

The Pastoral Evangelism Of Charles Grandison Finney As A Model For Contemporary Pastoral Evangelists

Daniel B. Forshee

Need of the Modern Church for Pastoral Evangelists

The church today needs pastoral evangelists who will lead their congregations in evangelistic activity. Areas “where the gospel has never been heard”¹ desperately need pastoral evangelists to penetrate their mission fields with the salvific message of Christ. If there were no more additions to the world’s population, it would take four thousand years “to evangelize the world through current soul-winning efforts.”² Also, pastoral evangelists are needed in the United States. Church growth is not matching population increases. Church membership in the United States increased 28 percent from 1960 to 1990 while the total population increased 39 percent. If church membership grew at the same rate of the population, there would be twelve million additional church members in America. Furthermore, the number of churches increased by only 7 percent from 1960 to 1990. Hemphill points out, “If the number of churches had grown at the same percentage as our population today we would have an additional 96,000 churches.”³

The pastor is the “primary catalytic factor for growth in a local church.”⁴ Billy Graham believes the evangelistic pastor has the greatest opportunity for reaching the unsaved.⁵ Since the church relies upon the pastor’s leadership, it is imperative for him

to exemplify personal evangelism and to train the congregation to reach the lost.

Summary of Charles Grandison Finney's Pastoral Evangelism

Charles Finney served as pastor of three congregations during his ministerial career: the Chatham Street Chapel, (1832-1836), the Broadway Tabernacle (1836-1837), and the First Congregational Church of Oberlin, Ohio (1835-1872). Finney's primary emphasis was evangelism, and he epitomized a pastoral evangelist. "He set the example for making soul-winning the supreme motive of Christian service."⁶ He combined a zeal for evangelism with a genuine compassion for his church members.

There were nine salient features of Finney's pastoral evangelism. First, he focused on evangelism. He witnessed to those with whom he came in contact. Furthermore, he trained the people in evangelistic strategies. Finney's congregations excelled in winning the lost to Jesus Christ, and his churches grew to large numbers with the new converts. Second, he emphasized the importance of discipleship. Finney realized he neglected Christian discipleship during the first two years of his ministry at the Chatham Street Chapel. However, once convinced of the importance of Christian maturity, Finney focused on it with much intensity. The best example of Finney's emphasis on discipleship and training was his *Lectures to Professing Christians*, published in 1837 while he served as pastor at the Broadway Tabernacle. Third, he demonstrated a genuine pastoral care to those under his ministry. Although many ministers fled New York City during the cholera epidemic of 1832, Finney cared for his congregation until he contracted the illness. Fourth, he was an authoritative leader. Finney did not rule his congregations (authoritarianism); however, he guided the churches in which he served. He was an aggressive leader who instructed the people to implement his evangelistic vision. He was a good administrator as evidenced by his delegation of responsibilities. Fifth, he was a dynamic preacher. Whether his subject was salvation or sanctification, Finney preached with passion, animation, and sincerity. He deplored boring,

monotonous preaching. Sixth, he focused on the person of the Holy Spirit. He spoke often of the Spirit's power and enabling. He warned his hearers against grieving and quenching the Spirit. He equated successful Christian living with the filling and baptism of the Spirit.⁷ Seventh, he stressed the importance of prayer. Finney prayed frequently and exhorted his people to exercise this spiritual discipline. Finney was a genuinely spiritual man who recognized God as the source of his strength. Finney's prayer life was an integral part of his pastoral success. Eighth, he possessed a disciplined work ethic. Finney constantly labored among his people by visiting and counseling them. He often neglected his health and family because of ministerial activities. Ninth, he was attentive to social ministries. Finney was an active leader in areas of reform and benevolence. He admonished his congregations to labor against societal evils. He constantly challenged the people to oppose slavery.

Finney's Pastoral Evangelism as a Model for Contemporary Pastoral Evangelists

The salient features of Finney's pastoral evangelism are applicable and inspirational for contemporary pastoral evangelists. Pastors who implement the salient features of Finney's ministry can strengthen their ministries as pastoral evangelists.

The Priority of Evangelism and Discipleship

Contemporary pastoral evangelists can learn from Finney in his emphasis on evangelism and discipleship. It is critical that the pastor possesses an intense desire for the salvation of the unconverted. Evangelism is more than a program or technique, it is "a passionate concern for the lost."⁸ Hemphill states:

The methods of evangelistic churches differ as greatly as the settings and styles of pastoral leadership. Yet they all have one common denominator--the pastor and the church have such a passion to see the lost come to know Christ, they are driven to take the message to their community.⁹

There are several ways for pastoral evangelists to focus on leading the lost to Christ. There is no substitute for the pastor sharing his faith with the lost. Richard Jackson, former pastor of the North Phoenix Baptist Church in Phoenix, Arizona, is an example of a contemporary pastoral evangelist who shares his faith regularly with the unconverted. Under Jackson's leadership, the church grew from 180 people to 20,000 members. Jackson says, "I really didn't set out to grow a church. I just set out to do what God called all of us Christians to do--win souls."¹⁰

Another method contemporary pastoral evangelists utilize is evangelistic preaching. Most of the pastor's sermons are designed to equip the saints for ministry; however, there are times when the message is targeted to the unsaved. Evangelistic preaching "is a proclamation of the saving facts of the Gospel, set forth in such a way as to induce men to accept the salvation truly offered in Christ."¹¹

Contemporary pastoral evangelists also stress the importance of discipleship. They help new converts grow in their relationships with Jesus Christ. Finney's method of instructing new Christians and utilizing them for ministry is an excellent model for contemporary pastors.¹² Assimilation of new converts is a critical aspect of discipleship.¹³ The pastor is not solely responsible for training and assimilating every new convert; he must delegate these responsibilities to other leaders in the church. Galloway states, "The true leader is not someone who can do the work of ten persons, but someone who can organize ten persons to do the work of ten persons."¹⁴

One of the best ways pastors stress the importance of discipleship is through preaching. Pastors cannot preach evangelistic messages every Sunday (as Finney did during the first two years of his ministry at the Chatham Street Chapel). The church members need doctrinal, biblical preaching. They need encouragement and instruction from their pastor in order to deepen their relationships with God.

Compassion for People

Finney followed the pattern of visiting the sick, praying for

needs, and spending time with the people. This methodology is an excellent example for modern pastoral evangelists to emulate. People are more interested in compassion rather than instruction or knowledge. The best model to follow is Jesus. Matthew 9:36 states, "But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd" (NKJV). Compassionate pastors, who love their members and the people in the community, are greatly needed. Christians and non-Christians respond positively to church leaders who are caring; however, those pastors who are unloving have insipid ministries. Calvin Miller says, "Wooden sermons from wooden lives can result only in wooden altar calls."¹⁵

Finney's bold, yet compassionate, ministry is a forceful reminder for contemporary pastoral evangelists. Prestige or power do not isolate the pastor from the people. Jesus said in Mark 10:45, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (NKJV). One pastoral evangelist states:

Today's spirit-impelled, soul-seeking, compassionate pastors will do much to lead their congregations to become soul-winners.

There ought to be "humanness" about our preaching and ministry. Sometimes a gulf exists between the pulpit and the pew. The very nature of preaching tends to separate the speaker from the listener.

One of the comments sometimes made of pastors is "our pastor is a wonderful preacher, but he seems distant and unloving." We ought to make every effort to come down out of the pulpit and listen, touch, and love the people. There is no substitute for compassion!¹⁶

Leadership

Every local church needs a pastoral evangelist who leads firmly and fairly. Finney's example of bold and compassionate

leadership is worthy of emulation.¹⁷ The leadership style of Jesus is a better model. Ryan summarizes the leadership of Jesus:

Jesus was a servant leader. He was clearly the leader of the disciples. He was their teacher, He corrected, He gave encouragement, He served, and on all occasions, He led them. He displayed tenderness, He made strong demands, He called for sacrificial living, and He gave comfort. His servant spirit did not stop Him from leading the disciples. To be a Christian leader one should emulate the attitude of Jesus.¹⁸

Local churches deserve ministers who are catalysts. The catalyst initiates action, leads democratically, delegates easily, and “integrates members’ needs and the mission of the congregation.”¹⁹

The pastoral evangelist is the leader of the congregation. He is neither the dictator of the people nor authoritarian in his leadership style. A pastor is accountable to God for the way he leads the congregation (Hebrews 13:17). He is a person “of insight and vision, who is not afraid to make decisions and who, in his walk with God, senses and knows the right time to act.”²⁰ The pastor articulates the vision to the people and leads them in accomplishing it.²¹ The pastoral evangelist leads the people in reaching lost individuals with the gospel.

Contemporary pastoral evangelists know the importance of delegation. (Finney recognized the necessity of delegation as evidenced by his usage of assistant pastors and lay people.) Pastors of growing churches involve numerous people in the ministries of the church. “The more people the leader has sharing the activity, the more growth the organization will experience.”²² The delegation of evangelistic ministries is imperative.

Preaching

Finney was an excellent preacher and instructor on preaching. He gave the following advice to preachers: (1)

preaching should be practical; (2) preaching should be pointed and direct; (3) preachers must address sinners and Christians who are entrenched in complacency; (4) preachers must focus on the particular needs of the congregation; (5) preachers must address a variety of subjects; (6) preachers must instruct sinners on the importance of immediate repentance; (7) preachers must annihilate excuses sinners make; and (8) preachers must warn sinners of the severity of grieving the Holy Spirit.²³ Finney also enumerated the following remarks on the manner of preaching: (1) preaching should be conversational; (2) preaching must utilize everyday language; (3) preaching must be parabolical (Finney used the preaching of Jesus as an example); (4) preaching must use illustrations taken from common experiences; (5) preachers must speak with great passion and feeling; (6) preaching must have as its aim the conversion of sinners; (7) preachers, like lawyers, must answer the objections of their hearers; and (8) preachers must evaluate the effectiveness of their preaching and make alterations when necessary.²⁴

Most of Finney's advice and remarks on preaching are beneficial to contemporary pastoral evangelists; however, not all of his comments and practices are applicable for pastors today. Pastors should not emulate Finney as to the length of sermons. (Finney's sermons usually lasted an hour and one-half). Furthermore, Finney's lack of humor is not a trait worthy of imitation. Prall's remarks regarding Finney's preaching are more an indictment than a compliment:

There was always a thoughtful solemnity in his look. He rarely, if ever, was disposed to jest; it seemed as if his words were too precious to be used in that now too common way.²⁵

One of the greatest contributions the pastoral evangelist makes to his congregation is the faithful preaching of the Scriptures. The messages in growing churches today are practical, biblical, simple, and appealing. One of the reasons people do not attend church services is boring, irrelevant

sermons.²⁶ Martin Thielen, in his survey of the five fastest growing churches in middle Tennessee, lists “engaging preaching”²⁷ as one of the key factors for growth. He writes:

The pastors at these five churches did not speak about abstract theology, but dealt with real-life issues. Their sermons were Bible-based but relevant to daily living. Each one was a good communicator. All used illustrations and stories in abundance. They spoke in a conversational style. All but one delivered a good bit of his sermon away from the pulpit and directly in front of the congregation. . . . The few notes the preachers used were tucked in his Bible. All five pastors injected humor at several points throughout the sermon.²⁸

An Emphasis on the Holy Spirit and Prayer

One of the most important components of Finney’s success as a pastoral evangelist was his private, devotional life. He focused on the Bible, the person of the Holy Spirit, and the discipline of prayer. He believed the Bible was the Word of God, and he spent many hours reading it. Throughout his ministry, Finney reminded his hearers of the Spirit’s power and influence. He also spent much time alone with God in meditation and prayer. He dedicated three lectures to the subject of prayer in *Revival Lectures*. Drummond said, “Finney will always be remembered as probably the most spiritually powerful preacher America has ever produced. . . . He was first and foremost a man of God, filled with spiritual might and reality.”²⁹

Contemporary pastoral evangelists could learn from Finney’s example of spirituality. Most of his teachings (excluding his emphasis on a subsequent baptism of the Holy Spirit and entire sanctification) are practical, biblical, and easily incorporated into a minister’s life. Pastoral evangelists like Finney, Jonathan Edwards, and Charles Spurgeon remind ministers today that the devotional life is critical to the survival and success of ministry. Larsen tells ministers that “the preacher of the Word is not a salesman or a showman; he is a spokesman! Hence our

theology of proclamation must be closely wed to our theology of devotion.”³⁰

Ministers need to rely on the Holy Spirit’s filling and empowerment. The Spirit’s anointing brings life and vitality to the pastoral evangelist’s ministry. In 1 Thessalonians 1:5, Paul speaks of the Spirit’s involvement in proclamation, “For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake” (NKJV). He also writes in 1 Corinthians 2:4-5, “And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God” (NKJV).

Ministers also need to focus on spending time alone with God in prayer and Bible study. Pastoral evangelists are not equipped to stand before their congregations until they have been in the presence of God.³¹ Church history is replete with motivational examples of preachers who stressed the importance of a healthy devotional life. Men like Finney, David Brainerd, Charles Spurgeon, and John Henry Jowett are exemplary models for pastors today. Larsen records the devotional life of the inspirational Jowett:

John Henry Jowett had a place of prayer. For this prince of preachers it was an upper room in his house. In this room were two chairs; one was always vacant. There was a table in this room and nothing else except the Bible on the table. Jowett would sit in one chair, read the Word, and talk with the Lord. It is said that he spent hours with his Master in deep and sweet communion.³²

Growing, evangelistic churches are led by ministers who stress the importance of the Holy Spirit and prayer. Churches need godly pastors who, like Finney, emphasize the unseen, spiritual dimensions of ministry. Tetsuna Yamamori accurately states:

A church likely to grow places a high premium on prayer and consequently upon the work of the Holy Spirit. I am

yet to see a rapidly growing church which has not emphasized intense prayer on the part of its members both individually and corporately. A growing church is prayer-led and Spirit-filled. Prayer is the lifeblood of effective evangelism. It prepares the hearts of both the proclaimers and the proclaimed.³³

Disciplined Work Ethic

Finney labored tirelessly in the three churches he served as pastor. He possessed a disciplined work ethic enabling him to accomplish his tasks. He was not slothful as he executed his pastoral duties. Finney met the spiritual and physical needs of his congregations. He was a faithful pastor who prepared and delivered inspiring messages (in each pastorate he delivered lectures in addition to his Sunday messages). He spent many hours in prayer to God for himself and his people. He labored constantly for the salvation of the lost as evidenced in his involvement in evangelistic visitation and inquiry meetings. He also visited his church members when they were ill.

Finney's example of strong work habits challenges contemporary pastoral evangelists. Pastors of growing churches give their time and energies to Christ and the people. They do not withdraw from their duties or the people to whom they are called to minister.³⁴ Rather, they faithfully administer their responsibilities because they are disciplined and possess a positive work ethic. Wagner says that one of the "prices pastors must pay if they are going to lead their church [*sic*] into growth is hard work."³⁵ Serving as pastor is a difficult occupation and demands a disciplined, hard-working individual.

Pastors must not place their ministries above their families and health (as Finney did). They have to find a "balance between intensive work, creative leisure, and quality time with loved ones."³⁶ The pastor who works eighteen hours a day, seven days a week, hurts himself and consequently hurts his family. Pastors who work diligently, take care of themselves, and spend time with their families are better equipped to minister to their congregations.

Sensitive to Social Ministries

One of the notable aspects of Finney's pastoral evangelism was his sensitivity to social ministries. He was one of the primary spokesmen for reform and benevolence during the Second Great Awakening. Throughout his illustrious ministry, he attacked social injustices; furthermore, he challenged the church to labor for reform in areas such as temperance, Sabbath observance, prison system, prostitution, fraud, and especially the slavery issue. Rosell said Finney and the members at the Chatham Street Chapel were "convinced that Christians must engage the 'battlements of Satan' and purge society of its sins."³⁷ As pastor of the First Congregational Church of Oberlin, Finney continued his emphasis on social ministry. Although evangelism and sanctification were his primary emphases, he did not neglect reform and benevolence. Moberg accurately recorded the importance Finney placed on social ministry:

John Wesley, George Whitefield, and Charles G. Finney were personally active in social reforms and stimulated many others to work for them. In his *Lectures on Revivals of Religion* Finney claimed that "revivals are hindered when ministers and churches take wrong ground in regard to any question involving human rights." He backed up his words with action.³⁸

There is a significant need for contemporary pastoral evangelists to imitate Finney's sensitivity to social ministries. Henry states, "For the first protracted period in its history, evangelical Christianity stands divorced from the great social reform movements."³⁹ One of the ways to address the neglect of social ministry is for the pastor to lead and involve the congregation in reform. Evangelical pastors should remember that an emphasis on reform and benevolence does not relegate evangelism to a lesser role. Charles Finney demonstrated that pastoral evangelists can lead their churches to be evangelistic and socially active.

The Bible does not make a distinction between evangelism and social ministry. The church which solely addresses the

spiritual aspect of persons is unhealthy. Likewise, the church which stresses meeting only the social needs of individuals is unbalanced. Ministry-based evangelism is a balanced approach that churches should implement. Meeting the physical and social needs of people provide opportunities for evangelism. Pastoral evangelists should realize that each community has unique needs, and their churches can meet some of those needs. Hemphill elaborates on ministry-based evangelism. He says, "Determine the needs of the community, examine the gifts operating through your members, and design a ministry to meet needs and present Christ in the power of the Spirit."⁴⁰

The LaSalle Street Church in Chicago, Illinois, is an example of a church blending evangelistic outreach with social ministries. Pastor Bill Leslie leads the church to use the following social programs to share the salvific message of Jesus Christ: camping, tutoring, legal aid services, bookstore-coffeehouse ministry, senior citizen ministries, housing project ministries, creative arts projects, and counseling services.⁴¹ Another example of a church that practices ministry-based evangelism is The Tree of Life Missionary Baptist in Gary, Indiana. The church members refurbish apartments for low income families. (City officials donated a block of forty houses to the church.) The church has established a ministry for teenagers where church members teach carpentry skills and study the Scriptures. Many have accepted Christ as Savior as a result of these ministries. Brentwood Baptist Church in Houston, Texas, has grown from five hundred members in 1980 to nearly ten thousand in 1993. Pastor Joe Ratliff says one of the main reasons for the growth is the need-based ministries the church sponsors. The church members provide literacy counseling, care for AIDS patients, and a credit union which assists those unable to obtain loans.⁴²

Summary

The pastoral evangelism of Charles Grandison Finney serves as a model for contemporary pastoral evangelists. Wilson gives the following admonition to pastoral evangelists, "As pastors, we must urgently do the work of evangelism, setting a life-

style example for our people, and urging their own initiation into the work of winning souls for Christ."⁴³ There is a correlation between growing churches and evangelistic pastors. Pastors should lead their congregations, by precept and example, to obey the clear mandates of the Bible to make disciples. Through Finney's consummate model, contemporary pastoral evangelists can be encouraged to focus on evangelism, discipleship, compassion, leadership, preaching, the Holy Spirit, prayer, disciplined work ethic, and social ministries.

Writer

Forshee, Daniel Bryant: Address: Southern Baptist Theological Seminary, PO Box 1889, Wake Forrest, NC 27587. Title: Assistant Professor of Evangelism and Church Growth. Dr. Forshee earned a B.A. degree from Mobile College (1986), a M.Div. degree (1993), and a Ph.D. from Southwestern Baptist Theological Seminary in Ft. Worth, TX. Since 1984 Daniel has served as a youth evangelist, youth pastor, adjunct professor, and pastor.

1. Jimmy Draper, "Risk!" *Facts and Trends* 40, no. 11 (December 1994): 2. See also Winston Crawley, *Global Mission: A Story to Tell* (Nashville, Tennessee: Broadman, 1985), 248-49.
2. "SBC Index Facts and Figures from 1993," *SBC Life* (December 1994): 15.
3. Ken Hemphill, *The Antioch Effect* (Nashville, Tennessee: Broadman and Holman, 1994), 5.
4. Peter Wagner, *Your Church Can Grow* 2d ed. (Ventura, California: Regal Books, 1984): 61. See also Wagner, "Three Growth Principles for a Soul-Winning Church," in *The Complete Book of Church Growth*, ed. Elmer L. Towns (Wheaton, Illinois: Tyndale House, 1981), 280, where he states, "Whereas each individual Christian person is directly accountable to Jesus Christ, when it comes to the church, no one is as accountable as the pastor. This is one of the reasons why, as I have studied growing churches, I have found that a pastor who is willing and able to lead his church in growth is the first vital sign of a healthy church."
5. Jim Wilson, "The Pastor and Evangelism: Preaching the Gospel," in *Evangelism in the Twenty-First Century*, ed. Thom Rainer (Wheaton, Illinois: Harold Shaw Publishers, 1989), 195.

6. Mendell Taylor, *Exploring Evangelism* (Kansas City, Missouri: Nazarene Publishing House, 1964), 460.
7. Finney believed the Spirit's filling was essential for the Christian's maturity. See Charles G. Finney, *Lectures on Revivals of Religion* (Oberlin, Ohio: E. J. Goodrich, 1868), 102.
8. Hemphill, 149.
9. *Ibid.*, 150.
10. Phyllis Thompson, "Touching Eternity," *Missions USA* 61 (November-December 1990): 18.
11. Robert Menzies, *Preaching and Pastoral Evangelism* (Edinburgh: St. Andrew Press, 1962), 15.
12. Finney utilized the discipleship evangelism model of Jesus. Finney spent time with his church members and taught them how to evangelize their community. For an excellent treatment of the discipleship evangelism of Jesus, see Robert E. Coleman, *The Master Plan of Evangelism* (New Jersey: Fleming H. Revell, 1972).
13. See C. Kirk Hadaway, *Church Growth Principles: Separating Fact from Fiction* (Nashville, Tennessee: Broadman, 1991), 92.
14. Dale Galloway, *20/20 Vision* (Portland, Oregon: Scott Publishing Co., 1986), 87.
15. Calvin Miller, *Spirit, Word, and Story* (Dallas, Texas: Word, 1989), 211.
16. Wilson, 194.
17. Contemporary pastoral evangelists should not imitate all of Finney's leadership traits. At times, Finney was too bold and confrontational with his people.
18. James L. Ryan, "Not All Leaders Are Alike," *Church Administration* 36, no. 12 (September 1994): 3.
19. Robert D. Dale, *Ministers as Leaders* (Nashville, Tennessee: Broadman Press, 1984), 18.
20. Galloway, 88.
21. Hemphill, 139. For more information on the topic of vision, see George Barna, *The Power of Vision* (Ventura, California: Regal Books, 1992).
22. C. P. Davis, "Patterns of Church Leadership," *Church Administration* 22, no. 2 (November 1979): 17.
23. Finney, *Lectures on Revivals of Religion*, 189-97.
24. *Ibid.*, 198-205.
25. John P. Prall, "Rev. C. G. Finney in New York," *The New York Evangelist*, 16 September 1875, 2.

26. See James Emory White, *Opening the Front Door: Worship and Church Growth* (Nashville, Tennessee: Convention Press, 1992), 107-23.

27. Martin Thielen, "Worship in the Fastest Growing Churches in Middle Tennessee," *Proclaim* 24, no. 4 (July-September 1994): 27. Four of the five churches are not associated with a denomination; one is part of the Southern Baptist Convention.

28. Ibid.

29. Lewis A. Drummond, *A Fresh Look at the Life and Ministry of Charles G. Finney* (Minneapolis, Minnesota: Bethany House, 1983), 258.

30. David L. Larsen, *The Anatomy of Preaching* (Grand Rapids, Michigan: Baker Book House, 1989), 48.

31. Brian Harbour, "Preparing to Preach," *Proclaim* 22, No. 2 (January-March 1992):43.

32. Larsen, 55.

33. Tetsuna Yamamori, "Factors in Church Growth in the United States," in *The Complete Book of Church Growth*, ed. Elmer L. Towns (Wheaton, Illinois: Tyndale House, 1981), 319.

34. Robert D. Dale, *Ministers as Leaders* (Nashville, Tennessee: Broadman Press, 1984), 24.

35. Peter Wagner, *Leading Your Church to Growth* (Ventura, California: Regal Books, 1984), 50.

36. Ibid., 51.

37. Garth Rosell, "Charles Grandison Finney and the Rise of the Benevolence Empire," (Ph.D. diss., University of Minnesota, 1971), 160.

38. David Moberg, *Wholistic Christianity* (Elgin, Illinois: Brethren Press, 1985), 103.

39. Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids, Michigan: William B. Eerdmans, 1947), 36.

40. Hemphill, 174-75.

41. David Moberg, *Wholistic Christianity* (Elgin, Illinois: Brethren Press, 1985), 114.

42. Hemphill, 175.

43. Wilson, 197.