A RHETORICAL ANALYSIS OF THE PREACHING OF EVANGELIST HIRAM S. WALTERS, PRESIDENT OF THE WEST INDIES UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Thesis for the Degree of Ph. D.

MICHIGAN STATE UNIVERSITY
HAROLD REPTON BENNETT

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ABSTRACT

A RHETORICAL ANALYSIS OF THE PREACHING OF EVANGELIST HIRAM S. WALTERS, PRESIDENT OF THE WEST INDIES UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

By

Harold Repton Bennett

The primary purpose of this inquiry is to reveal through rhetorical analysis, those elements in the preaching and personality of Evangelist Walters which have placed him in the frontrank of contemporary Seventh-day Adventist preachers.

To accomplish this objective, this research project seeks, within the frame of reference of the classical rhetorical theory:

1. To examine the biographical and historical factors pertinent to the life and environment of Evangelist Walters.
2. To explore those social, political, and economic factors at work which influenced the man Walters in his decision to be a preacher.

3. To discover some of the principal qualities in the character and personality of the preacher, that are relevant to his work and preaching.
4. To investigate the nature of Evangelist Walters' workmanship in terms of such topics as invention, arrangement, and style.
5. To determine some of the responses and results of the preacher's oral discourse.
6. To ascertain significant trends in the rhetorical and homiletical practice of Evangelist Walters.

The introduction presents Evangelist Walters and also deals with such topics as the statement of the problem, definition of terms, limitations imposed, justification of the project, materials and sources, and plan of organization.

Chapter I chronicles the events in the life of Evangelist Walters from his birth to the present time, with special emphasis on those environmental factors which shaped his destiny for the gospel ministry and his success as an evangelist.

Chapter II examines those political, social, and economic conditions of contrast, change, and conflict which influenced the personality and philosophy of the man Walters.

Chapters III and IV analyze the preaching of Evangelist Walters, using as guidelines, the criteria and constituents of rhetoric as amplified by the 20th century rhetoricians essentially within the classical tradition.

Chapter V considers Walters' delivery.

Chapter VI treats Walters' analysis of his audience, and the response of his audience.

Chapter VII consists of summary and conclusions.

The following conclusions tend to emerge as a consequence, regarding:

1. The Man: A born leader, totally committed to the preaching of the gospel and the doctrine of universal brotherhood. His critics think him racial and controversial.
2. The Time: The wind of social and political changes had fanned the flame of a new era.
3. Invention: The testimony of the preacher's religious integrity, and his genuine concern for humanity, enhance his ethical proof; his pathetic proof is demonstrated in his ability to appeal to the experience and compelling drives of his audience; his logical proof includes examples, illustrations, allusions, comparison, and contrast. He makes little use of the reasoning process.

4. Arrangement: His organization includes: introduction, body, and conclusion with supporting evidence, and restatement. The preacher does not use the formal heading and subheading method of organization; but develops his theme topically and textually.
5. Style: Clarity is achieved through simple language, force through repetition, and beauty through figures of speech. The preacher's directness of presentation creates abruptness and antagonism.
6. Delivery: His voice is strong, his presentation extemporaneous, and his gestures spontaneous.
7. Results: His preaching techniques have been adopted by members of the ministry and laity throughout the West Indies Union Conference of Seventh-day Adventists; and greatly increased their baptisms; many youth have been inspired to greater ideals and now hold positions of trust and responsibility in various institutions and organizations. Many testify to the change brought about by his preaching, both in their own lives and the lives of others.

A RHETORICAL ANALYSIS OF THE PREACHING OF EVANGELIST HIRAM S. WALTERS, PRESIDENT OF THE WEST INDIES UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

By

Harold Repton Bennett

A THESIS

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DEDICATION

To my beloved mother whose earnest prayers played a definite part in my conversion and the reshaping of my destiny for the call to the gospel ministry.

ACKNOWLEDGMENTS

By no method of calculation, can this dissertation be considered the product of any one individual. Rightly assessed, it represents not only the accumulation of the writer's preparation, experience, and reflection, but the indispensable contribution of his professors, his former teachers, and all those whose influence, sacrifice, and cooperation have helped to make this research project possible.

With apologies to Alfred L. Tennyson, I am constrained to say that this dissertation is "A part of all that I have met."[1]

In the light of such acknowledgment, debts of gratitude are due to many whose names, for want of space, and the falibility of human memory, have been regretably omitted, but particularly:

To Doctor Kenneth G. Hance, my academic adviser, major professor, and guidance committee chairman who

---

[1]Cited in Bartlett, 453.

Successfully steered my program, up to the time of his retirement from Michigan State University.

> You never leave his presence but with the feeling that someone cares and shares in the problems of your academic preparation.

To Doctor David C. Ralph, who succeeded Doctor Kenneth Hance as my academic adviser, major professor, and guidance committee chairman, and who continued the able direction of my program to its conclusion.

> He inspires you to success by making you feel that you are, and that you are able.

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> His chapter by chapter review of my dissertation broadened my horizon of academic excellence.

To Doctor Robert T. Anderson, Chairman of the Department of Religion, and member of my guidance committee.

> His insight into the mystery of the "transsiendent" makes you long to be "free at last."[1]

---

[1]Cited from Martin Luther Kings', I Have a Dream.

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> His personal touch gives you a sense of belonging and "the courage to be."[1]

To those dedicated professors at Michigan State University in whose classes it was my privilege to sit and drink from "the Pierian spring there shallow draughts intoxicate the brain, and drinking largely, sobers us again."[2]

Doctor Kenneth G. Hance--Classical Medieval and Contemporary Rhetorical Theory

Doctor David C. Ralph--Speech Education and Speech Criticism

Doctor Gordon L. Thomas--British, American, and Contemporary Public Address

Doctor Murray A. Hewgill--Leadership and Group Dynamics

Doctor James C. McCroskey--Psychology of Speech and Statistics

Doctor Ted Jackson--Discussion and Argumentation

Doctor Robert W. Schlater--Television Programing, and the Responsibility of Broadcasters

Doctor David J. Lewis--Educational Television

Doctor Robert T. Anderson--Contemporary Theology

Doctor Herbert C. Jackson--Hinduism

Doctor Francis M. Donahue--History of the Christian Church

---

[1]Cited from Paul Tillich's, The Courage to Be.

[2]Cited from Alexander Pope's, Essay on Criticism.

To Doctor Robert Pierson and Elder W. W. Fordham of the General Conference of Seventh-day Adventists for their kind and prompt response to my communication regarding material for my dissertation.

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To Mrs. H. S. Walters for the valuable material sent in response to my urgent request.

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But especially to my darling wife, Merle Cynthia, whose inspiration, encouragement, and industry helped to make possible the completion of my terminal program, and

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INTRODUCTION

His mother also had a dream--it was that her son, Tim, as he was called, would one day become a powerful preacher.

Less than thirty years later, Hiram Sebastian Walters emerged as one of the most dynamic, dedicated, persuasive, and powerful preachers of the Seventh-day Adventist Church. In his letter of February 26, 1970, Elder W. W. Fordham of the World Headquarters of Seventh-day Adventists writes, "I would consider pastor Walters, one of our outstanding 20th century preachers."[1] From London, England, Elder T. McLeary, one of the leading evangelists in England, writes in his letter of March 3, 1970, "I personally think that he is one of the most dynamic preachers of righteousness, that this modern age has produced."[2] Elder James Gordon Bennett, the Secretary-Treasurer of the East Jamaica Conference of Seventh-day Adventists, in his letter dated March 24, 1970, states,

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[1]Letter from W. W. Fordham, dated February 26, 1970.

[2]Letter from T. McLeary, dated March 3, 1970.

"He stands head and shoulders above the other preachers I have met."[1] In his book, Jamaica, Island of Miracles, Arthur E. Sutton makes the following statement, "One of the most dynamic church leaders I met on my trip [to Jamaica] was Pastor H. S. Walters, president of the Central Jamaica Conference, who is known as 'Tim.'"[2]

Through his preaching and dynamic leadership he has contributed to the growth and development of the Seventh-day Adventist Church in Jamaica in a way that few other preachers have succeeded in doing. Commenting on his preaching and its influence on the progress of the church in Jamaica, Dr. R. H. Pierson, world leader of the Seventh-day Adventist Church states:

> I found him a very affable and truly dynamic leader. He has the ability of reaching the people of Jamaica in a way that few leaders have ever done.[3]

In further support of such contribution, Elder R. Barnes, educational superintendent of the Lake Region Conference of Seventh-day Adventists, mentions in his letter of March 6, 1970, that "the work in Jamaica has never experienced more enlightened and dynamic leadership as that which is being rendered by this great man."[4] Arthur E. Sutton

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[1]Letter from James Gordon Bennett, dated March 24, 1970.

[2]Arthur E. Sutton, Jamaica, Island of Miracles (Nashville: Southern Publishing Press, 1966), p. 23.

[3]Letter from R. H. Pierson, February 14, 1970.

[4]Letter from R. Barnes, March 6, 1970.

further states, "Walters seemed to personify the emerging character of the [Seventh-day Adventist] church as I saw it in Jamaica."[1]

> I feel that the growth of the work in the Islands is largely contributed to the strong dynamic leadership of Pastor Walters. . . . The evidence of a strong working force, . . . of monuments of brick, mortar, and stone . . . all of these are earmarks of a great leader.[2]

"He exerts a tremendous influence on the Seventh-day Adventist Church in Jamaica."[3]

Over the past thirty years, the public ministry of Evangelist Walters has projected and propelled the work of the Seventh-day Adventist Church in Jamaica into wider spheres of achievement and recognition. As a result, it has not only gained island-wide but world-wide recognition within the denomination. His contribution "is making Jamaica the fairest island in the world-wide work of Seventh-day Adventists."[4]

At a very early stage of his ministry he was called "to be youth leader of the largest conference in the Inter-American Division of Seventh-day Adventists."[5] Some of the

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[1]Sutton, loc. cit.

[2]Fordham, loc. cit.

[3]Letter from W. Kirlew, March 27, 1970.

[4]Sutton, op. cit., p. 24.

[5]Written statement from Mrs. H. S. Walters, February 3, 1970.

largest baptisms and youth rallies ever to be conducted by the Seventh-day Adventist Church in Jamaica were the results of the preaching and organizing ability of Evangelist Walters.

Miss Eva Williams of the Kingsway High School, Kingston, Jamaica mentions in her letter of March 31, 1970:

> As I write, he has just closed another series of evangelistic meetings. . . . He took over the campaign with new techniques, and Kingston saw a new light. Hundreds of souls embraced the Gospel. . . . He closed the crusade . . . baptizing . . . one hundred and twenty-two souls.[1]

He conducted "the first island-wide Youth Congress of the organization."[2]

Through his efforts and influence the church has made significant growth, numerically and otherwise:

> I think that through the years, the hundreds and possibly thousands of individuals who have benefited from his preaching is a testimony in itself to the stature of this man as a great preacher . . . the evidence of growth in the various departments of the work and the tremendous growth in membership,[3]

all attest to his extraordinary ability.

> He has had tremendous success in his campaigns. I am now engaged in a campaign with him. . . . There are over one hundred and fifty that have been converted, and many are in the valley of decision. There is a great public interest in the campaign as we have had an attendance of upward of four thousand people.[4]

---

[1] *Letter from Miss Eva Williams, March 31, 1970.*

[2] *Mrs. H. S. Walters, loc. cit.*

[3] *Fordham, loc. cit.*

[4] *J. Gordon Bennett, loc. cit.*

Elder Eustace Henry, a clergyman from Jamaica, mentions that "thousands are attracted to his meetings."[1] As the president of the West Indies Union Conference of Seventh-day Adventists, Elder Walters is the officially elected spokesman for over sixty thousand members of the church. The territories involved include Jamaica, the Bahama Islands, the Cayman Islands, and the Turks and Caicos Islands.

To no other single person can the phenomenal growth of the Seventh-day Adventist denomination in Jamaica be attributed than to the man H. S. Walters.

In his letter of April 13, 1970, Elder S. M. Reid, president of the West Jamaica Conference of Seventh-day Adventists makes this statement:

> He is acclaimed by his professional colleagues, and thousands of laymen as the most effective leader the Seventh-day organization in West Indies Union has ever seen since 1899.[2]

From West Indies College, Jamaica, the president, Elder K. G. Vaz, writes: "His evangelistic efforts over the years have been quite successful."[3] "He is a courageous and indefatigable leader."[4]

---

[1] Letter from E. A. Henry, March 27, 1970.

[2] Letter from S. M. Reid, dated April 13, 1970.

[3] Letter from K. G. Vaz, dated April 23, 1970.

[4] Letter from Roy Williams, dated February 10, 1970.

In his letter dated March 25, 1970, Elder S. Cole, youth leader and educational secretary of the Central Jamaica Conference of Seventh-day Adventists, mentions, "I have not yet seen his equal as a preacher and leader."[1] "In my over thirty years of knowing and observing Elder Walters, he is unequalled in his leadership and his success as a preacher is well established."[2]

The impact of his preaching and personality has not been confined to the shores of Jamaica, nor of the other islands comprising the West Indies Union Conference of Seventh-day Adventists, but has also been felt in different parts of the United States and England. An excerpt from the Message magazine dated September 24, 1965, and published in England by the Seventh-day Adventist Church, contained the following statement:

> Pastor Walters' busy itinerary in this conference took him to the Handsworth, Camp Hill, Wolverhampton, Manchester and Nottingham churches, and wherever he went he spoke to capacity audiences.[3]

The evidence presented does seem to indicate that H. S. Walters is the leading preacher and personality in the work of the Seventh-day Adventist Church in the West Indies Union Conference.

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[1]Letter from S. Cole, dated March 25, 1970.

[2]Letter from A. D. Laing, dated April 5, 1970.

[3]Excerpt from The Message magazine, dated September 22, 1965.

Statement of the Problem

The purpose of this inquiry is to examine, analyze, describe, and evaluate the oral communication of Evangelist Walters as disclosed primarily in his preaching, with a view of discovering those principal elements in his public discourse and personality which have placed him in the front rank of contemporary Seventh-day Adventist preachers.

To accomplish this goal it will be necessary to:

1. Examine all the available biographical, and historical factors pertinent to the life and environment of the man Walters.
2. Discover those factors in his early life which served to influence his interest in preaching.
3. Explore those social, political, and economic factors at work in the setting of the preaching of Evangelist Walters.
4. Discover some of the principal qualities in the character and personality of the man Walters that are relevant to his work and preaching.
5. Investigate the nature of his workmanship in terms of such topics as invention, arrangement and style.
6. Determine some of the responses and results of the preaching of Evangelist Walters.
7. Ascertain significant trends in the rhetorical and homeletical practices of Evangelist Walters.

Sermons to be Studied

Basis of Selection

For the purpose of this study and on the basis of the preacher's achievements in the field of public evangelism, the writer posits that Evangelist Walters has been a successful pulpit orator. In support of this hypothesis, evidence has been provided from various sources. These include the president and other leaders from the world headquarters of the Seventh-day Adventist Church, as well as other officers and members of the denomination; all of whom have seen and heard him in the preaching situation.

Despite the fact that Elder Walters has been preaching for over thirty years, and due possibly to his extemporaneous method of preaching, no written manuscript is available for study.

Because of this problem, the writer had no alternative, but to make a trip to Jamaica for the purpose of recording a number of sermons by Elder Walters.

From this collection, two sermons which the writer considers reasonably typical, were selected on the basis of the following criteria:

1. The sermons represent the two main categories of the preacher's audience (Adventist and non-Adventist).

2. They exclude special speaking situations such as graduations and conventions.
3. They follow the preacher's typical sermon structure of introduction, body, and conclusion.
4. Both sermons adhere to the preacher's pattern of simple words and simple sentence structure.
5. Both contain evidences of the preacher's informal style and forceful delivery.
6. The introduction of both sermons contain the elements of friendship, goodwill, and audience identification.
7. Both sermons have the text and thematic sentence clearly stated.
8. The topical development of the subject was followed in both sermons.
9. In both sermons, the ethical and motive appeals were the most significant.
10. The use of illustrations and examples are prominent in both sermons.

Given, therefore, that Evangelist Walters has been a successful preacher, given also that very few sermon manuscripts are available for study, and given further that recorded sermons better portray the speaker in the live and actual preaching situation, the writer has chosen, two sermons, which in his objective opinion, are reasonably

typical of the two main audiences addressed by the preacher. Both sermons were played back and typed out a number of times, in an effort to obtain manuscripts that are as identical to the original messages as possible. The two sermons finally selected for study, therefore, represent the writer's best effort in terms of what could be considered typical.

Using the classical and contemporary constituents of rhetoric as the criteria for analyzing these two sermons, an effort will be made to discover and evaluate those areas of emphasis in the preaching of Elder Walters, which have contributed significantly to the success of his oral communication.

Definition of Terms

Evangelism.--As used in this study the term denotes that branch of discourse which seeks to influence change in human conduct through the persuasive communication of the gospel of salvation with special emphasis on the Bible as the basis of truth and authority.

Conference.--This term has reference to a united body of Seventh-day Adventist churches in some particular territory.

Union Conference.--This is the term used to describe a united body of conferences within a larger territory.

Division.--This represents a united body of unions within a still larger body.

General Conference.--This term refers to a general ecclesiastical body embracing all the Seventh-day Adventist Churches in the world.

Limitations Imposed

In an effort to portray the preacher against the background of those factors in his early life and environment, certain biographical and historical considerations will be included in this study.

No attempt will be made, however, to present an extensive and exhaustive biography of Evangelist Walters.

Although he has served in various capacities of the church and the organization, such as conference president and union president, educational superintendent, and youth leader, this study is limited in its considerations to the public discourse of the evangelist within the context of the preaching situation.

Justification of the Project

Intrinsic Merit

It is the settled conviction of Elder Walters that evangelism is the life of the church. By precept and example he has always kept this all-important fact alive

in the thinking of his workers and members. His passion, dedication, and devotion to public evangelism have served to stimulate and enhance the growth and development of the Seventh-day Adventist Church. "Evangelism is his obsession, and how to win more souls is his greatest concern."[1]

> This was first demonstrated many years ago, following his ordination to the gospel ministry, when he held in Kingston, the largest city of Jamaica, an evangelist series of meetings and made history harvesting one hundred and thirty souls. This made a tremendous impact on that part of the city.[2]

"He has many churches and companies to his credit as a result of his preaching"[3] as mentioned by Elder F. E. White, president of East Jamaica Conference of Seventh-day Adventists.

More than any other single factor in the history of the church in Jamaica, the dynamic preaching and personality of Evangelist Walters have contributed to its phenomenal growth and development. Writing in this connection, an observer for many years states, "I have followed his work with keen interest and have seen how he has built up the work of the church."[4] He is undoubtedly the greatest Seventh-day Adventist personality

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[1] R. Williams, loc. cit.

[2] Ibid.

[3] Letter from F. E. White, March 24, 1970.

[4] Barnes, loc. cit.

and leader not only in Jamaica but in the other islands comprising the West Indies Union of Seventh-day Adventists. "Adventism in the West Indies Union Conference of Seventh-day Adventists is synonymous with the name H. S. Walters."[1] "His tremendous homiletic ability is a lasting inspiration to the young men and laity at large."[2] "He is the hero for most young preachers."[3] "He inspires men to greatness."[4]

Materials and Sources

In view of certain limitations imposed on the researcher, most of the material presented in this study came through correspondence. Other sources and methods included telephone conversations, interviews, questionnaires, and the recorded sermons.

Plan of Organization

Part I

Factors Outside the Sermon Manuscript

1. The Man and His Heritage
2. The Man and His Time

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[1] Ibid.

[2] Ibid.

[3] Kirlew, loc. cit.

[4] Barnes, loc. cit.

Part II

Factors Within the Sermon Manuscript

1. Invention
    A. Materials of Personal Proof
    B. Materials of Development
    C. Materials of Experience
2. Arrangement
3. Style
4. Delivery
    A. Preparation
    B. Audience Analysis

Part III

Responses to Walter's Preaching

1. Immediate
2. Long-Term

Part IV

Summary and Conclusion

CHAPTER I

BIOGRAPHICAL SKETCH

The Man and His Heritage

It is the purpose of this chapter to trace the stream of events in the life of Evangelist Walters with particular reference to those influences which helped to shape his decision for the ministry and which ultimately elevated him to a position of prominence in the Seventh-day Adventist denomination.

For a chronological and systematic approach to the issues involved in his heritage and environment, this survey has been divided into the following periods:

1. Early childhood and parental influence--from birth to pre-school period.
2. Formal educational background--from church-school to West Indies College, Mandeville, Jamaica.
3. Early ministry--from beginning to his departure for Oakwood College, Huntsville, Alabama.
4. Larger horizons--from Oakwood College to ministry in the United States.

5. The great decision--from his return to Jamaica until the present time.

Early Childhood

It was on July 15, 1917, that Hiram Sebastian Walters, affectionately known as Tim, was born at Lo Boca, Canal Zone, Panama, to James and Amy Walters. Because his mother had decided to leave the Baptist Church and become an Adventist, his father had forsaken the family.

His parents were attracted to Panama mainly because of his mother's brother, Phillip Morgan, who attended the Adventist School in St. Catherine, Jamaica, and was sent out from the school to Panama as a missionary. He labored on the Canal Zone among the West Indians who were engaged in the construction of the Panama Canal.

Shortly after her son was born, Mrs. Walters was employed by the West Caribbean Conference of Seventh-day Adventists with headquarters in Panama City, as a Bible instructor. During this period she was at times responsible for the pastoring of three churches. She was firm believer in the principles of the Seventh-day Adventist Church, particularly with regard to the training of children.

Tim's early training, therefore, was carried out by his mother. The early influence of this deeply religious mother on the life and development of her son is without question.

> As a Christian mother she was outstanding. She was indeed a mother in Israel. She had a word of cheer for all with whom she came in contact. When she passed, she was sadly missed.[1]

Speaking in further support of the influence of this mother, Elder B. L. Archbold, president of the Inter-American Division of Seventh-day Adventists states that "his Christian mother, who was a Bible worker, trained him for God from early youth and he never departed from those principles."[2]

Formal Educational Background

Church School and Boarding Academy

It was in 1924, at the age of seven, that young Walters, first attended church school. The school was sponsored by the church, his mother was one of the prime movers in its organization. Here he remained until 1927 at which time the church sent him and five of his sisters to the boarding academy on the Canal Zone. Here he remained for two years before returning to Panama.

On his return to Panama, Walters attended a church school headed by teacher Maynard, a man who did not have much formal training, but who had high ideals and great ambition. In addition to the influence of his mother,

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[1]Letter from W. S. Harriott, January 27, 1970.

[2]Letter from B. L. Archbold, February 23, 1970.

this teacher was a great source of inspiration, and motivation.

As a Bible worker and part-time pastor of the church, his mother was very strict, and along with the other members of the family, Tim had to attend the family worship. In a telephone conversation with one of his sisters, she mentioned that:

> . . . family worship was conducted three times a day and in her prayers his mother would make frequent mention of her desire that Tim would grow up to be a preacher.[1]

"He used to dress like a preacher and imitate the visiting missionary, Elder Andrews. He was frequently seen preaching to a group of his playmates."[2] As a child he had a great memory and showed a fondness for poetry. "On different occasions he would recite his favorite poem, 'Driving the Devil Out of Town.' Even as a child he showed signs of leadership ability."[3]

Preparation at West Indies College

At the age of fourteen the church decided to send Tim to Jamaica to attend the Adventist College in Mandeville. This was one of the last requests of his mother before she died. "While at Mandeville, the young man became very restless. The pull of the city was very hard

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[1]Telephone conversation with Mrs. A. Nicholas, August 14, 1969.

[2]Ibid.

[3]Ibid.

to throw off and at times he seemed like a problem to the institution."[1]

In order to help finance his way through school, he worked on the college farm, and was soon transferred to the dairy, where he was put in charge. Following many attempts, he succeeded in getting employment at the college bakery, and within two years he became the foreman.

During his ministerial training "he often went to the bushes and preached to the trees at least once a week."[2]

In 1940 he completed the ministerial course at West Indies College, and was called to work in his homeland, but declined. Instead he accepted the invitation to the missionary volunteer and educational department of the Jamaica Conference of the Seventh-day Adventists.

While at West Indies College, Elder Walters took special interest in student activities. He was president of the Boy's Club, president of the United Student Movement, youth leader, sabbath school leader, president of the ministerial seminar, president of his junior class, and president of his graduating class.

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[1]Letter from Mrs. H. S. Walters, February 3, 1970.

[2]Ibid.

> He was involved in every important aspect of student life from sports to religious activities. He served as president of the United Student Movement, a post that was won only by the most outstanding and popular leaders of the student body. . . . He never missed any of the activities that had to do with the social side of the student life; and with all this spirit of sportsmanship he so conducted himself that he held continually the respect and admiration of his colleagues.[1]

"From school days it was obvious that H. S. Walters was destined to become a great leader."[2]

All through his school career he showed signs of leadership ability, and "even as a child in Panama, he was always leading out in Sabbath School programs and in discussion among his playmates."[3] "He is a born leader."[4] In the estimation of Elder L. H. Fletcher, M. V. and educational secretary of West Indies Union Conference of Seventh-day Adventists, Elder Walters is "a natural leader."[5]

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[1]Letter from Miss E. Williams, March 31, 1970.

[2]Letter from R. Williams, dated February 10, 1970.

[3]Mrs. Walters, loc. cit.

[4]Letter from J. G. Bennett, March 24, 1970.

[5]Letter from L. H. Fletcher, March 27, 1970.

Early Ministry

His early ministry was unusual for a young man; because, instead of going directly into ministerial internship, he was given the responsibility of youth leader and educational secretary for the largest conference in the Inter-American Division of Seventh-day Adventists. As such he was called to the leadership of several thousand Adventist youths.

> Soon after graduation from college at the age of twenty-three, Pastor Walters accepted the unique challenge involved in leading the youth of the S.D.A. denomination and as educational secretary in one of the two conferences into which the entire organization in Jamaica was then divided.[1]

Within his first year of youth leadership the first Youth Congress was organized. On this historic occasion eight special trains were chartered, along with buses and cars, in order to transport the young people from all over the island to the city of Kingston.

This was the first island-wide Youth Congress to be conducted in Jamaica by the Seventh-day Adventist Church. Many of his critics thought that he had now bitten off more than he could chew, but they were surprised and silenced by the success of such a venture. In testifying to the success of this event, Mrs. Merle Bennett a former principal of the May Pen Seventh-day Adventist Academy, states:

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[1]E. Williams, op. cit.

> This Youth Congress was the greatest and most successful event I had ever attended. Young people came from all parts of Jamaica and converged on the city of Kingston. It was a great source of inspiration.[1]

Youth crusades were also organized in which Elder Walters personally led in the evangelistic efforts aimed at capturing the youth for Christ. "The impact of his influence upon the youth was tremendous as he inspired them to embrace Adventism with a certain courage, loyalty and devotion."[2]

As educational secretary he not only raised the status of the teachers, but also laid the foundation for a progressive program of education.

> His work in the field of education cannot be too highly commended. Teachers in the organized work owe him a debt of deep gratitude. In the early days, the system militated against their welfare and dignity. . . . The system was humiliating. . . . Today the teacher's salary is guaranteed by a more enlightened system. In addition, the conference now gives the teacher fringe benefits such as rent, travel, medical and child allowances, which no teacher obtained in the 'bad old days.' This change was largely due to Elder Walters' work while he served as secretary of education. . . . It was largely through his vision and instrumentality that S.D.A. high schools were established in Jamaica. Schools which had his direction and blessing in their origin are the Kingsway High School, Harrison Memorial High School, the May Pen Academy, Willowdene High School, the Port Maria Academy.[3]

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[1]Interview with Mrs. Merle C. Bennett, March 13, 1970.

[2]E. Williams, loc. cit.

[3]Ibid.

Following a period of successful courtship, he married the former Miss Lucille Jones, whom he met at West Indies College. Although from Westmoreland, Jamaica, she was born in New York of Jamaican parentage. In the year 1942 the marriage vows were exchanged.

Miss Jones also attended West Indies College, from which she graduated before doing further studies in the United States.

About eighteen months after his marriage, he was called to work in the capital city of Kingston and offered ordination. In an interview with the president of the conference, however, he made it plain that "he did not have the experience necessary to accept the distinction of being ordained to the ministry at that stage."[1]

He later asked that he be relieved of his responsibility of pastoring the Regent Street, Rollington Town, and Kencott churches and be sent to the country, where he could build more solidly from the bottom in his ministerial career. He was then given ten churches to pastor in the parishes of Portland and St. Thomas, but after seven months he was asked to return to Kingston.

It should be mentioned that Elder Walters "has been quite a controversial figure, and therefore at times, was not understood by his leaders."[2] Because of his

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[1]Mrs. Walters, loc. cit.

[2]Ibid.

large faith and vision he is always making bit plans. "He thinks big and acts big, fully persuaded that he should walk by faith and not by sight."[1]

Because of the risk involved, he has always been cautioned by his seniors against large ventures. Despite such advice, however, he generally moves forward with confidence, vision, and optimism.

> To many he is extremely controversial due in part to his concept of what constitutes growth and development. Without a doubt there are many individuals who wish his approach to many problems were of a different nature, but even those who disagree with him, if they would be honest, would have to admit that his vision, foresight, and willingness to take risks, have in part been responsible for the growth and development of the organization he has led.[2]

"One could not fail to be captured by his vigorous optimism."[3] Consistent with his religious conviction Elder Walters believes that:

> God cannot use fearful people. . . . If we are bold enough the money will come to make growth possible. . . . We cannot be timid. . . . Now is the time to move forward. . . . We are right on the threshold of spectacular advancement here in this island. . . . We must have vision . . . we must break with old methods.[4]

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[1] J. Gordon Bennett, loc. cit.

[2] Letter from O. Gordon, March 8, 1970.

[3] Arthur E. Sutton, Jamaica, Island of Miracles (Nashville: Southern Publishing Press, 1966), p. 24.

[4] Ibid., pp. 23-24.

In his closing statement in the interview cited earlier, he concluded, "I face the future with confidence. You've got to have confidence, or you don't have leadership."[1]

Because of his concern for the welfare of the local workers, he was always advocating the introduction and implementation of more liberal working policies. "It was a pleasure to sit with Paster Walters on committees and see him at times fighting long battles for the implementation of more liberal policies governing the work."[2]

"There was always a spirit of goodwill, however, though many of the leaders feared he might do something that was not orthodox."[3] They also felt, however, that he was conscientious and would do his best to promote the program of the church and keep it moving.

After remaining in Kingston for a year and a half he left for further studies in the United States of America. Here he attended Oakwood College, in Huntsville, Alabama, but even before doing so, he was engaged in evangelistic campaigns in Nyack, New York, while his wife, Lucille, attended New York University.

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[1] Ibid., p. 24.

[2] Statement by V. H. Percy, quoted in letter from Miss Eva E. Williams.

[3] Mrs. Walters, loc. cit.

Larger Horizons

Enrollment at Oakwood College

Following a short period of evangelistic and pastoral ministry, he went to Oakwood College, in 1946. While there he rallied the students, formed the student organization, and became the first president of the New Student Movement. His sojourn at Oakwood College was very exciting and interesting. He taught for some time in the academy, acted for the dean of boys on several occasions, and filled weekend speaking appointments throughout the Southland. Due to the lack of funds, he left Oakwood College for New York, while needing two hours to complete his Bachelor's Degree. This he later completed through the Home Studies Institute.

Ministerial Assignment in America

While in New York, he was sent to Boston where he was engaged in evangelistic meetings and soon after was appointed pastor of the church. In view of its growth under his dynamic leadership, he was invited by the conference organization to remain as the permanent pastor but refused, because of his conviction that he should return to Jamaica. Two other positions were offered to him, but he still felt that despite the advantages, his place of labor was in Jamaica.

The Great Decision

In harmony with his conviction, Elder Walters returned to Jamaica in 1948. This decision to return "ushered in a new era in the history of evangelism"[1] and of the growth and progress of the Seventh-day Adventist work in Jamaica. While serving as youth leader and educational secretary, he was also pastor of the Regent Street Church. He then proceeded to organize the church for more effective evangelism and started out on a goal to baptize one hundred souls in one effort. Such a goal had never been achieved before in the history of the Seventh-day Adventist denomination in Jamaica.

He, therefore, called upon the members of the church to unite in an all-night season of prayer, and with the members as his evangelistic team, he moved into Trench Town, a neighboring district, where he conducted an evangelistic campaign and baptized 136 converts.

At the close of 1968, he was elected youth leader of the West Indies Union Mission of Seventh-day Adventists.

With his wife, he then moved to Mandeville, where she became a member of the staff of West Indies College, their alma mater. Despite his call to departmental work, however, Elder Walters continued to use the pulpit as a means of presenting Christ.

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[1]Mrs. Walters, loc. cit.

While still in the office at West Indies Union, he moved into Montego Bay where he conducted a tent effort and brought 165 new members into the church. "He went to the second largest city in Jamaica, Montego Bay . . . and won one hundred and sixty souls."[1]

In 1950, at the age of thirty-two, he was elected president of the West Jamaica Conference of Seventh-day Adventists, thus becoming "the youngest person to be elected to that office in the Inter-American Division, and about one of the youngest conference presidents in the denomination."[2]

He then proceeded to re-organize the conference for greater evangelistic activities. A centurian club was formed, whereby every minister who baptized at least one hundred persons would be considered a centurian. The "centurian" spirit soon swept through the whole denomination. In one of his regular church publications, Elder E. E. Cleveland of the World Headquarters of Seventh-day Adventists, referred to this group as "the men of the century."

Under the impact of his dedicated and dynamic leadership, the work in the Central Jamaica Conference assumed such proportions of growth that it was later

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[1]E. Williams, loc. cit.

[2]Mrs. Walters, loc. cit.

divided into two conferences--West, and Central Jamaica Conferences.

For six consecutive terms he was re-elected president of the West Jamaica Conference, and when it was divided, he became the first president of the Central Conference. To this position he was elected twice.

> He held leadership of one of the two great conferences in this island, the West Jamaica Conference, for ten years, in five consecutive terms of office, a period that no other before or after has held it for.[1]

During the time that he was president of the local organizations, 65 per cent of the ministers ordained in the West Indies Union were from those two conferences.

In an effort to improve the economic status of the workers, he encouraged them to own their own homes.

He also stressed the importance of workers getting higher education and supported the plan for West Indies College to offer a Bachelor's degree in theology. Four out of the first five men who were sent on this program completed their courses and proceeded to the United States where they obtained the Master of Arts degree.

Through the years there has been much misunderstanding as to his position regarding the racial question. Some believe that he is highly racial, while others believe that he is fair minded; and still others have the impression that he might be bitter with society, inasmuch as it tends to propogate as well as to perpetuate the

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[1]E. Williams, loc. cit.

misconception of white supremacy particularly as witnessed and experienced by him during his boyhood days in Panama and his short stay in America.

In answer to this question he states:

> My social philosophy is based on the principle that all men are brothers and that all men have within their grasp the opportunity to strive for brotherhood. No man is born better than the other because we all have one Father.[1]

A close examination of his endeavors over the years reveals that he is an individual who believes in fair play regardless of race, color, or social background. "His tendency is to lift men always. He is very very unselfish and always ready to help where he can."[2] "He loves men and meets injustice with brotherly love and is naturally compassionate towards people in distress."[3]

> Affectionately, Elder Walters is called 'Papa.' For layman and lowly acquaintances, this appelation denotes 'Father' and indeed, that he is to many. He is sympathetic, kind, sincere, loving, and lovable.[4]

His friends are to be found among all races, and all types of people with various viewpoints.

At the recent reorganization of the West Indies Union Conference of Seventh-day Adventists, when the power

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[1]Interview with H. S. Walters, August 25, 1969.

[2]Letter from S. G. Lindo, January 30, 1970.

[3]Letter from W. Kirlew, March 27, 1970.

[4]E. Williams, loc. cit.

to elect the leadership of the West Indies Union was taken from the Inter-American Division, based in Miami, and placed in the hands of the local membership, Elder Walters was elected president of the West Indies Union Conference.

> The S.D.A. work in Jamaica was ready for what is termed in the denomination 'union status,' in which the entire programme is manned by West Indians. This was a moment of another great decision . . . who would be the leader of the field, which included Jamaica, Bahamas, and Turks and Caicos Islands. Pastor H. S. Walters was again elected almost unopposed.[1]

Since then, there has been a united spirit among all sections of the union as Elder Walters unfolds the plans for the future. It is his plan, along with his committee, to make the West Indies Union Conference the most effective organization in soul winning within the denomination. "He continues to lead with the same dynamic influence of a life time."[2]

Walters' Personality

Physical Aspect

With a height of over six feet, and weighing over two hundred pounds, his dignified, majestic, and impressive physique forms an indispensible part of his dynamic and charismatic personality. "Tall, charming, dark-complexioned, Hiram S. Walters is not too modest about

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[1] Ibid.

[2] Ibid.

his gallant figure that towers from sward to sky."[1] "A tall powerful man, he has a personality which commands respect from his associates and the community at large."[2] "He has a strong dynamic personality and commanding physical features."[3] "His commanding appearance and stentorian tones are convincing."[4]

Because of his stately bearing some call him the "Black Prince" and "even detractors could not deny him the right thus to describe his dynamic personality."[5] There is no doubt of the fact that he possesses the mark of a leader even in his physical features. He is "early spotted in the crowd."[6] "He is majestic in bearing and the epitome of leadership."[7]

He is gifted physically with good motor control, and robust health which accounts in part for his seemingly inexhaustible and abounding energy and untrammeled

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[1] Ibid.

[2] Sutton, op. cit., p. 23.

[3] Letter from F. E. White, March 24, 1970.

[4] R. Williams, loc. cit.

[5] E. Williams, loc. cit.

[6] L. H. Fletcher, loc. cit.

[7] Kirlew, loc. cit.

enthusiasm. "[He] is blessed with lots of energy and puts it into everything he does. A big man with the agility of a school-boy."[1]

> One of his ministerial colleagues was so impressed by the rapid sweeping movement of the man and its effects on his environment, that he dubbed the clergyman, 'Hurricane.'[2]

With sparkling eyes and a beaming countenance he greets his friends with a warm handshake, or a pat of fellowship on the shoulder. In keeping with his ministerial calling he is always well groomed and conservatively dressed. His hair is always close cut. He exhibits a sense of personal pride and dignity yet it can truly be said of him that he could "walk with kings--nor lose the common touch"[3] having "the ability to meet men on their own level."[4] "He is never too busy to find time for a chat with the shortest man on the street."[5] He exudes a spirit of genuine friendliness and "understands the psychology of the crowd."[6] "He has the ability to become one of the group.

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[1]J. Bennett, loc. cit.

[2]E. Williams, loc. cit.

[3]Kipling's "If."

[4]Letter from H. H. Fletcher, February 28, 1970.

[5]E. Williams, loc. cit.

[6]Lindo, loc. cit.

His presence is always felt."[1] "He has a magnetism that pulls the crowd to him."[2] "His very presence in a classroom, hall, or committee room is as though someone had come to take command of the situation."[3] "His tall commanding feature equates with the height of his personality."[4]

Emotional Aspect

An insight into the emotional network of the man, Walters, presents some seeming contradiction. From what the writer has been able to ascertain by observation over a good many years, Elder Walters is calm, cool, and calculating under normal circumstances. Whenever anyone tries to deprive him of his basic human rights, insult his racial dignity, oppose his plans for the progress of the church, or take advantage of the less fortunate, the pendulum of his emotional make-up swings in the opposite direction almost spontaneously.

Such moments of emotional extroversion are short lived, however. He entertains very strong convictions, which he stands ready to defend, if necessary

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[1] Ibid.

[2] J. Bennett, loc. cit.

[3] Letter from W. C. Murdoch, February 27, 1970.

[4] Letter from S. M. Reid, April 9, 1970.

alone, but generally he emerges from the conflict "with malice toward none."

Although he carries the demeanor of one who is deeply concerned with the problem of sin and its concommitant evil effects on society and the human race as a whole, he is not without a sense of humor. "I have found Brother Walters to be a dedicated man with a pleasing personality."[1] "He is an extremely friendly and outgoing individual. People are drawn to this man because of his warmth."[2]

In his dealing with men and situations he exhibits a keen mind, sharp perception, and a great sense of observation. "Elder Walters is a deep thinker, has a very good perception. He has always been able to make a keen analysis of a problem and arrive at a solution.[3] "He has the ability to sum up a situation quite quickly and to make the right decision. He has a foresight which very few men today possess."[4]

Among those qualities which go to make him outstanding is his unselfishness. He lives to bless others

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[1]Letter from R. H. Pierson, February 14, 1970.

[2]Letter from W. W. Fordham, February 26, 1970.

[3]Archbold, loc. cit.

[4]Letter from T. McLeary, March 3, 1970.

and his acts of benevolence and goodwill are by no means limited to his family, his circle of friends, nor the members of the church. He stands ready always to help those needing help. "He is characterized by an unselfish spirit."[1]

Spiritual Aspect

The spiritual fiber and experience of Elder Walters, makes itself evident in a number of ways. First, this experience includes his complete commitment and total dedication to his God and his church. "His religion and his church are first in his life"[2] and this has served to make him "a power in his preaching, his living and his personal dealings."[3] "He is very humane and reminds you that sainthood is something he is striving to achieve."[4] "He believes and lives what he preaches."[5]

As witnessed by the writer on several occasions, his prayer life is evident both inside and outside of his home. This includes not only his regular family worship

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[1] R. Williams, loc. cit.

[2] Archbold, loc. cit.

[3] Ibid.

[4] J. Gordon Bennett, loc. cit.

[5] McLeary, loc. cit.

but moments of private meditation. It is the observation of the researcher that Elder Walters rarely preaches a sermon without asking the congregation to join him in prayer either at the beginning or at the end. "His messages are always deeply spiritual."[1]

In his dedication to the ministry and his relation to his fellowmen "he brings to his mission a belief and conviction in the power of religion to move and save men."[2]

> He is able to move men into action spiritually and otherwise. His presentation has a rescue and a construction work, freeing men not only from sin but also from sin and pollution until they are complete in Christ.[3]

His patience with those who stumble is expressed by his belief that "they are more weak than wicked."[4] "He inspires average men to great usefulness."[5]

The moral life of Elder Walters is worthy of emulation. "He is a man of high moral standing and no one has been able to point his finger at him for he never stoops to any form of impurity."[6] "His life as I have

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[1]Fordham, loc. cit.

[2]Lindo, loc. cit.

[3]Ibid.

[4]Interview with H. S. Walters.

[5]Kirlew, loc. cit.

[6]Archbold, loc. cit.

followed it through the years has been in keeping with his preaching."[1]

Walters' Philosophy

Religious

> My philosophy is that religion should supply to man the discipline that he needs in order to be successful in life, and that this discipline is made possible by following the example of Christ.[2]

Elder Walters embraces the philosophy that religion is not intended to make men poor but to make them noble, morally strong, and successful in their endeavors. He is of the conviction that religion is a system whereby men are saved from destruction and preserved for the achievement of service to God and humanity. Contrary to the belief held by even some church men, he does not believe that poverty is synonymous with religious piety. Regardless of the ecclesiastical hierarchy that might be necessary for the purpose of church organization, it is his conviction that there are no masters and no slaves, but all are brethren in Christ.

On the strength of this philosophy he loves to fellowship especially with his workers and members of the church. His firm belief in Christian brotherhood finds

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[1] Letter from Mrs. N. Burke, March 5, 1970.

[2] H. S. Walters, loc. cit.

its expression in his willingness to seek and to share this fellowship. "He lives with his men."[1] It is very clear that "he is a man who loves people and believes in his fellowmen."[2] He is not ready to expose the failure of his men. "He never condemns the worker who errs but gives him an opportunity to recover,"[3] and "will be remembered for his love for God and humanity."[4]

Educational

In giving expression to his philosophy of education, Elder Walters asserts that:

> . . . education is not a system whereby men earn money to enrich themselves, and enslave their fellowmen but an ever expanding experience that opens before man wider spheres of unselfish service.[5]

He firmly believes that through this life of unselfish service man can give of himself to lift his fellowmen in refinement and culture in order that they may be able to enjoy the finer things of life and achieve their goal with greater ease and confidence. Summing it all up, he believes that education is that instrument

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[1]Lindo, loc. cit.

[2]Archbold, loc. cit.

[3]Kirlew, loc. cit.

[4]Letter from R. Barnes, March 6, 1970.

[5]H. S. Walters, loc. cit.

which enables civilization to save itself from ruin and offer a better way of life to its neighbor.

Social

To understand fully the early forces which served to shape the social philosophy of Elder Walters, as well as his basic approach to individuals, one must go as far back to the social conditions which existed in Panama around the time of his birth, until he left to Jamaica.

Indeed this was a period of social, national, and economic conflict and contrast arising from the construction of the Panama Canal and the presence of Americans. The conditions reflected the spirit of "revolution which gave birth to the Republic of Panama."[1]

It was also a period of vicissitudes. It is, therefore, not surprising that with reference to his social philosophy he states:

> My social philosophy is based on the principle that all men are brothers. No man is born better than the other because we all have one Father. Just as we admire a garden with white, pink and yellow flowers, looking on its beauty without stopping to value one flower above the other, but admire the beauty of the combination, so in our social lives we should not be concerned with where a man came from but with the beauty that his life lends to society.[2]

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[1]Lawrence O. Ealy, The Republic of Panama (Philadelphia: University of Pennsylvania Press, 1951), p. 14.

[2]H. S. Walters, loc. cit.

In harmony with this philosophy he believes that all men should be given an equal opportunity--a chance either to succeed or to fail.

Finally, he believes that a man's success in life depends on himself, as long as he has been given such an opportunity.

Economic

Elder Walters' philosophy regarding economics, is summed up this way:

> I believe that economy is one of the chief corner-stones of society and that children before they even go to school be taught economy in their simple way.[1]

This does not mean by this that money should be worshipped but that money is vital to the worshipper. It is not his belief that a man can serve his God with all his heart, and with all his soul, and with all his mind, unless he has the assurance that his God will supply all his needs. The philosophy of Elder Walters is therefore personal and based probably on his religious orientation and early social environment.

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[1] Ibid.

CHAPTER II

THE MAN AND HIS TIME

In an attempt to study the political, social, and historical factors which influenced the life of the man Walters, and created the milieu for his development as a preacher, this section of the study has been divided into three periods: (1) The Panamanian Era, (2) The Jamaican Era, and (3) The American Era.

The Panamanian Era

The Panamanium Era encompasses that period just before his birth in 1917 and ends with his departure for West Indies College, Jamaica, in 1931.

For Panama, this was a period of revolution. With the advent of the construction of the Panama Canal in 1903 there was an increasing foreign interest in Panama, as well as an increasing influx of foreigners into the country. This traffic inevitably had its impact on the economic, social, and political life of the country.

> Its physiographic position between the Atlantic and the Pacific brought literally the whole world to its

> doors. This passing of human traffic over its soil, resulted in lasting heterogeneous imprints upon Panama's population.[1]

While this condition had its unquestionable economic advantages in terms of the flow of money from the American section of the country, there were nevertheless certain definite social and political repercussions. Local merchants, for instance, felt that their business was suffering because of the existence of certain American interests.

> One of Panama's greatest grievances, economically speaking, has been the resentment of her merchants over the existence of United States government commissaries in the Canal Zone which do an annual business of 30,000,000 dollars. The merchants quite naturally felt that most of the trade would come their way if the North American government would only close their establishment.[2]

It became obvious even to the most casual observer that the existence of an American community at the Canal Zone had given rise to a racial situation comparable to that existing in America.

The octopus of segregation and racial discrimination had so spread its tentacles across the gulf, that the population of Panama began to express their resentment at this and other conditions: "As it grew up it resented more and more the presence of the alien powers and the

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[1]Lawrence O. Ealy, The Republic of Panama (London: Geoffrey Cumberlege Oxford University Press, 1951), p. 3.

[2]Ibid., p. 8.

thought that a Panamanian was a second class citizen in a part of his own territory."[1]

In addition to this racial situation there was also the problem of inequity regarding job opportunities as well as the disparity in the wage scale between the Americans and the Panamanians.

> The top jobs were held by Americans and the lower ones by Panamanians. In the running of the Canal five thousand Americans earned more than fifteen thousand Panamanians. The Panamanians felt that they were not given a fair chance because of their race.[2]

"The treaty which controlled the relation of the two states . . . was conceived in trickery"[3] and because of this questionable type of arrangement involving the lease of the Panama Canal, it was felt by many Panamanians that they were unfairly dealt with. This also served to ignite the fuse of resentment and racial tension. "The mischievious treaty made bedevilling relations between the United States and Panama."[4]

> The feeling of getting a raw financial deal was national as well as individual. The annual royalty of 250,000 dollars that the United States had promised in the treaty was increased to a final figure of two million dollars but the Panamanian government always thought it was too small a share of the revenue of the canal.[5]

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[1] David Howarth, The Golden Isthmus (London: Collins Clear Type Press, 1966), p. 252.

[2] Ibid.

[3] Ibid., p. 230.

[4] Ibid., p. 250.

[5] Ibid., p. 252.

The distinction of wealth and social status between the two groups continued to widen. Boundaries were established in the American Zone. "On the one side were the prosperous homes, . . . on the other the poverty-ridden crowded tenants of old Panama."[1]

> The Americans in the zone live virtually a life apart, having their own institutions . . . buildings . . . hotels, churches, schools, shops, squares, etc. and came to look on the native people with a typical colonial disdain.[2]

In addition to this unhealthy social and racial climate created by the presence of the Americans, there were also those who further complicated the problem by establishing a kind of Creole aristocracy in an effort to be popular with the foreigners.

Coupled with these social and racial problems were those arising from the administration of justice as practiced in the Canal Zone. Under term of the Panama Canal agreement the American Congress legislated for the Canal Zone. Panamanians in the area were therefore "subjected to the laws of the United States, to arrest by United States policemen, and to trial by United States judges."[3] "It seemed wrong to Panamanians that in territory which admittedly still belonged to them, they should be tried and punished by foreigners under foreign laws."[4]

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[1] Ibid., p. 253.

[2] Ibid., p. 254.

[3] David Howarth, Panama (New York, Toronto, London: McGraw Book Company, 1966), p. 265.

[4] Ibid.

Although they learned to live under these conditions of injustice, intimidation, and discrimination "they never stopped their efforts to have them changed . . . emotional difficulties steadily increased."[1] The situation eventually precipitated into open confrontation between the Americans and the Panamanians, as "smoldering enmity came to a head."[2] The inevitable crisis was triggered off by a dispute over the flying of the Panamanian flag in the American section in January 1964.

> Since the Panamanians had lost all sovereign rights in the zone, they passionately wanted to fly their flag there as a last symbol of their national sovereignty the treaty had left them.[3]

In the melee which ensued "thousands of Panamanians stormed the border fence, overturned cars on the boundary roads, smashed street lamps, and attacked a railroad station."[4] In retaliation, the American police were called out with tear gas and shotguns. This, however, failed to stem the tide of the revolt, and soon the United States Army was called in. Not until the appearance of the National Guard did the riot cease. By this time, however, much damage was done to American property including a hotel, the Pan American Airways office, and shops owned by American companies. Both sides also suffered casualties. "In the clearing up of Panama City

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[1] Ibid.

[2] Ibid., p. 268.

[3] Ibid.

[4] Howarth, loc. cit., p. 255.

it was found that ten American soldiers were wounded, while eighteen Panamanians were killed and nearly eighty were admitted to the hospital."[1]

It was against this background of social, national, and racial conflict and contrast, of the revelry of the city and the poverty of the "Interior," that young Walters grew up from his infancy. It was also against this tide of social injustice and economic inequities, that his mother labored to save him, as she helped to shape his destiny in the direction of the gospel ministry.

The Jamaican Era

This period embraces the college career and ministry of Elder Walters up to the present time. It was that period in the history of Jamaica which witnessed the end of "the long twilight of pure colonialism"[2] with nearly "three hundred years of adventure, rising, falling, and recovery under the rule of Britain"[3] and the beginning of a new political era which paved the way for independence.

The early sparks which lit the first flame of independence were ignited by Paul Bogle and George William

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[1] Ibid., p. 256.

[2] Morris Cargill, Ian Fleming Introduces Jamaica (London: Andre Deutsch Limited, 1965), p. 75.

[3] Peter Abrahams, Jamaica (London: Her Majesty's Stationery Office, 1957), p. 199.

Gordon as far back as 1865 when they led their march against the police and militia at Morant Bay.

It was not until the late 1930's, however, that the flame of political freedom was rekindled, and it continued to glow with ever increasing brilliance until the dawn of a new day appeared in the history of Jamaica.

Events leading to this new era included:

> . . . popular protests against low wages, lack of secure job opportunities and the general lack of social status. The vast majority of the African section of the population was still voteless and voiceless as it had been in 1865.[1]

It was also evident that:

> Jamaica was inevitably feeling the effects of the world-wide depression. The upper class seemed to be indifferent to the state of the 'masses' and complacent about the island's condition.[2]

It was impossible for these conditions to exist without exploding into some form of political revolution. The wound that had been festering for so long finally came to a head in May, 1938, when:

> . . . violent rioting broke out at Frome in Westmoreland. . . . Five people were killed at Frome and anger against all white people was high. . . . From there strikes and looting spread all over the country and in Kingston mobs paraded the streets and brought everything to a standstill.[3]

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[1]Cargill, op. cit., p. 75.

[2]Mona MacMillan, The Land of Look Behind (London: Faber & Faber, 1957), p. 179.

[3]Ibid., p. 180.

Up to this time, "the mob had no leader and no policy."[1] The stage was now set for the long expected political development that would usher in an era not only of "The New Politics" but of "The New Jamaica."

Almost suddenly Alexander Bustamente "who ran a quiet money lending business in the city [Kingston]"[2] emerged as "the leader of a social revolution"[3] and the father of the new nation:

> As the mob surged up King Street, past his office, Gladys Longbridge, his secretary . . . rushed him out into the street saying 'You understand an army, there's your army! Go and lead it!' And with his striking looks, his inimitable swagger and his ventriloquist's voice, Bustamente found himself leading and then addressing the crowd.[4]

Despite the turbulence which marked his personality and his period of office, he was an orator, and "had the personal magic that could offer the moon for a plaything and make it seem within reach."[5] He relied "on intuition and emotion and has the clear analytical mind of a first-class lawyer."[6] Through marches, strikes, and imprisonment he identified himself with the people to such an extent that they were willing to follow him even to death. Following a series of political changes, Bustamente, along

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[1] Ibid.

[2] Cargill, op. cit., p. 75.

[3] Ibid., p. 71.

[4] MacMillan, op. cit., p. 181.

[5] Abrahams, op. cit., p. 187.

[6] MacMillan, op. cit., p. 183.

with his cousin, the honorable Norman Washington Manley, laid the foundation not only for a new constitution but eventually for an independent Jamaica. He then became the first prime minister and as such, the father of the new nation.

This was the social, political, and economic tempo at the time when H. S. Walters arrived in Jamaica to begin a new chapter in the history of the Seventh-day Adventist work there. In some respects this new era in evangelism as well as in the condition of the Adventist work and workers under H. S. Walters, presents a very striking parallel to that of the "New Jamaica" under Bustamente. Through Elder Walters' love for his workers and members, his commitment to the cause of justice and fair play, his unselfishness, and his total dedication to the gospel ministry, he has brought to the work and workers a new spirit of dignity, equality, justice, freedom and independence, and as a result, has given a new thrust to the progress and program of the Adventist Church throughout Jamaica. "Pastor H. S. Walters has made an outstanding contribution in the implementation of liberal policies for all S.D.A. workers in Jamaica."[1]

> National workers are today not only enjoying greater security but are directing the work in the three conferences in this island. The direction of the

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[1]E. Williams, loc. cit.

> work by national workers is a matter for which Pastor Walters has strongly agitated. Its amazing success must be placed to his credit.[1]

During the interview by Arthur E. Sutton, author of the book, Jamaica, Island of Miracles, Elder Walters made the following statement: "This is the day of national leadership; the time when men either grow to meet their responsibilities or make way for others who can."[2]

In this struggle for the advancement of the work and workers, he was sometimes misunderstood, but a close examination of his endeavors reveals that he believes in the gospel of fair play for all, regardless of race, color, or social background. "He will be remembered for . . . his belief in the universal brotherhood of mankind and his untiring effort in establishing and interpreting equality for all."[3]

He is called "Uncle Tim" by many and is considered the architect of "The New Era of Adventism" in Jamaica. Under his able ministry and leadership the Seventh-day Adventist Church in Jamaica has achieved the status comparable to that of independence. His election as the first president of the West Indies Union Conference of

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[1] Ibid.

[2] Arthur E. Sutton, Jamaica, Island of Miracles (Nashville: Southern Publishing Press, 1966), p. 23.

[3] Letter from R. Barnes, March 6, 1970.

Seventh-day Adventists also presents a parallel to the election of Bustamente as the first prime minister of Jamaica.

In summary of the man and his times the researcher desires to point out:

1. The changes which transpired both in the Seventh-day Adventist Church and in Jamaica around this period.

> We are in a period of great change . . . change for the country, change for the church. . . . A new day is dawning not only for Jamaica, but for the church (Seventh-day Adventist) in Jamaica.[1]

2. The infusion of a new sense of freedom, justice, and independence both in the Seventh-day Adventist Church and in the country as a whole.

3. The emergence of an outstanding leader in both the Seventh-day Adventist Church and in Jamaica.

Finally, it is also apparent that Elder Walters met in Jamaica the same current of social, political, and economic changes that he had left behind in Panama. Even before his arrival in 1931 the "foundation for a political revolution was already laid."[2] "It was part of

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[1]Sutton, op. cit., pp. 23-24.

[2]Cargill, op. cit., p. 71.

an explosion of discontent throughout the British West Indies."[1]

This sums up the man Walters and his times from the period of his birth to Panama, his preparation at West Indies College, Mandeville, and his ministry in Jamaica.

The American Era

The New Deal

Not only in Panama, nor in Jamaica but also in America, events on the political and economic scene were also shaping themselves in the interest of the small and forgotten man. Under President Roosevelt the "New Deal" had ushered in a new day for the masses, as America emerged from the aftermath of the crash of "the big bull market."

With courage, optimism, and fortitude, President Franklin D. Roosevelt assured the American people that "The only thing we have to fear is fear itself."[2] This brought a feeling of new hope to the poverty stricken farmers, the bankrupt businessmen, and even the hungry people in the long breadlines.

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[1]MacMillan, loc. cit., p. 180.

[2]Roosevelt's First Inaugural Address.

Under President Roosevelt, steps were taken to put America on the road to economic recovery. "The post-war decade had come to a close. An era had ended."[1] Simultaneous with this ending was the beginning of a new era--the era of "The New Deal." It was a new era of American government.

Like the "New Politics" of Jamaica, and "The New Deal" of America, "The New Era" of Adventism under the dynamic preaching and leadership of Elder Walters, meant the dawn of a new day for the forgotten man. Of President H. S. Walters it can truly be said, as was said of President F. D. Roosevelt--"He remembered the forgotten man."

The impact of these three eras in terms of their social, political, and economic impact on the masses, as witnessed by Elder Walters, even from his early childhood, created in him a desire to raise his voice against "Man's inhumanity to man." It created in him the determination to be the leader of a movement that would free society of its social injustice and economic inequities.

Because of his religious orientation, however, he realized that any attempt on his part to reform society would have to be through religious means. Elder Walters also shares the conviction that sin is the fundamental

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[1]Frederick Lewis Allen, Only Yesterday (New York: Harper and Row, Publishers, 1964), p. 281.

cause of all social ills, and that salvation through Christ is the only remedy.

It is the writer's impression that Elder Walters' response to the call of the gospel ministry provided an opportunity for him to raise his voice against sin and its concommitant evils, and to present Christ as man's only hope, as mentioned by Elder Frank Loris Peterson in his book The Hope of the Race. It is this conviction, reinforced by the preacher's love for God and the church, that impels and propels the man Walters in his preaching.

He is, therefore, totally committed to the proposition of universal brotherhood based on the fatherhood of God and to the task of leading men from sin to righteousness, from error to truth, and from darkness to light.

CHAPTER III

"THE PATIENCE OF THE SAINTS"--SERMON DELIVERED BY ELDER WALTERS TO AN ADVENTIST AUDIENCE

Occasion and Audience

The Theme

In harmony with his interpretation of certain Bible prophecies (Daniel, chapter 2; Revelation, chapters 6 and 21, for example), coupled with the personal testimony of Christ as found in John 14:1-3, Luke 21:27-30, and Matthew 24:30, Elder Walters, like all other Seventh-day Adventists, believes in the Second Coming of Christ.

In his sermon, "The Patience of the Saints," he exhorts the believers to be patient as they look forward to this climatic event. In his discourse, he lists this Christian virtue as one of the characteristics of the church, citing as his example, the experience of Job.

Upon the authority of the Bible, he assures the believers that in preparation for the difficult times ahead, Christ would fortify the church with a special outpouring of His Holy Spirit. In view of this, therefore, he admonishes them to be patient, for victory is assured.

The Time

This sermon by Elder Walters was preached at a regular Sabbath Service, at the usual 11 o'clock hour on Saturday, August 24, 1969.

It was that time also when the church was making the necessary spiritual preparation for an evangelistic campaign, soon to be conducted by the local pastor.

The weather condition during this season was favorable toward a good attendance, not only at the service in question, but at the meetings that would follow. In the general scheme of things, it was also that period in the program of the church when a special appeal is made to the children of Adventist parents, as well as to the youth of the communities, to identify themselves with the church through baptism based on conviction and conversion.

The Place

This message was delivered in the Seventh-day Adventist Church at Williamsfield, St. Elizabeth, Jamaica. Although the capacity of the temple is about five hundred, those present were in excess of this number, with many on the outside. In an effort to accommodate the visitors, some of the regular members of the church surrendered their seats and joined those standing on the porch and on the outside.

The building is situated on the plain a little utside of the town. As such, its setting is convenient or worship and meditation. The large church-yard also rovided much room for the crowd, which was forced to isten from the outside.

Rhetorical Analysis of Sermon "The Patience of the Saints"[1]

Plan of Treatment for Analysis

stablishing a Criteria or Evaluation

The scheme of organization for the analysis of he sermons under consideration will be in harmony with he four divisions of rhetoric: invention, arrangement, tyle, and delivery. These will be defined accordingly.

nvention

This is the first of the classical rhetorical assifications. It "embraces a search for the arguments itable to a given rhetorical effort"[2] and a three-fold pe of appeal. In the second edition of their book inciples of Speaking, Hance, Ralph, and Wiksell refer these three divisions of materials of speaking as

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[1]Sermon to Adventist audience referred to hence-rth as MS1.

[2]Lester Thonssen and A. Craig Baird, Speech iticism (New York: The Ronald Press Company, 1948), 79.

materials of personal proof, materials of experience, and materials of development.

Aristotle, mentioned these three divisions as the ethical, the pathetic or emotional, and the logical appeal. According to Aristotle "the first kind reside in the character [ethos] of the speaker, the second consists in producing a certain attitude in the hearer, and the third appertains to the argument proper."[1]

Materials of Personal Proof.--This element of persuasion relates to the person of the speaker. As such it is concerned with such things as personal appearance, goodwill, character, knowledge, and competence. Aristotle contended that in the speaker himself "there are three things that gain our belief, namely: intelligence, character and goodwill."[2] These affect the attitude of the hearer and the extent to which he listens.

> The character [ethos] of the speaker is a cause of persuasion when the speech is so uttered as to make him worthy of belief, for as a rule we trust men of probity more, and more quickly, about things in general, while on points outside the realm of exact knowledge, where opinion is divided, we trust them absolutely.[3]

he importance of the person of the speaker, as a part f the total speech situation cannot therefore be

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[1]Lane Cooper, The Rhetoric of Aristotle (New rk: Appleton-Century-Crofts, Inc., 1932), p. 8. Cited Cooper, Aristotle, hereafter.

[2]Ibid., p. 92.

[3]Ibid., p. 8.

overemphasized. Personal proof is concerned with the favorable effects of the speaker on his audience not only before he begins to speak but even before his appearance on the platform.

Materials of Development.--This consists of the materials found and used by the speaker as well as materials created by the speaker. They serve to make the speech clear, interesting, and convincing. Materials found and used by the speaker include such things as quotations, illustrations, examples, narratives, statistics, literary materials, and testimonies. These are sometimes referred to as non-artistic proofs. Those materials created by the speaker are called artistic proof, and embraces such things as repetition, restatement, comparison, and contrast. Artistic proof also includes the reasoning process.

Materials of Experience.--This is concerned with the appeal to motives, and resides in the areas of sensory experiences such as certain basic drives: fear, hate, love, pride, hunger, and sex. These serve to make the message more appealing to the listener, as the speaker plays upon certain emotional keys for the desired response.

The exclusive use of reason to determine human behavior is a fine and noble ideal to those who have faith in its efficacy and justice but rarely is

> anything we do, determined by reason alone. Most of our activity finds its source in more basic physical and social needs.[1]

ristotle also contended that:

> . . . persuasion is effected through the audience, when they are brought by the speech into a state of emotion; for we give very different decisions under the sway of pain or joy, and liking or hatred.[2]

his kind of proof includes the use of those materials hat are intended to produce a frame of mind that is vorably disposed to the acceptance of the speaker's deas. By the use of this type of appeal, the speaker eks not only to create and sustain interest, but to educe hostility and put an end to apathy on the part the listener."[3]

> This kind of appeal makes the listener want to hear what you have to say next. You can help him experience what you have experienced, or you can recall his own experience in such a way as to make him feel that he is part of your message.[4]

angement

This is the second division of speech classifi-ion and is concerned with the "selection, orderly

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[1]Kenneth G. Hance, David C. Ralph, and Milton J. ell, Principles of Speaking (Belmont, Calif.: Wads-h Publishing Company, Inc., 1962), p. 109.

[2]Cooper, Aristotle, loc. cit., p. 9.

[3]Hance, Ralph, and Wiksell, op. cit., p. 110.

[4]Ibid.

rrangement, and proportion of the parts of an address."[1] t was Cicero who said that the speaker should "dispose nd arrange his material not only in a certain order, but ith a sort of power and judgment."[2] The purpose of such rganization is designed not only to give order, but also o give force to the material, based on a clear develop- ent of the subject matter. The classical rhetoricians gree that good and proper organization of the material s essential in a speech.

"Disposition," as it is called, "is almost in- xtricably interwoven with the data of invention."[3] ccording to John F. Genung,

> . . . the real invention does not begin until to the original conception there is applied a process of organization, that is, of verifying, sifting, and selecting for ulterior disposal. It is in the various stages of organization, of working up through to a completed form and effect, that invention centres.[4]

In his treatment of arrangement, Aristotle men- oned that a speech has two sections: namely, the state- t of the case and the proof for it. In its broadest

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[1]Thonssen and Baird, op. cit., p. 392.

[2]Marcus Tullius Cicero, De Oratore, translated by ackham (Cambridge: Harvard University Press, 1948), p. 169.

[3]Thonssen and Baird, op. cit., p. 392.

[4]John Franklin Genung, The Working Principles of ric (Boston: Ginn and Co., 1900), p. 388.

sense of the term, arrangement includes such matters as the emergence of a central theme (thematic emergence), the general method of arrangement, and the order of discourse development.

According to Plato,

> Every speech ought to be put together like a living creature, with a body of its own, so as to be neither without head, nor without feet, but to have both a middle and extremities described proportionately to each other and to the whole.[1]

In other words, Plato is lending support to the fact that a speech should have introduction, body, and conclusion, otherwise referred to as beginning, middle, and an end.

Following the consideration of invention and arrangement, we now direct our attention to the next constituent--style.

Style

Style is an important element in the process of persuasion. It is "the term that describes the uniqueness of a communicator's combining of words."[2] "Style has always some reference to an author's manner of thinking. It is a picture of ideas which rise in the mind and of the manner in which they rise there."[3]

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[1] P. Haedrus, translated by Henry Cary, The Works of Plato (London, 1854), 1, pp. 342-43.

[2] Hance, Ralph, and Wiksell, op. cit., p. 213.

[3] Hugh Blair, Lectures or Rhetoric and Belles Letters, New Edition (London), p. 103.

Style could also be described as the expression ich our thoughts assume. In his treatment of style, istotle made mention of "the canons of clearness and propriateness in word choice and word combination."[1] achieve the necessary life and force which one associ- es with the use of style, a speaker makes use of cer- in descriptive phrases, and expressions. For similar ffects such figures of speech as metaphors, similes, literations, repetition, comparison, contrast, and imax are also used. These also contribute to the auty of expression but if used in excess, will call tention to themselves instead of the particular thought ey were intended to convey.

Rhetorical Analysis of Invention

"Invention" is concerned with the "materials of eaking," which fall into three broad categories:

1. Materials of Personal Proof (Ethical Proof)
2. Materials of Development (Logical Proof)
3. Materials of Experience (Pathetic Proof)

Materials of Personal Proof

petence

By virtue of his position as the leading official spokesman of the Seventh-day Adventist Church in the t Indies Union Conference, coupled with his thirty

[1]Thonssen and Baird, Speech Criticism, op. cit., 190.

ars of experience as pastor, evangelist, and adminis-
rator, the competence of Elder Walters is rarely
estioned by members of his congregation. His knowl-
ge of the Bible, its doctrines, and prophecies, of the
rking policies of the denomination, and of the world
rogram of the church, is reflected in his pronouncements.
e following testimonies are appropriate: "When called
on to speak, he does so with understanding, authority,
d a knowledge of the subject."[1] "I have been very im-
ressed with Elder Walters' knowledge of the scriptures,
d his ability to present profound doctrinal subjects."[2]
e is well able to expound and elucidate the subject with
ich he is dealing."[3] "There is no question that he is
man of the Word."[4] With reference to his knowledge of
e program and progress of the Adventist Church, the
llowing statements have been made by church leaders
d ministerial colleagues. "His grasp of the work is
credible."[5] "He generally speaks of the progress of
e Adventist work."[6] "He brings the audience up to

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[1]Letter from R. Barnes, March 6, 1970.

[2]Letter from O. E. Gordon, March 8, 1970.

[3]Letter from T. McLeary, March 3, 1970.

[4]Letter from J. Gordon Bennett, March 24, 1970.

[5]Letter from G. W. Bennett, March 10, 1970.

[6]Letter from F. E. Rhoden, April 14, 1970.

ate with the work in other areas."[1] By way of further vidence the following statements appear in the sermon ntitled, "The Patience of the Saints." "The Inter- merican Division has made available four doctoral irsaries, and we are happy to say that Jamaica has got iree of these."[2] Some of our men are serving in uni- ersities in the United States."

These are some of the evidences which attest to ie speaker's knowledge of his subject.

aracter

As exhibited in his integrity, honesty, and ncerity, both in his social, business, and ministerial lationships, the character of Elder Walters is worthy emulation. "He is a man of high moral standard and man has been able to point a finger at him."[3] "He is man of character."[4] The sermon entitled, "The Patience the Saints," is replete with reference to Christian andards, to the high ideals of honesty and integrity well as his appreciation for spiritual and moral values. his own life he upholds the standard of the ministry reflects the dignity that befits his calling.

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[1]Letter from K. G. McIntyre, February 28, 1970.

[2]This and all other quotations immediately lowing are taken from MS1 which appears in the Appendix.

[3]Letter from B. L. Archbold, February 12, 1970.

[4]Interview with R. Ashmeade, September 20, 1970.

Further testimony in support of the character of lder Walters, from sources outside of the text, include he following statements: "A man of integrity."[1] "No oubt of this." "The key to his success." "His life . . has been in keeping with his preaching." "He never eparted from . . . Christian principles." "This dynamic an of God." "This great man of God." "A man who believes is own message." "Sainthood is something he is striving achieve."

As conceived by his listeners, the character of der Walters is also evident in the following statements, ich appear in the sermon under consideration. "It is ligal."[2] "I am an Adventist minister." "My Lord looks wn and sees me."

odwill

In his sermon, "The Patience of the Saints," Elder lters, manifests the spirit of goodwill in his warm and iendly approach to his audience. Because of his genuine ncern and interest in people, he gives evidence of his sire to help. This makes possible, good rapport and dience identification.

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[1]This quotation and those immediately following in response to Questionnaire No. 3, a copy of which in the Appendix.

[2]Ibid.

Throughout his introduction the elements of goodwill prevail in such remarks as--"I am glad to be here today, I have known your local elder for years."[1] It is also very clear that in this sermon, the speaker seeks to identify himself with the interests and desires of his audience. The spirit of goodwill continues to prevail as he exclaims in his restatement, "I am glad to worship with you today."[2] Honest compliments by the preacher pave the way for further goodwill as he continues, "Great people have passed through this church, many of whom are resting, awaiting the call of the Life-Giver."

The attitude of friendliness and genuine concern for individuals is also evident in the discourse, as revealed in the following statements, "Let us encourage them." "Let us pray for them." "Let us give them our support." "Put our arms of love around these folks." Further evidence of the preacher's concern for the spiritual welfare of his audience, comes to view in such statements as, "My brethren and sisters, as we come closer and closer to the end of all things, let us be faithful, let us be true." "What about all these young people?" "Parents, why don't you take your children by the hand and bring them to the altar?"

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[1] Ibid.

[2] All quotations from MS1.

From sources other than the sermon, there are also comments which attest to the goodwill of the preacher, as manifested in his warmth and friendliness as well as in his interest and concern for individuals.

These include such observations as--"He is sympathetic, kind, sincere, loving and lovable."[1] He is very sincere and possesses a "deep love for his Lord and for people."[2] "He is kind and thoughtful."[3] "He will be remembered for his . . . love for God and humanity."[4] "He is always seeking to restore friendship by kindness."[5] "He is so good to so many."[6]

From the various statements and observations by different individuals who have known and heard Elder Walters, in addition to the materials of personal proof discovered within the manuscript, there is little room for doubt regarding the character, competence, and goodwill of the speaker.

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[1] E. Williams, loc. cit.

[2] McLeary, loc. cit.

[3] H. Fletcher, loc. cit.

[4] Barnes, loc. cit.

[5] Letter from A. Wizzart, dated April 19, 1970.

[6] Interview with A. Shaw, June 18, 1967.

Materials of Development (Logical Proof)

By use of materials within his sermon (non-
rtistic proofs) and materials which he created (artistic
roofs), Elder Walters seeks to make his message clear,
onvincing, and interesting. In the development of his
heme--"The Patience of the Saints," he makes use of such
aterials as allusions, restatements, instances, examples,
llustrations, inferences, but little use of the reasoning
rocess.

In the very second line of his introduction he
akes allusion to the local elder by saying, "I have known
our local elder for years."[1] After beginning with the
tatement "I am glad to be here,"[2] he goes on later in
s introductory remarks to make a restatement when he
ys, "I am glad to worship with you today."[3]

Among the many uses of examples, illustrations,
stances, and supporting materials are the following
atements which appear in the sermon--"The other two go
Elder Douce who is now in a Washington university and
ofessor Dwyer who is now in Columbia University."[4]
esently some of our men are also serving in universities
the United States. We have people . . . teaching at
lantic Union College, Oakwood College, La Sierra and

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[1]Quotation from MS1.

[2]Ibid. [3]Ibid. [4]Ibid.

Loma Linda University."[1] "Brother Rhoden's daughter is now at the division office in Miami." "John the revelator was banished on the Isle of Patmos." "What you heard that sister Jones said something about you that was not true, did you lose your temper?" "To illustrate my point, some time ago I had a Chevy car . . . begging me to sell."

Although limited, there are instances of reasoning from sign, from examples, and from cause. These are some of the following, "This is . . . church of standards because we are a commandment keeping people."[2] (Reasoning from sign) "But if brother Miller got drunk in the public square . . . there would be weeping in this church because the world would know that he had departed from the standards." (Reasoning from cause) "We have many things that are comfortable. In some homes we have the lovely Simmons bed. If we want something cool to drink we reach to the refrigerator, am I right or wrong?" (Reasoning from example)[3]

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[1]This and all quotations immediately following are from MS1.

[2]Ibid.

[3]MS1.

Materials of Experience (Pathetic Proof)

In addition to the ethical and logical modes of appeal, the speaker also uses the motive appeal. This embraces such things as self-preservation, property, power, reputation, affection, and pride.

Self-Preservation

Because of the spiritual nature of his message and his mission, Elder Walters' appeal to self-preservation includes both temporal and eternal values. For "self" to be truly preserved, it must, in his opinion, include the preservation of not only the physical man but the mental and the spiritual. In his sermon he states, "I am happy this morning that you and I have accepted the truth which is everlasting as God Himself."[1] "I believe that Jesus is coming soon." "That only is important which is eternal." In his sermon the preacher places frequent emphasis on the coming of Christ, the Author both of this life and the life hereafter. "There is much in this world to keep people away from the Coming of the Lord." My brethern and sisters I believe that the Lord is coming soon." The importance that the speaker places on certain standards of healthful Christian living also serves to strengthen his appeal to self-preservation. "Those young men did not sleep the night before. They went to a dance, or to

[1]This and all other quotations are taken from MS1.

a gambling den . . . got drunk . . . smoked tobacco, but Adventist young people went to their beds. Thank God for the standards."

Property

Although he maintains that members of the church are not generally numbered with the wealthy of the land, it is his settled conviction that the people of God should reflect some measure of temporal as well as spiritual blessings. He does not believe that poverty is synonymous with piety.

In his sermon on "The Patience of the Saints," he, therefore, makes this statement--"I do not believe that God wants his people to be least among men."[1]

> When I walked around the Mandeville Church this morning and saw the Adventist cars lined up, and when I saw God's people coming out of them with their children well dressed, I said to myself, Praise God! We do not boast of millionaires and great land barons, but thank God, because of the faith of this church we erect church buildings . . . and . . . schools without asking government for a penny.

It is a terrible thing to be a child of God and have nothing."

Apart from its use as a means of advancing the gospel, the preacher does not place much emphasis on the compelling motive of property.

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[1] Ibid.

Power

The power that Elder Walters appeals to, is not the power of earthly potentates, tycoons, nor land barons, but the power of God which alone makes possible the great transformation in the lives of individuals and sustain them in their battle against sin. In his sermon he assures the members of the congregation that "the Lord takes on your battles and wins the victory."[1] "When you are on God's ground you cannot be defeated because God has always been victorious." In assuring the members of that power which comes from God through Jesus Christ, the preacher goes on to say, "When the battles get fierce, hold on. And when the night gets dark, hold on. When it seems like defeat, hold on, for victory is sure through Jesus Christ. The spirit and power of God will be poured out upon his children."[2] The preacher expresses the church's need for such power particularly as we near the final stage of the great struggle between good and evil. He states in his sermon that "at that time . . . the Lord will come to give power to prepare the saints."[3]

Reputation

In his appeal to reputation, Elder Walters admonished the members of his congregation to conduct and

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[1]Quotations from MS1.

[2]Ibid.

[3]Ibid.

deport themselves in such a way that will earn not only the goodwill and good opinions of others but the approbation of heaven. Like the Apostle Paul, he believes that members of the church are to be spectacles to men and angels. More than any one else, Christians, he contends, should conduct themselves in such a way as to earn a good name in their community.

In the discourse under consideration the speaker makes reference to the good reputation that Adventists have built up in a particular firm when he observed that "one of the officials of the bauxite company told me that they [the Adventists] are not only efficient but they are dignified, disciplined and clean." Elder Walters further stated that "the people who attend this church . . . are patient, commandment keeping, and have the faith of Jesus Christ." Further statements which were used to reinforce his appeal to reputation includes the following--"The Ten Commandments must be the standard of the church and the world knows that." "A man can go tonight and with his lottery tickets, listen to the numbers to see if he has on; but an Adventist can't do it."[1] The preacher's appeal to reputation was in keeping with his love for the church and its standards.

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[1]All quotations from MS1.

Affections

Throughout this sermon, the preacher reveals the quality of genuine interest and concern for the home, loved ones, the family relationship, and for individuals in general. In his discourse he appeals to the affections when he says, "Let us put our arms of love around these folks." With reference to the home he made the following statements: "Every day I make some joke with my wife to be sure that she is happy. . . ." He continued by saying, "When you go home today and sit around your table with your children, . . . don't you thank God?" "I appeal to you in the name of God, to restore the family altar."

Pride (Religious)

The speaker also appeals to religious pride. His frequent reference to the high standards of the church, its progress, and development, as well as the success and achievements of its members, bear proof of this fact. Being himself proud of the fact that he is a member of the Seventh-day Adventist Church, he seeks every opportunity to give expression of the fact, as well as to share his experience with the members of his congregation. This accounts for the fact that in this sermon the preacher makes mention of the advancement of the church and of its members. Included in his introduction are

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[1] Ibid.

such expressions as--"Great people have passed through this church."[1] "I am proud to tell you that the West Conference and the Central Conference have got these three." "Let us not forget the part that Jamaica and the West Indies Union are playing in the field of education." With reference to church members who have been successful, he goes on further to state, "We have people . . . who are teaching at Atlantic Union College . . . and Loma Linda University." "The highest paid doctor on the Loma Linda staff is a Jamaican from this union." Speaking of the church in this same sermon on "The Patience of the Saints," he continued--"Brethren, you and I are connected to a great truth. . . . It is going to triumph. So let us all plan to triumph with it." "My brethren and sisters, I am glad that I am connected with a church that is sure to triumph."

Although materials of experience were evident throughout the sermon, the main thrust of the preachers' emotional appeal is in the introduction and towards the conclusion of his message.

Summary of Invention

In Elder Walters' sermon on "The Patience of the Saints" there are evidences of ethical appeal. The testimony of his personal integrity, his moral life, his

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[1]All quotations from MS1.

decency, and honesty, coupled with the dignity of his bearing and deportment, place him in an advantageous position to command the respect of his audience. In his sermon he revealed knowledge, goodwill, and authority. Comments and observations from members, church leaders, colleagues, and other individuals who have known and heard him, attest to his ethical appeal.

The development of his theme was based moreso on supporting materials, examples, illustrations, and allusions than on the reasoning process.

The preacher's appeal to self-preservation, property, power, religious pride, reputation, and affection all testify to his use of pathetic proofs and his ability to appeal to the experiences and compelling drives of his audience. It is in the speaker's materials of personal proof and materials of experience, than in the materials of development, that the weight of his rhetorical persuasion seems to reside.

Rhetorical Analysis of Arrangement

"Arrangement, deals with the selection, orderly arrangement, and proportion of the parts of an address."[1] In order to be effective the speaker should give attention to the organization of his material. This rhetorical constituent will now be considered.

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[1]Thonssen and Baird, op. cit., p. 392.

Type of Arrangement

A study of the sermon mentioned above reveals that it does not conform to the four-fold pattern of arrangement advocated by Aristotle: (1) the exordium, (2) the exposition or statement of the case, (3) the proof, and (4) the peroration. Instead, the structure of the sermon follows the general form of introduction, body, and conclusion. The main points of the sermon are reinforced and made more effective by the preacher's use of repetition, rhetorical questions, restatements, illustrations, and reasoning. His appeals are not confined to the conclusion of his message; but interspersed throughout the discourse.

Elder Walters does not adhere strictly to the formal outline of a speech. The sermon follows a topical development, supported by Biblical text and references. The purpose of the message is not stated in the introduction, but in the body of the discourse.

Discourse Introduction

Because it is the practice of Elder Walters to bring greetings from different sections of the field, and to acquaint the congregation with the progress of the work at home and abroad, his introduction is generally long. This approach, however, serves to relax the

audience, and to establish a high degree of rapport, based on goodwill and audience identification. The introduction also contains honest compliments which serve to make the members of the audience more receptive to the message.

The following statements were made in support of the preacher's rapport and audience identification. "He never fails to identify himself with his audience."[1] "He calls prominent individuals by their names. . . . He speaks about the progress of the Adventist Church."[2]

Although the introduction serves to establish rapport, based on goodwill and audience identification, it fails to announce or define the main issues to be developed.

Arrangement of Material in Body of Discourse

In the arrangement of the material in the body of the discourse, the text which forms the basis of the discourse, is used to introduce the body of the sermon. "I would like to direct your attention to Revelation, the 14th Chapter and verse 12, "Here is the patience of the saints, here are they that keep the commandment of God and the faith of Jesus."[3]

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[1]Letter from C. B. Reid, April 17, 1970.

[2]Letter from H. Anderson, May 6, 1970.

[3]Quotations from MS1.

Secondly, there is the same flow of thought and ideas, in the presentation of the subject, instead of the use of main and sub-headings. The main points are presented unannounced but are consistently woven together by such transitional phrases as, "Now let us notice," "Turn with me to," "Next, . . . verse 10 says," "We have others," "What about the young people?"

The thematic sentence is easily identified and appears early in the body of the discourse. The structure of the material in the body of the discourse also follows a topical development, supported by appropriate Biblical references, illustrations, restatement, repetition, and rhetorical question.

Instead of a logical presentation of the facts based on reasoning, the preacher's main ideas were generally developed by the use of illustrations, examples, and testimonies reinforced by Biblical references. The language supporting his proposition is simple, clear, vivid, and forceful. It is this forceful, clear, direct, and dramatic presentation of the preacher's ideas which helps to make his sermon impressive. Despite Elder Walter's departure from certain accepted rhetorical principles, however, his message reflects the expectations, suggested by the "purpose sentence" and contained such main divisions as introduction, body, and conclusion. The following is a chronological substance

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outline which helps to show the preacher's manner of arrangement.

Chronological Substance Outline
of
Sermon by H. S. Walters

"The Patience of the Saints"

Introduction

A. I am glad to be here today.

B. I have known your local elder for years and wish he could have been in the work.

1. It is certainly a pleasure to see his good wife who teaches here and all the other saints of this church.

C. I am glad to worship with you today.

D. Great people have passed through this church, many of whom are resting, awaiting the call of the Life-giver.

1. Let us in memory of these people be faithful to the end, for time is short.

E. Elder Bennett, who introduced us, has, through the years, been a real man of God.

1. A couple years ago, on looking around for someone to send away who would come back and be of great benefit to us, Brother Bennett was chosen.
2. He is now completing his work.
3. After he is through, he comes back to us and we shall be very happy to welcome Dr. Bennett.

F. We have others.

1. The Inter-American Division has made available four doctoral bursaries, and we are happy to say that Jamaica has got three of these.

2. The other two go to Elder Douce who is now in a Washington university and Professor Dwyer who is now in Columbia University.

G. There are thirty-six countries in this Division and Jamaica has got three of the four.

1. I am proud to tell you that the West Conference and the Central Conference have got these three. Say "amen" to that brethren!
2. God must have something great for our educational program, and let us not forget the part that Jamaica, this country of Jamaica, and the West Indies Union are playing in the field of education in this denomination.

H. The return of Elder Bennett will only mark a new era.

I. Presently some of our men are also serving in universities of the United States.

1. We have people from our union who are teaching at Atlantic Union College, Oakwood College, La Sierra and Loma Linda University.
2. The chief surgeon in neuro-surgery at Loma Linda University is a Jamaican.
3. The highest paid doctor on the Loma Linda staff is a Jamaican from this union. Give God the glory.
4. And from St. Elizabeth, we have a representative in the Division Office.

a. You know Brother Rhoden at Jointwood. How many of you know Brother Rhoden? It is a household name in Adventism. Brother Rhoden's daughter is now at the Division Office in Miami.

J. West Indies Union is represented, thank God, right in the Union office. Brother Channer is gone, but we have Brother James, a very efficient young man. He is the grandson of Brother Wright, and when I heard that, brethren, it thrilled me more to have him there.

1. He could have gone to the bauxite plant and made $400 a month. He came to us for half of that or less.
2. Isn't that wonderful, brethren? What a dedicated young man!

K. There are business firms in Jamaica today that only want to hear that the individual comes from West Indies College.

1. They would not even give them another examination.

L. One of the officials of the bauxite company told me that they are not only efficient, but they are dignified, disciplined and clean.

1. When some men start to sleep at ten o'clock in the morning at their desk, the Adventist young people are alert.
2. You see, these young men did not sleep the night before. They went to a dance, or to a gambling den.
3. But Adventist young people went to their beds, got up in the morning, read their morning watch, prayed to their God and went out to witness for Him.

M. Let us encourage them as we see them. Don't condemn them and say they are making plenty money.

1. Thank God they are making it. No sin in making plenty money. The sin is when you use it wrongly.
2. Let us pray for them. What do you say, brethren?
3. Let us give them our support. Put our arms of love around these folks because more and more we are going to be training young people who will be going out in the business enterprise and who will turn this world upside down. We thank God for that.

N. One man came away from America and didn't hear about Adventists until one of our young men told him he could not come to work on Saturday.

1. He said, "Then are you a black Jew?"
2. The young man said, "I am more than a black Jew," and he told him about this "great message."

O. Brethren, you and I are connected to a great truth. Did you hear what I say, brethren? A great truth.

1. Let us dedicate our lives to it.
2. It is going to triumph. So let us all plan to triumph with it.

P. We are entering into a time of prosperity. Money can be had quite easily. But the test of remaining true will be greater than it was years ago.

1. Let us remain true.

Q. Now brethren, I am going to ask you a question just before I start my message, this morning.

1. Have we had a baptism here since the beginning of the year?
2. How many have we baptized?

Body

I. I would like to direct your attention to Revelation, the 14th chapter and verse 12. "Here is the patience of the saints. Here are they that keep the commandments of God and have the faith of Jesus."

A. My brethren and sisters, I am glad that I am connected with a church that is sure to triumph.

1. Do you believe that?

B. I am happy this morning that you and I have accepted the truth which is everlasting as God Himself.

C. I am so happy this morning that this movement that we are a part of is moving on to certain victory.

D. John, the revelator, was banished on the isle of Patmos because he believed in these truths and followed this church, and so he asked God to show him a vision that would give him the certainty of this church, and God showed him the church.

II.

1. Although enfeebled and defective, the prophet says this is God's church and John saw it in vision.
2. He saw this church inspite of its trials and setbacks.
3. Praise God, the church was eventually successful and victorious.

E. He noted that the people who attended this church had certain qualifications.

1. They were a patient people.
2. They were a commandment keeping people. They were what?--a commandment keeping people.
3. They had the faith of Jesus Christ. The faith of Whom?--Jesus Christ.

F. Now let us notice.

1. I will not deal with all three qualifications.
2. I will deal with the first qualification--patience.

II. In passing, let me remind you that this church is a church of standards.

A. This is the only church of standards in all the wide world because we are a commandment keeping people, and God, when He ordained this church, did proclaim its standards among the thunders of Sinai.

B. He said that the ten commandments must be the standard of the church and the world knows that.

1. In fact, a man can go and get drunk today in the public square and he can preach in the Baptist church tomorrow.
2. He can smoke his tobacco today in the public square, and he can go and give the communion in the Catholic church tomorrow.

C. But if Brother Miller got drunk in the public square yesterday, the entire township would be here today to find out if he were leading out.

III.

Purpose
Sentence

D. And there would be weeping in this church, because the world would have known that he had departed from the standards.

E. Oh, thank God for the standards. This church is a church of standards!

1. A man can go tonight, and with his lottery tickets, listen to the numbers to see if he has won, if he were a member of any other church. . . .
2. But an Adventist can't do it because of the fact that this is a church of standards.

III. This is a church of faith.

A. We do not have the wealthy of the land within the church.

B. We do not boast of millionaires and great land bonds, but thank God, because of the faith of this church, we erect more church buildings and establish more schools without asking government for one penny. Faith!

Purpose Sentence:

C. But I would like to speak about that first qualification that has to do personally with its membership--patience.

1. How is your patience, brother? When you came in this week and you tasted the soup and it did not taste so good, did you push it away from you, walk outside and get indignant?
2. When you heard that Sister Jones said something about you that was not true, did you lose your temper and say, "I am going to tell Sister Jones a piece of my mind"?

D. Once I said something about someone, and you know, I have never said anything about anyone but that I make sure that I have said it before him. One day the man came driving up to my home and said, "Elder Walters, I want to see you. Why did you say so and so about me?" He was mad and impatient, and so I said, "Wait a while, brother. Hold yourself together." He said, "Did you say it or not?" I said, "What did you hear that I said?" and he told me. "Now," I said, "is it true or false?" He said, "As a matter of fact, it is true." I said, "Look, you calm down."

E. He was impatient about the truth.

1. When someone says something about you, and you know it is true, you tend to get mad. Get mad about what? You must meet it in the judgment.

F. There are many people not in the church today because they are impatient about what someone said about them.

1. But may I remind you brethren, that before you and I can enter the pearly gates and be a part of that great multitude which no man can number, we must be a people of patience. "Here is the patience of the saints."

IV. Turn with me over to the book of James, the 5th chapter.

A. Five times in this book we are told of the coming of the Lord in glory, and my brethren and sisters, I believe that Jesus is coming soon. Do you believe it? I believe it.

B. Every day that I awake, I ask the good Lord to impress upon my mind the nearness of His coming.

1. Oh, there is so much preparation.
2. There is so much in this world to keep people away from the coming of the Lord.

C. My brother, we have so many things that are comfortable.

1. In some homes you have the lovely Simmons bed. Am I right?
2. And if the house is too hot you turn on the air conditioner.
3. And if you are too lazy to go to the theatre, you turn on the TV. Am I right?
4. And if you want something cool to drink you stretch to the refrigerator. Am I right or wrong?
5. And if the daughter is 10,000 miles away, you just lean over and get the telephone.

D. Some people are having glory right here.

1. But let me remind you my friends, all that pleases in this life is but for a moment.
2. That only is important which is eternal.
3. The preparation for the coming of the Lord in glory is the only important thing we should be engaged in as a church.

E. Brethren, as this effort is about to be started, let us dedicate ourselves to the coming of the Lord.

V. Five times we are told to be patient.

A. Verse 7 says, "Be ye therefore patient unto the coming of the Lord." The latter part of that verse says, "Having long patience until we receive the early and the latter rain."

B. I could stay here until this afternoon and tell you what this means.

1. In the time of Israel, there were two outstanding rains. There was no rain in Egypt. Egypt was watered by the Nile. When the early rain came, that was to bring forth the crop. The latter rain was to ripen the crop, and sometimes when the latter rain did not come, the farmer would enter into fasting and prayer that the latter rain would come to ripen the crop so that the harvest could take place.

C. And my brethren and sisters, because the Lord has delayed His coming, His people have been impatient. And the prophet James is saying this morning, "Be patient, keep on praying, keep on fasting, keep on waiting until the latter rain comes down and the Lord brings in the great crop.

D. He says, "Be patient until the early and the latter rain come."

E. He says also, brethren, "Establish your hearts for the coming of the Lord draweth nigh."

1. That is why Adventists can't be members of labor unions.
2. Adventists can't be members of political parties.

VI.

3. Adventists have no right to call strike. Once you have accepted Jesus as your personal Savior from sin, Jesus fights your battles.

F. When you fight your own battles and win you do feel bad, but when the Lord takes on your battles and wins the victory, you feel happy. Am I right or wrong?

1. Adventists can't join labor unions. We are to leave them alone.
2. We can't join political parties.

VI. Verse 10 says, "Take, my brethren, the prophets who have spoken the name of the Lord, sample of suffering, affliction and patience." Verse 11 says, "Ye have heard of the patience of Job." We have heard of what?--the patience of Job.

A. Now there must be something outstanding about this man Job that God should say, after He has given us an essay, after we have a thesis on this matter of patience and the second coming, "Ye have heard of the patience of Job."

1. What is this about this man Job?
2. In Job 1:6, I read, "Now there was a day when the sons of God came to present themselves before the Lord," and the Scriptures say, Satan came also.

B. You know that in the House of Representatives we have a member, and I think the member for this area is Mr. Wright, am I right?

1. He used to be an Adventist you know.
2. An Adventist minister gave him the first Bible.
3. Pray for him that he may return to the truth.

C. Ever so often he goes to Kingston to represent this constituency.

D. Well, when God created this universe, men used to come from Mars, Jupiter, Venus, and all those places.

1. Some people say that man can't go to Mars, but I don't know because the devil went there to trouble them.

2. I am not troubling that part, but this is what I say that they used to go to represent those worlds and Adam used to go to represent this world.

E. When Satan defeated Adam, he went up and he said, "Lord, I have come to represent the world, and if you are a God of justice, Adam and Eve are mine now, you are bound to let me in."

1. And God said, "Have you considered my servant Job? An upright man. Satan, if you go down there and defeat Job, you can re-enter."
2. So God places Satan's re-entry into glory upon the responsibility of man.
3. Satan said, "Job only serves you because of all that you can do."
4. You know, some people only serve God because of all that they have.
5. "Take away all that you have given Job and I bet Job will curve you."

F. So he (Satan) went down one day, and brethren, I want you to note where he found Job. Verse 5 says, in Job 1, "And it was so when the days of their feastings were going about that Job sent and sanctified them and rose up early in the morning and offered burnt offering according to the number of them all. And Job said that it may be that my sons have sinner and have cursed God in their hearts."

1. This did Job. How often? Continually.
2. Morning and evening Job went before the Lord and offered on behalf of himself and his children, offering.

VII. My brethren, when we go to homes and find that the family altar has been broken down, we know along the way, there is distress and destruction for that family.

A. And my brethren and sisters, this morning, in the name of the Lord, I ask that the family altar be restored in every Adventist home.

1. I would love to hear in every community the songs I used to hear when I was a boy--"Lord in the morning Thou shalt hear My voice ascending high."

2. Then as we sang, from another Adventist house you would hear another song, "I would be dear Savior wholly thine, teach me how, teach me how."

B. Do you remember those days brethren? Let us bring them back.

1. What do you say about that?

C. Satan had to be defeated because when he came down and encountered Job, he found him on God's ground, and brother, when you are on God's ground you cannot be defeated, because God has always been victorious.

D. So he (Satan) came to Job and said, "Listen here, Job, 'Your oxen are killed'"--verse 16.

E. Another man came and he said, "Your sheep are killed." Verse 16.

F. Another said, "Your camels are gone."

1. Camels were their means of transportation. Camels were their buses.
2. Sometimes when the bus leaves us we get impatient, don't we?
3. When we go on the bus and it is too packed, we lose our patience.

G. Job's transportation was gone. Did he lose his patience?

1. While he was still there, another man came--verse 18--and said, "Job, your sons and daughters were having a good time and a wind came and smashed up your house and killed your sons and your daughters."
2. Did Job lose his patience? Verse 20 says that Job rose and rent his mantle and shaved his head and fell down on the ground and worshipped and said, "Naked came I out of my mother's womb, naked shall I return. The Lord giveth and the Lord hath taken away. Blessed be the name of the Lord." What a great man Job was, that he could trust God so!

VIII. There was another council, and when Satan went up, the Lord said, "What are you doing here?" he said, "I am coming from walking up and down in the earth."

A. He (God) said, verse 3 of the 2nd chapter, "Did you see Job the other day?"

B. But he (Satan) said, "Job is no fool; any man will sell all that he hath in order to save his life."

C. The Lord said, "Go and touch him now, touch his body, but don't kill him."

1. You know, sometimes you see a man in his bed of affliction, in pain, and you are sorry for him.

D. Sister White says sometimes when we go through pain and suffering, God permits it so that we might come out and tell others of the goodness of God.

1. So brother, if you are a child of God, it does not matter what happens to us, once you are certain that you are His child.
2. When the battle gets fierce, hold on. And when the night gets dark, hold on.
3. When it seems like defeat, hold on for victory is sure through Jesus Christ.

E. And so Job knelt down, his friends came and did not know him.

1. My friends, it is a terrible thing to be a child of God and have nothing.
2. But what is more terrible is to be of the world and have nothing.
3. Do you follow what I mean? To illustrate my point. Sometime ago I had a Chevy car. It was a blue Chev. There were only two such Chevs in Jamaica. One was owned by the director of the bauxite company and I owned one. When I said I owned, I really borrowed the money from a lawyer, and bought it.

F. Now I don't believe that God wants his people to be the least among men.

1. When I walked around the Mandeville church this morning and saw the Adventist cars lined up, and when I saw God's people coming out of them with their children well dressed, I said to myself, Praise God.

IX.

X.

2. When you go home today and sit around your table with your children and something to eat, don't you thank God?
3. I believe God smiles because he has promised to look after His children.

G. Whenever He permits trials and difficulties, these are just to bring us to Him.

IX. Oh, my God is a wonderful God.

A. When I had this car that I told you about, a man came to me and said, "Pastor, where did you get that car?" I said, "Where did you get that Jaguar?" He said, "But I couldn't get a car like that." So I said, "But I have it."

1. He then wanted me to sign an agreement that when I am ready to sell, even four years from then, he would buy it.
2. I said, "No, I can't do that. It is illegal."
3. "But pastor, both of us can do it together, no one would know."
4. I said, "I am an Adventist; you see, my Lord looks down and sees me."
5. He said, "Let us have a gentleman's agreement."
6. I said, "I am having no agreement, but when I am ready to sell, I will sell it to you if you want it."

B. Brethren, when I am finished with a car, it is ready to be dumped.

C. Well, another man who had a bus came to me, but I said, "No, I can't sell."

D. But the day came when I didn't have a car, and one day as I stood up in May Pen, I saw one of the men passing through and I stopped him. When he saw me, he turned his head the other way.

1. I had no car, begging him for a ride, but a few years before he was begging me to sell him my car.

X. So when Job had nothing, he had no friends, he had no money--

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A. But I am glad that we serve a God whether we have or have not.

B. We have a God in whom we can trust.

C. Job's friends came and did not know him.

1. All that Job had left was a disagreeable wife.
2. Brother, if you have a disagreeable wife you thank God for her.
3. Sister, if you have a disagreeable husband, you thank God for him.

D. I settled it once and for all that when I got married I wouldn't have a disagreeable wife. I decided to make it, and I am sure that everyday I make a joke with my wife and be sure that she is at peace.

E. But let us say that Job had that kind of wife, and she said, "Dost thou still retain thine integrity? Curse God and die."

I was speaking to a young lady yesterday afternoon. I had not seen her for three or four years.

A. She said, "Pastor, I am glad to see you."

B. I said, "Where have you been all this time?"

C. She said, "I was in Canada."

D. I said, "Why have you come back?"

E. She said, "Things did not go right.

F. I asked her what happened and she said she got married but it did not work out.

G. I said, "You should look good before you marry again."

H. Then she asked, "What would you see in a man before you marry him, pastor?"

I. I said, "You should see God first."

J. She said, "No money?"

K. I said, "That is the first thing that is going to kill you. When you see God first, then He

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will supply all your need. It is a dangerous thing to marry a man for money. Both of you should make the money together."

L. "But pastor, what you are talking about is finished about 2,000 years ago."

M. I said, "All right, I have nothing more to say."

She (Job's wife) said, "Curse God and die. Dost thou still retain thine integrity?"

A. What did Job say? "Thou speakest like one of the foolish women.

1. "Shall we receive good from the hand of the Lord, and shall we not receive evil.
2. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."
3. Job said, "Though worms shall destroy my body, yet in my flesh I shall see God."

B. My brethren and sisters, may I remind you that the church of God is about to enter upon a great time of trouble. And the church must be ready and prepared like Job.

1. Before the final visitation of God's judgment upon the earth, there will be such a revival of primitive godliness that has not been witnessed since apostolic times.
2. The spirit and power of God will be poured out upon His children.

C. Just before this revival, we will be filled with the spirit of God, as we go forth to proclaim the Sabbath truth.

D. The commencement of the time of trouble here mentioned, does not refer to the time when the plagues will begin to pour out, but a short period while the work of salvation is closing.

1. Trouble will come upon the earth, and nations will be angry, yet held in check so that no one will prevent the work of the third angel.
2. At that time the latter rain of refreshing from the presence of the Lord will come to give power to the loud cry of the third angel and to prepare the saints to stand through the seven last plagues.

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. My brethren and sisters, this is the time for the church to prepare.

A. The time of trouble that will come upon the church will usher in a time of great revival.

1. When trouble comes upon the church, Sister White says that the church will be purified and will be ready to go forth.

B. My brethren and sisters, as we come closer and closer to the end of all things, let us be faithful. Let us be true.

1. Some golden daybreak, Jesus will come;
Some golden daybreak, battle all won;
We'll fly to heaven through heavens blue,
Lord keep me till Jesus comes.

w many of us are determined to be ready through this me of trouble and will be ready and waiting for the rd to come. May I see your hands? Hold them up gh, children, everybody.

A. This morning may I see the hands of all those who are not yet baptized.

1. You may be 100 years old or you may be just old enough to understand.
2. You are not yet baptized but attending the church.

B. Now all of you who are not yet baptized, I want to invite you to the altar. You are not here by chance, so come and let us have prayer together.

C. This is your invitation.

1. Come right down the altar this morning.
2. Let us shake your hands and let us pray together as we move towards the kingdom together.
3. Come right down brethren.
4. Come right down my sister, God bless you.

D. You did not come here by chance.

1. Stand right here and let us pray together.

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E. I like to see young men come to the Lord--strong young men.

1. Come my sister. God bless you.
2. Any more this morning? Won't you come?
3. God bless you, my brother. Let us make it one hundred percent for the Lord. God bless you.
4. Any more this morning?

. What about all these young people? Everyone who has not been baptized, I want to pray with you this morning.

1. Break through and come this morning.
2. Won't you come this morning, children?

. Parents, why don't you take your children by the hand this morning and bring them to the altar? Walk with them to the Lord.

. Time is going and probation is closing and therefore men and women must make their decision for the Lord.

. What about the young people? God wants you.

N

. I believe the Lord has impressed us this morning. We have a lot of young people here. Let us give God the glory.

. These young people, and all those who came forward this morning, the Lord wants them.

. What I can't understand is that we have too many young people going out into the world from our homes, and we are waiting for them to change while they are going out into the world.

. I hope, friends, that all of us will take them by the hand.

1. All these should be in the Bible class.

Brethren, a date should be set when we should look forward to their baptism, and I hope that when Elder Smith comes here that this church will unite in bringing folks, and bring

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all within the church to a saving knowledge of our Lord and Savior Jesus Christ.

Let us pray.

A. Loving Father, we come this morning thanking Thee for Thy presence.

B. We thank Thee for all those who have come forward.

1. Thou knowest their struggles and their desires.

C. We thank Thee for the victories gained.

1. Forgive us wherein we have come short.
2. Cleanse us from our sins and make us like Thee.

D. Remember the church in a special way.

1. Be with the young people who have come forward.
2. Be with their parents.
3. Be with all the officers of the church.
4. Be with the pastor who shall lead out in a great revival here.

E. Oh, may this be the beginning of a new revival and may Thy spirit go forward in time to save us, in Jesus' name we pray. Amen.

F. God bless you all till we meet again.

Discourse Conclusion

e the conclusion of his discourse, Elder Walters
rong appeal. He calls for decisions for baptism
t of all those who were not members of the
d particularly the youth. An invitation is ex-
come to the altar as a public manifestation of
sion to be ready for the coming of the Lord.

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many are determined to be ready . . . may I see
hands of those who are not baptized? This is
invitation. Come right down to the altar this
ing. Let us shake hands and let us pray together
e move towards the kingdom. Come right down
ıren, come right down my sister, God bless you.[1]

al is also directed to members of the church to

ir children by the hand and bring them to the

'Parents, why not take your children by the hand

ning and bring them to the altar?"[2]

The preacher's persistent and prolonged appeal

r an overt response as individuals are asked

o stand or to come forward. Farewell compli-

e also present in the conclusion. The main thrust

ppeal is based on the materials of experience.

Rhetorical Analysis of Style

riginally referred to as "elocutio," style is the

ision of rhetoric. "It embraced the concept of

n in language, resulting, basically from the

words and their arrangement or composition."[3]

n suggests that:

> the greatest possible care should be given to
> ssion . . . provided we bear in mind that
> ng is to be done for the sake of words, as
> themselves are invented for the sake of things.[4]

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[1] Quotation from MSl. [2] Ibid.

[3] Thonssen and Baird, op. cit., p. 79.

[4] MSl.

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Ralph, and Wiksell suggest that: "Style is . . .
rm often used in distinguishing between speakers
vords we like and those whose words we don't like."[1]
The term "style" embraces many qualities. These
reduced to: (1) clarity, (2) forcefulness, and
idness.

Clarity

"Style, above all else, should be clear, . . .
r the speaker says should be easily understood by
ience."[2] Lane Cooper expresses the idea that
ge which does not convey a clear meaning fails to
the very function of language."[3]
Some of the elements which contribute to clarity
ch are simple and expressive words, and simple
e structure.

and Expressive Words

An analysis of the sermon being studied, reveals
e majority of the words used by the preacher in his
se are simple. There is a total of 5,056 words, of
886 (or 94%) are one and two syllables. His
three-syllable words amount to 120 (or 2%), and

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[1]Hance, Ralph, and Wiksell, op. cit., p. 213.

[2]Ibid., p. 219.

[3]Lane Cooper, op. cit., p. 185.

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e four or more syllable words there are 50 (or 1%).
les of words with four or more styllables include
lable," "educational," "representative," "dedicated,"
ination," "prosperity," "qualification," "visitation,"
integrity."

The simplicity of Elder Walters' word choice as
ived by the writer, is one of the most significant
res of his discourse. His messages are therefore
y understood. This simplicity of his oral style not
makes the message clear, but direct and forceful.

nce Structure

The sentence structure of Elder Walters' sermon
follows the pattern of simple sentences. In the
n under consideration there are a total of 286
nces, of which 170 (or 60%) are simple. Complex
ces amount to 56 (or 20%), while compound sentences
to 18 (or 6%), and compound-complex 47 (or 16%).
simple sentences abound in the sermon "The Patience
Saints" and helped make the message clear and
understood by the audience.

Table 1 shows the proportion of simple sentences.

In view of the simplicity of words and sentences,
d with the simple sentence structure, it could be
d that the style of Elder Walters as revealed in
ermon under study is clear, and simple.

TABLE 1.--Sent

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E 1.--Sentence proportion appearing in MS1.

According to Form	Total Number	Proportion to Total
le	170	60%
lex	58	20%
ound	18	6%
ound-Complex	47	16%

efulness

A speaker must use force intelligently, in order ommunicate meaning, especially to show the relative rtance of ideas. Forcefulness is defined "as the gy applied by the voice to words."[1]

Although the volume or loudness of a speaker's e may compel attention, there are other considerations. e include the choice, arrangement, and combination of . The speaker "should at all times compel the nce to listen."[2] Forcefulness in speech therefore at quality which makes the message compelling.

"As a preacher, Elder Walters is forceful and lling."[3] "He holds the attention of the audience

[1]Lew Sarett and William Trufant Foster, Basic iples of Speech (New York: Houghton Mifflin Company, , p. 289.

[2]Hance, Ralph, and Wiksell, op. cit., p. 221.

[3]Letter from C. Gray, May 2, 1970.

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[4]Ibid

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urs."[1] "His audience is always eager and responsive
is able to hold their attention."[2]

ess

"Of utmost importance in persuasion, vivid
ge is also useful in directing and holding the
ers' attention. . . . It makes use of words that
o sensory impressions, emotions and experiences."[3]

In his sermon the preacher clothes his language
n vivid expressions that it "appeals to the senses
listeners, and helps the listener to see, hear,
. . the images he tries to create in his attempt
e his ideas real to his audience."[4] Through his
illustrative and descriptive language, Elder
s succeeds in calling up sensory impressions,
ns, and experiences thus giving vividness to his
scourse. The following are examples: "There would
ing in this church." "I ask that the family alter
ored."[5] "Camels were their means of transportation."

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[1]McLeary, loc. cit.

[2]Letter from A. D. Laing, May 4, 1970.

[3]Hance, Ralph, and Wiksell, op. cit., p. 222.

[4]Ibid.

[5]This quotation and those immediately following
m MSl.

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e going to be training young people who . . . will
his world upside down." For the achievement of this
urpose, certain imagery and figurative expressions
sed. The following are some examples.[1]

Anaphora (Repetition of words or words in successive sentences):

LET US encourage them. . . . Don't condemn them.
LET US pray for them. What do you say Brethren?
LET US give them our support.

SHE SAID, "Pastor I am glad to see you."
I SAID, "Where have you been all this time?"
SHE SAID, "I was in Canada."
I SAID, "Why have you come back?"
SHE SAID, "Things did not go right."

Assyndeton (Omission of conjunctions to express speed):

Come my sister. God Bless you. Any more this morning? Won't you come? God Bless you, my brother. Let us dedicate our lives to it. It is going to triumph. Let us plan to triumph with it.

Metaphor (Removing a word from its proper meaning):

Their camels was their buses.

Restatement (Repetition in different words):

From St. Elizabeth we have a representative in the Division Office . . . Brother Rhoden's daughter is now at the Division Office in Miami.

The summary of the style of this sermon (MS1) will
dered when dealing with that of MS2.

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[1]All quotations from MS1.

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CHAPTER IV

SERMON ENTITLED "BAPTISM" DELIVERED BY ELDER H. S. WALTERS TO A NON-ADVENTIST AUDIENCE

Occasion and Audience

General Survey of Theme, Time, and Place: The Non-Adventist Audience

The term "non-Adventist audience" has reference evangelistic situation. In this setting the ce consists mostly of individuals who are not s of the Adventist Church, but who are invited ntify themselves with the church, through baptism.

The theme of this sermon is "Baptism" and deals he important question of church membership. Through- e preacher's discourse he seeks to establish justi- on for this religious rite on Biblical grounds, that Jesus, Himself, was baptized.

The preacher proceeds to show that the three facts Gospel--the death, burial, and resurrection of

Christ--were

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ts out that "immersion" is the mode of baptism
ioned in connection with the baptism of Jesus, at
River Jordan, and that those desirous of following
example of Jesus should also follow the Biblical
of baptism.

Time

The occasion was that of a baptismal service held
he Sunday night of August 25, 1969. In keeping with
summer season, the weather was ideal and conducive
very large attendance.

It was also that time of the year when the sugar
was considered over, and many who otherwise would have
working at the nearby factory had the opportunity to
nd.

The service was conducted in the Seventh-day Ad-
st Church at Savlamar, St. Elizabeth, Jamaica. It
bvious to all present that the building was too small
commodate the crowd of over five hundred.

The church is located a little distance from the
of the town. This made it easier for people to
the service.

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Rhetorical Analysis of Sermon on "Baptism"[1]

Plan of Treatment for Analysis--Establishing Criteria for Evaluation

The plan of organization and criteria for evalu-
of the analysis of sermon MS2 will be identical to
of sermon MS1. These will include the four divi-
of rhetoric: invention, arrangement, style, and
ry, which have been explained in detail in Chapter

The first three, which are concerned with textual
s, have also been defined and discussed. They in-
the three divisions of Invention: (1) materials of
al proof, (2) materials of experience, and (3)
als of development; the treatment of Arrangement
such headings as: (1) type of arrangement, (2)
se introduction, (3) arrangement of material in
discourse, (4) sentence structure, and (5) dis-
conclusion. Style is also discussed under such
s as clarity, forcefulness, and vividness.

Application of Criteria

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Attention will now be focused on the cannon of
n, as discovered in the sermon preached by Elder

[1]Referred to from now on as MS2.

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s at Savlamar, Jamaica, on the night of August 25,
This sermon was recorded on tape by the writer,
is present. Care has been taken to produce a script
ical to the original oral communication, and which
s in the appendix.

The three divisions of Invention, (1) materials
rsonal proof, (2) materials of experience, and (3)
ials of development will now be considered separ-

ials of Personal Proof

This major division of rhetoric is also referred
some rhetoricians as ethical proof, and includes
opics as "character, competence and goodwill."[1]
are further broken down into such segments as
ty, integrity, and sincerity; ability, know-how,
ence, authority, knowledge, and understanding;
liness, interest, concern, warmth, desire to help
ing 'in' with the audience."[2]

Character.--Evidences of the good character of
Walters, are seen by his audience, in his appeal to
al, moral, and ethical values, supported by refer-
his own experience as a minister of the Gospel.

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[1]Hance, Ralph, and Wiksell, op. cit., p. 80.

[2]Ibid.

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following statements serve to support this claim.
n you see Jesus, friend, it makes a difference in
life." "Tonight, my friends, we are gathered here
ollow the example of our Lord." "It is wonderful to
that whatever sin we have committed, Jesus will
ive." "When you come to Jesus, you are not lone . . .
'new' experience will be better than the 'old.'"[1]

With reference to himself and his religious
rience he gives the following testimony:

t could not be anything else but a Seventh-day
dventist. . . . I have found nothing in the world
as transforming, nothing as cleansing . . . as the
assurance that all my sins and mistakes have been
forgiven.

s lived a pure life and by His grace I will live a
life also."

The preacher's frequent reference to the Bible
provides his audience with some indication of his
cter. In his sermon he stated that "he opened his
and received the assurance of sins forgiven." As
troduction to the body of his message he states,
sh to direct your attention this evening to Acts 22,
erse 16."

Further evidence of the preacher's character can
e seen in his mention of prayer as a means of gain-
piritual victory. In this sermon he gives an
ence of an individual who visited his meeting and

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[1]All the references here quoted are taken from
ich appears in the appendix.

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addicted to the tobacco habit. Advising him, he
, "Listen, my brother, tonight . . . get down on your
s, and we will get down on ours . . . let us pray
l 1 o'clock." "We then had a prayer meeting." The
cher's own practice of praying before or after his
on serves to provide further evidence of his sense
piritual values. Following his introductory remarks,
roceeds by saying, "Shall we bow our heads in
er?"[1]

Competence.--Writing from London, England, as
or evangelist of the South-London Seventh-Day Adven-
Churches, Elder T. McLeary states, "As a preacher
Walters is well able to expound and elucidate the
ct with which he is dealing."[2]

Without referring to his Bible the preacher also
s the following passage, when he mentions that Paul
everywhere to proclaim to all men that "this is a
ful saying and worthy of all acceptation, that Christ
into the world to save sinners of whom I am chief."
Paul said, 'Lord what wilt Thou have me to do?'"
the scriptures say, 'He went down where there was
water.'" "John therefore said unto Him, 'Suffer it
so now, for thus it becometh us to fulfill all
ousness.'" The preacher's knowledge of certain

[1]Quotations from MS2.

[2]Letter from T. McLeary, March 3, 1970.

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ngs pertinent to his subject also serve to bear proof his competence. In his sermon he states, "I like the ng which says, 'I have decided to follow Jesus . . . no rning back.'"[1]

His mention of the discovery of certain documents ich throw light on the meaning of a certain passage of ripture is also indicative of the speaker's knowledge his subject. In his elaboration of Romans 6:3 he says at "Saulter, a Greek professor, claims that documents ve been discovered which render the text to mean that a man is baptized into Jesus, he becomes divine prop-ty." Elder Walters' reference to a passport as the perty of the government, and in which no one can write cept those authorized to do so, also serves as a case point. These are some of the evidences found in the mon entitled "Baptism" (MS2) which help to convince audience of the competence of the preacher.

As is evident in the examples cited in support of speaker's competence, it is primarily in matters per-ning to the church, its history, its doctrines, its ration, its administration, its working policies and prophecies, that reference to competence has been . This is not to suggest, however, that the speaker gnorant of matters outside of the church but as a gyman, this is his area of emphasis.

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[1]All quotations taken from MS2.

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Goodwill.--The warmth, friendliness, concern, and terest of the preacher are also present in the sermon der consideration as he seeks to develop a good rapport d to identify himself with his audience. Very early in s introduction he makes this statement: "Now I feel I in Westmoreland. You know, Westmoreland means a lot me because I found my wife here."[1] Continuing on this ce, he states, "It is good to be here. More than the nd and happy memories of friends and relatives, here, is good to see us gathered for worship." Signs of the eacher's friendliness and warmth are seen in his fre- nt use of the word "friends" or "my friend" when dressing the audience. In a sermon of twelve pages, the d "friends" appeared eleven times. The following are ew instances. "But as you know friends, God met him the way." "Friends, there is something about God." t, oh, my friends, this man Paul had accepted Christ." friends, Paul was not an ordinary citizen."

Elder Walters' concern for his audience is also lected in his messages through the spirit of goodwill. is seen in the following statements made in his ser- on baptism. "My friend, those of you who know what ight, and yet have found it hard to decide, let me nd you that there is a sure source of strength and r in Christ." "Just let Jesus have His way with your

[1]All quotations taken from MS2.

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ten my brother, tonight you get down on your knees
we will get down on ours." "Brother, if you have been
in for thirty-five years, Jesus says He has the power
elp you get rid of it." "If you have been bound by
bad habit for forty years, He can help you." These
some of the evidences of goodwill found in the sermon
g studied. They form a part of his materials of per-
l proof, also referred to as "ethos" or "ethical
f."

rials of Experience

It is important to observe at the outset that the
emporary concept of "materials of experience" is
ler in scope than the classical concept of pathos.
so includes motive appeals.

A study of the sermon under consideration indi-
that in his materials of experience, the preacher
ls to certain basic human drives, motives, social,
ysical motives, as well as to "the listeners'
y experiences.[2]

What are some of these basic motives and experi-
to which the preacher appeals? Prominent among

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[1]All quotations taken from MS2.

[2]Hance, Ralph, and Wiksell, op. cit.

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rhetorical techniques is Elder Walters' appeal to
lesire to change, and to adhere to certain Christian
ices and principles that are rooted in the exemplary
of Christ. The following statements are made by the
her as he employed such kinds of appeal.

"So tonight, my friends, we are gathered here to
w the example of our Lord."[1] The preacher continued
ying, "When Jesus was here on earth, He went down to
iver Jordan and was baptized, and because Jesus was
zed, I followed His example and was baptized." Con-
ng, he says, "If you hope to be saved, then take the
and find out what Jesus said and what He did."

Next to change is the preacher's appeal to the
e of pride. On various occasions in his sermon on
ism" Elder Walters makes a number of strong appeals
e personal and religious pride of his audience.

Referring to the Apostle Paul, who was also bap-
, the preacher states, "My friends, Paul was not an
ary citizen. In today's language you would call him
shot.'" Following an illustration regarding a
sh passport as being the royal property of the
of England, the preacher appeals further by saying,
a man is baptized into Christ, he becomes divine
ty. He becomes a child of the King." Speaking

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[1]All quotations taken from MS2.

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re directly to the candidates for baptism, he said, hen you walk the streets of Savlamar tomorrow, dear ndidates, you will not walk as ordinary people, but children of the heavenly King."[1] Other basic needs which the speaker appealed included acceptance, mpanionship, and recognition. This fact is borne out such statements as:

> The Lord has certainly used Elder Wright, his good wife, his co-workers and members of this church and has brought a great revival to this city. We also appreciate the work of Brother Clayton and the teachers.

llowing these statements of recognition, the preacher es on to appeal to the need for acceptance by saying, egardless of our past sins, Jesus covers up the past l makes us children of the heavenly King." In his fort to satisfy the basic human need for companionship, er Walters proceeds by saying, "My friends, let me l you this, when you come to Jesus you are not alone." addition to his motive appeals the preacher's materials experience includes his appeal to his listeners' sen- y experiences and the memories of them. Early in his roduction he makes this statement: "During our court- p, I used to walk from Savlamar to visit my wife in liston." Referring to someone who was converted in of his earlier evangelistic campaigns, the preacher

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[1]All quotations taken from MS2.

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ates: "A few years later, he died and I had the experi-
ce of burying my brother." Continuing with his appeal
his listeners' sensory experience, he says, "I went to
sus asking for pardon and He granted it."

Although the preacher's appeal to the basic social
l physical needs, as well as to the sensory experiences
his listeners, constitutes the major thrust of his
erials of experience, other rhetorical techniques are
d. These include the massing of detail designed "to
e the audience feel or experience the conditions[1] being
cribed by the speaker. The following are some examples.

> Paul was a persecutor, a member of the Sanhedrin, a Roman citizen, brilliant, and a member of the society of his day.

> Jesus Who caused the blind to see, the lame to walk. Who turned the vilest of the land to the purest, Who set men free from bondage.

> This persecutor, this enemy of Christ. This man who sought to obliterate His name from the earth felt himself the chief of sinners.

n a view of "arresting the listeners' attention and
using it on the speaker and his answer to the
stion"[2] Elder Walters makes use of the rhetorical
stion as part of his materials of experience. The
lowing are two examples.

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[1]Hance, Ralph, and Wiksell, op. cit., p. 113. other quotations taken from MS2.

[2]Hance, Ralph, and Wiksell, op. cit., p. 123.

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Isn't that wonderful friends? If we confess our sins, Jesus will forgive and cleanse us from all unrighteousness.

Isn't that fair enough friends? Christ wants you to say to the world that you have accepted Him.

As part of his materials of experience the preacher uses examples, stories, and description. His refer- to certain events, individuals, and experiences, as as his description of baptism, bear proof of the .

In this sermon on Baptism, the preacher's materials xperience did not center so much upon facts and res, nor even on the reasoning process but upon those rials that are designed to appeal primarily to the c motives, and sensory experiences of his audience. embraces their needs and desires. They are employed a view of creating interest by making the message real to his listeners.

rials of Development

Materials of development "are necessary if a ch is to be clear, convincing, and interesting."[1] should include such things as illustrations, in- es, quotations, examples, narratives, testimonies, ion, repetition, restatement, comparison, and con- , as well as other supporting materials.

[1]Hance, Ralph, and Wiksell, op. cit., p. 91.

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Materials of development also embrace the reasoning
ocess.

An examination of the sermon entitled "Baptism"
eals that Elder Walters' materials of development in-
ides such things as Biblical quotations, allusions,
etition, restatements, examples, illustrations, testi-
ies, comparison, and contrast. Although to a limited
ree, the preacher also makes use of reasoning. What
some of the examples of the preacher's materials of
elopment?

In the very first statement of his introduction
re is an example of repetition which reads: "Good
ning to everybody. That response is not good enough.
d evening to everybody." Examples of anaphora also
lude the following.

> This man, a member of the Sanhedrin, this man who was pushed by the Jewish people to obliterate the name of Christ, this man went to be baptized.
>
> I have found nothing in this world as sweet. Nothing as transforming, nothing as cleansing.
>
> Christ died on Calvary and was buried. He rested in the tomb on the seventh day. As He rested on the seventh day of creation, He rested on the seventh day of redemption.
>
> We must die tonight, we must bury the past, we must come up and walk in newness of life.[1]

In addition to repetition and anaphora, the
aker also makes use of restatements. The following
among those appearing in the sermon entitled "Baptism."

[1]All quotations taken from MS2.

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It is good to be here. . . . It is good to see us gathered apart with God in this church.

Oh friends, it is wonderful to know that whatever sin we have committed, whatever you might have done, however far you might be gone, Jesus will forgive.

Brother, if you have been in sin for 35 years, Jesus has the power to help you get rid of it. If you have been bound by some bad habit for even 40 years, He can help you.[1]

Other examples of materials of development include preacher's use of allusions. Some of these are as low:

There was a time when the wife of the Governor General was from Westmoreland and the wife of the Prime Minister was from Westmoreland.

Salter, a Greek professor, claims that documents have been discovered which render the text to mean that if a man is baptized into Christ, he becomes divine property.

Let me tell you something, I could not be anything else but a Seventh-Day Adventist.

As part of the materials of development, this mon abounds in Biblical quotations. Reference is made a few.

If we confess our sins, He is faithful and just to forgive us of our sins, and to cleanse us from all unrighteousness.

Behold the Lamb of God that taketh away the sins of the world.

Go ye therefore and teach all nations baptizing them in the name of the Father, in the name of the Son, and in the name of the Holy Ghost.

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[1]All quotations taken from MS2.

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> I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.[1]

The preacher's use of illustrations includes some the following examples.

> Before Christ came, a lamb was slain whenever man sinner. This the priest offered as a symbol of things to come.

> Sometimes a man goes to the doctor who places him on an operating table and opens him up. On discovering that cancer had been eating him away for some time, all the doctor does is just to close him up.

> When Jesus was here on earth, He went down to Jordan, where there was much water.

> I was preaching in Trench Town some years ago. After the meeting one night a man called me and said, "I want to get rid of smoking. And I want you to help me overcome this habit. Here are my pipes, here is my tobacco tin, take them."

This sermon also contains a few examples of comison and contrast. Following are some of the comparis.

> This experience my friends, is not just the experience of a new life; it is also an experience of the putting off of the old life.

> Baptism is a death, baptism is a burial, baptism is a resurrection.

> If any man be in Christ, he is a new creature.

following is an example of contrast: "I have come to men from sin. From insecurity to security. From ness to light."

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[1]All quotations taken from MS2.

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Although to a limited degree, the preacher also

es use of the reasoning process.

Reasoning by Analogy.--

Paul saw Jesus and got in association with the believers. When you find Jesus, you are supposed to find His people.[1]

As subjects of the queen, we become royal property. Similarly when we are baptized into Christ, we become royal property, and children of the heavenly King.

Christ died on Calvary and was buried. He burst the bands of the tomb and came forth in the resurrection. So it is with baptism. We must die, we must bury the past, we must come up and walk in newness of life.

Reasoning from Example.--

Well friends, Jesus is my Leader, and because Jesus was baptized, I was baptized.

When I am baptized in the name of the Son, Jesus becomes my example. Jesus kept the sabbath day, so I do the same by going to church on the sabbath day.

Reasoning from Cause and Effect.--

If you used to walk with people who were engaged in sinful practice, you cease to walk with them because you have found Jesus.

ary of Invention

An examination of the Inventional materials of MS1 and MS2 would seem to indicate that in this ect both sermons are fairly similar. In both cases

[1]All quotations taken from MS2.

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are evidences of strong ethical and emotional
ls. The dignity, integrity, and spiritual con-
ıcy of the preacher's life, his unquestionable
cter, and high moral standards, his vindication of
ause of spiritual and ethical values, all serve to
nd the respect and attention of his audience. "He
ves and lives what he preaches."[1] "As a man of God
aws others to himself and then points them to
t."[2] "His whole personality makes one feel that
in the presence of God."[3] "He is a good man."[4]
s a man of God."[5] "He is man of integrity."[6]

The sermon also contains the elements of goodwill
pressed in his warmth and concern for the members
s audience.

The preacher's knowledge of his subject reveals
f in his knowledge of the Bible from which he quotes
ːim. This is also evident in his knowledge of the
ınes, the principles, and prophesies of the church,

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[1]McLeary, loc. cit.

[2]Letter from S. Cole, March 25, 1970.

[3]Letter from S. Donaldson, April 17, 1970.

[4]Letter from C. Shaw, May 5, 1970.

[5]Interview with A. Sybron, June 20, 1970.

[6]Interview with Ralphus Williams, July, 1970.

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ination.

In the development of his theme, Elder Walters
ys illustrations, allusions, examples, and supporting
ials. He fails, however, to use such materials as
tives and statistics.

He appeals to religious pride, love of home,
ity, affection, fellowship, and Christian ideals.
constitute the main thrust of his materials of
ience.

gement

The speaker should "dispose and arrange his
r, not only in a certain order, but with a sort of
and judgment."[1]

hether the speaker's purpose is to entertain or
o persuade, the selection and arrangement of his
deas should be such as to conduce to their effec-
iveness and to the fulfillment of his objective.[2]

the purpose of "Arrangement" to ensure such results.
second part of rhetoric, it will be examined under
llowing headings: (1) type of arrangement, (2) dis-
introduction, (3) arrangement of material in body
course, and (4) discourse conclusion.

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[1]Marcus Tullius Cicero, De Oratore (New York: and Brothers, 1890), p. 178. Translated by J. W. (Bohn Classical Library).

[2]Lester Thonssen and A. Craig Baird, Speech sm (New York: The Ronald Press Company, 1948),

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As in the case of MS1, the sermon on baptism, er Walters follows the traditional trichotomic form of: introduction, (2) body, and (3) conclusion. Instead using theological concepts and theories for the develop- t of his theme, the preacher presents his facts on the nciples of practical Godliness, using certain Bible erences and illustrations to support his points.

Unlike MS1, the main and final appeal is made at ut the two-thirds point of the discourse. This is obably because the baptismal rite which followed consti- es a very powerful appeal in itself. The appeal for same reason, no doubt, is not as long or drawn out as in the sermon entitled, "The Patience of the Saints."

Despite this shift in the place of the appeal in message, it is not difficult to discover the three- pattern of arrangement. The sermon follows the same cal and textual development as that of MS1, supported iblical quotations and illustrations.

Until the mention of his text, which introduces ody of the message, there is nothing in the intro- on even to intimate the purpose of his message.

urse Introduction

Although in his introduction the preacher follows ractice of identifying himself with his audience, as

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as establishing the spirit of goodwill, it does not
ude mention of the progress of the work of the Seventh-
Adventist Church either at home or abroad. This does
to be one of the marked differences in his approach
he non-Adventist audience as compared with the Ad-
ist audience. It seems natural to assume that news
ne progress of the Adventist Church would be of little
rest to the non-Adventist audience. Like that of MS1,
introduction also includes honest compliments de-
ed to relax the audience and to achieve the necessary
ort and interaction. It also awakes an interest, but
not orient the audience for what was to follow and
to mention or introduce the main topic of the dis-
e.

gement of Material in
of Discourse

The preacher in this instance also holds true to
ractice of introducing the body of his message with
ext which forms the basis of his discourse.

wish to direct your attention this evening to Acts
2:16, "And why arriest thou? Arise and be baptized,
nd wash away thy sins, calling on the name of the
ord."[1]

s sermon, as well as in MS1, the thematic or pur-
entence appears in the body of the discourse, and
to introduce the main idea.

[1]Quotation taken from MS2.

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The body of the sermon contains a topical instead logical development of the subject supported by strations, Biblical references, examples, restate-, and repetitions.

An examination of both sermons (MS1 and MS2), con- the impression that the preacher follows a textual lopment of his theme instead of using the formal ern of headings and subheadings. The following is ronological substance outline of the sermon entitled ism," which helps to show the preacher's manner of gement.

Chronological Substance Outline of
Sermon by Elder H. S. Walters

"Baptism"

duction

A. Good evening to everybody. That response is not good enough for Westmoreland. Good evening to everybody. Now I feel that I am in Westmoreland.

B. You know, Westmoreland means a lot to me because I found my wife here.

1. During our courtship I used to walk from Savlamar to visit her in Darliston but I told my wife this morning that if I had it to do all over again, I would walk the journey again because I have enjoyed it all these years.

C. Westmoreland is a good place.

1. Where was a time when the wife of the Governor General was from Westmoreland. Am I right? The wife of the Prime Minister was from Westmoreland and the wife of the Speaker of the House was from Westmoreland.

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D. It is good to be here. More than the fond and happy memories of friends and relatives here, it is good to see us gathered apart with God in this church.

E. The Lord has certainly used Elder Wright, his good wife, his co-workers and members of this church, and has brought a great revival to this city. We also appreciate Brother Clayton and the work he is doing and the teachers of the school.

F. This is a great work to which we belong.

G. Shall we bow our heads in prayer?

1. Loving Father as we come this evening we realize that we are Thy children. We are far from Thy standards but we desire to be like Thee. Grant us a message from Thy Word, in Jesus' name. Amen.

I wish to direct your attention this evening to Acts 22:16: "Any why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."

A. Paul was a persecutor of the people of God.

B. He was a member of the Sanhedrin.

1. He was a Roman citizen.
2. Brilliant. He had sat at the feet of Gamaliel.
3. He had been a member of the society of his day.

C. And so he heard of a man called Jesus Who caused the blind to see and the lame to walk.

1. Who had turned the vilest of the land to the purest.
2. Who had set men free from the bondage of sin.

a. And the multitude followed Him.

D. And Paul said, "I will go and obliterate the name of Christ from the then-known world."

II.

II.

1. "I will demolish every church because we must not have any religion that calls upon people to give up so much."

I. So he went out.

A. But as you know, friends, God met him by the way.

B. Friends, there is something wonderful about God.

1. There's a wideness in His mercy like the wideness of the sea.

C. Sometimes a man makes up his mind to go contrary to God's will.

1. And God makes up His mind to save that man.

D. And so God met Paul on the Damascus Road.

1. And Paul said, "Lord, what wilt Thou have me to do?"

E. This persecutor.

1. This enemy of Christ.

2. This man who sought to obliterate the name of the lovely Jesus from the face of the earth.

F. He felt himself the chief of sinners.

1. Going everywhere to proclaim to all men.

a. "That this is a faithful saying and worthy of all acceptation.
b. That Christ came into the world to save sinners of whom I am chief."

A. He was shipwrecked.

B. He was imprisoned.

1. But, oh my friends, this man Paul had accepted his Christ.

C. At the end of his journey he said,

1. "I have fought a good fight,
2. I have finished my course
3. I have kept the faith
4. Henceforth there is laid up for me a crown of righteousness."

V. Now, when Paul saw Jesus--and when you see Jesus, friends, it makes a difference in your life.

A. In the Salvation Army, they sing the song "The things I used to do I do them no more; the things I used to say, I say them no more; for it's a great day since I was born."

B. Paul found Jesus and got in association with the believers.

C. Yes my friends; when you find Jesus, you are supposed to find His people.

D. If you used to walk with people who were in sinful practices, you cease to walk with them because you have found Jesus.

E. Paul found himself with the believers and when he told them of his experience they said to him, "Paul, why tarriest thou? Arise and be baptized and wash away thy sins."

. My friends, Paul was not an ordinary citizen.

A. In today's language, we would call him a "bit shot."

B. He found the Lord and began to question whether or not he should be baptized.

1. And the believers said, "Paul, why tarry?"
2. "Come to the Lord and be baptized and wash away your sins."

C. And this man, a member of the Sanhedrin.

1. And who sat at Gamaliel's feet.

D. This man who was pushed by the Jewish people to obliterate the name of Christ.

1. This man went to be baptized.

se Sentence

E. So tonight, my friends, we are gathered here to follow the example of our Lord.

1. To follow the example of Paul who when he saw Jesus, experienced a difference in his life.

True baptism is an ordinance.

A. Before Christ came, a lamb was slain whenever man sinned.

B. This the priest offered as a symbol of things to come.

1. But baptism is not a shadow of things to come.

C. Baptism is a memorial of the fact that Jesus died and shed His blood for my sins.

1. And when I am baptized
2. I accept this sacrifice.

D. And so I am baptized because Jesus shed his blood on Calvary and made provision for whatever sin I had committed.

1. He took care of it all.
2. I went to Him asking for pardon and He granted it.
3. Isn't that wonderful friends?

E. If we confuss our sins He is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness.

Oh, friends, it is wonderful to know that whatever sin we have committed

A. Whatever you might have done, however far you might be gone, Jesus is saying tonight, if only you confess, He will forgive.

B. But this is one thing He asks

1. Once you have accepted me as your personal Saviour from sin I want you to make a public demonstration of such acceptance by baptism.

a. Isn't that fair enough friends?

C. Christ wants you to say to the world that you have accepted Him.

1. I like the song which says, "I have decided to follow Jesus, the world behind me, the cross before me. No turning back. Praise the Lord. No turning back.

These precious souls that will be buried in baptism with their Lord this evening will bear testimony to the universe that they have left the ranks of the enemy and have joined the ranks of King Jesus.

A. In Romans 6:3, we read, "Know ye not that as many as were baptized into Christ, were baptized into His death?"

B. Saulter, a great Greek professor, claims that documents have been discovered which render the text to mean that if a man is baptized into Christ, he becomes divine property.

C. Whenever we travel we use passports which are really belonging to the government and therefore we cannot write anything in them.

1. They belong to the queen and as such are royal property.

D. Similarly, when a man is baptized into Christ, he becomes divine property.

1. Jesus becomes his Redeemer.
2. He becomes a child of the King.
3. He will then conduct himself as a member of the royal family of heaven.

So, when you walk the streets of Savlamar tomorrow, dear candidates, you will not walk as ordinary people, but as children of the heavenly King.

A. You will walk as divine property.

B. "If any man be in Christ" he is what? . . . "a new creature."

1. Old things are what? . . . Passed away.
2. And all things are become new.

C. In other words, when I come to Jesus with my failings and imperfections of the past, my mistakes and my disgrace

1. Then as I come to Him, Jesus sees me.

D. Sometimes a man goes to the doctor who places him on an operating table and opens him up. On discovering that cancer had been eating him away for some time unknown to the patient, all the doctor does is to close him up.

E. So it is, that when an individual comes to Jesus, and his life is laid open before the great physician, things are so bad in the individual's life, that all Jesus does is to take His robe of mercy and cover up the sinful life of the individual.

1. That's what it means when you and I come to Jesus.
2. Regardless of our past sins, Jesus takes His robe of mercy and covers up the past, thus making us children of the heavenly King, divine property.

Let me tell you something. I could not be anything else but a Seventh-Day Adventist.

A. I am preaching here tonight because I want to preach.

1. If there was a man who wanted to escape from God, it was this man, Walters.

B. But I found nothing in the world as satisfying

1. Nothing as transforming,
2. Nothing as cleansing
3. As when I opened my Bible and received the assurance

a. That all my sins and mistakes have been forgiven.

C. And so man enters into the army of King Jesus by baptism.

Let us now take a look at baptism in its three phases.

A. Baptism is a death.

B. Baptism is a burial.

C. Baptism is a resurrection.

D. Christ died on Calvary and was buried.

1. He rested in the tomb on the seventh day as he rested on the seventh day of creation.
2. He rested on the seventh day of redemption.
3. He burst the bands of the tomb and came forth.
   a. Thank God he was resurrected.
   b. So it is with baptism.

E. We must die tonight.

1. Die to the past.
2. We must bury the past tonight.
3. We must come up and walk in newness of life.

F. This experience my friends, is not just the experience of a new life.

1. It is also the experience of putting off the old life.
2. When a man comes to Jesus he turns his back on the sinful practices of the past.
3. The new experience will be better than the old.
4. "The things I used to do, I do them no more. Things I used to say, I say no more. For it's a great day since I was born."

III. When Jesus was here on earth He went down to Jordan and the scriptures say, "He went where there was much water."

A. John saw Him and said "Behold the Lamb of God that taketh away" What? . . . "the sins of the world."

1. And so Jesus went to John and said, "John, I want to be baptized."
2. John said, "Aren't you the Son of God?"
3. Jesus said, "Yes."
4. "Aren't you Jesus the Messiah?"
5. Jesus said, "Yes."
6. "Aren't you the coming King that I preach about?"

7. "Then I should be baptized of you."

B. Jesus said, "Listen to Me John, I have come to save men from sin."

1. From insecurity to security.
2. From darkness to light.

C. I am building a bridge so that man may know where to walk.

1. I therefore want you to baptize Me the proper way today.
2. So that a thousand years hence, people who want to follow my example will know that I was baptized.

D. Christ therefore said unto John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Matt. 3:15

1. And John baptized Jesus in the River Jordan. Am I right?

Conclusion

E. How many of us here tonight know that John baptized Jesus in the River Jordan?

F. Well friends, Jesus is my Leader. Am I right?

1. No bishop, no parson, no deacon, no elder, no brother, no sister.

2. And because Jesus was baptized, I was baptized.

G. So Jesus left us an example.

1. And if you and I hope to be saved, then let us take the Bible and find out what Jesus said and did.

XIII. Certain churches say that they baptize.

A. They really sprinkle and call it baptism.

1. But I am not arguing against sprinkling if you plan to follow a sprinkler.
2. I am following the Saviour, Jesus Christ.

B. Some also pour water upon the head and refer to it as baptism.

1. I am not against the pouring, if you plan to follow a pourer.
2. But I follow the example of Jesus Christ.

a. You see what I mean, brethren?

C. And so tonight, I know that there are men and women of courage, here, who are willing to follow the example of Jesus all the way, including baptism.

D. Jesus said in Matt. 28:19:

1. "Go ye therefore and teach all nations
2. Baptizing them in the name of the Father
3. In the name of the Son
4. And in the name of the Holy Ghost.
5. Teaching them to observe all things

a. Whatsoever I commanded you

6. And lo I am with you always

a. Even unto the end of the world."

E. In verse 18, and the second clause, he says,

1. "All power is given unto Me in heaven and in earth."

My friends, let me tell you this,

A. When you come to Jesus you are not alone.

B. If you have been in sin for 35 years, Jesus has the power to help you get rid of it.

1. If you have been bound by some bad habit for even 40 years, Jesus can free you from the bondage of sin.

C. He says, "All power is given unto Me in heaven and in earth."

1. I was preaching in Trench Town some years ago.

a. We were the first ones to preach there.

2. The devil was so enraged, that he whipped up a turmoil.

D. After preaching one night, a man called me.

1. He said, "Come here pastor.

a. I have been a Rasta.

2. But yesterday I shaved my beard and tonight I want to get rid of smoking.
3. I have been doing it for forty years, and I want you to help me overcome this bad habit.
4. Here are my pipes, and here is my tobacco tin, take them."

E. I said, "Listen my brother, tonight at 11 o'clock get down on your knees and we will get down on ours.

1. And let us pray until 1 o'clock.
2. Tomorrow morning at 5 o'clock you pray and we will pray also."

F. Brethren, about 9 o'clock the next morning Elder Fletcher and I went down and knocked at Brother Hill's door and said, "Brother Hill, we are here."

1. He then jumped to the door and said, "Thank God for victory!"
2. He then picked up his pipes, his tobacco tin and the tobacco that was left and said to us, "Take this and tell the story of the power of God!"

G. We then had a prayer meeting that was unmatched.

1. A few years later, he died.
2. I had the joy of burying my brother, with the hope of seeing him on the resurrection morning.

My friends, those of you who know what is right and yet find it hard to decide, let me remind you that there is a sure source of strength and power in Christ.

A. Just let Jesus have His way with your life.

1. When God tells you to go, you don't question.

   a. Some people like to question God.

2. If he tells me tonight, "Walters, walk to Mandeville"

   a. I am going to walk.

3. If I fall by the way

   a. That is God's business.

4. If God tells me to shut up my business on Saturday

   a. I am going to close it up because God said so.

B. When I am baptized in the name of the Son, Jesus becomes my example.

1. Whatever Jesus did by way of setting an example, I will do.
2. Jesus kept the seventh day sabbath.

   a. So I do the same, by going to church on the seventh day sabbath.

3. Jesus lived a pure life.

   a. By His grade I will live a pure life also.

4. Jesus was baptized and for this reason, I was baptized.
5. And because I am now divine property, I am a member of His family.

C. When I am baptized in the name of the Holy Ghost, wherever the spirit leads, I will follow.

D. Where He will lead me I will go.
For I have learned to trust Him so
And I remember, 'Twas for me that He was slain on Calvary.

E. God bless you all.

Discourse Conclusion

Almost without exception the preacher's conclusion assumes the form of an appeal. This generally begins with a question designed to obtain a response, followed by a repitition of some of the main points. These important points are supported by illustrations and personal testimonies.

The preacher's primary purpose is to persuade, and the desired response is for individuals to publically demonstrate their willingness to accept the teachings of the Bible as exemplified in the life of Christ. Biblical authority is frequently cited, in order to give validity to the preacher's argument.

Throughout the body of the sermon there are instances of indirect appeals which serve to pave the way for the final appeal as they condition the listeners to a response. In this sermon (MS2) the conclusion ends with a verse which gives expression of the individual's trust in, and submission to, the Lord's leading:

> Where He will lead me I will go
> For I have learned to trust Him so
> And I remember 'twas for me
> That He was slain on Calvary.

The appeal is directly particularly to those members of the audience who were not baptized. The strength of the appeal is also reinforced by the fact that the rite of baptism was incorporated into the service. As witnessed

by the writer, a large number responded in expression of their desire to be baptized and join the membership of the church.

Summary of Arrangement

In his sermons both to the Adventist and non-Adventist audience Elder Walters adopts the traditional trichotomic type of arrangement: (1) introduction, (2) body, and (3) conclusion. Typical of the preacher's approach, his introductions serves to establish a spirit of goodwill and to identify him with his audience. He puts his "audience at ease as he begins to speak."[1] "The audience feels a sense of belonging as the speaker begins his message."[2] It does not, however, serve to orient them towards his subject, nor to announce it. The body of the sermon follows a topical and textual development of the theme, reinforced by illustrations, examples, Biblical references, restatements, and supporting material. Such material as statistics and narratives are not used, however.

The thematic or purpose sentence appears in the body of both sermons. The basic principles of practical Christian living, forms the basis of the preacher's

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[1] Letter from K. G. McIntyre.

[2] Ibid.

resentation as distinct from the development of theo-
ogical concepts and abstractions.

The validity and persuasive effect of the sermon
n a whole, is based on quotations, examples, and illus-
rations derived from Biblical authority.

tyle

According to Hance, Ralph, and Wiksell, "Style
s the term that describes the uniqueness of a communi-
ator's combining of words."[1] It is also referred to as
he dress of thought."[2]

As mentioned earlier in Chapter III, the chief
ualities of good style are clarity, directness, force-
lness, and vividness. This section of the study will
eat the stylistic devices of Elder Walters in harmony
th these considerations, and as revealed in the sermon
Baptism.

arity

As was discovered in the former study (MS1), the
mplicity of word choice and sentence structure, is
ggestive of the clarity of the preacher's discourse.
s use of examples, personal illustrations, and repetition
rves not only to emphasize, but to clarify his main

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[1]Hance, Ralph, and Wiksell, op. cit., p. 213.

[2]Ibid.

ints. In addition, certain figurative expressions and
ages are used by the speaker in order to appeal to the
nses and emotion of his audience. With reference to the
arity of Elder Walters' presentation, the following ob-
rvation has been made: "His messages come through
early and distinctly."[1] In his effort to be clear,
e preacher makes occasional use of colloquial expres-
ons, which aid in the communication process.

Simple and Expressive Words.--The simplicity of
e preacher's word choice is an outstanding feature of
s communication process. Nearly two-thirds of the re-
ondents replying to Questionnaire No. 1 as seen in the
pendix, subscribe to this conclusion.

A word analysis of the sermon under consideration
veals that of a total of 2,837 words, 2,701 or 95 per
nt are of one and two syllables, 112 or 6 per cent have
ree syllables, and 25 or 1 per cent are of four or more
llables.

Sentence Structure.--As in the case of MS1, the
rmon on Baptism, also follows the simple sentence and
mple word form. Of a total of 191 sentences found in
e manuscript, 90 or 50 per cent are simple.

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[1]Letter from W. C. Murdoch, February 27, 1970.

The following table serves to illustrate the proportion of simple sentences.

TABLE 2.--Sentence proportion appearing in MS2.

Kind of Sentence	Total Number	Proportion to Total
Simple	90	50%
Complex	66	35%
Compound	8	4%
Compound Complex	27	16%

Directness

Elder Walters' straight forward manner of life is reflected in his oral discourse. The directness of his expressions leaves little room for doubt, ambiguity, or duplicity regarding the intent and purpose of the preacher. He is straight forward and takes no circuitous route to the points or ideas he intends to convey. Because of this direct approach he is sometimes accused of being abrupt, aggressive, and at times antagonistic and controversial. Following are some examples. "When you find Jesus you are supposed to find His people."[1] "Jesus is my leader--no bishop, no parson, no deacon, no elder, no brother, no sister," "I am not arguing against sprinkling,

[1]All quotations from MS2.

if you plan to follow a sprinkler. I am not arguing against a pourer if you plan to follow a pourer, but I am following the example of Jesus."[1]

Forcefulness

"Forcefulness is another those qualities of good style. It embraces such things as excitement and urgency";[2] and contributes to the liveness and persuasive effect of a speech.

The quality of forcefulness is one of the characteristics of Elder Walters' style. This has been confirmed by the study of both MS1 and MS2. Because of the preacher's deep spiritual and religious convictions and his complete belief in his message, his sermons ring with a note of compelling drive and urgency. He always impresses his audience as being fully involved in his discourse and fully persuaded that it is his divine responsibility to convince and persuade his audience to respond positively to his message.

Certain words and phrases used in his sermon on aptism are indicative of the urgency and drive which ypify the preacher's style.

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[1]Quotation from MS2.

[2]Hance, Ralph, and Wiksell, op. cit., p. 221.

> Oh, friends, it is wonderful to know that whatever sin you have committed, whatever you might have done; however far you might be gone, Jesus is saying tonight, He will forgive.[1]

"Let me tell you something, I could not be anything else but a Seventh-Day Adventist." "We must die tonight; die to the past." "And Paul said, 'I will go and obliterate the name of Christ . . . I will demolish every church.'"

Vividness

Although Elder Walters makes little use of flowery expressions and embellishment, his messages reflect vividness and imagery. In the sermon under study, this is seen in his employment of certain figures of speech which "lend a certain brightness and spice to his discourse."[2] This kind of figurative language also has "the further advantage of revealing imagination and insight on the part of the speaker."[3] The following figures of speech appeared in the sermon under consideration.

1. Anaphora (The repetition of a word or words in successive sentences)

   Paul was a persecutor of the people of God. HE WAS a member of the Sanhedrin. HE WAS a Roman citizen.

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[1] Quotations taken from MS2.

[2] Hance, Ralph, and Wiksell, op. cit., p. 112.

[3] Ibid.

THIS persecutor. THIS enemy of Christ. THIS man who sought to obliterate the name of Christ.[1]

And Paul said, "I will go and obliterate the name of Jesus. . . . I will demolish every church. [Baptism is a death. . . . Baptism is a burial. . . . Baptism is a resurrection. We must die tonight. . . . We must bury the past. . . . We must walk in newness of life."

2. Asyndeton (Omission of conjunctive parts of speech to express speed or vehemence):

Paul was a persecutor of God's people. He was a member of the Sanhedrin. Brilliant. He sat at the feet of Gamaliel.

We must die tonight. Die to the past. We must bury the past. We must walk in newness of life.

Baptist is a death. Baptism is a burial. Baptism is a resurrection.

3. Comparison

When Paul saw Jesus . . . and when you see Jesus it makes a difference in your life.

Paul saw Jesus and got in association with believers. When you find Jesus you are supposed to find His people.

When a man is baptized into Christ he will conduct himself as a member of the royal family of heaven.

4. Contrast

He heard of Jesus Who caused the blind to see, and the lame to walk. Who had turned the vilest . . . to the purest . . . set men free from bondage.

I have come to save men from sin. From insecurity to security. From darkness to light.

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[1]All quotations taken from MS2.

5. Simile (Likeness to something different):

You will not walk as ordinary people, but as children of the Heavenly King.[1]

He will conduct himself as a member of the royal family of heaven.

6. Restatement (Repetition in different words):

This persecutor. This enemy of Christ.

From insecurity to security. From darkness to light.

7. Rhetorical Question. In an effort to make his message clear, as well as to hold the interest and attention of his audience, the preacher makes ample use of the rhetorical question. In his sermon (MS2) the following are some examples:

Isn't that wonderful, friends?

Isn't that fair enough, friends?

If any man be in Christ, he is a what?

Well friends, Jesus is my leader, am I right?

mmary of Style

Because of the similarity of the preacher's style both the Adventist and non-Adventist situations, this mmary will include the style of both sermons--"The tience of the Saints" and "Baptism." Based upon the ndings of the study of the two sermons mentioned above, d the testimonies of members of his congregations, the

[1]All quotations taken from MS2.

following conclusions can be drawn regarding the style of Elder Walters:

1. The preacher's style is characterized by simplicity of language and sentence structure.
2. Despite the simplicity of word choice and sentence structure, the preacher's style is forceful, vivid, compelling, and with a sense of urgency.
3. By his use of descriptions and illustrations, the speaker appeals to the experience, the senses, and the emotion of his audience.
4. The preacher does not make much use of embellishment and flowery language, but employs only those figures of speech which relate to the experience of his audience.
5. The directness of the preacher's presentation, tends to be abrupt, antagonistic, and controversial, particularly as perceived by his non-Adventist audience.

CHAPTER V

RHETORICAL ANALYSIS OF PREPARATION AND DELIVERY

General Application of Analysis

For the past twenty years the writer has been observing Elder Walters in a number of preaching situations. During this period, much attention was given to his delivery as well as to the other aspects of his public discourse. In addition, the sermons included in this study were recorded by the researcher.

On the basis of such observations it is the writer's settled conclusion that there exists no significant difference in the preparation and delivery of the preacher when addressing an Adventist or non-Adventist audience. In view of this conclusion, therefore, Walters' preparation and delivery will be considered as they apply to his preaching generally and not to any particular preaching situation.

General Method of Discourse Preparation

In view of the relationship which exists between preparation and delivery, the writer considers it

ppropriate to devote some attention to the question of iscourse preparation. As in the case of delivery, the ıbject of preparation will be treated generally.

Due to his position as president of the West Indies ıion Conference of the Seventh-day Adventists, and the many ıills by those who constantly seek his help, his counsel, ıd spiritual guidance, the typical working week of Elder ılters is generally crowded with a network of activities. .is places an almost constant demand upon his time and ·uld be one of the factors responsible for his "sermon tline" method of discourse preparation. The following mments are suggestive of this type of preparation. lder Walters' most popular method of preaching is from rmon outlines."[1] "His outlines are very flexibile."[2] enerally, Elder Walters uses an outline."[3] "I have obrved him over the years and there have always been only few jottings on any paper that he used as notes for his rmons."[4] In a telephone conversation with the preacher stated that "before he sits in his study to draft his line he conducts a rigid mental exercise of outlining as, committing pertinent material to memory, and making

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[1]Letter from M. Gray, March 29, 1970.

[2]Letter from F. E. White, March 24, 1970.

[3]Letter from N. Fraser, April 10, 1970.

[4]Letter from T. Spence, May 6, 1970.

notes of appropriate illustrations."[1] By the time he is ready to write his outline he has memorized most of the important points. He then enters the pulpit with a "mental picture of his sermon material."[2] His occasional glances at his outline serve only "to remind him of the emphasis and order of his ideas."[3] Reference to his ability to memorize is made in Chapter I, "The Man and His Heritage," in which it was stated that "as a child he had a great memory."[4] Later comments of this nature include the following: "When called to speak he does so . . . without a manuscript. This makes me think he has an outstanding memory."[5]

One of the evidences in support of this extemporaneous method of preparation resides in the difficulty experienced by the writer in obtaining any written sermons. As a result, and for the purpose of this study, the writer was compelled to record a number of sermons by the preacher.

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[1]Telephone conversation with H. S. Walters, May 4, 1970.

[2]Ibid.

[3]Kenneth G. Hance, David C. Ralph, and Milton J. Wiksell, Principles of Speaking (2nd ed.; Belmont, Calif.: Wadsworth Publishing Company, Inc., 1962), p. 26.

[4]Telephone conversation with Mrs. A. Nicholas, August 14, 1969.

[5]Letter from R. Barnes, March 6, 1970.

By virtue of his religious training to which earlier reference was made in Chapter I, "The Man and is Heritage," Elder Walters spends some time in prayer, eeking spiritual guidance and divine revelation. It is is settled conviction that this is a vital part of his reparation for religious appointments, as he seeks to resent his audience, his message, and himself to the fluence of the Holy Spirit.

In addition to prayer, the Bible and the writings Mrs. E. G. White, constitute the source and basis of vine authority for Walters as well as the rule of the ith and practice of the Seventh-day Adventist Church.

As an Adventist clergyman, Elder Walters relies a very great extent on the Bible as the source of his thority. Consequently, reference to secular authority seldom cited in his religious discourse. Occasional ference is made, however, to secular authority but only it serves to confirm and substantiate prophecy and rred history. In such instances, Josephus and other ding historians are mentioned.

Delivery

Delivery is the last of the five rhetorical consti-nts, and is sometimes referred to as pronunciatio. It the means by which the speaker conveys his ideas to listeners in an effort to get the desired response. ording to Thonssen and Baird it is "the lively

nforcement of thought"[1] involving "vocal utterance and odily action."[2]

As "the presentation of the message via the isible and the audible code," it "should not be con-idered as an end in itself, but as a means towards the otal communication process."[3] Its value should be con-dered not as a separate entity, but in its relation to ie overall process and its resultant contribution to the uccess of the speaking situation.

Modes of Delivery

There are four ways by which the presentation of message may be achieved. They are: (1) reading from nuscript, (2) the impromptu, (3) the extemporaneous, d (4) memorizing the message. "Each has its advantages d its limitation, and is determined either by the indi-dual speaker or the circumstances governing the given tuation."[4] For the purpose of this study, however, sideration will be given to the last two.

romptu Speaking

In his capacity as president of West Indies Union ference, Elder Walters is occasionally forced into the

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[1] Thonssen and Baird, op. cit., p. 446.

[2] Ibid., p. 81.

[3] Ibid., p. 434.

[4] Hance, Ralph, and Wiksell, op. cit., p. 268.

ole of a "minute man." Whenever this happens he proceeds
o deliver the message without an outline or manuscript.
his impromptu method of speaking, however, is not typical
f the man, Walters, who "is at his best as an extempor-
neous preacher."[1]

:temporaneous Speaking

On the basis of the researcher's knowledge of the
cts derived from observation and information, the con-
usion can be drawn that the preacher's mode of delivery
essentially extemporaneous. Previous mention has al-
ady been made of his use of sermon outlines at the be-
nning of this chapter under "Method of Discourse Prepar-
ion." Mention has also been made of certain occasions
which he is compelled to resort to the impromptu method
delivery, but this is the exception rather than the
le. That Elder Walters' method of delivery is generally
:emporaneous can be confirmed by the following comments:
has certainly mastered the art of extemporaneous
aking."[2] "He is essentially an extemporaneous speaker."[3]
is an extemporaneous speaker."[4] "Extemporaneously he

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[1]Letter from H. E. Nembhard, April 7, 1970.

[2]Letter from J. C. Palmer, April 9, 1970.

[3]Letter from I. B. Benson, April 20, 1970.

[4]Letter from N. Hoilett, February 19, 1970.

seems to do very well."[1] "Either because of his lack of time or by sheer habit, he sticks to the extemporaneous method."[2] On the many occasions that the writer has observed the preacher, over the years, he holds true to this extemporaneous pattern of delivery.

Physical Factors of Delivery

Visible Code

In an effort to discover the extent of the impact of any speaker on his audience, one must of necessity, direct his attention to the speaker's total personality. It is important that one thinks not only in terms of:

> . . . the verbal channel (the speaker we hear), but of the nonverbal channel (the speaker we see) of operation in every face to face communication situation.[3]

The components of the nonverbal process constitute the visible code and include such things as the physical makeup, demeanor, and the general appearance of the speaker. These form a definite part of the total communication process.

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[1]Letter from N. Fraser, May 2, 1970.

[2]Rugless, loc. cit.

[3]Hance, Ralph, and Wiksell, op. cit., p. 257.

ysical Build

With reference to the preacher's physical fea-
res, Dr. W. G. C. Murdoch of Andrews University writes:

> His personality . . . captures the imagination of his hearers. His presence also is commanding, tall and well-built, and this gives him an advantage when he steps upon the platform.[1]

der Roy Williams of the West Indies Union also makes
ntion of "his commanding appearance."[2]

The following comments have also been made in
nnection with the physical features of the preacher.
e is tall, stalwart, and commanding."[3] "He uses his
od physique to excellent advantage."[4] "His physical
ight helps to influence the masses."[5] "His tall com-
nding stature equates with the height of his person-
ity."[6]

From the previous statements, one could conclude
at the physical aspects of Elder Walters' personality
ıtribute in part to his effectiveness as a speaker.
anding over six feet in height and weighing over two

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[1]Letter from W. G. C. Murdoch, February 27, 1970.

[2]Letter from Roy Williams, February 10, 1970.

[3]Letter from J. C. Palmer, April 9, 1970.

[4]Letter from G. W. Bennett, April 6, 1970.

[5]Letter from C. Gray, May 3, 1970.

[6]Letter from S. M. Reid, April 9, 1970.

hundred pounds, this man has a commanding and impressive bearing. His towering height and broad shoulders, serve to create a lasting image in the mind of his hearers.

Face.--The facial expression of Elder Walters is generally pleasant. In moments of concern and deep concentration, however, his brow is raised, his forehead wrinkled, and his eyes fixed. Although seldom heard in a loud laugh, probably because of a sense of dignity, he wears a smile which beams with an air of sincerity. "His facial expression reflects belief and interest in his message, and reveals an earnest desire to communicate to his audience."[1] As you look and listen to him,"there is the overwhelming feeling that here is a man who believes his own message."[2]

Eyes.--For his size, and in proportion to the rest of his body, his eyes appear small. These, nevertheless, not only sparkle but carry a deep and penetrating gaze, particularly when he is preaching or defending any cause in which he believes. With his penetrating gaze he observes the reaction of his audience and adjusts accordingly. On such occasions his eyes seem to flash with conviction and thus compel attention.

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[1]Hance, Ralph, and Wiksell, op. cit., p. 261.

[2]Gordon, loc. cit.

Dress.--As a Seventh-day Adventist clergyman, Elder alters conforms to the standards of modesty and simplicity n his manner of dress. He is never seen in bright and lashy colors, but his choice of colors and style reflects conservative approach. He is generally dressed either n dark gray or dark brown during the week, and for his reaching appointments or other special occasions he is ressed in black, and in such a way that becomes the gnity and solemnity of the occasion. His dress always ntributes to the worshipful and reverent atmosphere of e occasion. The following comments have been made re-rding his dress. "His conservative way of dressing tly bespeaks the dignity of the ministry."[1] "Dresses atly, yet simple, and keeps aloft the dignity of the nistry."[2] "He is very dignified in his deportment and ess, and upholds the prestige of the ministry."[3] "His ess testifies that he is a member of the clergy."[4] s manner of dress is becoming of a man carrying holy sponsibilities."[5]

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[1]Letter from G. Spence, April 10, 1970.

[2]Letter from K. G. McIntyre, April 15, 1970.

[3]Letter from F. E. Rhoden, April 14, 1970.

[4]Letter from A. Stephenson, April 10, 1970.

[5]Letter from L. Christian, April 19, 1970.

Demeanor.--Despite Elder Walters' position as hief executive of the West Indies Union of Seventh-day dventists and his popularity both among members of the dventists and non-Adventist communities, he is modest, umble, and unaffected in his demeanor. He is basically riendly and of a pleasing disposition. "Although he is alented, he is very humble."[1]

odily Action

Entree to Place of Speaking.--"Entree to place of peaking" has reference to the speaker's approach to the esk or pulpit, immediately after leaving his seat, and llowing his introduction, or presentation, to the con-regation. It is the writer's observation that Elder lters rises from his seat and moves directly to the lpit, with apparent confidence, and command of the tuation. As he moves to the pulpit, he does so with gnity and with an atmosphere of reverence. Resting the ble and his outline on the desk before him, he stands ect and looks squarely at his audience, in an attempt establish early eye contact and rapport. Following usual Christian greetings, he proceeds to ask God's ssings on the congregation and on the message. Immedi-ly after prayer he opens his Bible and proceeds with sermon.

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[1]Letter from T. McLeary, March 3, 1970.

Posture.--At the beginning of his sermon pre-
entation the speaker stands erect as he begins in a calm
nd deliberate pace. As he proceeds, however, his bodily
ovements increase with occasional shifting from one side
f the pulpit to the other with a view of speaking more
irectly and more intimately with his audience. A change
n his erect and upright stance also becomes evident as
he tempo of his delivery increases. With his right knee
ent he moves forward with his right hand outstretched.

The following statements are appropriate: "As
he message progresses his body movement increases."[1]
He increases bodily movement as the message develops."[2]
loves from one side of the desk to the other, sometimes
nding forward."[3] "Moves around lectern or desk."[4]
e shifts from one side of the pulpit to the other bend-
g forward occasionally."[5]

In cases of appeal, Elder Walters also leaves the
lpit and walks down the aisle, appealing to the audience,
ction by section.

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[1]McIntyre, loc. cit.

[2]Letter from J. Boyd, April 6, 1970.

[3]Letter from L. H. Fletcher, March 27, 1970.

[4]Ibid.

[5]Boyd, loc. cit.

Gestures.--Even to the most casual observer, there is little doubt of the fact that gestures play a definite part in the preacher's delivery. In an effort to drive home his point, Elder Walters often extends his right hand with the index finger pointing towards the congregation, while putting his right foot forward at the same time, thus "supplementing his words with appropriate action."[1] This he does with a slight bend forward as he reaches out to the audience.

In connection with his gestures, the following observations have been made by various individuals who responded to Questionnaire No. 6, as found in the appendix. "Very dramatic with use of his hand."[2] "Extending of right hand, with index finger pointing on congregation." "Free movement of feet and hand." "Uses his hand in commanding form." "Uses hands adequately to get point across." "Extended right hand with index finger pointing towards congregation."

There are times also when he clenches his fist and taps the pulpit to emphasize a point. In spite of this, however, "his gestures reveal no uneasiness nor do they disturb the listener's concentration."[3] He never displays

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[1]Thonssen and Baird, op. cit., p. 441.

[2]This and all the quotations immediately following are responses to Questionnaire No. 6 to be found in the appendix.

[3]Hance, Ralph, and Wiksell, op. cit., p. 260.

ny sign of nervousness and even if he is, he seems to channel and exploit it into meaningful movements and estures."[1]

Composure.--Despite the enthusiasm that characterizes Elder Walters' delivery, the speaker bears proof f his mental composure. Although animated by his message, he is not devoid of grace. He seems to master the rt of keeping calm even under disturbing conditions. uring one of his sermons the sound of a baby rang out n the audience. Although this caused much disturbance, he preacher continued by saying, "Let the baby cry, he ight be a preacher some day." The preacher could have topped to notice the interruption, thus causing greater istraction. Instead, he used the situation to advantage y weaving it into his message, thus maintaining not only is own composure but also that of his audience.

The preacher also follows the practice of calling ıdividuals by name and bestowing honest compliments on ıose who appear antagonistic and apathetic. This is with view of capturing their interest and attention. "He is ıctful and praises even those who oppose him, so as to ıintain a good relationship."[2] "He endeavours always to

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[1] Ibid., p. 29.

[2] F. E. Rhoden, loc. cit.

ention individuals by names."[1] "His honest compliments isarm the opposition."[2]

he Use of the Voice

rticulation

Writing from the world's headquarters of Seventh-ay Adventists, Washington, D.C., Elder W. W. Fordham tates, "One never becomes restless, not only because f the impact of his message, but the flavor of his elivery."[3] Dr. W. G. C. Murdoch, Dean of Graduate tudies at Andrews University, Berrien Springs, also akes this comment, "His voice is pleasing, his enunci-tion is incisive."[4] The articulation of Elder Walters s very clear and distinct. He does not run his syllables ogether nor muffle the sounds, even when his rate and olume increase.

itch

The pitch of the speaker's voice is typically isculine. This quality is preserved even when the pitch his voice gets high. In his speeches, including the es being studied, Elder Walters modulates his voice

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[1] K. G. McIntyre, loc. cit.

[2] J. A. Boyd, loc. cit.

[3] Fordham, loc. cit.

[4] Murdoch, loc. cit.

between the two extremes of a high and a low pitch. The writer is also of the impression that such variations helped to arouse and sustain the listeners' interest by avoiding monotony.

Despite such variations, however, most of the preacher's speaking is confined to a normal level; except when he launches into the body of his discourse or when he is emphasizing an important point. Because of this technique of variation and modulation, his audiences never seem to grow tired or bored listening to him. After listening to the preacher on several occasions, as well as to the recorded sermons, it is the writer's observation that the preacher begins the first part of each sentence on a slightly higher pitch and then gets low at the end. Following his introduction, he soars into the body of his message like a jet taking off, and then levels off to his normal (medium) pitch as he proceeds.

Rate

Elder Walters' rate of delivery varies with the place, the mood, and the nature of his message. He often begins at a slow rate. As he proceeds, however, his rate increases as he becomes more animated with his message; and as he proceeds to emphasize certain important points. His is not the rapid-fire rate of Billy Graham, nor the slow rate of H. S. M. Richards. His medium rate of

delivery keeps his listeners alert, alive, and interested. His audience can, therefore, follow him without difficulty.

Although he raises his pitch in certain parts of his message, for reasons of emphasis, there are also times when he lowers his voice in order to achieve the same purpose. This is generally when he is relating a personal experience or giving an illustration.

Loudness of Voice

In keeping with his size, no doubt, the strength and loudness of Elder Walters' voice stand out quite prominently in his delivery. His voice not only carries from one end of the building to another but invariably reaches beyond the immediate hall. There have been many occasions in which the speaker did not use a microphone. Commenting on this aspect of his delivery, one of his church leaders made this statement: "In most cases he removes the microphone because of his powerful voice."[1]

Despite this lively and dynamic quality of his voice, the preacher possesses the art of adjusting its volume to suit the prevailing circumstances, as well as the nature of the occasion. His ability to modulate and vary the loudness of his voice provides another means of emphasizing certain important portions of his message.

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[1]Letter from H. Anderson, May 6, 1970.

Generally his introduction is made in a low, penetrating, and conversational tone and serves to arouse early interest and attention.

Listening to him or to his taped sermons, one gets the impression that his voice clearly reveals his enthusiasm and emotional involvement with his message. "There is the overwhelming feeling that here is a man who believes his own message."[1]

Quality of Voice

Despite its volume, the quality of the speaker's voice is neither harsh, nasal, hoarse, nor flat, but resonant and pleasing. "His voice is pleasing . . . and captures the imagination of his hearers."[2] Further comments regarding the quality of his voice include the following observations. "His message comes through clear and distinctly to his audience."[3] "His stentorian tones are convincing."[4]

At certain times his voice rings with the musical tone of an entreaty, while at others, it assumes the deep quality that carries with it the tenor of a command.

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[1]Gordon, loc. cit.

[2]Murdoch, loc. cit.

[3]Ibid.

[4]R. Williams, loc. cit.

Summary of Delivery

A close examination of the facts available through observation, tape, and testimony, reveals that Elder Walters' method of preparation is that of sermon outlines. He believes that prayer and divine revelation are vital to such preparation. The preacher also believes that the Bible constitutes the basis of authority in spiritual and religious matters.

Elder Walters' mode of delivery is generally extemporaneous, although when the circumstances dictate, he meets to the impromptu situation without difficulty.

The imposing and impressive physical features of the preacher, his conservative approach to dress, his neat appearance and pleasing personality, all contribute to the communication process.

In the presentation of his messages his bodily movements increase as he develops his theme. These movements assume the form of various postures and gestures involving his feet, his hand, and his index finger. Despite such signs of enthusiasm and animation, however, he always commands the situation with dignity and composure.

The speaker's articulation is clear and distinct. Like his bodily movements, the rate, pitch, and volume of his voice rise with the development of his message and the extent of his emotional involvement. This,

ver, does not alter the fact that his voice is
nant and pleasing.

A look at the delivery of Elder Walters in
tionship to the other cannons has led the writer
he following tentative conclusions:

1. Next to his materials of personal proof, the delivery of the preacher is the most powerful and persuasive constituent of his rhetorical effort. "His powerful delivery is the secret of his persuasion."[1]
2. The enthusiasm and animation which characterize his delivery make it impossible to restrict him to a sermon manuscript form of presentation.
3. The preacher's delivery also includes the effective use of his eyes as instruments of audience control, and nonverbal communication.
4. Elder Walters' delivery outweighs all other rhetorical considerations including speech content. "His forceful delivery often secures the result rather than the matter presented."[2]
5. The preacher's mastery of delivery confirms the testimonies regarding his powerful memory.

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[1]Letter from J. Innis, March 10, 1970.

[2]Letter from O. Rugless, April 6, 1970.

6. The nature of Elder Walters' delivery is such as to give force and directness to his style, fresh meaning to old illustrations, and new life in old anecdotes.
7. The preacher's delivery also gives force to simple language.

CHAPTER VI

WALTERS' ANALYSIS OF HIS AUDIENCE AND THE RESPONSE OF HIS AUDIENCE

General Considerations

Adventist Audience

An audience is considered "Adventist" when most of those present are members of the Seventh-day Adventist Church. This is the type of audience, generally in attendance at the regular Sabbath services, the Wednesday night prayer meetings, and such special occasions as the communion, the dedicatory, and the harvest festival services. By virtue of their membership, those attending such services have already made their commitment to Christ and to the church. On some previous occasion these individuals have already responded to the appeal to identify themselves with the church, and to subscribe to its principles, its faith, its doctrines, and to its way of life. Most of the individuals comprising this type of audience are generally known by the visiting officers of the organization, including Elder Walters. In such situations this relationship tends to simplify the problem of audience analysis.

In appealing to the Adventist audience, the preacher's main purpose is to admonish, to exhort, to encourage, and to strengthen the members in their spiritual experience and in their determination to continue in the "faith." This is generally done by a call to reconsecration and rededication following the sermon. This type of appeal is to promote and encourage consistency in Christian living, on the part of the members.

The Adventist audience is therefore prone to be less hostile, less apathetic and antagonistic. The members' interest in, and love for the church, lead to a more willing response which is indicated by a show of hands, or by standing. The need for motive appeals (materials of experience) is not as great as with the non-Adventist audience.

Non-Adventist Audience

By non-Adventist audience is meant a situation in which most of the individuals present are not members of the Seventh-day Adventist church. This type of congregation is generally present at an evangelistic meeting in which the majority of those attending are visitors who hold membership in some other denomination or hold no church membership at all. Those of other persuasions generally include Episcopaleans, Baptists, Methodists, Congregationalists, those of the Pentecostal faith, members of the Church of God and others. Because of the possibility of antagonism, apathy,

and opposition there is need for greater psychological insight, tact, and organization when dealing with this type of congregation. The religious prejudices of these visitors make them less responsive to the presentation of any new doctrine, and resistant to any change in their religious beliefs or practice. This type of audience also entertains certain religious reservations which make it more difficult for individuals to respond to an appeal to join the church. Those who share no religious conviction are generally more openminded, and therefore are liess difficult to persuade.

In his appeal to this type of audience, the preacher is compelled to employ "all the available means of persuasion"[1] suitable to the situation. Instead of a call to reconsecration as in the case of the Adventist audience, the appeal in this kind of situation is for a complete change or conversion, in harmony with the "new truths" presented. The appeal is, therefore, more forceful and more direct, and calls for definite indications of positive response, such as coming forward to the altar, signing of pledge cards, or requests for baptism.

Once certain individuals in this type of audience start responding, there is generally the tendency on the part of others to follow through. Although not always the case it generally happens that if father responds to the

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[1]Lane Cooper, The Rhetoric of Aristotle (New York: Appleton-Century-Crofts, Inc., 1960), p. xxxvii.

appeal, the mother is likely to join him, and when this happens the children usually do the same. This type of response also exists among friends. It would seem, therefore, that despite the initial difficulties in persuading this type of audience, once it starts responding, it is more susceptible to the crowd psychology and the mass appeal. It is with this type of congregation and this type of appeal that Elder Walters excells.

Problems of Evaluation

Although attempts have been made to procure the observations and personal testimonies of different individuals, regarding the responses to Elder Walters' preaching as well as his audience analysis techniques, the difficulties experienced in this endeavour have compelled the researcher to rely on his many years of observation of the preacher as the source of most of his data.

For over twenty years the writer has had the opportunity of listening to a large number of sermons by Elder Walters. He has also been associated with him in a number of evangelistic campaigns during which times attention was given to the many aspects of his preaching techniques.

During the eighteen years of the writer's ministry, he served under the presidency of the speaker and during this period was afforded quite an opportunity to study not only the preacher's methods but the preacher himself. In connection with this study, the writer made a trip

to Jamaica with a view of observing the speaker even more closely. The two sermons being considered in this project are among those recorded during this visit. It is mainly on the basis of such observations that this section of the study will be conducted.

Walters' Analysis of His Audience

The Adventist Situation

In his book The Art of Persuasion, Wayne Minnick defines audience analysis as:

> . . . the application of all that is known about human behavior in general to a specific audience in order to anticipate or evaluate their response to a particular persuasive communication.[1]

Over the past years, the researcher has had the opportunity of observing Elder Walters in a number of preaching situations. On the basis of such observations, he is convinced that Elder Walters studies human behavior in general but particularly that of his audience. In support of this claim, Dr. Stanley Bull of the Department of Psychology at Loma Linda University, California, writes:

> Personally I think that Elder Walters is successful as a preacher because of his penetrating psychological insights regarding the expectation of his audience. He

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[1]Wayne C. Minnick, The Art of Persuasion (Boston: Houghton Mifflin Company, 1957), p. 241.

seems to know in advance what enthusiasms they will be ready to share.[1]

"He studies his audience."[2]

"As a speaker he understands the psychology of the crowd."[3] By his own method of investigation and adaptation he seeks to study his audience not only before delivering his sermons but during his campaign meetings and before the preparation of his sermons. It is a part of his nature to learn as much about people as possible as he visits and talks with them. "Elder Walters visited the homes in the area, sat and talked and shared in the peoples' problems."[4] This in turn helps him to know about his audience. He has the outstanding ability of remembering names and faces. As a district pastor for many years in a number of the churches, he has committed to memory many of the names of members both of the communion and community, and continues to maintain personal contact with them. "I was one of the 91 candidates in that great baptism [of 1948] and after so many years Pastor Walters' interest in me has not waned."[5]

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[1]Letter from Stanley Bull, February 24, 1970.

[2]Letter from W. Kirlew, March 27, 1970.

[3]Letter from Roy Williams, February 10, 1970.

[4]Letter from S. Williams, April 1, 1970.

[5]Ibid.

There is hardly an Adventist congregation in Jamaica where Elder Walters does not know the names of most of the members present. As a typical youth leader he also seeks to become acquainted with the children of such members.

Even before entering the pulpit, or platform, or even the church or building, he begins to take a quick mental inventory of the strange faces, and by personal introduction and inquiry, he seeks to get acquainted with as many as possible before he begins his sermon. Even while seated on the rostrum awaiting his turn to speak, his eyes run to and fro over the audience, in search of some unfamiliar face. Then to the person immediately beside him he inquires, "Who is that person sitting in the second row with the brown suit on?"[1]

In addition to learning all he can about his audience in advance, he seeks to talk about issues and subjects that are current and of particular interest to his listeners. According to Hance, Ralph, and Wiksell, he believes that "they want ideas, information or lively opinions, so he talks about subjects, issues . . . that affect the most of us."[2] He not only seeks to present subjects and issues of interest but he does this in an interesting manner. His

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[1]Writer's personal observation.

[2]Hance, Ralph, and Wiksell, Principles of Speaking (2nd ed.; Belmont, Calif.: Wadsworth Publishing Co., Inc., 1969), p. 19.

sermons have always reflected the nature of the times, the condition of the world and society, the current events, the scientific, political, social, religious, and economic world. "His messages are . . . interesting and relevant to the needs of the time."[1]

> He has the unique ability of weaving everyday events into his message that not only clothe that which he presents, but virtually give life in so much that the messages leap out attaching themselves to the hearts of the hearers.[2]

The preacher always reminds his audience of the purpose of his message and shares the view that people "want ideas, information, or lively opinions."[3]

Another outstanding aspect of his audience analysis is that he is always watching for, and alert to, responses, facial expressions, and other indications of audience attitude, feedback and reaction, as this generally "provides the best and most reliable guide to evaluation."[4]

Depending on the particular audience, or the nature of the meeting, he also knows in advance, or seeks to know, whether his audience will be hostile or friendly. Whenever he suspects opposition, he proceeds to disarm his opponents by expressing gratitude for co-operation in the past,

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[1]Letter from W. W. Fordham, February 26, 1970.

[2]Letter from O. E. Gordon, March 8, 1970.

[3]Hance, op. cit., p. 36.

[4]Ibid., p. 30.

bestowing sincere praise on the individuals whom he mentions by name, and identifying himself with the congregation. Whenever possible he makes references to some relationship that he bears to someone in the audience or vicinity. This he does before embarking on his main address. In his sermon on baptism he made the following statement in his introduction, "Westmoreland means a lot to me because I found my wife there."[1]

Coupled with this aspect of audience adaptation, Elder Walters also gives much attention to the question of the physical adjustment of the speaking situation. Within the limits imposed by the time and occasion, he seeks to carry out a quick inspection of the building, its design, its location, its fixtures, and its facilities.

On a number of occasions the writer was present when he has requested that the window immediately behind him be closed. This is to avoid the wind which he says affects his voice. Other times he would ask that the congregation occupy the front seats. This is generally when there are empty seats in front which create a wide gap between himself and the audience. When the congregation or the building is small, he speaks without the use of a microphone.

As a part of his audience analysis he also seeks to sum up his audience in terms of its intellectual capacity,

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[1]Quotation from MS2.

its occupational pattern, and its industrial setting. He always seeks to inquire into the presence of any influential member of the community or government official and recognize them publicly. "He makes mention of distinguished individuals from the community."[1] "Prominent individuals are often given special recognition."[2] "He is never too budy nor his sermon too short to mention the prominent members of his audience."[3] "Prominent individuals are specially mentioned."[4] "He always has special greetings for prominent individuals."[5]

Considering that rhetoric is defined by Aristotle as "the faculty of discovering in the particular case what are the available means of persuasion,"[6] it can truly be said that the preacher employs several means of persuasion in his audience analysis.

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[1]Letter from A. Stephenson, March 10, 1970.

[2]Letter from J. Boyd, April 3, 1970.

[3]Letter from G. M. Spence, April 10, 1970.

[4]Letter from K. G. McIntyre, April 15, 1970.

[5]Letter from J. Burnett, April 30, 1970.

[6]Lane Cooper, The Rhetoric of Aristotle (New York: Appleton-Century-Crofts, Inc., 1960), p. 7.

The Non-Adventist Situation

In view of the evangelistic setting associated with the non-Adventist audience, the precampaign organization does much toward the audience analysis. To a great extent this organization assumes the form of the evangelistic research, conducted by the evangelist, and his team.

While the non-Adventist situation includes most of the audience adaptations employed in the Adventist situation, in the cases of evangelistic campaigns, there is the need for greater planning, research, and organization. In the Adventist setting, for instance, one gets to know the names of individuals through the regular process of church association and activities. Frequent home visitations as well as church attendance provide occasions for getting better acquainted.

Therefore, although Elder Walters has a wide circle of friends and acquaintances, although he is well-known by Adventists and non-Adventists alike, getting to know, to analyze, and to adjust to a non-Adventist congregation calls for a definite plan of organization. As part of such organization, and in keeping with the practice of Elder Walters, names and addresses of individuals residing in the particular area are procured through the voting and mailing lists. These individuals in turn are sent written invitations to the meetings to be held. "He sends out invitations before

and during campaigns."[1] "Special invitations are sent out before campaigns."[2] "Yes, he sends out invitations before and during his campaign."[3] This could be considered step one.

Step two begins when the individual responds to the invitation. He is generally asked to sign other cards and questionnaires as a part of the familiarization process. "He . . . gets the names of the people in his audience and their places of abode, by the signing of cards."[4] "Pledge cards are signed, with names, addresses, etc."[5] "He is very great in getting you to sign pledges, names, and other information."[6] Through Bible classes, and after-meetings, as well as through the general periods of greeting, the preacher gets to know not only the names of the members of his congregation but their occupation, their background, the religious persuasion, their address, and other useful information.

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[1]Boyd, loc. cit.

[2]McIntyre, loc. cit.

[3]Burnett, loc. cit.

[4]Letter from H. Anderson, April 3, 1970.

[5]McIntyre, loc. cit.

[6]Burnett, loc. cit.

To reinforce this plan, visits are then made to the homes of the non-Adventists. It is during these visits that the preacher gets his best and greatest insight into the social, economic, religious, educational, and domestic life of the individual. It is in the act of conducting such visits that he gathers most of his material for audience analysis. During the visiting program carried out in connection with his Trench Town evangelistic campaign, " . . . he would be seen standing in the streets engaged in serious talk with members of the 'Back to Africa' movement."[1]

Other areas of research in this connection include a knowledge of the working habits and patterns of the area. These considerations help to determine both the length and nature of his sermons. In an area where there are industries with people working all night, for instance, he begins and ends his meeting early.

In his visiting campaign, Elder Walters also seeks to get acquainted with government officials and other influential members of the community. Then at his meeting he seeks to recognize them and to give them the honor due to them as leaders, and government officials. As in the case of the non-Adventist audience, he watches for the responses and reactions of the congregation.

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[1]S. Williams, loc. cit.

The Response of Walters' Audience

The Adventist Audience

Because of his evangelistic orientation, Elder Walters has always followed the practice of making an appeal for some kind of spiritual commitment. "Although not the same way, he never closes his message without making an appeal."[1] "I can never recall hearing a sermon from him without an appeal."[2] Like most evangelists he attaches much importance to the appeal and altar call, feeling that this constitutes the real test of one's effectiveness as a preacher. "His technique in appeals and altar calls is masterful. He gets results."[3]

Being dedicated to the building up of the church, numerically and otherwise, the preacher's sense of his divine trust and responsibility compels him to make such appeals for members to rededicate their lives to Christ, and for the others present to be identified with the membership of the church. "Every address was climaxed with an impassioned altar call to which large numbers responded."[4] "I can never recall hearing a sermon from him without an

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[1] G. Spence, loc. cit.

[2] J. Boyd, loc. cit.

[3] Letter from S. G. Lindo, January 30, 1970.

[4] Message Magazine, Vol. LXX (September 24, 1965).

appeal."[1] "Altar calls and other demonstrations of response are common at the close of his sermons."[2] "His sermons are always impressive and his hearers respond to his appeals."[3] "He never closes his message without making an appeal."[4] "He uses every strategy to help people make their decision."[5]

On observing and examining the results, in the light of the objectives which the preacher sought to accomplish, the writer has used the responses as the basis for evaluating the effectiveness of the speaker. These will be considered under the following headings:

1. Immediate Response
2. Long-Term Response.

Immediate Response

This embraces both verbal and physical responses and carries with it the element of spontaneity particularly during the sermon or immediately afterwards.

Verbal Response

When such types of responses are spontaneous, they are generally accompanied by emotion and assume the forms of

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[1] Boyd, loc. cit. [2] Ibid.

[3] Letter from F. Rhoden, April 14, 1970.

[4] G. Spence, loc. cit.

[5] Letter from G. W. Bennett, April 6, 1970.

such expressions as "Praise the Lord," and "Amen." "Verbal responses such as 'Amen,' 'Praise the Lord,' 'Allelujah,' etc. are not uncommon during his sermons."[1] "His hearers . . . always give their approval by saying 'Amens.'"[2] "The audience expresses its satisfaction with 'Amen' and other audible expressions."[3]

Although less spontaneous and without the usual emotion, the verbal response also includes words of commendation and congratulation extended to the preacher by members of the congregation immediately after the service. They include such remarks as, "Thanks for the wonderful sermon," "You certainly watered our souls today," "I could feel the stately steppings of the Lord among us today," "Today was truly a high day in Zion." "Quite a few mention their enjoyment of the sermons, as they greet him at the door."[4] "Members make mention to him of their spiritual encouragement and uplift."[5] "Many complimentary remarks are made but he is never boastful of them. In turn he may ask the admirers to pray for him."[6] While these types of

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[1]Boyd, loc. cit.

[2]Letter from S. Donaldson, April 17, 1970.

[3]McIntyre, loc. cit.

[4]Letter from Miss A. Stephenson, April 3, 1970.

[5]Letter from Miss L. Christian, April 3, 1970.

[6]Boyd, loc. cit.

responses are not limited to Elder Walters, they are more audible, more numerous, and more pronounced whenever Elder Walter's preaches. "He achieves this level of interaction easier than most preachers I know."[1] It is not unusual that the verbal response also assumes the form of requests for a copy of the sermon.

Physical Response

From the conservative type of congregations the immediate response is more physical than verbal; and assumes such forms as a smile, or a nodding of the head, to suggest agreement with the particular point raised by the preacher at that time.

In response to the direct appeal of the preacher for reconsecration on the part of the members of the church, or to those who have faltered along the way to renew their vows, these individuals generally stand, or come forward to the altar to signify their renewed commitment. "Every address was climaxed with an impassioned altar call to which large numbers responded."[2] "As this humble preacher forcefully pointed the way, even the backsliders yielded to the call to re-instate their fellowship with Christ."[3] One of

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[1]G. W. Bennett, loc. cit.

[2]Message Magazine, Vol. LXX (November 5, 1965).

[3]Letter from Leila J. Henry, March 19, 1970. Mrs. Henry is a prominent member of the church who attended the

the Trench Town converts now living in the United States mentions in his letter of April 1, 1970, that " . . . the soul stirring preaching touched the hearts of hundreds, reclaiming many who were growing cold."[1]

Long-Term Response

From the standpoint of an Adventist congregation, this type of response to Elder Walters' preaching is evident in the religious consistency of the church members, their regularity of church attendance, and their being in good and regular standing over a number of years. It also includes their responsive and responsible attitude to the duties and responsibilities of the church and their contribution to its growth and development.

There are also the direct results of such positive Christian influence upon the youth, who are inspired to loftier ideals. Some are occupying positions of trust and responsibility both within the denomination and elsewhere. "He indicates a profound interest in the welfare of the youth of his congregation."[2] "From personal experience I know that many young persons might not have been in the

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meetings during Elder Walters' visit to England. She now resides in Ontario, Canada.

[1]S. Williams, loc. cit.

[2]Kirlew, loc. cit.

Lord's work, had it not been for the instrumentality of Elder Walters."[1]

The Non-Adventist Audience

We now come to a preaching situation that is more evangelistic in its setting and more definite in its purpose and appeals. The responses in such situations follow different patterns. According to the particular nature of the appeal, such responses are generally of a physical nature. As such they also fall into the same two categories as those previously discussed--the immediate and long-term responses.

Immediate Response

As in the Adventist setting, these take two forms, generally--verbal and physical.

Verbal Response

These generally are the same expressions of "Amen," "Praise the Lord," as in the case of the Adventist audience.

Where definite decisions are made by the individual attending the meeting, verbal response sometimes takes the form of request for baptism. Immediately after the sermon a number of individuals would offer testimonies. In instances of extreme emotion, crying also accompanies these

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[1]Letter from D. Spence, May 6, 1970.

testimonies. There are times, also, when the preacher would request the singing of a song during his appeal. "His appeals are always accompanied by a song."[1] "His skill in the use of songs and choruses brings inspiration and success to his appeals."[2] "Not only does he call for songs and choruses but sometimes he begins the singing."[3] "Songs that appeal to the heart are used during his appeals."[4] This is very effective as part of his appeal technique.

Physical Response

In this case the physical response assumes many forms, depending, of course, on the nature of the appeal. When Elder Walters suspects resistance or reluctance to overt response he begins by asking his listeners to close their eyes, then next to bow their heads. This somehow gives the individual the feeling that his response is not too open to the scrutiny of those present. With this degree of assurance, the individual is more inclined to respond further. Knowing this, Elder Walters next gets them to raise their hands in agreement to the main point of the

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[1] L. Christian, loc. cit.

[2] Letter from C. B. Reid, April 2, 1970.

[3] J. Boyd, loc. cit.

[4] K. McIntyre, loc. cit.

message presented. As this step-by-step process of appeal continues, individuals generally follow through by standing and finally by coming forward as an indication of their complete commitment or their surrender to the claims of Christ. "His soul-stirring preaching touched the hearts of hundreds . . . winning new ones."[1] "I have seen hundreds committing their lives to Christ as a result of his preaching."[2] This is sometimes reinforced by the signing of pledge cards. Following a period of indoctrination, in instructional classes, most of those who responded are baptized.

In addition to those who immediately respond to the preaching by the various ways mentioned, the large increase in the crowd which generally attends his meetings could also be considered another type of physical response. As the news of the preaching and even the presence of Elder Walters circulates, the crowd grows into thousands.

> As he travelled from place to place, visiting such places like Manchester, Leceistershire, and churches in Holloway and the New Gallery, people of all class, creed and color provided him with packed audiences, so much so that there was no seating capacity to accommodate all who were interested. There were people literally standing around on the sidewalks and streets because there was no room inside for them.[3]

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[1] S. Williams, loc. cit.

[2] Letter from Cole, March 25, 1970.

[3] Letter from Leila Henry, March 19, 1970.

"In some instances, thousands are attracted to his meetings."[1]

Long-Term Response

Changed Way of Life

This has reference to the change that takes place in the lives of individuals who have been converted through the preaching of Elder Walters in his various evangelistic campaigns. They provide an insight into the long-term effectiveness of his preaching. The testimonies of such converted lives continue to bear eloquent proof to the transforming results of his ministry. Many converts have been added to the Adventist Church as a result of his preaching. These have been inspired to better prepare themselves for service to God and to humanity. This list includes ministers of religion, ministers of government, doctors, teachers, nurses, and other professions. "Some of these persons who have been influenced by Pastor Walters' preaching are doctors, teachers, ministers and scientists."[2] Of the 136 new members brought in from his Trench Town evangelistic effort in 1948, the majority continue to bear proof of the long-term effects of his preaching. One of

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[1]Letter from E. A. Henry, March 27, 1970.

[2]Ibid.

the converts, who is presently a registered nurse in New York, writes:

> This dynamic man of God, night after night, as I sat there spellbound listening not only to his oratory, but as he projected his dynamic personality into the beautiful inspirational words of life, my heart responded with conviction . . . Ninety precious souls and myself gathered by the seashore to bear witness by baptism.[1]

Summary

Audience Analysis

Whether in the case of an Adventist or a non-Adventist audience, it is clear that Elder Walters gives much attention to the study of his audience's behaviour and expectations. Through his psychological insight and approach to his congregation, he observes their reactions and adjusts in order to elicit certain favourable responses. He also achieves a high degree of interaction through his frequent use of the rhetorical question. As a part of his technique he seeks to get acquainted with the members of his audience, their interests, their problems as well as their names. This he does by visiting, or by inquiry. In the non-Adventist situation his method of procuring names is more organized and includes the signing of pledge cards as well as the use of the voting and the mailing list.

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[1]Letter from Mrs. Nettie Burke, March 5, 1970.

He is also quick to recognize and acknowledge the presence of prominent visitors, and is liberal in his bestowal of honest compliments even in the direction of the opposition which he seeks to disarm. Another effective method employed by the preacher is that of identifying himself with the interests and feelings of his audience. This he does by establishing some relationship with the congregation.

Responses

The responses to the preaching of Elder Walters fall into two categories. These are the vocal and the physical. The first takes the form of certain emotional expressions such as "Amen," and "Praise the Lord," as well as expressions of commendation from individuals present. The physical responses assume the forms of the showing of hands, walking down the aisle to the altar, and the shaking of the preacher's hand at the door of the church. The appeal to the non-Adventist audience is generally more persuasive and more drawn out.

Responses are also immediate and long-range. The immediate responses are those that are spontaneous and include those previously mentioned. The long-term response assumes the form of a change that has taken place in the lives of individuals who responded either immediately or some time later to the preacher's message. Such cases

generally include those who become not only members of the church but officers and workers of long and regular standing.

This type of response also includes those who have been inspired not only to higher standards of living, and loftier ideals, but to great academic and professional achievements.

CHAPTER VII

SUMMARY AND CONCLUSION

The express purpose of this study was to analyze the oral communication of Evangelist H. S. Walters as revealed in his preaching, with a view of discovering those factors which have contributed to his success as a preacher.

In the accomplishment of this purpose, the writer sought to: (1) examine biographical and historical data, (2) discover those social, economic, and political factors which have influenced the preacher's decision and success in the ministry, and (3) examine two reasonably typical sermons by the preacher, with a view of "discovering all the available means of persuasion"[1] employed by the speaker in both situations.

Walters the Man

In his physical features, Elder Walters is impressive, weighing over 200 pounds and having a height of over six feet. His dignified bearing, charismatic personality,

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[1]Aristotle, Aristotle, Translator Lane Cooper (New York: Appleton-Century, 1932), pp. xxxvii.

and friendly disposition all contribute to his successful and dynamic pulpit oratory.

He is totally dedicated to the cause of his God, his church, and his fellowmen. Through his unselfish and exemplary life, his powerful and persuasive preaching, he conducts a continual campaign against sin and its concomitant evils.

Believing that all men are brothers, he is also committed to the cause of justice and equality for all, regardless of race, color, or creed. He is sometimes misunderstood by those who consider him racial and controversial.

Social and Religious Background

His deep religious background, along with the prevailing social, political, and economic conditions of his childhood contributed significantly to Elder Walters' decision to enter the ministry.

Following his elementary education in Panama, he attended West Indies College, Jamaica, and later Oakwood College in Huntsville, Alabama, where he pursued formal preparation for the ministry. After leaving Oakwood he served as pastor evangelist in New York before returning to Jamaica, where he began a new era in evangelism and in the history of the Seventh-day Adventist Church in the West Indies.

Preaching Career

On his return to Jamaica, Elder Walters was appointed district pastor and youth leader. He then proceeded to organize both the youth and the church for more effective evangelism.

In 1948 he made history in his first evangelistic campaign in Kingston, the largest city of Jamaica, where 136 converts were baptized. The following year he went to Montego Bay, the second largest city in Jamaica, and conducted another evangelistic campaign in which 165 individuals were baptized.

In 1950 he was elected president of the West Jamaica Conference of Seventh-day Adventists. During his long term of office he instituted the Evangelistic Centurion Club. He then doubled the church membership, and inspired a number of laymen and young evangelists by his dynamic preaching.

While still president of West Jamaica Conference he conducted evangelistic campaigns at Santa Cruz, Linstead, and Spanish Town in which hundreds of new members were brought into the church. In his most recent campaign held in Kingston during the summer of 1969, over 200 persons were baptized.

With reference to Elder Walters' preaching career, Elder W. W. Fordham of the World Headquarters of Seventh-Day Adventists makes this statement: "I think through the years the hundreds and possibly thousands of individuals

who have benefited from his messages is a testimony in itself to the stature of this man as a great preacher."[1]

Rhetorical Analysis of Sermons

In an attempt to analyze the preaching of Elder Walters, two sermons were selected. These depict the two main categories of the preacher's audience.

Chapter IV treats the analysis of the sermon delivered to an Adventist audience in terms of: (1) invention, (2) arrangement, and (3) style.

While evidence of all three types of materials of speaking prevails throughout the sermon (materials of personal proof, materials of development, and materials of experience), the main thrust of the preacher's discourse resides in both his ethical and motive appeals.

Although Elder Walters adopts the tripartite division of introduction, body, and conclusion, the arrangement of his sermon material does not reflect proper and systematic organization. The presentation was made clear, forceful, and convincing by the preacher's use of simple words, simple sentence structure, striking illustrations, allusions, and personal experiences rather than by a logical development of his theme. There is little evidence of the reasoning process.

Despite the presence of certain figures of speech, the preacher's style lacks the real beauty and imagery of

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[1]Fordham, loc. cit.

figurative expressions. Much use is made of repetition, rhetorical question, comparison, and contrast. There are also evidences of colloqualism. In his arrangement and style, particularly, the preacher does not conform to the established principles of the classical and contemporary rhetorical theory. He gets results, however.

Chapter V is concerned with the analysis of the sermon to the non-Adventist audience. In this, as in the sermon to the Adventist audience, Elder Walters capitalizes on the materials of personal proof and the materials of experience. The persuasive force of the sermon is also based on the preacher's use of dramatic illustrations, vivid expressions, simple words, and simple sentence structure.

In his outline method of discourse preparation, his simple style, and in his extemporaneous mode of delivery, there exists very little difference between the two preaching situations.

Based on the findings of this investigation, coupled with the researcher's knowledge of the facts derived through his many years of observation of the preacher, it is now his settled conclusion that the most powerful, and persuasive rhetorical constituents of Elder Walters' preaching are his personal proof and his delivery. It is in these areas of his oral discourse, rather than in the content or the logical presentation of his facts that his success as a preacher resides.

Two statements from independent sources serve to reinforce the writer's conclusion. The first one relates to his ethos and the second to his delivery. "His life has been in keeping with his preaching."[1] "His forceful presentation often secures the results rather than the matter presented."[2]

Chapter VI is devoted to the preacher's analysis of his audience and the responses of his audience. It is in this area of the study that the greatest difference occurs between the two categories of audience. While the preacher's analysis of his Adventist audience is achieved through years of experience and pastoral relationship with his congregation, that of the non-Adventist audience is conducted through a more systematic program of evangelistic research and organization. Such organization includes the securing of names through signing of pledge cards, mailing lists, instructional classes, and a regular and systematic program of visiting during the evangelistic campaigns. It also includes questionnaires which serve to provide valuable information.

With slight variations, the audience response of the two types of audiences generally follows the same pattern. The immediate verbal response of both groups invariably assumes such forms as "Amen," "thanks for the message," "today was a high day in Zion," etc. The nodding of the head, a smile, the raising of the hands, standing, or coming forward in response to an appeal, are the usual forms of

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[1] Burke, loc. cit. [2] Rugless, loc. cit.

immediate physical response. In the case of the non-Adventist audience, however, immediate physical response also includes signing of pledge cards after the meeting, and coming forward to shake the preacher's hands. Verbal responses also include personal testimonies and request for baptism.

Elder Walters' Contribution to Preaching

In his emphasis both on practical Christianity and on universal brotherhood, Elder Walters has added new theological and rhetorical dimensions to the interpretation and presentation of the gospel of salvation.

His organization of the ministry and the laity into a combined evangelistic force has given new momentum and spiritual dynamics to the work of the Seventh-day Adventist Church in West Indies. From this evangelistic platform, Elder Walters has projected the church into a new era of progress and development and has placed it among the leading denominations of Jamaica.

In terms of his influence as a preacher, Elder Reginald Barnes succinctly affirms that "his tremendous homiletic ability has made a lasting impression on the young preachers and the laity at large."[1]

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[1]Barnes, loc. cit.

Through his preaching Elder Walters has brought hope to hundreds, and has led them into a new experience of Christian living.

Under his personal direction, the lay activity forces in Jamaica have been organized into one of the greatest soul-winning agencies in the Seventh-day Adventist denomination.

While president of the West Jamaica Conference, he organized the Evangelistic Centurion Club which has since been adopted throughout the world field.

To no other single factor can the growth and progress of the Seventh-day Adventist Church in the West Indies over the past thirty years be attributed than to the activities and preaching of Elder H. S. Walters. Even at the present time, he continues to preach and to lead the church with the same dedication and dynamic influence.

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APPENDICES

APPENDIX I

"THE PATIENCE OF THE SAINTS"

APPENDIX I

"THE PATIENCE OF THE SAINTS"

By H. S. Walters

I am glad to be here. I have known your local Elder for years and wish he could have been in the work. It certainly is a pleasure to see his good wife who teaches here and all the other saints of the church. I am glad to worship with you today. Great people have passed through this church, many of whom are resting, awaiting the call of the Life-Giver. Let us, in the memory of these people, be faithful to the end because time is short.

Elder Bennett, who introduced us, has through the years, been a real man of God. A couple years ago, on looking around for someone to send away and who would come back and be of great benefit to us, Brother Bennett was chosen. He is now completing his work. After he is through, he comes back to us and we shall be very happy to welcome Dr. Bennett. We have others. The Inter-American Division has made available four doctoral bursaries, and we are happy to say that Jamaica got three of these. The other two go to Elder Douce who is now in a Washington university and Professor Dwyer who is now in Columbia University. There

are thirty-six countries in this division and Jamaica has got three of the four. I am proud to tell you that the West Conference and the Central Conference have got those three. Say "amen" to that brethren. God must have something great for our great educational program, and let us not forget the part that Jamaica, this country of Jamaica, and the West Indies Union is playing in the field of education in this denomination. The return of Elder Bennett will only mark a new era. Presently, some of our men are now serving in universities of the United States. We have people from our union who are teaching in Atlantic Union College and at Columbia Union College, at Oakwood, La Sierra and Loma Linda University. The chief surgeon in neuro-surgery at Loma Linda University is a Jamaican. The highest paid doctor on the Loma Linda staff is a Jamaican from this union. Give God the glory. And from St. Elizabeth, we have a representative in the Division office. You know Brother Rhoden at Jointwood. How many of you know Brother Rhoden? It is a household name in Adventism. Brother Rhoden's daughter is now at the Division office in Miami. West Indies Union is represented, thank God right in our Union office. Brother Channer is gone, but we have Brother James, a very efficient young man. He is the grandson of Brother Wright, and when I heard that brethren, it thrilled me more to have him there. He could have gone down the bauxite plant and made $400 a month. He came to us for half of that or less.

Isn't that wonderful, brethren? What a dedicated young man. There are business firms in Jamaica today that only want to hear that the individual comes from West Indies College. They would not even give them another exam. One of the officials of a bauxite company told me that they are not only efficient, but they are dignified, disciplined, and clean. When some men start to sleep at ten o'clock in the morning at their desk, the Adventist young people are alert. You see, those men didn't sleep the night before. They went to a dance or to a gambling den. But Adventist young people went to their beds, got up in the morning, read their morning watch, prayed to their God and went out to witness for Him. Let us encourage them as we see them. Don't condemn them and say they are making plenty money. Thank God they are making it. No sin in making plenty money; the sin is when you use it wrongly. Let us pray for them, what do you say, brethren? Let us give them our support. Put our arms of love around them, because more and more we are going to be training young people who will be going out in the business enterprise and who will turn this world upside down. We thank God for that. One man came away from America and did not hear about Adventists until one of our young men told him he could not come to work on Saturday. "Then you are a black Jew?" The young man said, "I am more than a black Jew," and he told him about this great "message." Brethren, you and I are connected to a great truth. Did you

hear what I say, brethren? A great truth. Let us all dedicate our lives to it. It is going to triumph. So let us all plan to triumph with it. We are entering into a time of prosperity. Money can be had quite easily, but the test of remaining true will be greater than it was years ago. Let us remain true.

Now brethren, I am going to ask you a question just before I start my message this morning. Have we had a baptism here since the beginning of the year? How many have we baptized?

I would like to direct your attention to Revelation, the 14th chapter, and verse 12. "Here is the patience of the saints, here are they that keep the commandments of God and have the faith of Jesus." My brethren and sisters, I am glad that I am connected with a church that is sure to triumph. Do you believe that? I am happy this morning that you and I have accepted the truth that is everlasting as God himself. I am so happy this morning that this movement that we are a part of is moving on to certain victory. John, the revelator, was banished on the isle of Patmos because he believed in these truths and followed this church, and so he asked God to show him a vision that would give him the certainty of this church, and God showed him the church. Although enfeebled and defective, the prophet says this is God's church and John saw it in vision. He saw the church, inspite of its trials and setbacks. Praise God, the church

was eventually successful and victorious. He noted that the people who attended this church had certain qualifications. They were a patient people. They were a commandment keeping people. They were a what?--commandment keeping people. They had the faith of Jesus Christ. The faith of whom?--Jesus Christ. Now let us notice. I will not deal with all three qualifications. I will deal with the first qualification--patience. In passing, let me remind you that this church is a church of standards. This is the only church of standards in all the wide world because we are a commandment keeping people, and God, when he organized this church, did proclaim its standards among the thunders of Sinai. He said that the ten commandments must be the standard of the church and the world knows that. In fact, a man can go out and get drunk today in the public square and he can go and preach in the Baptist church tomorrow. A man can smoke his tobacco today in the public square, and he can go and give the communion in the Catholic church tomorrow. But if Brother Miller got drunk in the public square yesterday, the entire township would be here today to find out if he were leading out. And there would be weeping in this church because the church would have known that he had departed from the standards. A man can go tonight and with his lottery tickets, listen to the numbers to see if he has won if he were a member of any other church, but an Adventist can't do it because of the fact that this is a church of standards.

This is a church of faith. We do not have the wealthy of the land within the church. We do not boast of millionaires and great land bonds, but thank God, because of the faith of this church, we erect more church buildings and establish more schools without asking government for one penny. Faith! I would like to speak about that first qualification that has to do personally with its membership --patience.

How is your patience, brother? When you came in this week and you tasted the soup and it did not taste so good, did you push it away from you, walk outside and get indignant? When you heard that Sister Jones said something about you that was not true, did you lose your patience and say, "I am going to tell Sister Jones a piece of my mind?" Once I said something about someone, and you know, I have never said anything about anyone, but that I make sure that I have said it before him. One day the man came driving up to my home and said, "Elder Walters, I want to see you. Why did you say so and so about me?" He was mad and impatient, and so I said, "Wait a while, brother. Hold yourself together." He said, "Did you say it or not?" I said, "What did you hear that I said?" And he told me. "Now," I said, "is it true or false?" He said, "As a matter of fact, it is true." I said, "Look, you calm down." He was impatient about the truth. When someone says something about you and you know it is true, you tend to get mad, get

mad about what? You must meet it in the judgment. There are many people not in the church today because they are impatient about what someone said about them. But may I remind you, brethren, that before you and I can enter through the pearly gates and be a part of that great multitude which no man can number, we must be a people of patience. "Here is the patience of the saints."

Turn with me over to the book of James, the 5th chapter. Five times in this book we are told of the coming of the Lord in glory, and my brethren and sisters, I believe that Jesus is coming soon. Do you believe it? I believe it. Everyday that I awake I ask the good Lord to impress upon my mind the nearness of His coming. Oh, there is so much preparation. There is so much in the world to keep people away from the coming of the Lord. My brethren, we have so many things that are comfortable. In some homes you have the lovely Simmons bed, am I right? And if the house is too hot you turn on the air conditioner, and if you are too lazy to go to the theatre you turn on the TV. Am I right? And if you want something cool to drink you stretch to the refrigerator. Am I right or wrong? And if the daughter is 10,000 miles away, you just lean over and get the telephone. Some people are having glory right here. But let me remind you, my friends, all that pleases in this life is but for a moment. That only is important today which is eternal. The preparation for the coming of Jesus

in glory is the only important thing we should be engaged in, as a church. Brethren, as this effort is about to be started, let us dedicate ourselves to the coming of the Lord. Five times we are told to be patient. Verse 7 says, "Be ye therefore patient unto the coming of the Lord." The latter part of that verse says, "Have long patience until ye receive the early and the latter rain." I could stay here until this afternoon and tell you what that means. In the time of Israel, there were two outstanding rains. There was no rain in Egypt. Egypt was watered by the Nile. When the early rain came, that was to bring forth the crop. The latter rain was to ripen the crop, and sometimes when the latter rain did not come, the farmers would enter into fasting and prayer that the latter rain would come to ripen the crop and that the harvest could take place. And, my brethren and sisters, because the Lord has delayed His coming, His people have become impatient, and the prophet James is saying this morning, "Be patient, keep on praying, keep on fasting, keep on waiting till the latter rain comes down and God brings in the great crop." He said, "Be patient until the early and latter rain come." He also says, "Be patient also brethren, establish your hearts for the coming of the Lord draweth nigh." That is why Adventists can't be members of labor unions, Adventists can't be members of political parties. Adventists have no right to call strike. Once you and I accept Jesus as our personal

Savior from sin, Jesus fights your battles. When you fight your own battles and win, you do feel badly; but when the Lord Jesus takes on your battles and wins the victory, you feel happy. Am I right or wrong? Adventists can't join labor unions. We are to leave them alone. We can't join political parties.

Verse 10 says, "Take my brethren the prophets who have spoken the name of the Lord, sample of suffering, affliction, and patience." Verse 11 says, "Ye have heard of the patience of Job." We have heard of what?--the patience of Job. Now there must be something outstanding about this man Job that God should say, after he has given us an essay, after we have had a thesis on this matter of patience and the second coming, "He have heard of the patience of Job." What is there about this man Job? In Job 1:6 I read, "Now there was a day when the sons of God came to present themselves before the Lord," and the Scriptures say Satan came also. You know that in the House of Representatives we have a member, and I think the member for this area is Mr. Wright, am I right? He used to be an Adventist, you know. An Adventist minister gave him the first Bible. Pray for him that he may return to the truth. Ever so often he goes to Kingston to represent the constituency. Well, when God created this universe, men used to come from Mars, Jupiter, Venus, and all those places. Some people say that man can't go to Mars, but I don't know, because the

devil went there to trouble them. I am not troubling that part, but this is what I say, that they used to go to represent the worlds and Adam used to go to represent this world. When Satan defeated Adam, he went up and he said, "Lord, I have come to represent the world, and if you are a God of justice, Adam and Eve are mine now, you are bound to let me in." And God said, "Have you considered my servant Job, an upright man." What a God! More than that, what a responsibility God places upon man that God says to Satan, "Have you considered my servant Job?" An upright man. "Satan, if you can go down there and defeat Job you can re-enter." So God places Satan's re-entry into glory upon the responsibility of man. Satan said, "Job only serves you because of all that you can do." You know, some people only serve God because of all that they have. Right or wrong? "Take away all that you have given Job, and I bet Job will curse you." So he went down one day, and brethren, I want you to note where he found Job. Verse 5 says, in Job 1, "And it was so when the days of their feastings were going about that Job sent and sanctified them, and he rose up early in the morning and offered burnt offering according to the number of them all. And Job said, "It may be that my sons have sinned and have cursed God in their hearts. Thus did Job"--how often" Continually. Morning and evening Job went before the Lord and offered on behalf of his children and himself, offering. My brethren, when we go to homes and

we find that the family altar has been broken down, we know along the way there is distress and destruction for that family. And my brethren and sisters, this morning, in the name of the Lord, I ask that the family altar be restored in every Adventist home. I would love to hear in every community the songs I used to hear when I was a boy: "Lord in the morning Thou shalt hear my voice ascending high." Then as we sang, from another Adventist house we would hear another song: "Lord, for tomorrow and its needs I do not pray, keep me from every stain of sin, just for today." Then you would hear another song, "I would be, dear Savior, wholly thine; teach me how, teach me how." Do you remember those days, brethren? Let us bring them back. What do you say about that? Satan had to be defeated because when he came down and encountered Job, he found him on God's ground, and brother, when you are on God's ground you cannot be defeated, because God has always been victorious. And so he came to Job and he said, "Listen here Job, your oxen are killed." Verse 16, another man came and he said, "Your sheep are killed." Verse 16, another said, "Your camels are gone." Camels were their means of transportation. Camels were their buses. Sometimes when the bus leaves us, we get impatient, don't we? When we go on the bus and it is too packed, we lose our patience. Job's transportation was gone. Did he lose his patience? While he was still there, another man came, verse 18, and said, "Job, your sons and

daughters were having a good time and a wind came and smashed up your house and killed your sons and your daughters." Did Job lose his patience? Verse 20 says that Job arose and rent his mantle and shaved his head and fell down on the ground and worshipped and said, "Naked came I out of my mother's womb, naked shall I return. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." What a great man Job was, that he could trust God so.

There was another council and Satan went up, and when Satan went up, the Lord said, "What are you doing here." He said, "I am coming from walking up and down in the earth." He said, verse 3 of the 2nd chapter, "Did you see Job the other day?" "But," he said, "Job is no fool. Any man will sell all that he hath in order to save his life." The Lord said, "Go and touch him now, touch his body, but don't kill him." You know, sometimes you see a man on his bed of affliction, in pain and suffering, and you are sorry for him. Sister White says sometimes when we go through pain and suffering, God permits it so that we might come out and tell others of the goodness of God. So brother, once you are a child of God, it does not matter what happens to us if we are certain that you are His child. When the battle gets fierce, hold on, and when the night gets dark, hold on, when it seems like defeat, hold on, for victory is sure through Christ Jesus. And so Job knelt down, his friends came, but

did not know him. My friends, it is a terrible thing to be a child of God and have nothing, to claim to be a child of God and have nothing. But what is more terrible is to be of the world and have nothing. Do you follow what I mean? To illustrate my point, sometime ago I had a Chevy car. It was a blue Chev. There were only two such Chevs in Jamaica. One was owned by the director of the bauxite company, and I owned one. When I said owned one, I really borrowed money from a lawyer and bought it. Now, I don't believe that God wants His people to be the least among men. When I walked around the Mandeville church this morning and saw the Adventist cars lined up and saw God's people coming out of them with their children well dressed, I said to myself, "Praise God." You go home today and sit around your table with your children and something to eat, don't you thank God? I believe God smiles, because He has promised that He will look after His children. Whenever He permits trials and difficulties, these are just to bring us to Him. Oh, my God is a wonderful God! When I had this car that I told you about, a man came to me and he said, "Pastor where did you get this car?" I said, "Where did you get that Jaguar?" He said, "But I couldn't get a car like that." So I said, "But I have it." He then wanted me to sign an agreement that when I am ready to sell, even four years from then, he would buy it. I said, "No, I can't do that, it is illegal." "But, pastor, the both of us can do it together. No one

would know." I said, "I am an Adventist." You see, my God looks down and He sees me. He said, "Let us have a gentleman's agreement." I said, "I am having no agreement, but when I am ready to sell, I will sell it to you if you want it." Brethren, when I am finished with a car it is ready to be dumped. Well, another man who had a bus came to me and I said, "No, I can't sell." But the time came when I didn't have a car, and one day as I stood up in May Pen I saw one of the men passing through and I stopped him. When he saw me he turned his head the other way. I had no car, was begging for a ride, but a few years before he was begging me to sell him my car.

So when Job had nothing, he had no friends, he had no money--but I am so glad that we serve a God whether we have or we have not. We have a God in Whom we can trust. Job's friends came and did not know him. All that Job had left was a disagreeable wife. Brother, if you had a disagreeable wife, you thank God for her. Sister, if you have a disagreeable husband, you thank God for him. I settled it once and for all when I got married that I would never have a disagreeable wife. I decided to make it and I am sure that everyday I make a joke with my wife and she is at peace. But let us say that Job had that kind of wife, and she says, "Dost thou still retain thine integrity? Curse God and die." Oh yes, I was speaking to a young lady yesterday afternoon. I had not seen her for

three or four years. She said, "Pastor, I am so glad to see you." I said, "Where have you been all this time?" She said, I was away in Canada." I said, "Why have you come back?" She said, Things have not gone right." I asked her what happened, and she said she got married but it broke up." I said, "You should look good before you marry again." Then she said, "What would you see in a man before you marry, pastor?" I said, "You should see God first. She said, "No money?" I said, "That is the first thing that is going to kill you. When you see God first, then He will supply all your need. It is a dangerous thing to marry a man for money. Both of you should make the money together." "But pastor, what you are talking about is finished about 2,000 years ago." I said, "All right, I have nothing more to say."

Job's wife said, "Curse God and" what? Die! "Dost thou still retain thine integrity?" What did Job say? "Thou speakest as one of the foolish women. Shall we receive good from the hand of the Lord and shall we not receive evil? The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Job said, "Though worms shall destroy my body, yet in my flesh I shall see God." My brethren and sisters, may I remind you that the church of God is about to enter upon a great time of trouble and the church must be ready and prepared like Job. Before the final visitation of God's judgment upon the earth, there

will be such a revival of primitive godliness that has not been witnessed since apostolic times. The spirit and the power of God will be poured out upon His children. Just before this revival, we will be filled with the Spirit of God as we go forth to proclaim the Sabbath truth. The commencement of the time of trouble here mentioned does not refer to the time when the plagues will begin to pour out, but a short period while the work of salvation is closing. Trouble will come upon the earth, and the nations will be angry, yet held in check so that no one will prevent the work of the third angel. At that time the latter rain of refreshing from the presence of the Lord will come to give power to the loud cry of the third angel and to prepare the saints to stand through the seven last plagues.

My brethren and sisters, this is the time for the church to prepare. The time of trouble that will come upon the church will usher in a time of great revival. When trouble comes upon the church, Sister White says the church will be purified and will be ready to go forth. My brethren and sisters, as we come closer and closer to the end of all things, let us be faithful. Let us be true. "Some golden daybreak, Jesus will come. Some golden daybreak, battles all won. We'll fly to heaven through heavens blue, Jesus is coming for me and for you. I want to be ready, friends, I want to be ready when Jesus comes. Earth's glories grow dim while I'm waiting for Him. Lord keep me till Jesus

comes." How many of us are determined to be ready through this time of trouble and will be ready and waiting for the Lord to come? May I see your hands. Hold them up high, children, everybody.

This morning, may I see the hands of all those who are not yet baptized? Maybe you are ten years old and maybe you are just old enough to understand. Not yet baptized but attending the church. Now all of you who are not yet baptized, I want to invite you to the altar. You are not here by chance so come and let us have prayer together. This is your invitation. Come right down the aisle here this morning. Let me shake your hands and let us pray together as we move towards the kingdom together. Come right down, brethren. Come right down my sister, God bless you. You did not come here by chance. Stand right here and let us pray together. I like to see young men come to the Lord. Strong young men. Come my brother. Come, everyone, come, children, everyone not yet baptized. Come my sister. God bless you. Any more this morning? Won't you come? Any more this morning? Won't you come? God bless you my brother, let us make it 100% for the Lord. God bless you. Any more this morning? What about all these young people? Everyone who has not yet been baptized, I want to pray with you this morning. Breakthrough and come this morning. Won't you come this morning, children? Parents, why don't you take your children by the hand and bring them to the

altar this morning? Walk with them to the Lord. Time is going and probation is closing and, therefore, men and women must make their decision for the Lord. What about the young people back there? Any not baptized over there? God wants you. (At this point, the congregation sings "I've wandered far from God," while speaker makes further appeals.)

Now I believe the Lord has impressed us this morning. We have a lot of young people here. Let us give God the glory. These young people and all those who have come forward this morning, the Lord wants them. What I can't understand is that we have so many young people going out into the world from our homes, and we are waiting for them to change while they are going out into the world. I hope, friends, that all of us will take them by the hand. All these should be in our Bible class. Brethren, a date should be set when we should look forward to their baptism, and I hope as Elder Smith comes here that this church will unite not only in bringing fold but will bring all within the church to the saving knowledge of our Lord and Savior, Jesus Christ.

Let us pray. Loving Father, we come this morning thanking Thee for Thy presence. We thank Thee for those who have come forward. Thou knowest their struggles and their desires. We thank Thee for victories gained. Forgive us wherein we have come short. Cleanse us from our

sins and make us more like Thee. Remember his church in a special way. Be with the young people who have come forward . Be with their parents. Be with all the officers of this church. Be with the pastor who shall lead out in a great revival here. Oh, may this be the beginning of a new revival and may Thy spirit go forward in time to save us, in Jesus name we pray. Amen.

God bless all of you until we meet again.

APPENDIX II

"BAPTISM"

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"BAPTISM"

By H. S. Walters

Good evening to everybody. That response is not good enough for Westmoreland. Good evening to everybody. Now I feel that I am in Westmoreland.

Westmoreland means a lot to me because I found my wife here. During our courtship I used to walk from Savlamar to visit her in Darliston. But I told her this morning that if I had to do it again, I would walk the journey, because I have enjoyed it all these years with her.

Westmoreland is a good place. There was a time when the wife of the Governor General was from Westmoreland, am I right? The wife of the Prime Minister was from Westmoreland, and the wife of the Speaker of the House was from Westmoreland.

It is good to be here. More than the fond and happy memories of friends and relatives here, it is good to see us gathered for worship in this church. The Lord has certainly used Elder Wright, his good wife, his co-workers and members of this church and has brought a great revival to this city. We also appreciate Brother Clayton and the work he is doing,

and also the teachers of our church school. This is a great work to which we belong.

Shall we bow our heads in prayer? Loving Father, as we come this evening, we realize that we are Thy children. We are far from Thy standards but we desire to be like Thee. Grant us a message from Thy word. In Jesus' name, Amen.

I wish to direct your attention this evening to Acts 22:16, "And why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."

Paul was a persecutor of the people of God. He was a member of the Sanhedrin. He was a Roman citizen; brilliant. He had sat at the feet of Gamaliel; and had been a member of the society of his day.

And so, he heard of a man called Jesus, who caused the blind to see and the lame to walk; who had turned the nicest of the land to the purest; who had set men free from the bondage of sin. And the multitude followed Him.

And Paul said, "I will go and obliterate the name of Christ from the then-known world. I will demolish every church, because we must not have any religion that calls upon people to give up so much."

So he went out. But as you know, friends, God met him by the way. Friends, there is something wonderful about God.

> There's a wideness in God's mercy
> Like the wideness of the sea
> There's a goodness in His justice
> Which is more than liberty.

Sometimes a man makes up his mind to go contrary to God's will, and God makes up His mind to save that man.

So God met Paul on the Damascus road; and Paul said, "Lord, what wilt Thou have me to do?"

This persecutor, this enemy of Christ, this man who sought to obliterate the name of Christ from the face of the Earth, felt himself the chief of sinners. He was now going everywhere to proclaim to all men "that this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief."

He was shipwrecked, he was imprisoned. But oh, my friends, this man Paul had now accepted Christ. At the end of his journey he said, "I have fought a good fight. I have finished my course; I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord shall give to me on that day."

Now, when Paul saw Jesus, and when you see Jesus, it makes a difference in your life. In the Salvation Army they sing the song:

The things I used to do,
I do them no more
The things I used to say,
I say them no more
For it's a great day since
I was born.

Paul found Jesus, and got in association with the believers. Yes, my friends, when you find Jesus, you are supposed to find His people. If you used to walk with

people who continue in sinful practices, you cease to walk with them because you have found Jesus.

Paul found himself with the believers, and when he told them of the experience, they said to him, "Paul, why tarriest thou, arise and be baptized, and wash away thy sin."

My friend, Paul was not an ordinary citizen. In today's language, we would call him a "big shot."

He found the Lord, and began to question if he should be baptized; and the believers convinced him that he should. And this man, a former member of the Sanhedrin, who sat at the feet of Gamaliel, this man went and was baptized.

So tonight my friends, we are gathered here, to do like Paul in following the example of Jesus. And to do like Paul who met Jesus, and experienced a difference in His life.

True baptism is an ordinance. Before Christ came, a lamb was slain whenever man sinned. This the priest offered as a symbol of things to come. But baptism is not a shadow of things to come. It is a memorial of the fact that Jesus died and shed His blood for our sins. When I was baptized, I accepted this sacrifice. I am therefore baptized because Jesus shed His blood on Calvary and made provision for the washing away of my sin.

I went to Him and asked for forgiveness, and He granted it. He took care of it all. Isn't that wonderful,

friend? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Oh, friends, it is wonderful to know that whatever sin we have committed, whatever you might have done, Jesus is saying tonight, "If you only confess, I will forgive."

There is one thing He asks however. Once you have accepted Him as your personal Saviour from sin, He wants you to make a public demonstration of such acceptance by baptism. Isn't that fair enough friends?

Christ wants you to say to the world that you have accepted Him. I like the song which says:

> I have decided to follow Jesus
> The world behind me, the cross
> before me.
> No turning back, praise the Lord
> No turning back.

These precious souls that will be buried in baptism with their Lord this evening, will bear testimony to the universe that they have left the ranks of the enemy and have joined the ranks of King Jesus. In Romans 6:3 we read, "Know ye not that as many as were baptized into Christ, were baptized into His death?"

Saulter, a great Greek professor, claims that documents have been discovered which render the text to mean that if a man is baptized into Christ, he becomes divine property.

Whenever we travel, we use passports which are really belonging to the government and we therefore cannot

write anything on them. They belong to the property of the Queen and as such, are royal property.

Similarly, when a man is baptized into Christ, he becomes divine property. Jesus becomes his redeemer. He becomes a child of the King, and should conduct himself as a member of the Royal Family of Heaven.

So, when you walk the streets of Savlamar tomorrow, dear candidates, you will not walk as ordinary people, but as children of the Heavenly King. You will walk as divine property.

If any man be in Christ, he is what? "A new creature." "Old things are passed away, and all things are become new." In other words, when I come to Jesus with my failings and imperfections of the past Jesus sees me and covers me with His robe of righteousness.

Sometimes a man goes to the doctor who places him on an operating table and opens him up. On discovering that cancer has been eating away the patient, the doctor closes him up without alarming the patient. So it is that when an individual comes to Jesus, things are so bad in the individual's life that all Jesus does is to take His robe of mercy and cover up the sinful life of the person. That's what it means when you and I come to Jesus.

Let me tell you something. I could not be anything else but a Seventh-day Adventist. I am preaching here tonight because I want to preach. If there were a man who

wanted to escape from God, it was this man, Walters. But I found nothing in the world as satisfying; nothing as transforming; nothing as cleansing, as when I open my Bible and received the assurance of sins forgiven.

So, a man enters into the army of King Jesus by baptism. Let us now take a look at baptism in its three phases. Baptism is a death, a burial, and a resurrection.

Christ died on Calvary and was buried. He rested in the tomb on the seventh day as he rested on the seventh day of creation. He burst the bands on the tomb and came forth. Thank God, He was resurrected. So it is with baptism. We must die tonight. Die to the past life of sin. We must bury the past tonight and come up to walk in newness of life.

This experience my friend, is not just the experience of a new life. It is also the experience of putting off the old life. "The things we used to do, we don't do any more for it's a great day since we were born."

When Jesus was here on earth, He went down to Jordan and the Scripture says, "He went where there was much water." John saw Him and said, "Behold the Lamb of God, that taketh away the sins of the world."

Jesus therefore went to John and said, "John, I want you to baptize me." John said, "Are you not the Son of God?" Jesus said yes, but "Suffer it to be so now." I have come to save men from sin; from insecurity to security,

and from darkness to light. I am building a bridge, so that man may know where to walk on his way to the kingdom. I therefore want you to baptize me the proper way, today; so that thousands of years hence, people who want to follow my example will know just what to do. So John baptized Jesus in the River Jordan; am I right?

How many of us here tonight know that Jesus was baptized? Well friends, Jesus is my leader and my example. Am I right? No bishop, no parson, no deacon, no elder, no brother, no sister.

Jesus was baptized and that's why I was baptized. Jesus left us an example, and if you and I hope to be saved, then let us take the Bible and find out what Jesis said and did.

Certain churches say that they baptize; but they really sprinkle and call it baptism. But I am not arguing against sprinkling, if you plan to follow a sprinkler. I am not arguing against pouring, if you plan to follow a pourer, but I follow the example of Jesus. So you see what I mean, brethren.

Tonight I know that there are men and women of courage here, who are willing to follow the example of Jesus all the way, including baptism. Jesus said in Matthew 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, in the name of the Son, and in the name of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you."

In verse 18, and the second clause, He says, "All power is given unto me in Heaven and in earth."

My friend, let me tell you this, when you come to Jesus, you are not alone; and if you are bound in the shackels of sin, Jesus can free you. He says, "All power is given unto me in Heaven and in earth."

I was preaching in Trench Town some years ago. We were the first ones to preach there. The devil was so enraged that he whipped up a turmoil. After preaching one night a man called me. He said, "Come here Pastor, I have been a "Rasta," but yesterday I shaved my beard and today I want to get rid of smoking. I have been doing it for forty years and I want you to help me overcome the bad habit. Here are my pipes, here is my tobacco tin. Take them."

I said, "Listen my brother, tonight, at 11 o'clock, you get down on your knees, and we will get down on ours. Let us pray until 1 o'clock, and tomorrow morning at 5 o' clock you pray and we will pray also."

Brethren, about 9 o'clock the next morning, Elder Harold Fletcher and I went down and knocked at the Brother's door and said, "Brother Hill, we are here." He then jumped to the door and said, "Thank God for victory." He then picked up his pipes, his tobacco tin and said to us, "Take this and tell the story of the power of God." We then had a prayer meeting that was unmatched.

A few years later, he died and I had the joy of burying my brother with the hope of seeing him on the

resurrection morning. My friends, those of you who know what is right, and yet find it hard to decide, let me remind you that there is a source of strength in Christ. Just let Jesus have His way with your life. Whatever God tells you to do, then do it without question! If He tells me to walk to Mandeville tonight, I am going to do it. If He tells me to close my business on Saturday, I am going to close it because God says so.

When I was baptized in the name of the Son, Jesus becomes my example. Whatever Jesus did by way of example, I will do. He kept the Sabbath and so I do the same by going to Church on the seventh day Sabbath. Jesus lived a clean life and by His grace I will do the same. Jesus was baptized, and for this reason, I was baptized.

Because I am now devine property I am a member of His family. When I am baptized in the name of the Holy Ghost, wherever the Spirit leads, I will follow.

Where He will lead me I will go
For I have learned to trust Him so
And I remember, "twas for me
That He was slain on Clavary.

God bless you all!

APPENDIX III

QUESTIONNAIRES

APPENDIX III

QUESTIONNAIRE

Ministers

The information required in this questionnaire is for a doctoral dissertation. We would appreciate your placing a (√) in the sections which apply to Elder Walters as a speaker. Thanks for your co-operation.

Questionnaire Number 1

Style	Frequently Used	Seldom Used	Never Used	Remarks
Metaphor				
Simile				
Personification				
Repetition				
Rhetorical Question				
Alliteration				
Simple Words				
Striking Phrases				
Comparison and Contrast				

Questionnaire Number 2

Logical Proof	Frequently Used	Seldom Used	Never Used	Remarks
Reasoning by example				
Reasoning by analogy				
Reasoning by casual reasoning				
Reasoning by signs				

Questionnaire Number 3

Ethical Proof	Yes	No	Uncertain	Remarks
Integrity				
Sound Judgment				
Knowledge of his Subject				
Authority				
Goodwill				
Identification with Audience				

Questionnaire Number 4

Pathetic Proof	Yes	No	Uncertain	Remarks
Self-preservation				
Reputation				
Power				
Property				
Loyalty				
Pride				
Sentiments				

Questionnaire Number 5

Audible & Visible Code	Yes	No	Uncertain	Remarks
Reads from Manuscript				
Impromptu				
Extempor				
Clear				
Direct				

Questionnaire Number 6

Audible & Visible Code	High	Medium	Low	Remarks
Pitch				
	Fast	Medium	Slow	Remarks
Rate				
	Loud	Medium	Soft	Remarks
Voice				
	Give Examples			
Gesture				
Posture				
Composure				

Explanation for Questionnaires:

Questionnaire No. 1: Please state what figures of speech are used by Elder Walters in his sermons.
Questionnaire No. 2: Please state what kind of reasoning he uses.
Questionnaire No. 3: Please list the qualifications which he has.
Questionnaire No. 4: Please say which of these qualities he appeals to in his sermons.
Questionnaire No. 5: Please describe the nature of his delivery from the list presented.
Questionnaire No. 6: Please describe the nature of his delivery from the list presented.

Laymen

Please place a (✓) after each statement which you think applies to Elder Walters. Thanks for your co-operation.

List of Statements

1. Seeks to become acquainted with members of his audience.
2. Alert to the presence of visitors.
3. Recognizes presence of prominent individuals.
4. Relaxes audience before he begins his message.
5. Brings greetings and tells of the development of the work, locally and otherwise, before he gives main address.
6. Seeks to disarm the opposition by honest compliments.
7. Mentions individuals by name.
8. Seeks to identify himself with audience.
9. Makes appeals whenever he preaches.
10. Uses altar calls, standing in seats, raised hands, bowed heads, etc.
11. Gets verbal responses such as "Amen," etc.
12. Receives complimentary statements after preaching.
13. Builds up the members spiritually whenever he preaches.
14. Calls for a song or chorus during his appeals.
15. Sends out invitations before and during campaigns.
16. Uses voting list, visiting and signing of pledge cards to get names and other information concerning members of his audience.
17. Has good eye contact and rapport.
18. Stands erect and looks squarely at audience.

19. Dresses in keeping with the dignity of the ministry--modest and conservative.

20. Increases body movement as his message develops.

21. Shifts from one side of pulpit to the other.

22. Moves and bends forward.

23. Extends right hand with index finger pointing towards congregation.

APPENDIX IV

LETTERS

The Seventh-day Adventist Church

WORLD HEADQUARTERS

OFFICE OF THE PRESIDENT

GENERAL CONFERENCE
6840 Eastern Avenue NW.
Takoma Park, Washington, D.C. 20012

February 17, 1970

Mr. H. R. Bennett
815-L Cherry Lane
East Lansing, Michigan 48823

Dear Brother Bennett:

I am glad to speak a word on behalf of my old friend Elder H. S. Walters down in Jamaica. It was my privilege to serve with him for nearly six years. I found him a very affable and truly dynamic leader. He has the ability of reaching the people of Jamaica in a way that few preachers ever have done. He is an indefatigable worker. He seems to be able to go day and night, and his capacity for work is one of the great contributing factors to his success.

I have found Brother Walters to be a dedicated man with a pleasing personality, and this together with his complete commitment to Christ and the preaching of His last-day message, I believe, accounts for his success as a preacher.

I pray that the Lord will bless you in your doctoral dissertation, Brother Bennett.

Cordially yours,

Robert H. Pierson

RHP

CABLE: "ADVENTIST" WASHINGTON TELEGRAPH: "GENERAL CONFERENCE," WASHINGTON TELEPHONE: 202-723-0800

HAROLD D. SINGLETON, *Secretary*
WALTER W. FORDHAM, *Associate*

NORTH AMERICAN REGIONAL DEPARTMENT
GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
(202) 723-0800 | 6840 EASTERN AVENUE, N. W., WASHINGTON D. C. 20012

raph "General Conference," Washington

February 26, 1970

Elder H. R. Bennett
815-L Cherry Lane
East Lansing, Michigan

Dear Elder Bennett:

Your letter of January 27, 1970, was received. It was good to hear from you. I recall the privilege we had of sharing the blessings of the great camp meeting last year together. I am sorry that I could not remain longer to enjoy the fellowship. I know that your messages to the young people were able, under the divine inspiration of God, to bring great encouragement and help to their lives.

Now in regard to some information and some opinions of my good friend, Elder Walters. I consider it a real high honor to be able to say a few words relative to this man and to his accomplishments. I would consider Pastor Walters one of our outstanding 20th Century preachers. His grasp of the message and his depth of understanding of the needs of humanity are so often reflected in the quality and contents of his messages. One never becomes restless, not only because of the impact of his message but the flavor of his delivery. In addition, to me his messages are always deeply spiritual, interesting and relevant to the needs of the times. I think one of the things that has made his ministry outstanding is the fact that he is a man who loves to preach. Another outstanding attribute is the fact that his messages like flaming arrows always reach their mark. They go to the very heart of the problem. This is very significant when we analyze great preachers. It is not always the eloquence that makes a man a great preacher, but it is the effectiveness of his messages. I think through the years the hundreds, and possibly thousands, of individuals who have benefitted from his messages is a testimony in itself to the stature of this man as a great preacher.

As an administrator, executive and leader, Pastor Walters is widely recognized in religious circles. He has unusual gifts

that few men possess. This is seen in his ability to organize, to solidify a working force, to challenge men to give their very best. I feel that the growth of the work in the islands is largely contributed to the strong, dynamic leadership of Pastor Walters. We often use the expression leaders are born, not made. Perhaps this is true. Be that as it may, I think by the very nature of circumstances Pastor Walters has become a great leader. The evidences of a strong working force, the evidences of monuments in brick, mortar and stone, the evidences of the growth of the various departments of the work and the tremendous growth in membership; all of these are earmarks of a great leader and a great administrator.

Speaking of his personality, I think that we can say that it is magnetic. He is an extremely outgoing individual, friendly, and people are drawn to this man because of his warmth and because of his magnetic inner force that is seen in his actions and demeanor and in his personality.

Well, I hope that these few thoughts will be beneficial to you as you prepare your doctoral thesis. Please be assured of our interest and our prayers in your success in this respect.

With best wishes, I remain

Very sincerely yours,

W. W. Fordham

W. W. Fordham, Associate Secretary
REGIONAL DEPARTMENT

WWF:rlj

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ICE OF THE
RETARY

February 12, 1970

Elder H. R. Bennett
815-L Cherry Lane
East Lansing, Michigan 48933

Dear Brother Bennett:

Thanks very much for your letter of January 27, which came to my office just yesterday. I am very much interested in the subject that you have chosen for your dissertation, which is on the preaching of Elder Walters. I really would have been of greater help to you if you had made up a questionnaire and asked questions, which doubtless would give a more direct lead to the information that you feel is most pertinent for this very interesting subject.

Anyhow I should make just a few remarks, as I am leaving in a few hours for a trip.

Elder Walters during his student career at West Indies College demonstrated even at that time that he was a leader of men. He had the art of inspiring young people, and whether it was at a social, a ballgame or any other activity, his presence could be felt, because of his ability to become one of the group and to take the lead in creating a wholesome social atmosphere. He is a man who loves people and believes in his fellow men. He will bend over backward and deprive himself to help someone in need. He is a man with a big heart, a man that I personally love and admire. He is a man of high moral standards, and no one has ever been able to point his finger at him, for he never stooped to any form of impurity. He has always been a dynamic Christian. His religion and his church come first in his life. His Christian mother, who was a Bible worker, trained him for God from early youth, and he has never departed from those Christian principles which have made him a power in his preaching, his living and his personal dealings.

In his academic life he was a practical thinker. He has always been able to make a keen analysis of a problem, and arrive at a solution. He is very quick to size up a situation, and he is a keen discerner of men. His preaching depicts his deep conviction in God and the principles of the church.

I hope, Brother Bennett, that these few remarks will be of some assistance in your dissertation. Wishing you God's richest blessings, and looking forward to your return to West Indies Union to assist in the finishing of the Lord's work,

Sincerely your brother,

R. L. Archbold

BLA:K

ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN 49104
Telephone: (616) 471-7771

The Seventh-day Adventist Theological Seminary
Office of the Dean

February 27, 1970

H. R. Bennett
815-L Cherry Lane
East Lansing, Michigan 48823

Dear Brother Bennett:

Thank you for your letter of February 23, it was a pleasure to hear from you.

With reference to the two questions you asked, I must say I esteem Elder Walters as a great preacher. He has the soul for preaching, that is, his messages come through clear and distinctly to his audience. He has a scintillating personality and, of course, this captures the imagination of his hearers. His presence also is commanding, tall and well-built, and this gives him an advantage when he steps upon the platform. His voice is pleasing, his enunciation is incisive. He was born with leadership qualifications. His very presence in a classroom, hall, or committee room is as though someone had come to take command of the situation and yet he does not domineer but ingratiates himself into a group. I have great respect for Elder Walters' leadership. His character is decisive, that is, he does not vascillate or take detours in his reasoning or in his presentation. He is firm, decided, concise, precise, and hammers his point home.

I could say much more, but I don't know just how much you wanted along this line. If I can be of any further help to you, Brother Bennett, it will give me pleasure to do what I can, especially for my good friend also, Elder Walters. Wishing you success in your important dissertation.

Very sincerely yours,

W. G. C. Murdoch, Dean

WGCM:hes

West Indies College

MANDEVILLE, JAMAICA W. I.

CABLE ADDRESS
"WICOL" MANDEVILLE

TELEPHONE 2204-6

April 7, 1970

Pastor H. Bennett,
A 15 L Cherry Lane,
Michigan State University,
East Lansing,
Michigan, 48823.

Dear Elder Bennett,

Last week I received your letter requesting me to give an evaluation of Elder Walters as an evangelist. I should have replied to you before but I have been very busy and so I hope this delay will not inconvenience your program seriously.

Elder Walters has been a very successful evangelist and preacher over the years. As a leader he possesses the ability to appeal to the masses by his psychological understanding of the people. As a preacher he has a voice with good volume and the ability to say things in such a way to grip the attention of his audience. During the early period of his ministry he was the youth leader for the church in Jamaica and he always demonstrated a spirit of love, kindness and understanding towards the youth. He has assisted scores of young people in deciding on a life's work and also helped them financially in acquiring a christian education.

Elder Walters possesses a winning personality. He is tall, strong and confident. He is at his best as an extemporaneous preacher. He doesn't read his sermons. I can recall the outstanding effort he held in Trench Town, which was at the time considered one of the most dangerous areas in Kingston: he went in there with a team of dedicated workers and the Lord blessed him immensely. About 125 souls were baptized from that effort and the church was organized, which at the present time has a membership of nearly a thousand. Wishing you continued success in your academic work.

I remain yours sincerely,

H. E. Nembhard

H. E. Nembhard.

HEN/dsk

Lake Region Conference of Seventh-day Adventists

EDUCATION
AND
TEMPERANCE
DEPARTMENTS

Telephone VIncennes 6-2661
8517 South State Street
Chicago, Illinois 60619

March 6, 1970

Elder Harold Bennett
Michigan State University
815-L Cherry Lane Apartments
East Lansing, Michigan 48823

Dear Harold:

The following is in fulfillment of the request you made a few days ago regarding Elder H. S. Walters, President of the West Indies Union Conference of Seventh-day Adventists:

I am sure you are aware of the fact that Adventism in the West Indies Union is synonymous with the name, H. S. Walters. The work in Jamaica has never experienced more enlightened and dynamic leadership as that which is being rendered by this great man of God.

I can recall with interest as a child the meager progress that the work of the church made under other leaders, but it is with delight that I reminisce the time when Elder Walters was elected to serve as president of the West Jamaica Conference of Seventh-day Adventists. I have followed his work with keen interest and have seen how he has built the work of the church, and more so, the status of the laity. It is still unbelievable to see how he has been able to work with such inadequate resources to improve the church homes and personal dwellings of the church and community.

His outstanding organizational ability is a credit to all of us who have had the chance to associate with him. His tremendous homiletics ability is a lasting inspiration to the young men and laity at large who listened to him. Elder Walters is worthy of any effort that is put forth in interpreting his manner and style as he worked for all the people with whom he came in contact.

He will be remembered for his keen administrative procedures and his love for God and humanity; his belief in the universal brotherhood of mankind; and his untiring effort in establishing and interpreting equality for all.

Respectfully yours,

Reginald Barnes

Reginald Barnes
Superintendent of Education

RB/rj

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The Methodist Central Hall,
Bermondey Street,
S.E.1

PECKHAM
Co-op Hall,
Rye Lane,
S.E.15

31/3/70

Dear Elder & Family,

Christian greetings to you from this side. Many thanks for your last letter received some time ago.

We do hope that you & family are all well. I am sorry to say that Dulcie isn't well at the present time. She has been keeping off the flu. She has a high temperature & aching over the whole body. From last Sabbath she spends most of the time in bed. Cecile had a touch of it but seems to be throwing it off.

Andrew too badly has a cold in the head & on the chest but not too bad. It is only Michael & I one free so far. Feature this time of the year is noted for such ailments.

Well now, in spite of the fact that we are in the middle of the Ingathering campaign yet I am trying to keep up to your letter hearing from you. Here's this morning.

Re Elder H. S. Walters Preaching

1/ My impression of Elder H. S. Walters as a preacher & teacher.

Having been aquainted with Elder H. S. Walters for a number of years & having heard him preached on several occasion I am convinced that as a preacher his sermons are stamped with the approbation of the Holly Spirit. He may not have studied the art of oratory yet it seemed as if he possessed an innate rhetoric gift. His strong voice of conviction well modulated is able to hold the attention of his audience for hours.

I personally think that he is one of the truest dynamic preachers of righteousness that this modern age has produced.

As a teacher he is well able to expound & elucidate the subject with which he is dealing.

2/ What are some of the reasons possible for his success.

I would say that the reasons for his sucess are varied & numerous such as.

I have been able to get two letters pertaining to Elder Walters visit to this church & two short articles from our Church papers. Unfortunately enough it doesn't seem as if anything was published in the National papers, if anything was published it was in the local papers which is difficult to trace. We remember very well that his visit was not welcome at first therefore no one officially made any preparations so no odd word made of his coming.

If you should need any other names or names who were at any of the meetings please let me know, because although I cannot think of anyone else who would be able to give a good account yet I would try again.

As for answering your questions regarding my own experience of the Truth I will write that in a separate letter. So let me wish you & family the Lord's richest blessings & hope that you will soon accomplish your hearts' desire.

Yours sincerely
Mc & family.

WEST JAMAICA CONFERENCE
of
Seventh-day Adventists

P. O. BOX 176
MONTEGO BAY, JAMAICA

CABLE ADDRESS: "ADVENTIST"
MONTEGO BAY, JAMAICA
TELEPHONE 3492

OFFICE OF THE PRESIDENT

April 9, 1970

Elder Harry Bennett
815-L Cherry Lane
Michigan State University
East Lansing, Michigan 48823
U. S. A.

Dear Friend,

We here in Jamaica are very pleased of the success that has attended you in the pursuit of your terminal degree, and with eager anticipation look forward to your return to serve Jamaica.

Enclosed you will find the questionnaire nos. 1-6 filled in, also an attached sheet with comment on the five additional points you listed in your letter.

Let me hope Merle is doing well. I understand that she will be getting her Masters soon. You can imagine that I am very proud of this fact for many reasons. Tell her I send my greetings. Say hello to Melody and Wayne and tell them that Silma-del sends her greetings.

All the best to you now. I hope to see you at G.C.

Sincerely yours,

Silburn

P. S. I do not recall having received any letter from you prior to this. I suppose it got mislaid

COMMENT ON 5 POINTS CONTAINED IN THE BODY OF YOUR LETTER

1. Elder Walter's success as a preacher and leader.

As a preacher he is not to be listed among the ordinaries. The depth, warmth and spirit of his messages help to change men's lives and people go out of their way to hear him speak.

As a leader he is acclaimed by his professional colleagues and thousands of laymen as the most effective the Seventh-day Adventist Organization in West Indies Union has ever had since 1899.

2. His influence particularly on young people

It is with this group of members, the youth with whom he began his ministerial career. Not only has he influenced them to accept the Lord Jesus Christ, but he has developed schemes and programmes to assist them in their scholastic programme so that they can be prepared to serve their nation and church more effectively.

3. His personality and physical features

His tall commanding stature equates with the height of his personality.

4. His extemporaneous method of preaching

I did my interneship with him and so can say authoritatively that I have known him to be a non-manuscript preacher. This might be to a great degree responsible for his perfect eye-contact and generated enthusiasm effecting a sustained communication through all his addresses and sermons. Anything of manuscript connected with his sermon is negligible and may have to do with a quotation and perhaps topical outlines.

5. The result of any of his evangelistic effort I have attended

In 1950 he held a very successful evangelistic effort in Santa Cruz, St. Elizabeth, Jamaica, West Indies that resulted in a large baptism in which not only the masses but people of stake were brought into the truth. Recently he conducted another evangelistic effort in the city of Kingston, the capital of Jamaica.

As a result of two weeks nightly meetings excepting Saturday nights close to 200 new members were brought into the truth.

Gimme-me-bit,
Yarmouth P. A.
Clarendon Jamaica W. I.
April 17, 1970.

Pastor H. R. Bennett,
815 L Cherry Lane,
Michigan State University,
East Lansing, M.I. 48823.

Dear Pastor,

Sincere christian greetings. Many thanks for your letter of April 7, 1970 in which you sent along a list of Statements relative to your dissertation about Elder Walters. Also, many thanks for the enclosure which you sent me.

I trust that the effort you are making to collect material for your book will be very successful and that your deserving goal will be a reality.

To my mind Elder Walters has made and is making a very outstanding contribution to the religious aspect of our country indeed he has been a dynamic theologian and spiritual leader who has gained a prominent place in the hearts of the people with whom he has come in contact.

He always brings Christian greetings to his audience giving an account of the work done in other areas both locally and also from foreign fields so that they are kept informed as to the progress of the spread of the gospel. This he sometimes uses as an introduction to his sermons.

He has made his way in the hearts of his audience, he mentions individuals by name, he refers to outstanding contributions made to the work by individuals and recounts the blessings brought to others and himself.

I always admired not only the force with which he presents his messages or the many illustrations he uses as he preaches but also his ability to build up his audience to such a point that when he makes heart-searching appeals he gets a very good response thus ending with a rich spiritual climax.

He commands attention by his tactfullness in presentation, his ability to hold his hearers with interesting experiences so that they listen with rapt attention and so always gives their approval by shouting the loud Amens and one feels the impression of the Holy Spirit into the heart.

In all this he faces the audience and all through his sermon he maintains a very good eye contact. You can even see the sincerity by his facial expression.

Then I must add that not only his dress testifies that he is a leading member of the clergy which in itself is an asset to him and to the cause but also his conservativeness and modesty in attire, his gait and in fact his whole personality makes one realize that he is in the presence of a man of God.

Generally, the impression left on my mind in regards to Elder Walters is that his life is in harmony with his teachings, also that his respectability and influence are far reaching and therefore one could say with all fairness that truly in times like these we need more men with the impetus, zeal and vision like this great man.

As you suggested I have kept the list of statements in my possession and hope that the above will help you to accomplish your goal. Please accept the very best wishes from us here and I hope that you and your dear family will continue to burn the light of truth in this benighted world.

I remain,
Yours very sincerely,

S. Donaldson.

Messenger
Volume 70. Number 23

Derby Has a Visitor From Jamaica

CROWDED churches have been the order of the day as Pastor H. S. Walters from Jamaica has visited some of the larger cities in England. His message stirred the hearts of the people. As a result, many are seeking the Lord in a sincere desire to unite with God's remnant people—some who were backsliders, some who were hovering on the brink of decision, some whose hearts were touched as they listened to Pastor Walters' message.

In the Derby church, as a result of this revival message, missionary meetings are being held on alternate Sabbath afternoons, and a baptismal class has been formed. Pray for a greater outpouring of God's Holy Spirit so that His work on earth may be finished, and the Lord may come for His waiting people. CHURCH CLERK.

dated Nov. 5th 1965

" Messenger

A VERY busy "holiday" was spent by Pastor H. S. Walters and his wife in their three-week visit to England during the latter part of August and the beginning of September. Pastor Walters is the president of the Central Jamaican Conference and he came to our field to see for himself how his many fellow-countrymen were faring in their new home, and to encourage and inspire them spiritually as we travel together to the kingdom. Pastor Walters' busy itinerary in this conference took him to the Handsworth, Camp Hill, Wolverhampton, Manchester, and Nottingham churches, and wherever he went he spoke to capacity audiences. Every address was climaxed with an impassioned altar call to which large numbers responded. We thank him for all the hard and successful work he put into this visit. His coming was appreciated by white and coloured members alike. We are only sorry it was not possible for him to visit all our churches where West Indian brethren attend.

ON August 18th of this year a very happy and notable event was celebrated in the North England

Volume 70. Number 20
dated Sept. 24th 1965

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