let God, then remember--
oh, don't forget this--remember that the best way to stop worrying
is onefold--namely, stop sinning. This isn't easy. It means
an about face from the worldly habits which corrode the soul   145
and the mind with ugliness. Deep in the subconscious mind
there's deposited the soil and the grit of guilt. From this
pit comes the midnight dreams and the disconserting moods of
futility. It's only as your life is bared before God in con-
fession and repentance, that you can know the ecstasy of a worry-
free existance. This doesn't mean heaven on earth, oh no,
anymore than it means a careless lack of responsibility. Better,
it means that a soul keeping step with its Creator is relatively
free from the cold winds of worry. You can have that. Oh, I
know of the misery, I know of the functional atheism, the dark 155
moments of despair and temptation, when you feel like giving
up. In one breath you say, "I believe in God," but in the
next breath you contradict that statement by saying, "Where is
God?" Despite all the modern beliefs that you can clap your
hands and think radiently and see no evil, hear no evil, and   160
speak no evil, the only way our world will ever be free of its
wretched worrying misery is to get right with God. The recipe
to stop worrying is to stop sinning. In this closing moment
would you take a new look at the nature of God?

Said the Robin to the Sparrow: 165
"I should really like to know,
Why these anxious human beings,
Hurry on and worry so!"

Said the Sparrow to the Robin:
"Do you think that it could be   170
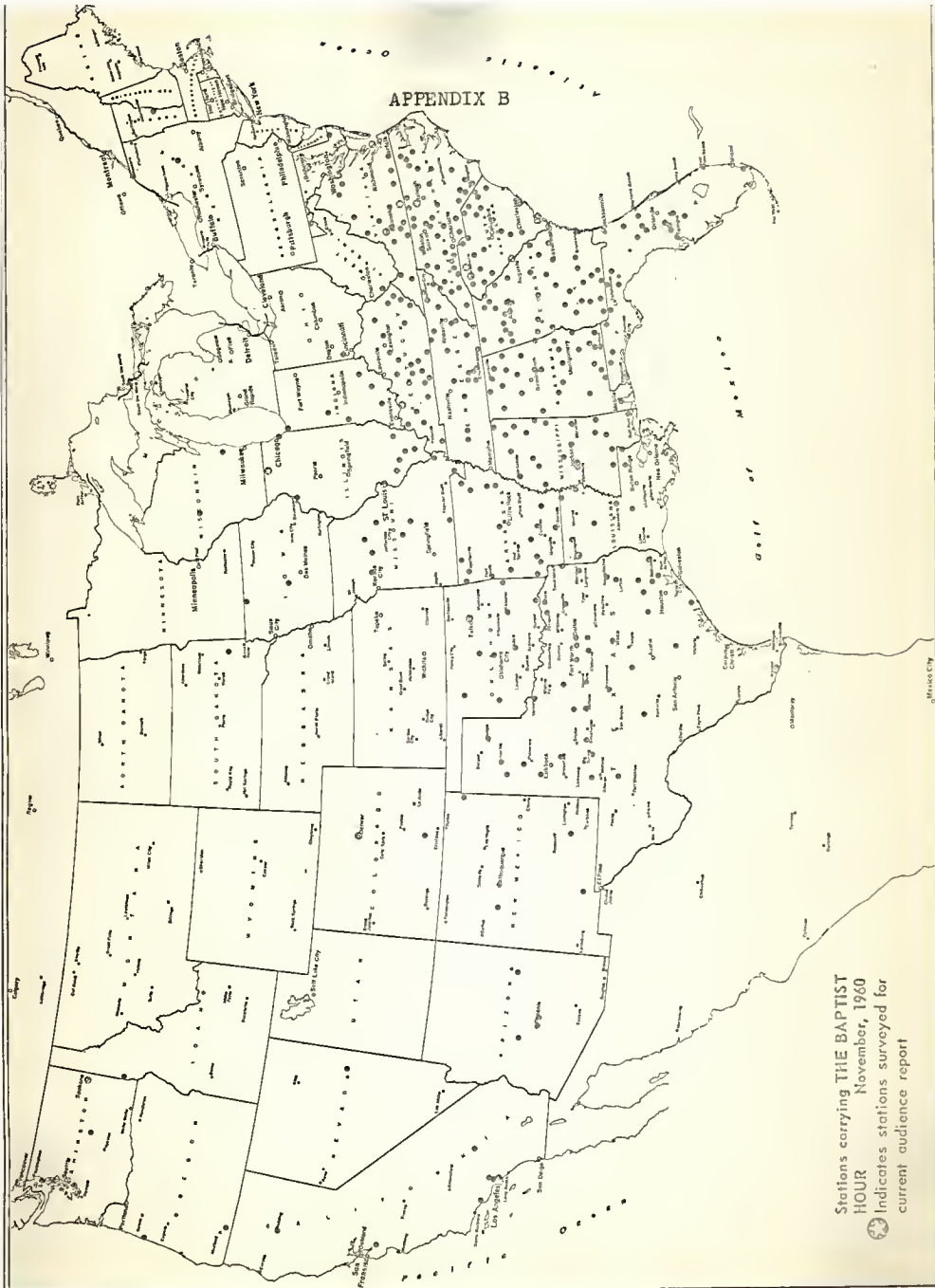They have no Heavenly Father,
Such as cares for you and me?"

I think that our worry grieves the heart of God.

And now to this vast throng of unseen people, Friends, may
I personally say to you, why don't you stop it by coming to the175
feet of God? Oh, you know that God cared so much for you that
He sent His only Son to live and die for you. And there He bled
and there He suffered. If you take all the fretting, childish
cares of this old life and place them at the feet of Jesus, then
the burden will roll away and your heart is secure in the   180
salvation which can come alone from the Son of God.

APPENDIX B

Stations carrying THE BAPTIST HOUR
November, 1960
⊗ Indicates stations surveyed for current audience report

ACKNOWLEDGMENTS

A RHETORICAL ANALYSIS OF SELECTED SERMONS
OF ROY OLIVER MCCLAIN PREACHED ON
"THE BAPTIST HOUR" BROADCAST

by

ROBERT GENE ETHRIDGE

B.A., Hardin-Simmons University, 1962

———————————

AN ABSTRACT OF A THESIS

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requirements for the degree

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1965

Roy Oliver McClain was the preacher on "The Baptist Hour" broadcast from October, 1954, to September, 1958. This study was concerned with his rhetorical efforts on this broadcast.

The purpose of this thesis was two-fold. First of all, the author sought to determine the rhetorical practices of the radio preaching of Roy O. McClain, on the basis of a rhetorical analysis of six selected sermons. Secondly, the author sought to determine the rhetorical differences, if any, between Roy O. McClain's popular radio sermons and his unpopular radio sermons, on the basis of a comparison of three popular sermons and three unpopular sermons.

To fulfill this purpose, a background study was done in order to determine those factors which contributed to the speaking situation. This included a detailed study of the environmental influences of Roy O. McClain, with emphasis on the religious influences in his life, his speech training and experience and his sermon preparation methods; a study of the radio program, "The Baptist Hour," and its audience; and a study of the major issues of the 1950's, the decade in which the sermons were preached.

Six sermons were selected on the basis of popularity. Popularity was measured by the number of requests for printed copies of each sermon. The three sermons with the most requests were classified as popular sermons, and the three sermons with the least requests were classified as unpopular sermons.

The primary standards of judgment by which the analysis was made were derived from Lester Thonssen and A. Craig Baird's

Speech Criticism. These included invention (logical, emotional, and ethical proof), arrangement, and style.

The rhetorical practices of McClain as a radio preacher were found to be as follows: Concerning logical proof, the study showed that McClain reasoned both deductively and inductively, but deduction was most frequently the primary form of reasoning. Restatement was the most common type of exposition and instance was the most frequent type of evidence. In terms of emotional proof, the motive appeal to revulsion was most common. Ethical proof was indicated primarily by the impression of strong character. Arrangement was characterized by both the logical and distributive methods of arrangement and by fairly consistent utilization of the Aristotelian plan of organization. Concerning style, McClain used a varied and extensive vocabulary, short sentences, simple sentence structure (though complex structure was frequent), varied sentence structure, many metaphors, erotesis, and epanaphora.

The differences between popular and unpopular sermons were as follows: Primary reasoning tended to be deductive in the popular sermons and inductive in the unpopular sermons. The motive appeal to revulsion was singularly dominant in the popular sermons, while unpopular sermons tended to have at least one other dominant motive appeal. The logical method of arrangement was used in the popular sermons and the distributive method of arrangement was used primarily in the unpopular sermons. Finally, paraboles were only used once in the popular sermons, but frequently in the unpopular sermons.