

## A B S T R A C T

### A STUDY OF THE EVANGELISTIC METHODOLOGY AND PREACHING OF EDWARD EARL CLEVELAND

By  
Ernest E. Rogers

#### Abstract

The purpose of this study was to describe, analyze, and evaluate the evangelistic methods and preaching of Evangelist Edward Earl Cleveland in relationship to the Classical rhetorical tradition and to the findings of Dr. Lawrence Lacour, who studied "Revivalism and Evangelism as a Method."

This study sought to accomplish the following objectives: (1) To discover the factors in Cleveland's early life and environment which influenced his interest in evangelism; (2) To determine the purpose of his evangelistic endeavors; (3) To determine the principles which govern his evangelistic techniques; (4) To determine the nature of his method in relation to Lacour's study; (5) To analyze and evaluate his preaching within the framework of the Classical rhetorical tradition; (6) To determine the consequences of his using specific methods of evangelism and preaching.

Chapter I traces the life of Evangelist Cleveland from his birth to the present, pointing out those environmental factors which shaped his life for the ministry, and his accomplishments in his chosen field.

Chapter II deals with the events in the political, social, and religious world that contributed to make it an age of conflict, and Cleveland's influence upon the people of this period.

Chapter III shows the purpose of Cleveland's evangelism.

Chapter IV examines the nature of Cleveland's ethical practices.

Chapter V considers the principles underlying Cleveland's methods.

Chapter VI analyzes Cleveland's method on the basis of the "Lacour model."

Chapter VII examines the preaching of Cleveland, using the topics and criteria of Classical rhetoric as guidelines.

Chapter VIII considers Cleveland's delivery.

Chapter IX analyzes the results of Cleveland's use of specific methods and preaching.

Chapter X consists of Summary and Conclusions.

This study of Cleveland's evangelistic methods and of his preaching suggests the following conclusions regarding:



1. Purpose: a guide-line to measure the progress of pre-set weekly goals.

2. Ethics: moral integrity and truth without deceit were strongly emphasized.

3. Principles: the centrality of Christ, the Bible--God's authentic revelation to man, and the Holy Spirit--the bringer of conviction, conversion, and the reality of God to human experience dominated the spiritual aspect; attention, motivation, suggestion, and audience adaptation, the psychological aspect.

4. The Lacour model: the ten components formed the core of his method.

5. Invention: the application of identification richly enhanced his ethical proofs; his logical proofs included causal reasoning, examples, sign, comparison and contrast; his pathetic proofs were attached to the speaker's propositions to produce action.

6. Arrangement: his organization includes: introduction, body, and conclusion with subtopics, supporting evidence, and restatements.

7. Style: clarity is attained through simple language, force through repetition, and beauty through figures of speech.

8. Delivery: his voice is strong, his preaching extemporaneous, and his gestures spontaneous.



9. Results: his methodological system has been practiced on three continents and 42 countries around the world; it has revolutionized the methods of many who have attended his workshops, and greatly augmented their baptisms; his methods are taught at Andrews University and Oakwood College, and the innovations he has introduced to the art of evangelism designed to attract and hold the attention of an audience and secure decisions for Church membership are practiced by ministers throughout the world.



EDWARD EARL CLEVELAND

A STUDY OF THE EVANGELISTIC  
METHODOLOGY AND PREACHING  
OF EDWARD EARL CLEVELAND

By  
Ernest E. Rogers

A DISSERTATION

Submitted to  
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Department of Speech

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## ACKNOWLEDGMENT

Special recognition is due Evangelist Cleveland for taking time in the midst of his busy activities to arrange schedules for interviews and provide syllabi, evangelistic sermons, and a rich background of evangelistic experience which has made this study possible.

I am greatly indebted to Dr. Kenneth G. Hance, my major professor and committee chairman, for the substantial assistance he has given me in every phase of the preparation and development of this study. His helpful counsel and scholarly guidance have been a constant source of encouragement and inspiration to me.

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## INTRODUCTION

### Statement of the Problem

The purpose of this study will be to describe, analyze, and evaluate the evangelistic preaching and methods of Evangelist Edward Earl Cleveland in relationship to the classical rhetorical tradition and the findings of Dr. Lawrence Lacour, who studied "Revivalism and Evangelism as a Method".

This study will seek to accomplish the following objectives: (1) To discover the factors in his early life and environment which influenced his interest in evangelism; (2) To determine the purpose of his evangelistic endeavors; (3) To determine the principles which govern his evangelistic techniques; (4) To determine the nature of Cleveland's method in relation to Lacour's study; (5) To analyze and evaluate his preaching within the framework of the classical rhetorical tradition; (6) To determine the consequence of his using specific methods of evangelism and preaching.

### Definition of Terms

1. For the purpose of this study the term evangelism is used to denote that branch of discourse which attempts through the use of "all available means" with (emphasis on the Bible) to influence changes in human conduct, belief, and feelings toward Christian principles as a better way of life.

Since evangelism seeks to effect changes in behavior, it must take into consideration: (a) the messenger, (b) the audience whose attitude he seeks to change, and (c) the message he employs to influence this change. These three qualities have long been recognized as potent factors in influencing the decision of man.

(a) Perhaps one of the greatest single factors of the three is the messenger.<sup>1</sup> Long before the time of Aristotle, men have looked upon a good speaker as being first of all a "good man." This same idea was repeated by Cicero and Quintilian. In fact, Quintilian said that an orator "cannot exist unless as a good man."<sup>2</sup>

When an individual attends an evangelistic meeting, he does more than listen to a sermon; he expects the evangelist to reflect in his demeanor and personality the best of the society in which he lives; he expects him to exemplify the concepts and standards of the Christian religion admired and accepted by the Christian world. When these factors are observed in the evangelist, an individual is influenced as much by the personality of the messenger as by what he is saying. Therefore an evangelist who is known for his (1) competence, (2) honesty, and (3) good will can influence as much through his character as through his words.

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<sup>1</sup>Aristotle, Rhetoric, trans. Lane Cooper (New York: Appleton-Century, 1932), p. 9.

<sup>2</sup>Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), p. 92.

(b) The message as adapted to an audience situation has always played an important role in persuasion. The speaker's goal is to move an audience to accept his proposals by showing the relationship of his proposals to meet their needs. This is best done through emotional and motivational appeals; for in such appeals, the evangelist, as Thomas Hobbs affirms:

. . . must consider man a creature moved by many different springs, and must act upon them all. He must address himself to the passions; he must point to the fancy, and touch the heart. . . .<sup>1</sup>

This is not to say, however, that an evangelist should attempt to gain acceptance of his propositions by swaying the emotions of his audience before establishing reasons for their acceptance. It does say, however, that man has an emotional attachment to those things which appear important to him; and being emotionally involved with those objects of interest, he will respond emotionally to them.<sup>2</sup>

(c) The message which includes both the argumentative as well as the explanatory aspects of evangelism is strongly emphasized as an essential factor of persuasion.<sup>3</sup> It is concerned with the integrity of the evangelist's arguments and uses logical proofs to attempt the establishment of its credibility and acceptance by an audience.

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<sup>1</sup>Aristotle, op. cit., p. 9.

<sup>2</sup>Thonssen and Baird, op. cit., p. 375.

<sup>3</sup>Robert T. Oliver, The Psychology of Persuasive Speech (New York: David McKay Company, Inc., 1963), p. 249.



On the basis of this analysis, the relationship between evangelism and rhetoric is explicit. Both rely on psychological principles for their effectiveness. For example: the rhetorical principles used by a politician seeking to influence voters to put him in office are the same principles used by the evangelist to influence individuals to accept his interpretation as the ideal concept of the Christian way of life. The difference is one of application rather than kind; for both make use of the principles of audience adaptation, topics, emotional and motive appeals, and the various proofs to support their propositions.

Since rhetoric has no specific subject, and its chief function is to "discover all the available means of persuasion"<sup>1</sup> in any subject, whether it be religious or secular, we may conclude that evangelism is a form of preaching which employs rhetorical principles to persuade men to accept the concepts of Christianity as the Summum bonum of life.

2. Local Conference is a term used in the Seventh-day Adventist organization to denote a united body of churches located in a state or local territory. For example: the South Central Conference, located in Nashville, Tennessee, comprises the states of Kentucky, Tennessee, Mississippi, and Alabama.

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<sup>1</sup>Aristotle, op. cit. p. 7.

3. Union Conference - denotes a united body of Conferences, within a larger territory.

4. General Conference - denotes the general body embracing the church in all the world.

#### Limitations of the Study

Since the beginning of his ministry in 1940, Evangelist Cleveland has conducted campaigns and workshops on four continents; Africa, Asia, Europe, and America. Considering the vast area which his campaigns have covered, and other complications such as language barriers, this study will be limited to his campaigns in the United States. Furthermore, this study will make no attempt to consider his speaking and methodology outside the realm of evangelistic campaigns and workshops.

#### Importance of the Study

Intrinsic merit.--Evangelism is the life of the church. Whenever the spirit of evangelism begins to wane in any religious organization, it is only a matter of time before that organization will perish.

The preaching and evangelistic methodology of Evangelist Cleveland have served as a stimulus to enhance the spirit of evangelism in his church and to keep it alive. Beginning his ministry in 1940, in the city of Fayetteville, North Carolina, he has developed an influence which has spread far beyond the boundary of this small Southern city;

and he has influenced the style of preaching in many cities of the world. He has preached in The Belgian Congo, Communist Poland, Finland, and many other countries. He has delivered more than 3500 sermons in his 22 years of formal preaching. (This does not include the many short campaigns which he has developed and conducted.)

His persuasive manner of speaking has been instrumental in enlarging the membership of his church; and his evangelistic methods provide a fresh approach to evangelism, designed to meet the changing ideas of his age. He has conducted workshops in the Union of South Africa; and is reputed to be the only preacher of Color to address an European audience in the city of Cape Town, South Africa.

Considering the effectiveness of his preaching in the United States, which has netted thousands of converts to his church, and the influence of his evangelistic methods, which are being practiced by many clergymen not only in the United States, but also in Asia, Europe, and Africa, it is believed that a detailed study of his work will make a significant contribution in the field of public address.

Distinctiveness.--This is the first attempt to study Evangelist Cleveland as a speaker and a methodologist. In addition, this study differs from those prepared on Dwight L. Moody, Billy Sunday, and Billy Graham in that it treats not only of the spiritual, social, and economic aspect of the life of man, but goes beyond and considers, also, the

physical aspect of man. Whereas these other evangelists were concerned with the spiritual and mental life of man, Cleveland is interested in the spiritual, mental, and physical aspect of the human being. Furthermore, this study is unique from the point of view that it attempts to show the effectiveness of a Negro evangelist upon a mixed audience.

### Sources

Personal Interviews: With Edward E. Cleveland, his staff of workers, Conference presidents under whom he has worked, his family, ministers who have assisted him in his campaigns, neighbors, classmates, and teachers.

### Materials Written by Cleveland:

1. Articles in the Ministry Magazine, of which he is Associate Editor.
2. Five syllabi on Evangelism.
3. Articles in the Review and Herald.
4. Articles in the Message Magazine.
5. Articles in These Times Magazine.
6. Articles in the Go Magazine.
7. The M.V. Kit.
8. Yearbooks.
9. School papers.

### Materials Written About Cleveland:

1. Newspaper articles.
2. Church journals.
3. Yearbooks.
4. Registrar's records.

### Recordings of Speeches and Sermons:

1. Recordings of Speeches and Sermons.
2. Recordings of Background Materials of Evangelistic Campaigns and Workshops.

## Method and Plan of Study

This study employs the historical and critical method of, or approach to, research.

The organization of material proceeds in the following order:

Chapter I: Biographical materials tracing the life of Evangelist Cleveland from his birth to the present, pointing out those environmental factors which shaped his life for the ministry, and his accomplishments in his chosen field.

Chapter II: Materials pertaining to events in the political, social, and religious world that contributed to make it an age of conflict, and Cleveland's influence upon the people of this period.

Chapter III: Materials pertaining to the purpose of Cleveland's evangelism.

Chapter IV: Materials pertaining to the nature of Cleveland's ethical practice.

Chapter V: Materials pertaining to the principles underlying Cleveland's methods.

Chapter VI: Materials pertaining to Cleveland's methods based upon the "Lacour Model."

Chapter VII: Materials pertaining to the evangelistic preaching of Cleveland using the topics and criteria of classical rhetoric as guide-lines.

Chapter VIII: Materials pertaining to Cleveland's delivery.

Chapter IX: Materials pertaining to the results of Cleveland's use of specific methods of evangelism and preaching.

Chapter X: Summary and Conclusions.

## CHAPTER I

### EDWARD EARL CLEVELAND: THE MAN AND HIS HERITAGE

The purpose of this chapter is to trace the sequence of events in the life of Evangelist Cleveland with special emphasis on those personal factors which influenced him to accept evangelism as his life's work, and elevated him to a position of prominence as a spokesman for his church.

His ability to express great concepts in simple language has won for him the recognition of W. W. Fordham as a man who has:

. . . the unique ability to articulate, perhaps more clearly and more vividly, the unique facets and purpose of our message than any of his contemporaries . . . and has done more than any other man in the past two decades to give momentum to global evangelism than any other Seventh-Day Adventist evangelist.<sup>1</sup>

In order to discover those active forces in his environment which stimulated his desire for speechcraft, we have divided his life into the following chronological periods:

- 1.) Early childhood and parental influence: 1921-1933

From birth to his first elected office in the church at the age of twelve.

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<sup>1</sup>Interview with W. W. Fordham, Associate Secretary of the Regional Department of the General Conference of Seventh-Day Adventist, June 20, 1966.

- 2.) Formal educational background and preparation:  
1927-1941  
Beginning with his pre-school training  
through Junior College.
- 3.) Days of anxiety and strain: His Toledo Experience: 1941-1942  
From graduation to his first pastoral assignment.
- 4.) Ministry in the Carolinas 1942-1950  
From Pastor evangelist to Conference evangelist.
- 5.) Enlarging his evangelistic horizon: 1950-1954  
From Conference evangelist to Union evangelist.
- 6.) World evangelist: 1954  
From Union Evangelist to Associate Secretary of  
the General Conference.

#### Early Childhood and Parential Influence:

Edward Earl Cleveland was born in Huntsville, Alabama, a small city in Madison County in the State of Alabama, March 11, 1921. He was the son of William C. Cleveland, a dedicated lay preacher, who for thirty-nine years served as pastor of the Chattanooga, Tennessee, Seventh-Day Adventist Church.<sup>1</sup> His mother, Eunice Clifford Cleveland, was a devout woman, respected not only for her quiet consistency and faithfulness to the church, and her openheartedness to those in need, but also for her

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<sup>1</sup> Interview with Mrs. Franklin Hill, a member of the Chattanooga, Tennessee, church during Elder W. C. Cleveland's administration, June 16, 1966.



intellectual vigor and great imaginative power.<sup>1</sup> To this union three sons were born: William, Edward, and Harold. Each became a minister of recognition and influence in the Adventist Church.

When Edward was two years of age, his father moved from Huntsville, Alabama, to Chattanooga, Tennessee, a move occasioned by his father's sensitivity to the racial problem in Alabama. Of course, life for Negroes in any part of the South back in 1923, was nothing to be desired at its best. But life in Tennessee, even with its "Jim Crowism", was much more desired than life in Alabama. The Ku Klux Klan was very active in Huntsville during the 20's, and just to mention that name created a psychological disturbance in the mental processes of Negroes whose community was involved.<sup>2</sup>

Edward's father realized that any attempt to rear his children in such an atmosphere, polluted with racial hatred and tendencies to violence would only cripple their outlook on life. It could bruise them to the point that they would become either haters of white men or impaired with an inferiority complex which would render them impotent

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<sup>1</sup>Interview with Mrs. Annie Williams, a member of the church and close friend to the Cleveland family, June 18, 1966.

<sup>2</sup>Interview with William Cleveland, brother of Evangelist Cleveland, June 25, 1966.

and ineffectual as contributing citizens to the betterment of society. Desiring neither for his children, he, therefore, settled his family in Chattanooga to provide them with an environment conducive to creativity of thought, to remove them from scenes of violence and injustice, and to try to lift the cloud of fear that enveloped the negro communities of Alabama.

In his attempt to shield his sons from the evils of "Jim Crowism", Edward's father would not permit them the comfort and convenience of the city's public transit system. The law required separate seating of the races, whites sitting toward the front and Negroes in the rear. To him this was an unjust practice; he considered the walk from the front of the bus to the back seat a parade of folly, designed to keep the Negro in a state of humiliation, and rob him of his heritage of manhood. Being a firm believer in the fatherhood of God and the dignity of man, he considered this practice a violation of the principles of God, as well as the right of the Negro to the dignity of manhood.<sup>1</sup>

In his endeavor to create a sense of worth and high ideals of achievement, Edward's father organized the neighborhood boys and directed them in sports and other activities designed to instill in them the principles of good citizenship. His concern for the youth and his leadership in

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<sup>1</sup> Interview with E. E. Cleveland, March 22, 1966.

planned activities for the community did much to curb the juvenile delinquency problem which was even then rampant.<sup>1</sup>

The principles of race relations instilled in Edward by his father before he entered school shaped his future outlook on the race question. The Afro-American newspaper introduced him to its reading public as a "fighter for human rights". Elder Silas McLamb, the first associate evangelist to work with him in a public campaign, states that even before the Supreme Court ruled on Segregation, Evangelist Cleveland never made any distinction in the seating pattern of his audience. While cautioned several times by the police, he never segregated his audience, and was never arraigned in court for his action.<sup>2</sup>

Perhaps his greatest pronouncement on the question of human rights was made in the land of apartheid, before an integrated audience of 8,000 people who packed the city hall in Cape Town, South Africa, where the official policy of political, social, and economic discrimination and segregation is forced against non-whites. The Cape Times quoted him as saying:

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<sup>1</sup>Interview with Laurence Britten, a boyhood playmate of Evangelist Cleveland, June 25, 1966.

<sup>2</sup>Interview with Silas McLamb, May 28, 1966.

Men have learned to fly the air like birds and swim the sea like fish, when will they learn to walk the earth like brothers.<sup>1</sup>

His father's attempt to pass on to him a Godly and healthy outlook on life during his formative years, as well as his faithfulness to the church and the work of the ministry, did much, Edward said:

To shape my own life in the direction I have chosen . . . I have always coveted his fine example of Christian living.<sup>2</sup>

Not only did he have the example of his father to inspire him, but also did he benefit from the guiding influence of his mother, who instructed him in matters of Christian living and the social graces so necessary to one in public life.

His mother was a quiet, retiring, introspective type of woman. She possessed no yen for public appearances and if she was requested to perform at a public gathering, it was an invitation for her to be absent. Although she had no particular liking for public speaking, she was a master of the English language.<sup>3</sup> Her contribution to Edward was the effective use of language. She taught him the importance of catchy phrases, and the value of narrative and descriptive metaphors. She knew how to turn a phrase in written

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<sup>1</sup>Letter from E. E. Cleveland, April 27, 1965.

<sup>2</sup>E. E. Cleveland, loc. cit.

<sup>3</sup>Laurence, Britten, loc. cit.

composition; and her letters to her first born, William, even though she had no training in literary composition, manifested all the skill of a finish writer.

Evangelist Cleveland first became aware of a desire to write at an early age when he wrote poetry for the sheer joy of writing. Later on when he was made associate editor of the Ministry Magazine, there was thrust upon him a necessity to produce written material which he later discovered in his travel evoked quite a response among the professional men for whom he wrote.

Elder C. E. Mosely, his Bible teacher at Oakwood College, said:

. . . It is amazing how well he can write also. His writing is just as apt, and folksy, and gifted, and entertaining as his public address, and he is a master at both.<sup>1</sup>

Several of his articles have appeared in National Journals.<sup>2</sup> He is complimented by readers of the Ministry Magazine around the world for his contributions and counsel dealing with evangelistic problems through its pages. His little short, pithy paragraphs dealing with real issues of evangelistic problems and life situations have gained for

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<sup>1</sup>Interview with C. E. Mosely Jr., Field Secretary of the General Conference of Seventh-Day Adventist, July 27, 1966.

<sup>2</sup>Interview with E. E. Cleveland, Washington, D. C., July 25, 1966.

him a degree of notoriety among his professional associates.<sup>1</sup>

His inspiration to write was received from his mother; his ability to extemporize was the training of his father. His mother was a gifted writer; his father a talented speaker. In addition to abundant inspiration regarding the subject matter of discourse, his mother taught him how to phrase his words, his father how to express them effectively. His mother taught him how to reach those who were influenced by the richness of expression and descriptive beauty; his father taught him how to reach the practical, common man of the street. His mother as a writer imparted freshness to common place expressions, vividness to prose, and beauty to language. His father as a speaker knew how to capture and delight an audience and move it emotionally. The synthesis of both provided him with a background of knowledge sufficient to meet the needs of many of his listeners.

C. E. Mosely, Jr., speaking of his ability as a speaker, said:

Cleveland was born with the yen for public suasion. The ability to persuade the masses is a natural for him. He doesn't have to study for it; he doesn't have to think about it; he does it as if he was made for the purpose . . . He is folksy, he seems to know the language that catches the ear and interest of the people,

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<sup>1</sup>Interview with M. M. Young, Pastor of the Chattanooga, Tennessee, Seventh-Day Adventist Church, March 10, 1966.

and he knows how to capitalize on it . . . I have eloquent moments in mixed audiences when he had to speak to intellectuals. The amazing thing about him is, he seems to know his way around on any level in public address. Among intellectuals he can be profoundly intellectual; among the unsophisticated he has the common touch, and all of this is natural without any apparent sign that he had planned it that way.<sup>2</sup>

He was under his mother's supervision more than his father's. His father departed in the morning for work before Edward was out of bed, and Edward never saw his father any more until the end of the day. However, between sundown and 10 P.M. his father took time to box, wrestle, and tell his sons stories until out of sheer weariness he retired for the night.<sup>3</sup>

During Edward's formative years, his father imparted to him a rich background of fidelity to religious principles which he has never forgotten. An examination of the sermons he preached during his thirty evangelistic campaigns reveals the influence of his father's courage and faithfulness to the principles of his faith, under the threat of death.

As early as Edward can remember, his father would tell him of his experience of being marched out to an open

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<sup>1</sup>The term "mixed audience" in this context means "mixed" in relationship to intelligence, educational opportunities, and racial background.

<sup>2</sup>C. E. Mosely Jr., loc. cit.

<sup>3</sup>Interview with William Cleveland, July 20, 1966.

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grave pit accompanied by six men with rifles, all of whom upon command from the commanding officer were to seal with death his witness for the principles he loved more than life. At the edge of the grave pit, he was given a shovel and commanded to work or die. Throwing the shovel down with a thud, he braced his body to receive the bullets that would bring his present existence to an end. At the pit of death, he made his stand and this established for all time his right as an individual for Sabbath observance in the Army.

Reflecting on his boyhood days as he sat and listened to his father relate stories pertaining to his Army experience, Edward said:

My mind wrapped itself around every word which fell from his lips, and they have been to me, throughout my whole life, an ever increasing source of inspiration. My father was a wise teacher; for in relating these stories to me, he was indirectly fortifying my young mind with courage and conviction which were to prosper me in my work in later years.<sup>1</sup>

Religious subjects occupied a prominent place in his home. His father read the Bible to his family daily; and both in the morning and the evening, the family altar was exalted. It was here in the dawning years of his awakening experience to the consciousness of the existence of God that his parents instilled in him a sense of dependency upon God for all things.<sup>2</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>William Cleveland, loc. cit.

Edward's father carried him and his brothers to church everytime there was a service. He was in church four days out of every week. Sunday evening was the regular evangelistic service, especially for non-church members. Wednesday evening was dedicated to the mid-week prayer service and Sabbath school teachers' meeting. Friday evening was set aside for choir practice. He recalled with vivid remembrance sitting on a front row pew swinging his legs as he observed his father training the choir for the regular church service. The family was in church all day Saturday for Sabbath service: Sabbath school in the morning, the mid-morning worship service from 11 a. m. until noon, and the young people's meeting in the afternoon. "Their lives" he said "were built around the church and its program".<sup>1</sup>

As far back as he can remember, he has possessed an ardent desire for the ministry and especially evangelism; and all his family influences have tended to strengthen this choice of his life's work. The insights he received from observing his father, and the personal help he received from him in the preparation, organization, and delivery of his sermons as a boy preacher, are some of the contributing factors of his unusual success as an evangelist.

His public appearance as a boy preacher began at an early age. His earliest recollection of preaching was

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<sup>1</sup>E. E. Cleveland, loc. cit.

at the age of seven when he was widely known in the city of Chattanooga as a boy preacher.<sup>1</sup> He preached at the Congregational Church once a year, at the AME church on 6th Street, and in numerous Baptist Churches in the city.<sup>2</sup>

During the days of his childhood ministry, his father was the guiding influence in his life. He not only assisted Edward with the preparation of his material, but also taught him how to deliver it. This type of training continued until he was graduated from high school. The influence of his father's early training of using the most expressive type of gesture to emphasize the points he wished to have stand out in his sermons is implicit in his delivery to-day.<sup>3</sup>

At the age of seven, he was instrumental in leading one of his playmates, Laurence Britten, into a dynamic, personal relationship with God.<sup>4</sup> Unlike the other boys of his neighborhood, Edward found great satisfaction in argumentation. Even though he entered into the childhood play of his neighborhood, and endeavored to out-perform all his playmates, nevertheless, he would never depart for home without

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<sup>1</sup>Letter from E. E. Cleveland, April 27, 1965.

<sup>2</sup>Ibid.

<sup>3</sup>Interview with Harold Cleveland, younger brother of Evangelist Cleveland, July 26, 1966.

<sup>4</sup>Laurence Britten, loc. cit.

attempting to engage someone in debate.<sup>1</sup>

Mrs. Annie Williams thought he was a rather unusual child; for whenever he went out to play, instead of talking about the usual things that interest children of his age, he would teach the children the Sabbath School lesson his mother had taught him earlier. It was through his effort to teach the lesson that he himself had learned from his mother that Laurence Britten was induced to follow his Lord in the experience of conversion during his childhood.<sup>2</sup>

Between the ages of seven to eleven, his concept of God was determined by the attitude he held toward his parents. Since they were kind, loving, and considerate, he conceived God to be a Father who was always interested in the well-being of His children. At the age of eleven, all the conviction of his former years crystalized into personal desire for formal baptism and membership in the church. When he expressed to his mother his desire for church membership; she directed some searching questions to him to test the depth of his conviction. After satisfying herself of sincerity, she consented for his baptism.<sup>3</sup> A picture taken of his baptism in 1933 reveals that he was the only child

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<sup>1</sup>Ibid.

<sup>2</sup>Annie Williams, loc. cit.

<sup>3</sup>Mrs. E. D. Story, wife of the minister who baptized Edward, July 10, 1966.

among a group of adults who were baptized at that time.<sup>1</sup>

In recalling this experience, he said:

I knew what I was doing, I wanted to be a child of God, and I wanted the world to know it, and baptism was to me a public testimony of that fact. And yet, it was more than that, it was burning the bridges behind me; it was setting out on a course from which there could be no return,<sup>2</sup> and in a war from which there could be no discharge.

One year after his baptism, he was elected to the office of Sabbath School Superintendent of the Chattanooga Church. He was a ready speaker, and even at that early age showed great promise of leadership. No doubt it was with the thought of shaping him for his profession, that the members of the Chattanooga Church selected him, a boy of twelve, to one of the most influential positions of leadership in the church. If this was not the motive, it at least served that purpose. For instance, the constant pressure, with patience, of course, by William Watkins, a deacon of the Church, for the Sabbath School to begin on time helped Edward to develop the trait of promptness.<sup>3</sup> Edward said that the incessant public prodding of Deacon Watkins imbedded into his consciousness the necessity of meeting his appointments on time; and today he has not forgotten the lesson he learned as a boy leader of that Sabbath School. It is a known fact

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<sup>1</sup>See appendix.

<sup>2</sup>E. E. Cleveland, loc. cit.

<sup>3</sup>Interview with William Watkins, July 10, 1966.

among those who have worked with him that all his conferences and campaigns began on time, and he is usually the first person at the meeting.

This appointment not only helped him to adjust himself to promptness, but it also materially reduced his fear of an audience. It gave him the opportunity to express himself in public, and to persuade an audience to carry out his wishes and desires. It also taught him how to conduct a business meeting, which led to the mastery of parliamentary procedures at an early age. Another benefit he derived from this early leadership venture was a sense of responsibility for his conduct. He was placed in office during what he called "that young crazy period of my experience". Being in a position of spiritual leadership, he knew that he could not endorse some of the activities in which young people engaged. Considering these advantages which accrued from this early venture in the role as Sabbath School Superintendent, we may say that it had a definite molding influence in the development of his life for future leadership responsibilities.

#### Period of Educational Preparation

Before Edward entered school, he was taught by his parents at home. His parents, though not blessed with a college education, possessed a mental acumen far beyond the average for people in their educational status of life.

Even though his father and mother were only high school graduates, they kept up with the latest developments in the fields of Religion and English.

They desired their children to be ministers of the gospel, and all their efforts were bent toward this goal.

Edward's father refused to accept an invitation from the Local Conference Committee to assume full pastoral responsibilities as a professional preacher. He felt that the salary was too small to enable him to educate his three sons. He preferred to serve as a local pastor and dedicate his three sons to the gospel ministry. In that way, he thought he would be able to exert a wider influence than if he selfishly took advantage of this offer for himself, and jeopardized the education of his sons. Both his father and mother lived to see him and his older brother, William, ordained to the gospel ministry. His mother died in 1943, when Harold, his younger brother, was fifteen years old. Before his father died in 1956, Elder J. H. Wagner, the President of the South Atlantic Conference came to his bedside and told him his third son had earned ordination and at the coming campmeeting he would receive denominational endorsement. So before his death, the father's early dream to give his three sons to the ministry was realized.<sup>1</sup>

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<sup>1</sup>Harold Cleveland, loc. cit.

In their desire to instill in them principles that should be reflected in the life of ministers, they read literature on child growth and development, and sought to develop in their children high principles of respect for others and a sense of worth and value of themselves. They taught them to strive to be the best it was possible for them to become, give honor to all men, and expect the same from them in return.<sup>1</sup>

The Bible, the standard textbook of the family, was read daily; and its moulding influence, no doubt, did much to call forth the high moral standards and noble principles so ardently advocated by Edward and his brothers. Even a cursory examination of Edward's sermons will reveal his dependence on it for his source of moral teaching and ethical standards. Dr. Edward C. Banks of Andrews University, commenting on his preaching, said:

He uses his Bible quite frequently, turning from text to text and quoting other texts.<sup>2</sup> The Bible is a very prominent part of his preaching.

An interview with Harold Cleveland pointed to the Writings of Ellen G. White as one of the main sources used by Edward's parents in the pre-school education of their

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<sup>1</sup>William Cleveland, loc. cit.

<sup>2</sup>Interview with Edward C. Banks, Professor of Applied Theology, Andrews University, June 9, 1966.



children. When they learned how a quiet, gentle manner affected the development of children, they created an atmosphere of pleasantness and trust in the family circle. When they read of the effect of kindness and affection, they dealt with their children kindly, tenderly, and lovingly. When it was suggested that they tell their children that God wanted them trained to labor for lost humanity, they trained their children during their childhood for the work of the ministry.<sup>1</sup>

Like most children of his time, Edward began his formal education at the age of six, at the Seventh-day Adventist parochial school, in Chattanooga, Tennessee. To reach the school from his home, he had to walk five miles. The city bus would have made it more readily accessible and probably more enjoyable, but his father's determined desire to protect him from "Jim Crowism" and the bruising effects it might have on his developing personality kept his youthful feet pounding the asphalt of the city streets to school.

Edward recalled with a gleam of radiant delight his introduction to the world of thought and culture. His first teacher, Miss Thelma Winston, possessed a dignity of bearing, a sweetness of disposition, and a professional competence that made learning an enjoyable experience. Her natural love for children united with her desire for success (as

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<sup>1</sup>Harold Cleveland, op. cit.

this was her first teaching assignment after graduating from Oakwood College)<sup>1</sup> enabled her to touch the chords of response in her pupils.

He attended the Adventist parochial school for five years from 1927-1932. It was his parents' desire for him to complete his education in the church's school system; but the marriage of Miss Emma Wilson, his second teacher, in the middle of the school year of 1932, shattered that dream. She decided to become a dedicated housewife; and in consequence, the school closed, leaving his parents with no alternative but to place him in public school.

He entered public school in the fifth grade and remained in the public school system until he was graduated from Howard High School in 1939, a period of seven years. The first public school he attended was the East Fifth Street Junior High School; the principal was Professor Henry, and his first homeroom teacher was Miss Elmore.<sup>2</sup>

His introduction to his homeroom teacher was somewhat interesting. As the pupils gathered on the school ground awaiting the bell to signal the time for them to enter their homeroom, the school ground bully selected him

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<sup>1</sup>Interview with Mrs. Thelma Winston Kibble, June 20, 1966.

<sup>2</sup>E. E. Cleveland, loc. cit.

as his initial target for the school year. "Edward was not a boy to pick a fight" said Franklin Hill, one of his classmates, "neither was he one to run away from a fight",<sup>1</sup> so he and the school ground bully were joined in a pugilistic contest. They had fought to a stalemate when Miss Elmore looked out of the window and saw two of her pupils fighting, and his introduction to her was by way of the chastening rod.

During the years between eleven and eighteen, he was somewhat shy and withdrawn. He did not have many close friends among his classmates, because he never mingled too freely with them. He had a peculiar personality that was often mistaken as insulting by some who did not know him well. He was very sensitive and reacted readily to anyone who played a practical joke on him.<sup>2</sup>

He was sickly as a youth, and had a cough that caused many to think he needed to be hospitalized. The common cold was a constant companion with him. His lean, lanky frame and round shoulders shaking violently at times when he coughed was a spectacle to excite pity.<sup>3</sup>

Throughout this period of development, he was referred to as a model for the youth of his community to

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<sup>1</sup>Franklin Hill, loc. cit.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

follow. He was respectful to adults and friendly to those of his own age level; however, when he was angered, flashes of heated passion revealing a loss of his usual equanimity and calmness were clearly discernible. Throughout his youth no charge of profanity was ever lodged against him, and scandalous gossip against him could find no listening ears.

He was not too much interested in young ladies during this period. Laurence Britten, one of his classmates, knew of two beautiful young ladies, both from respectable families with excellent educational backgrounds, who made no attempt to conceal their desire for his friendship, but he was impressed neither by their beauty nor the social prestige he might have accrued by accepting the friendship of either one of them.

His greatest interest during this period was speech making. Everything else was secondary. He thought only of what he was going to say in his sermons, and the most effective way to say it. He possessed a creative mind and was constantly seeking methods of catching the attention of his listeners.

He attended every public debate and speaking engagement involving prominent Negro speakers of the city of Chattanooga, that it was possible for him to attend. Much of the speaking was of a political nature sponsored by the Negro Voters' League, which was headed by Walter Robinson, a gifted speaker, reputed to be a silver-tongued orator by

many of the professional men of the city.

Reflecting on those days of ringing oratory and persuasive speeches and sermons by some of the most gifted speakers of the city, he said:

I was in political meetings quite frequently as a boy, listening to the ebb and flow of oratory. I have also heard every kind of preacher you can name. In those days I attended every Negro church in Chattanooga. I went any place where speaking was going on. It thrilled me to see men burning with enthusiasm in their zeal to persuade men to accept their point of view. I listened for catchy phrases and moving illustrations. Nothing delighted me more than to see an audience moved through the power of words.<sup>1</sup>

His parents had instilled in him from early childhood the dignity of labor. He had heard his father repeat over and over that there was "no substitute for hard work"; and his mother had a slogan, "Ninety percent of genius is hard work".<sup>2</sup> Believing these statements to be true, he secured a job as a janitor's helper during his high school years.<sup>3</sup> His work was characterized by diligence and thoroughness; however, quite frequently, it was interrupted by his favorite pastime, argumentation.<sup>4</sup>

<sup>1</sup>E. E. Cleveland, loc. cit.

<sup>2</sup>Ibid.

<sup>3</sup>Annie Williams, loc. cit.

<sup>4</sup>Laurence Britten, loc. cit.

Franklin Hill, one of his playmates, commenting on his ability as a "cool out" salesman, said:<sup>1</sup>

He was a salesman of no mean ability. He possessed the ability to take on all competition from other sellers of "cool outs" and justify the superiority of his product with great zeal. Many times he made the "cool out" stand his pulpit, and from it many of the sermons he preached in the churches throughout the city of Chattanooga, during his high school days, had their origin at the "cool out" stand.<sup>2</sup>

Laurence Britten said that Edward carried the book, Bible Readings For The Home Circle with him whenever he went out to the neighborhoods and parks on Sunday to sell "cool outs". Whenever business fell off, he studied the doctrines of his church and ways and means to simplify them.<sup>3</sup>

He was interested in all types of sports during his high school days. He played on the basketball team of his high school, and spent most of his spare time perfecting his ability to make field goals. During the baseball season, he was a regular on the neighborhood's sand-lot team. While he realized he would never become a professional, he gave the game the very best he had. One observer said, "He put his whole heart into whatever he was a part of, and always

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<sup>1</sup>According to Mrs. Annie Williams "cool outs" or "snowballs" were unknown to the residents of Chattanooga, until they were introduced by Edward's father, William C. Cleveland.

<sup>2</sup>Franklin Hill, loc. cit.

<sup>3</sup>Laurence Britten, loc. cit.

played to win".<sup>1</sup>

As a student, he was very studious. He took his classwork seriously, always allotting time enough to do a thorough job on each assignment. Whenever he found a word he did not know, he wrote it down and studied it until it became a part of his working vocabulary. On controversial questions, if he did not concur with the explanation offered in the classroom, he would do research on it until his point of view was either justified or proved to be in error.<sup>2</sup>

While he was not a brilliant student per se, his class record reveals that he was a diligent, hard working student fired with ambition to succeed and unwilling to be second best to anyone. His high school transcript shows he never made a grade lower than a B.<sup>3</sup> Science, English, Latin, and mathematics were among his best subjects.<sup>4</sup>

It was in Senior High that he received his formal training in Speech under Professor Julian C. Brown, the

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<sup>1</sup>Ibid.

<sup>2</sup>Interview with Walter M. Starks, classmate of Edward, June 20, 1966.

<sup>3</sup>Certificate of Secondary School Credits from Howard High School, May 26, 1939.

<sup>4</sup>Ibid.

English teacher at Howard High School.<sup>1</sup> No other teacher during his high school preparation influenced his life more significantly than he. He was kind and sympathetic, but insisted on proficiency, and refused to pass anything that did not meet the standards of excellence established at the beginning of the school year.

The occasion that gave rise to the introduction of speech at Howard High was due to a pet project of the principal, W. J. Davenport, to have every senior appear before the student body for a three-to five-minute speech. Realizing the principal's interest in the speech development of the students of Howard High, Professor Brown said:

When I began to teach the senior English class, it occurred to me that we should make something rewarding out of this project. Therefore we took six weeks out of the regular English literature class to form a public speaking class. I prepared the syllabus from my experience and course work at the University of Cincinnati. The culminating activity of this course in public speaking was to prepare a speech for five minutes to be delivered before the student body.<sup>2</sup>

Under his tutelage, Edward learned the fundamentals of speech. Professor Brown guided him through what he considered the most significant speech that he had delivered during his educational career, "The Commencement Address of my own graduating class".<sup>3</sup>

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<sup>1</sup>Professor Brown is presently Principal of Joseph E. Smith School on East 10th Street, Chattanooga, Tennessee.

<sup>2</sup>Interview with Professor Julian C. Brown, April 16, 1966.

<sup>3</sup>E. E. Cleveland, loc. cit.



It was the custom of the school to invite a guest speaker of some note to address the graduating class, but that year Edward was selected as the faculty valedictorian to deliver the Commencement Address to his class.<sup>1</sup>

The term "faculty valedictorian" was used at Howard High to describe a student who had reached a certain percentage point above ninety. Although Edward was selected to deliver the commencement address in his class, and was indeed a faculty valedictorian, Booker T. Lyons had the highest average.<sup>2</sup>

Principal Brown in comparing the two top students in the faculty valedictory category said:

Lyons was brilliant. He had a photographic memory, but never did too much thinking. Although Edward made A's and B's, he never impressed me as being brilliant. He was studious, thorough, and methodical. Lyons was very inexpressive and retiring. Edward was a ready speaker with an abundance of natural ability, and not afraid of a crowd. Lyons had a better memory, and perhaps, a better storehouse of knowledge because of his memory, but when it came to analyzing a problem, Edward was superior. He got his real training back in his early days, and developed the ability to stick to something and really develop it so that it would blossom out into something rewarding.<sup>3</sup>

When Edward was selected as faculty representative, Principal Brown sponsored him in making the Commencement Address. Commenting on that experience, Edward said:

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<sup>1</sup>Julian C. Brown, loc. cit.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.



He took me in hand and tried to make a speaker out of me. We became personal friends, and of all the teachers I have had he stands out in my thinking.<sup>1</sup>

In the assistance which Principal Brown gave to Edward in the preparation of his speech, he outlined the basic course of training he taught his class in fundamentals of speech. The students were required to go through the basic procedure of getting an approved subject which could be an original idea, some event of national or international significance, or any outstanding person worthy of a real biographical report. The next step was to make a sentence outline. The basic three-part outline of Introduction, Body, and Conclusion was the method employed by Professor Brown: The Introduction was to contain material that would command the attention of the audience and create interest in the subject; the Body was to contain at least four, and not more than five points to be developed; the Conclusion could be a summary, recapitulation, or final appeal in support of the propositions presented in the speech. The next step after the approval of the outline was to select data from the various sources of materials in the library to support the four or five major parts of the speech.

After the speech had been approved, the students read them for expression. They were to mark places in the speech where the voice was to rise and fall and they were

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<sup>1</sup>E. E. Cleveland, loc. cit.

to underscore statements they wished to use to emphasize different points. After the speech had been read in class for two or three times with the aid of the manuscript, they were encouraged to read it five times each evening. After a week's drill they were requested to read it again. After that reading they were ready to say as much as they could without reading, but having the manuscript with them at all times to aid them should they forget. Memorization of the speech was discouraged.

After this process in the classroom, the class was moved to the auditorium, where each member of the class had to address his classmate. When this process was completed, each student was assigned a specific time to deliver his speech at a regular school assembly each day until the senior class had completed its roster.<sup>1</sup>

The students were graded on the following points:<sup>2</sup>

1. Emphasis
2. Pronunciation
3. Enunciation
4. Emotional expression
5. Organization
6. Development of important points so as to make them stand out in the minds of the students addressed
7. Originality of thought
8. Clarity
9. Audience appeal
10. Eye contact
11. Force
12. Vividness

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

Professor Brown's basic desire was to bring out the best possible speech potential in each student whether or not he had speech impediments. There was a planned attempt to eliminate doubt, fear, and hesitation in thinking, so that there would be no psychological reason for poor expression. To encourage confidence, Professor Brown would stop them in the midst of a speech during practice period and send them back to let us say, paragraph five or six, and ask them to begin from that point. By the time the practice period was completed, they could pick the speech apart from memory and place it in proper sequence. This type of training was continued until they could speak with emphasis based upon sure confidence.

These basic principles Edward learned under Principal Brown are still discernible in his sermons to-day. For instance, it is rare phenomenon to see him enter the pulpit with notes because he has so thoroughly mastered his material that they are not necessary. This one factor alone is rewarding; (1) It has gained him the respect of many who are academically his superior; (2) It offers a better opportunity for creativity; (3) It supplies him with a confidence that begets respect from his audience, (4) It affords better eye contact, therefore, making it possible to observe the reaction of the audience better; (5) It enhances the power of suggestibility through his apparent familiarity with the subject under discussion.

After graduating from high school in 1939, he entered Oakwood Junior College, September 12, 1939.<sup>1</sup> His ability as a speaker gained for him every position sought by ambitious students with a craving for leadership opportunities. He was president of the seminar,<sup>2</sup> Editor-in chief of the Acorn,<sup>3</sup> treasurer of the Junior Class, Sabbath school teacher, Leader of the Excelsior Society,<sup>4</sup> Junior Deacon of the College Church, and president of the Senior Class of 1941.<sup>5</sup>

In College, Edward was unable to take any course work entitled "speech," because in the place of "speech," the college offered "homiletics" for ministerial students. Though Edward did not take a specific course labeled Speech Fundamentals during his college preparation, he did not cease to strengthen the principles of speech which he had learned during his high school days. This was not unusual because "Speech" and homiletics belong to the same family, homiletics being that branch of speech fundamentals which concerns itself with the structure of Christian discourse,

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<sup>1</sup>Certificate of College Record, Oakwood Jr. College, September 12, 1939.

<sup>2</sup>A campus club organization for ministerial students. This club regulates the religious activities of the ministerial students on the campus.

<sup>3</sup>The student's campus newspaper.

<sup>4</sup>The college men's dormitory club.

<sup>5</sup>Davrye L. Moore, (Ed.) "Senior offers", The Mentor Yearbook (Huntsville, Ala.; Oakwood Junior College publisher, 1944)

whereas public address is that branch of speech fundamentals which deals with, what we may call, the "lay" aspect of speech.

The term "homiletics" as explained on the first page of the textbook Edward used in college, reads:

The word "homiletics" is derived from the Greek word homilia and signifies either a mutual talk and conversation or a set discourse. The preachers in the early church were in the habit of calling their public discourse "talks", thus making it proper to speak of what is in the present day in some quarters called a gospel talk.<sup>1</sup>

We derive our English word "homiletics" from this Greek term which embraces in its scope all the fundamental principles which are inherent in the art of communication.<sup>2</sup>

A comparison of the techniques of speech which Earl studied in his speech class under Principal Brown and the principles governing the structure of sermons from the textbook in homiletics he used at Oakwood should show the closeness of the relationship between the principles governing speech techniques and homiletical principles.

For the purpose of comparison, we shall refer to the speech techniques taught by Principal Brown as "Brown" and the homiletical principles set forth in Evans' book as "Evans."

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<sup>1</sup>William Evans, How To Prepare Sermons (Chicago: Moody Press, 1964), p. 11.

<sup>2</sup>John H. Broadus, The Preparation and Delivery of Sermons (New York: Armstrong, 1898), p. 16.

- Brown: stresses the importance of the introduction. It should command the attention of the audience and create interest in the subject.
- Evans: places emphases on the subject. "It should awake interest in theme", and "Prepare the audience for what is to follow".<sup>1</sup>
- Brown: stresses the procedure of securing an approved subject: This subject may be from any phase of human interest in the area of secular achievement: an original idea, national or international news or reports, or materials of biographical significance.<sup>2</sup>
- Evans: stresses the procedure of securing a subject based upon the choice of an appropriate passage taken from the scripture, called "the text."<sup>3</sup> The term "something woven or spun."<sup>4</sup> Thus the subject of a homiletical discourse is "woven" or "spun" or derived from the text.
- Brown: stresses the importance of outline after the approval of the subject selected by the students. They were taught to think in terms of four or five approaches to the subject using sentence outlines.<sup>5</sup>
- Evans: stresses "that there should be no question as to the great importance of a proper arrangement of sermon material."<sup>6</sup> This factor often determines the success or failure of a sermon. He likewise stresses the division of a sermon for the purpose of elaborating and amplifying the

<sup>1</sup>William Evans, op. cit., p. 65.

<sup>2</sup>Brown, op. cit., p. 21.

<sup>3</sup>Evans, op. cit., p. 20.

<sup>4</sup>Ibid.

<sup>5</sup>Julian C. Brown, loc. cit.

<sup>6</sup>Evans, op. cit., p. 58.



subject,<sup>1</sup> then proceeds to divide the body of the sermon into four basic questions to be answered: "What"? "Why"? "How"? and "What then"?<sup>2</sup>

Brown: After the approval of the outline, the students were to gather materials to justify the ideas set forth in the outline.<sup>3</sup>

Evans: In his chapter on gathering material, chapter 6, Evans sets forth the following questions that should guide the student in selection material for his sermon: "What have I ever read on this subject?" "What have I observed that will throw light on this subject?" "What have I ever thought on this subject?" "What have I gathered on this subject?"<sup>4</sup>

Brown: taught that the conclusion could be summary, recapitulation, or an appeal in support of the propositions presented in the speech.<sup>5</sup>

Evans: taught that the conclusion may take the form of recapitulation to leave the thought of completeness in the thinking of a congregation, or it may be a poem, illustration, or a striking sentence.<sup>6</sup>

In the above comparisons, we have attempted to show some of the relationships between the speech techniques Edward was taught in high school and the principles of speech employed by Evans in his book on homiletics from which Edward studied. It is apparent that there are more similarities

<sup>1</sup>Ibid., p. 75.

<sup>2</sup>Ibid., pp. 75, 78, 84.

<sup>3</sup>Brown, loc. cit.

<sup>4</sup>Evans, op. cit. pp. 50-54.

<sup>5</sup>Brown, loc. cit.

<sup>6</sup>Evans, op. cit., pp. 89-9-.

than contrasts. Both follow the same basic principles to solve the problem peculiar to its emphasis. Both take into consideration the necessity of clarity of details through the organization of material to accomplish their desired goals of communication clearly and understandingly to the people whom they are seeking to persuade or instruct. Both believe that mankind is worthwhile and possesses the capacity to understand the issues presented and react favorably on the basis of the material presented. Both are convinced that human personality can be changed, and they suggest the use of appropriate materials to effect the desired change.

The basic difference between the two appears to lie in the goals each attempts to reach and the ends each hopes to attain. The preacher through the use of homiletics is concerned with issues of eternal value; his emphasis is on the betterment of man through a right relationship with God. The public speaker uses the principles of speech for the attainment of some desired personal or social goal; his goal is similar but is the "secular" realm.

Both were important factors in the development of Edward as a speaker; both have lent their influence to mould him into a fearless, dynamic advocate for truth as it relates to the Kingdom of God and man's relationship to its King.

Because of certain concepts held by Edward concerning exegesis and organization, he and his Bible teacher, Elder C. E. Mosely, Jr., often clashed with each other.



Reflecting on his experience in his exegesis classes, he said:

When I came to Oakwood, I had been spoonfed the Bible from early childhood, and there was not, really, anything new a Bible teacher could teach me. Because of this attitude, I made my Bible teacher miserable. I didn't recognize it then, but I did not have a clear concept of a student in a Bible class. In other subjects yes, but in Bible, I felt I knew the Bible, and my clashes with my superior spirited teacher were sometimes the talk of the campus.<sup>1</sup>

On the day of his graduation, his Bible teacher had decided that with his present attitude, it would be impossible for him to succeed as a minister. Therefore, before Edward left the campus, he was called in for a conference. After giving him counsel, the teacher added: "The ministry is too small for you, and I am afraid you will never get into it; indeed, you will never make a preacher".<sup>2</sup>

Reflecting on those words, which he calls his "parting blessing", he said:

I did not know what he meant, and to be perfectly honest I don't think he did either. I think it was a frustrated pronouncement. I think he was saying; I did not accomplish with you what I intended, and I am afraid you are not going to make it. He did not know how true his statement was. It was only after my Toledo experience that I fully understood the import of his words.<sup>3</sup>

<sup>1</sup>E. E. Cleveland, loc. cit.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

Edward was never satisfied with stereotyped answers and explanations on great religious themes of the Bible. He would sacrifice time which he should have been putting on classroom assignments to clear up any misunderstanding that was in his mind. After it was clear in his thinking, he sought ways and means of simplifying and enriching it.

Using the question and answer approach, he would visit the most gifted Bible students on the campus, raising questions on the doctrines of salvation, predestination, and other themes. After he had received their thinking on these themes, he visited the average students to detect their thinking on the same themes. From his synthesis of the answers which he received from both groups he formed his explanation.<sup>1</sup>

He was constantly seeking ways and means to improve himself. Simplification of great ideas was to him the purpose of the ministry. While technical words and complicated thought patterns may have their place in the discipline of the classroom, he said, they are not the tools of an evangelist seeking to attract men to Christ: and any word or thought pattern that the average man cannot grasp with ease should be abandoned.

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<sup>1</sup>Interview with M. J. Harvey, Professor of History, Oakwood College, Huntsville, Alabama, February 16, 1966.

One of the great triumphs of his ability as a student leader was the publication of the first yearbook in the history of the college financed by a senior class. Up to 1941, the memory of graduating classes and school activities during the year was preserved in the Acorn, the campus journal, which offered varied outlets for those interested in journalistic pursuits. Edward thought that a publication dedicated to the sole purpose of recapturing the most memorable events of campus life should replace the Acorn pamphlet. His proposal for the project was discouraged by the President, J.L. Moran, who looked upon the project as foolhardy; and to save Edward from the embarrassment he thought was sure to come if an attempt were made to carry out such a project, he refused to give his consent for its publication. However, Edward knew how to sell his idea; and when the administration turned him down, he carried his project to the senior class. They accepted his plan and organized the student body, and the project that was doomed for failure entered the pages of the history of the college as a successful venture.<sup>1</sup>

Edward's interest in young ladies came alive during his senior year at Oakwood. Some of the factors that helped to activate this dormant state of detachment were: (1) The

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<sup>1</sup>Witnessed by the writer, who was treasurer of the senior class when the Yearbook Campaign was launched.

altering of his standards to meet the qualification of human beings rather than angels. In a sermon preached at Oakwood College he said: "When I stopped looking for an angel, and started looking for a human being, I found an angel."<sup>1</sup> His love and affection were for Miss Celie M. Abney, the lady who is now his wife. Miss Abney was the daughter of an American Missionary, Elder B. W. Abney, who served his organization as a minister for 45 years before retiring. She went with her father to the Union of South Africa in 1931, and returned to America in 1938, to enroll as a student in the Oakwood Academy.<sup>2</sup> Edward met her at Oakwood when he entered the college in 1939. The effect of that meeting is reflected in the following statement:

I loved her at first sight, and had to wait for her a year and a half before I had the opportunity to make an approach because she was friendly with another gentleman. The moment that friendship was dissolved, I made no delay in securing my claim for her affection, and before I departed from the campus my engagement was secure.<sup>3</sup>

Some of the secondary factors that entered into the selection of Miss Abney as his "help meet" were revealed in his conversation during our interview: (1) She possessed all the qualities that he desired to complement his experi-

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<sup>1</sup>E. E. Cleveland, Sermon preached at Oakwood College, February 17, 1951.

<sup>2</sup>Interview with Mrs. E. E. Cleveland, July 26, 1966.

<sup>3</sup>E. E. Cleveland, loc. cit.

ence as a minister; (2) Her deportment on the campus was exemplary of Christian womanhood; (3) She was very talented, and an excellent pianist; (4) Her father's experience as an evangelist had created the appetite for traveling and campaigning; (5) She possessed an excellent personality for the type of man she was marrying. Twenty-two years of married life together have amply justified his judgment. She has assisted him in all his public campaigns in North America, as his pianist, social worker, teacher for his children's hour, and choir leader for youth's choir, besides providing for the personal needs of him and his son.

Days of anxiety and strain: His Toledo experience.--

After Edward was graduated from Oakwood Junior College in 1941, he experienced a period of anxiety and hardship. This experience was occasioned by his decision to go North instead of remaining in the South. Although he had received several recommendations for service in the South, Cleveland's youthful ambition to begin his ministry in the North led him to accept an invitation to assist Elder W. R. Robinson in an evangelistic campaign for three months in the state of Ohio.

It was under the guiding hands of Elder W. R. Robinson that he received his first training in public evangelism during the summer of 1941, in Columbus, Ohio.



At the conclusion of the campaign, his dream of receiving an official call to the ministry did not materialize. This meant that he was hundreds of miles away from home without a job and with very little money left to support himself.

In recalling this experience, he said:

I lived in Elder Robinson's home during the greater portion of those turbulent months of indecision with reference to my future. He was a lover of young people, and I believe had I been in other hands during that period of waiting for an official call it would have been fatal to my hopes and dreams.<sup>1</sup>

Edward was never one to admit defeat, yet he could not escape the reality of unemployment. He could not accept charity from the Robinsons, and he did not wish to return home a failure. He had two choices: (1) to return home and seek support from his parents, or (2) enter the ministry as a self-supporting worker. Since his pride would not permit the former, he chose the latter; for the ministry was more than a vocation to him, it was his calling, and the goal toward which his whole life's experience had been directed.

After discussing his problem with Elder Robinson, Edward was given the leadership of one of the small churches under his jurisdiction in Toledo, Ohio.<sup>2</sup> Of his stay in Toledo, Edward said:

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<sup>1</sup>E. E. Cleveland, loc. cit.

<sup>2</sup>Interview with W. R. Robinson, June 24, 1966.



I was brought face to face with many of the hard facts of life . . . I believe my five months there were the most valuable five months of my preparation for the gospel ministry. Here I received an education in poverty . . . during these times it was as though these things were happening to someone else and I was a witness to it, and yet, somehow, involved in it. I think this state of sentiment detachment had a lot to do with my ability to go through it.<sup>1</sup>

For eleven weeks, he experienced the frustration of securing and losing jobs. Each week reduced him lower than the week before on the economic scale, until finally he ended up on the N.Y.A. making fifteen dollars per month. Concerning this experience he said:

This I consider to be the low water mark of my transitional period from college to the ministry . . . I became so destitute that many days all I had to eat was a sack of potato chips, and water to drink.<sup>2</sup>

This experience was not, however, a wasted interlude in his life; for it taught him lessons that success and ease could never have done. Commenting on this phase of his experience, he said:

During the last part of my experience, it began to dawn upon me the change that was taking place in my life. Even nature became appealing to me. I studied the flowers, and noted the beauty of their color, and the perfume of their fragrance. Even the moon in its borrowed array of brightness, flooding the earth with its soft beams of light did not escape my gaze. I was so busy planning to move the world while in school that some of these things escaped my attention. For the first time in my experience, I had begun to doubt myself. I was not the same self-confident debater of the

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<sup>1</sup>E. E. Cleveland, loc. cit.

<sup>2</sup>Ibid.

Oakwood Bible Classroom. My "cocksureness" was gone. I had come to the point where I could even appreciate nature.<sup>1</sup>

So desperate had he become to fulfill the mission which he felt he had been born to perform that during his private devotion one winter evening he prayed for God to bring his life to an end if it was not in His plan for him to proclaim the gospel to dying men.<sup>2</sup> He staged his private "sit in", vowing in his prayer that he would neither eat nor drink until he had heard from someone authorizing and endorsing him as a preacher.<sup>3</sup>

This period of waiting was short; for the following morning at approximately 3:00 A.M., he received a telegram from the Carolina Conference bearing the news of an appointment to the gospel ministry as an intern, and desiring to know if he was interested.<sup>4</sup> He wired a one word telegram back, "Interested."<sup>5</sup>

A period of three months elapsed between the time he received the invitation to join the Carolina's staff of workers and his appointment to his first church. He called this interlude "a period of adjustment." He spent these

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<sup>1</sup>E. E. Cleveland, loc. cit.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

three months with his older brother, William, who was the pastor of the Paducah, Kentucky, church. During his stay in Paducah, he taught school--grades one through three--to occupy his time and keep his mind active. His pastor brother did much to help him adjust his views in the area of human relations and the minister's relationship to organization and conference policy. Many of the cobwebs that had accumulated in his thinking during his period of isolation in Toledo were thus cleared away.<sup>1</sup>

Ministry In The Carolinas--On June 1, 1942, Edward began his ministerial duties in the city of High Point, North Carolina,<sup>2</sup> his first assignment being to assist Elder H. D. Singleton in an evangelistic campaign.

In recalling his experience with Edward at the beginning of his ministry, Elder Singleton said:

It was obvious to me immediately that Edward was an unusual prospect for the ministry . . . I have had the privilege of having a number of men working with me, but none that showed the obvious talent and dedication as Edward Earl Cleveland . . . . He took copious notes on everything that transpired during the meeting: Sermon outline, sermon sequence, organization of the visiting force and manner of appeal. Many nights, he held me up to mid-night talking and asking questions relative to evangelism . . . as the campaign progressed it was discovered that he was unusual as a speaker and especially gifted in the mastery of an audience.<sup>3</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Interview with Elder H. D. Singleton, Field Secretary of the General Conference of Seventh-day Adventists, July 27, 1966.

<sup>3</sup>Ibid.



Speaking of his experience with Elder Singleton, Edward said:

I consider my training under him as being of inestimable value. He taught me the ABC's of evangelism. He was a consistent soul winner and master at inspiring young men.<sup>1</sup>

It was evident from the outset of his ministry that his love for evangelism overshadowed his pastoral duties. At the conclusion of the High Point Campaign, he went to the small town of Ashboro, North Carolina, and without financial assistance from the Conference, began a six weeks' campaign in the auditorium of the public school. From this campaign fifteen converts were added to the church.<sup>2</sup>

From Elder Singleton, Edward learned not only the techniques of evangelism but also how to interpret his messages in the framework of present-day happenings. He created a scientific approach to evangelism from what he learned from observing his methods, and became more proficient in the art of persuasion.

His first authorized campaign was conducted in Fayetteville, North Carolina, in the summer of 1943. The members of his evangelistic team were his wife, and two consecrated laymen: Silas McLamb, who gave up his job in a hosiery mill to assist him in his campaign, and Willie White,

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<sup>1</sup>E. E. Cleveland, loc. cit.

<sup>2</sup>Ibid.

a retired colporteur.<sup>1</sup> Misfortune plagued his first campaign. His tent was blown down twice; and on the opening night a driving, blowing rain reduced his audience to fourteen persons. While he was disappointed, no one was able to detect it. From this experience, he learned a law that operates with public meetings that he has never forgotten: If one's audience is small and he preaches a weak sermon, the next night it will diminish further. But if he preaches as if he were speaking to a capacity crowd, his audience will increase.<sup>2</sup>

Pessimism has never been a strong force in his outlook on life; optimism is his characteristic forte. This disappointing experience instead of weakening his courage served only to strengthen his faith. In place of panic, it produced hope. In place of despair, it inspired confidence. In place of failure, it produced success. He put himself into his message; and the next night, the audience increased and kept increasing to the end of the campaign. He baptized eighty-four people from this campaign.<sup>3</sup>

He moved from Fayetteville, North Carolina, to Raleigh, North Carolina, in 1944, where his evangelistic tent

<sup>1</sup>Interview with Silas McLamb, November 20, 1965.

<sup>2</sup>E. E. Cleveland, loc. cit.

<sup>3</sup>Up to this time twenty-five or fifty persons baptized from an evangelistic campaign was considered by the conference officials as a successful meeting. Cleveland's first authorized campaign changed the standard.





was pitched next to Shaw University. This university, besides being a co-educational, liberal arts school, trains young men for the ministry. Many of the ministerial students of the university were impressed with the manner in which Cleveland conducted his campaign and became regular members of his audience for the duration of the crusade.

From Raleigh he moved to Durham, North Carolina, in the summer of 1945, where his first failure is recorded in his log. From this campaign, only thirteen persons were added to the church.<sup>1</sup>

Of this experience he has said that although the Durham campaign was a failure in terms of souls added to the church, it proved to be the foundation for his later success. Some of the valuable lessons learned from his Durham experience were: (1) that the work of God is not accomplished by "might" or "power" but by the Spirit of God; (2) as a reason for his failure he said:

I had begun to feel I had a sure fire procedure and was depending less and less on prayer, and more and more on method. But this experience sent me back on my knees, and I have not gotten very far from it since.

(3) he learned how to relate himself to individuals who find cooperation difficult to execute.<sup>2</sup>

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<sup>1</sup>E. E. Cleveland's evangelistic log on the Durham Campaign, Summer of 1945.

<sup>2</sup>E. E. Cleveland, Interview, loc. cit.

In quick succession the campaigns followed. He moved from Durham, to Greensboro, North Carolina, and in two campaigns more than 227 members were added to the church.<sup>1</sup>

He was ordained to the gospel ministry in Atlanta, Georgia, July 13, 1946; and the conference committee during the same year, elected him Local Conference evangelist.<sup>2</sup>

As Local Conference evangelist, he was relieved from his pastoral responsibilities, and his activities were no longer confined to the Carolinas. His sphere of activity was expanded to include the states of Florida, Georgia, North Carolina, and South Carolina.<sup>3</sup> He remained in this office for four years--1946-1950; and looks back on those years--living in a house trailer while preaching the gospel from city to city as "exciting years".

Enlarging His Evangelistic Horizon -- In 1960, Cleveland was elected to the office of Union Evangelist under the administration of Elder V. G. Anderson; and his ministry was thus expanded to eight states: Florida, Georgia, North and South Carolina, Kentucky, Tennessee, Mississippi and Alabama.<sup>4</sup>

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<sup>1</sup>Letter from W. S. Banfield, President of South Atlantic Conference of Seventh-day Adventists, May 5, 1966.

<sup>2</sup>Conference record file, South Atlantic Conference, Atlanta, Georgia.

<sup>3</sup>Ibid.

<sup>4</sup>Conference record file, Southern Union Conference, Decatur, Georgia, May, 1966.

This appointment was the beginning of a new phase of his ministerial activities. His ministerial institute, which had been conducted primarily for Negro ministers, took on a broader base of worker representation. He now began to work among predominantly white ministers and Bible workers. His first institute involving all white persons instead of Negroes was in 1951, at a lodge campout in Panama City, Florida. Elder V. G. Anderson, being a liberal, so far as race relations were concerned, was very careful to provide equal accommodations for him. The meeting was thoroughly integrated--for that time a definite historical marker for race relations in the South.

His most successful campaign as Union Evangelist was conducted in Montgomery, Alabama, in the summer of 1951. From this campaign four hundred and eight persons were added to the church.<sup>1</sup>

World Evangelist -- In 1954, Cleveland was elected Associate Secretary of the Ministerial Department of General Conference. This appointment made his service available to the church located in all parts of the world.

In 1955, one year after his appointment to the General Conference, he conducted a series of ministerial institutes in the Southern Union for Elder Don Rees, its

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<sup>1</sup>Conference record file, South Central Conference, Nashville, Tennessee, May, 1956.

president. These institutes carried him to the states of Mississippi, Tennessee, Florida, and Carolina. He conducted a ministerial workshop in Meridian, Mississippi, for three days, teaching the principles of evangelism for six and one half hours each day. A similar program was carried to the workers of the Kentucky-Tennessee Conference gathered for that purpose at the Montgomery Bell State Park in Nashville, Tennessee. His next institute was held in Orlando, Florida, and from Orlando, to Charlotte, North Carolina. As a result of this experience, invitations began to flow into his office from other white conferences; so that today, 70% of his work is done among white ministers.<sup>1</sup>

Elder N. C. Wilson, president of the Michigan Conference of Seventh-day Adventists, has said:

I have known Elder E. E. Cleveland for many years and I hold him in the highest esteem as a Christian gentleman and a most capable preacher. He stands shoulder to shoulder with such men as H. M. S. Richards, W. A. Fagal, G. E. Vanderman, C. E. Mosely and others. He has spoken at our large conventions in Michigan, where we have ten thousand or more in attendance and his messages have always been well received. In fact at the present time we have a request lodged with the General Conference for Elder Cleveland to be with us at our Annual Convention as a guest speaker in late July.<sup>2</sup>

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<sup>1</sup>E. E. Cleveland, loc. cit.

<sup>2</sup>Letter from Elder N. C. Wilson, President of the Michigan Conference of Seventh-day Adventists, June 14, 1966.

Elder R. A. Anderson, Secretary of the General Conference, in a report to the General Conference in 1962, said:

Elder Cleveland's work both in America and in over seas divisions has been outstanding. He conducted a large evangelistic campaign and field school last summer in Los Angeles. Thirty-five ministers comprised the field school. The practical instruction they received from the field school as well as the inspiration from the meeting gave a real impetus to evangelism . . .<sup>1</sup>

In a ministerial institute held for 480 ministers in the South Western Union, Evangelist Cleveland carried the principal part of the instructional work pertaining to Evangelism. This institute was held for three days in the city of San Antonio, Texas.

When asked concerning the reaction of men who were not accustomed to being taught by a Negro, his reply was:

I have never experienced any abnormal reaction. There was an eagerness to get into the sessions, take notes, and to raise questions. During the intermission, the fellowship was normal. One would have thought it was an activity that had been going on for a hundred years.<sup>2</sup>

When asked if he had changed his approach to meet the psychological difference due to racial background, he said:

I have never altered my approach because of racial background. The sameness of approach has characterized my ministry from my first public meeting and ministerial workshop to the present. Back in the 40's when it was

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<sup>1</sup>R. A. Anderson, A Report to the General Conference, Summer, 1962.

<sup>2</sup>E. E. Cleveland, loc. cit.

unpopular to talk about racial questions, I was speaking about it in the Southern cities, pleading for a return to sanity from the Biblical point of view, and my audience in those days was mixed. Consequently, when I was placed in a position requiring interracial association there were not the natural inhibitions that accompany isolation.<sup>1</sup>

His interracial experience in America prepared him for what he was to meet abroad, where he has preached the gospel and conducted workshops for ministers in 42 countries around the world.<sup>2</sup>

He conducted evangelistic workshops and campaigns throughout Finland, from Helsinki in the South to the Arctic Circle, the primary purpose being to instruct Finnish ministers in the art of evangelism. These institutes were both instructional and practical in nature. Instructional classes in evangelism were conducted during the day, and public campaigns were held at night to demonstrate the principles taught during the morning classes. The night meeting took the form of evangelistic campaigns for people who were not affiliated with his denominational persuasion. A similar program was conducted for the Polish ministers behind the Iron Curtain.<sup>3</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Philip W. Jenkins, "A Case Study of An Evangelist Crusade", a paper presented to the Department of Applied Theology, Andrews University on Evangelist Cleveland's New York Crusade and Field School, Berrien Springs, Michigan, August 31, 1965.

<sup>3</sup>R. A. Anderson. loc. cit.

Evangelist Cleveland has represented his organization in Europe, Africa, Asia, and America. His passionate earnestness and his dramatic genius have done much to contribute to racial understanding within the denomination. He is respected throughout the world for his honesty, humility, simplicity, and spirit of brotherhood.





## CHAPTER II

### EDWARD E. CLEVELAND AND HIS TIMES:

#### The Age of Conflict

Every age in history has certain characteristics that distinguish it from every age that has preceded it. The age of humanism, for instance, gave the world those permanent and lasting values: human rights, human liberties, and freedom for all men. Man not only became the center of all systems of thought, but also the yardstick by which all things were measured during that period.<sup>1</sup>

The period including the life span of Evangelist Cleveland from 1921 to the present is no exception. Chambers, Harris, and Bayley in depicting the period between 1920 to the present, have labeled it as "an age of conflict."<sup>2</sup> This is a period dominated by wars, revolutions, and crises of momentous concern not only to the people of the United States, but also to the nations of the world. "It is an age that has brought more change and tragedy than any other span in

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<sup>1</sup>Matthew Spinka, Christian Thoughts From Erasmus to Berdyaev (Englewood Cliffs, N. J.: Prentice Hall Inc., 1962), p. 5.

<sup>2</sup>Frank P. Chambers, Christina Phelps Harris, and Charles C. Bayley, This Age of Conflict (New York: Harcourt, Brace and Company, 1950).

recorded time."<sup>1</sup>

It is not the purpose of this chapter to reproduce a miniature history of the developments in America after World War I, but rather to show: (1) how the prevailing factors at work in the political, social, and religious world influenced the ideas, beliefs, and every day habits of Cleveland and the persons to whom he was speaking and (2) how, in general, Cleveland reacted and adopted to these prevailing factors.

Man, for the most part, is a product of the age in which he lives; and his thoughts, opinions, and actions are determined by the influence of his surroundings.

What were the forces at work in the political, social, and religious world from 1921 to the present that combined their influence to make it an "Age of Conflict?"

#### The Period of the 20's

The politics of the 20's may be characterized by high tariffs and the belief that big business should be left alone. Americans were not interested in statemanship, they wanted a president who would preserve the status quo. Into this political milieu Cleveland was born March 11, 1921, only seven days after Warren G. Harding, the advocate of "Normacy", had taken office.

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<sup>1</sup>Ibid.

America sought to isolate herself from European entanglements during this period. She did this by strict immigration laws and high tariffs. These policies, however, led to harmful consequences. They greatly affected the political and economic affairs of Europe, and contributed to the rise of Hitler in Germany and Mussolini in Italy, whose lust for world conquest added substantially to the conflict which characterized this period and significantly influenced the preaching of Cleveland during the 40's.

Perhaps the greatest achievement of the Harding administration was the Washington Conference of November 12, 1921, a conference which did much to relieve the tension and threat of war due to the rapid build up of naval strength by England, Japan, and the United States. Japan's occupation of the Shantung peninsula strained her relations with the United States; for it violated America's open door policy to preserve her Chinese territorial and administrative integrity.<sup>1</sup>

The Washington Conference and Kellogg-Briand pact sponsored by the American government reflect the attitude of the government to prevent war, but the structure of war clouds was clearly visible in the distance. Japan's invasion of China was a signal of conflict which burst into a full scale war in the 40's. The conflict in the Pacific

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<sup>1</sup>Baldwin, op. cit., p. 51.

and the destruction of life and property by the atomic bomb which fell on the Japanese cities of Heroshima and Nagasaki became headline topics for Cleveland's sermons during the 40's.

A review of Cleveland's evangelistic log for the week of July 7, 1946, reveals the influence that the conflict between Japan and the United States had on his preaching by the sermon topics he advertised for presentation during that week. Among the topics listed are the following:

"Will The World Be Destroyed By the Atomic Bomb?"

"Armageddon: The World's Last War, Will The Darker Races Rule the World?"

"God's Flying Fortresses -- Who are They and Where are They?"<sup>1</sup>

The social thinking of the people during the 20's may be summarized as a reaction from progressivism to nativism, the favoring of native born persons over those born in foreign countries, and the development of new social trends and attitudes influenced by the new technological emphasis of the 20's.

The first of these factors, the favoring of native born persons over those born in foreign countries was created by the "red hysteria" based upon the premise that a conspiracy existed in the nation to overthrow the government. During this period the fear of an overthrow of the government by foreigners dominated the frightened thinking of many

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<sup>1</sup>E. E. Cleveland, Log, loc. cit.

Americans. This anti-European feeling possessed by Americans inspired the Immigration Act of 1921. In their desire for a "pure Americanism", they sought to restrict immigration and tightening both social and legal restrictions on Negroes, Jews, and Catholics. The people were seized by fear and intolerance, and liberals were regarded as reds. Negroes, Jews, and Catholics were mistreated and persecuted on the basis that they were different from the rest of the society of that day.

The term "Red" was adopted to represent all subversives. It was a catchall term for Anarchists, Socialists, Communists, labor unions, conscientious objectors,<sup>1</sup> and all advocates of public ownership.

The Ku Klux Klan during the 20's grew with tremendous strides, becoming what Baldwin called it, one of the "greatest promotional rackets of the twenties".<sup>2</sup> The time was ripe for an organization like the Klan, and it became the peddler of prejudice. These hooded protectors of "pure Americanism" as they styled themselves made life for Negroes in the South almost worthless. Negroes were flogged, their

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<sup>1</sup>Evangelist Cleveland's father was not only a conscientious objector, but also a Negro. This might have accounted for the grueling and harassing experience he was subjected to during World War I which Evangelist Cleveland never tires of repeating.

<sup>2</sup>Leland D. Baldwin, Recent American History (New York: American Book Company, 1954), p. 65.

homes were burned, and many were killed, not always for crimes they had committed, but because they were considered as undesirable.

Life became so unbearable for Negroes in Cleveland's home town in Huntsville, Alabama, during the 20's that his father moved his family from Huntsville, Alabama, to Chattanooga, Tennessee, to spare his son some of the abuses that were taking place in some of the Alabama communities, where the Klan organization was very active.

The influence of the "Ku Klex Klan" and later "Jim Crowism" upon Cleveland's attitude toward the race question have been pointed out in chapter one. It is mentioned at this time only to show how the ideas and beliefs of the people of his age are reflected in his evangelistic technique and sermons. In speaking of some of his boyhood sermons in Chattanooga, Cleveland said:

My early speeches, as I recall them, concerned themselves mainly with the progress of the race and its future. Most oratory on the part of Negroes was related to some extent to this central theme.

Another factor which influenced the thinking of the people during the 20's was the development of new social trends and attitudes which were inseparably connected with the new technological emphasis of this period. The industrial revolution of the 20's inspired by Henry Ford's new assembly line method of manufacturing automobiles, new machines, and new sources of power for running these machines

combined their forces to bring a prosperity to Americans unknown in its previous history.

The prosperity of the 20's and Ford's new system of manufacturing cars made it possible for practically everyone to own a car. The automobile became a necessity for every family. It was used for transportation to and from work, pleasure and transporting the farmers produce to market. Many parents gave their children free use of the family car, and observers of the moral standards of the 20's point to the automobile and tourist cabins which sprang up over the nation as a result of travel as contributing factors in relaxing the established moral code of the nation.

In order to increase the family income, women left their homes to work in factories and offices, and in many homes the children were deprived of family discipline. Puritanical restrictions became less stringent, and young girls spoke openly about libido to the surprise of their parents.

Another factor to be taken into consideration in relationship to the social character of the 20's is the labor saving machines, home appliances and farm equipment, which gave more time for play and recreation. Sports became an obsession to many, and the introduction of radio as a new medium of communication brought entertainment into the living rooms of many Americans.



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The social patterns of the 20's made an indelible impression upon Cleveland. Recalling some of the efforts of his father in the late 20's and early 30's to help the children of the neighborhood who were deprived of parental guidance due to their work program or other causes Cleveland said:

He (his father) took all of the neighborhood boys under his wings and directed them in sports and other activities designed to curb the juvenile delinquency problem which was even then rampant.<sup>1</sup>

In the religious world during the 20's, statistics show that the growth in church membership kept pace with the growth in population, and the wealth of the church grew more rapidly still.<sup>2</sup> However, such men as Walter Lippmann and the Reverend Charles Stelzle observed a decline in the influence of the church largely because those who were identified with it did not believe in it.<sup>3</sup>

Then, too, science was becoming a more dominant influence in the thinking of the people than religion. Dr. Harry Emerson Fosdick summarizing the effect of science upon the churchmen at the end of the 20's said:

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

<sup>2</sup>Frederick Lewis Allen, Only Yesterday (New York: Bantam Books, 1959), p. 138.

<sup>3</sup>Ibid, p. 139.

The men of faith might claim for their position ancient tradition, practical usefulness, and spiritual desirability, but one query could prick all such bubbles: Is it scientific? That question has searched religion for contraband goods, stripped it of old superstitions, forced it to change its categories of thought and methods of work and in general has so cowed and scared religion that many modern minded believers . . . instinctively throw up their hand at the mere whisper of it . . . .<sup>1</sup>

Throughout the 20's conflict raged in the religious world among Fundamentalists, Modernists, and skeptics. This conflict reached its climax in the Scopes trial of 1925, in Dayton, Tennessee, between Fundamentalism and twentieth century skepticism (assisted by Modernism).<sup>2</sup>

The effect of the religious thinking of the 20's is clearly reflected in Cleveland's sermons today. He pointed out in his sermon "Adam's Mother's Birthday" that God did not take million of years to create the world. "The world was created in seven literal days", he said, "and the Sabbath stands as a memorial of His creative works."<sup>3</sup>

In an interview with the writer concerning the influence of the theory of evolution on his ministry, Cleveland related the struggle he had to retain his faith in the Biblical account of Creation during his study of biology in high school, and how his faith in the Biblical record of Creation,

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<sup>1</sup>Allen, op. cit., p. 141.

<sup>2</sup>Ibid.

<sup>3</sup>E. E. Cleveland, "Adam's Mother's Birthday."

the fall of man, and man's need of a Savior was strengthened through the guidance of his father.<sup>1</sup>

#### The Period of the New Deal -- 1933-1945

From the inauguration of Franklin D. Roosevelt to the end of World War II, the most important event of the 30's in the political arena, no doubt, was Roosevelt's overwhelming victory and the inaugural which followed. When Roosevelt made his inaugural address, March 4, 1933, approximately fourteen million people were unemployed. To allay the psychological fear that gripped the people and inspire optimism and confidence, the newly elected president told the American people: "The only thing we have to fear is fear itself."<sup>2</sup>

Roosevelt's approach to the problem of the Depression was purely experimental, but the experiment he was testing pointed the nation away from economic individualism to that of a planned economy.<sup>3</sup>

It was during Roosevelt's first year in office that Cleveland was elected to the office of Sabbath School Superintendent of the Chattanooga, Tennessee, Church at the age of twelve. This appointment was an experience that was as ex-

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

<sup>2</sup>Glenn R. Capp, Famous Speeches In American History (New York: The Bobbs-Merrill Company, Inc., 1963), p. 194.

<sup>3</sup>Geoffrey Bruum, The World In The Twentieth Century (Boston: D. C. Heath and Company, 1957), p. 249.

perimental with him in the role of leadership as the "New Deal" experiment was to Roosevelt in his leadership of the nation. Each was seeking for a workable solution to satisfy the problem at the time. Each made use of the best policies and practices of their predecessors and geared them to the existing problems, and both emerged from the experiment respected leaders in their respective fields of endeavor.

The New Deal as outlined by the President provided for: (1) Relief for the unemployed; (2) Recovery of agriculture, industry, commerce, labor, banking, building, and transportation; (3) Reform measures for the security of citizens.<sup>1</sup>

The recovery curve during 1933 indicated that the progress of the nation was very unstable, but it continued upward; however, in 1937 and the first half of 1938, a "recession" as the administration called it, brought a slowdown in production and unemployment on a rise. Unemployment ranged around the ten million mark, and only the war changed the situation.<sup>2</sup>

By 1939 when Congress was cutting appropriations for the New Deal program and Hitler was beginning to exercise his authority in Europe, Cleveland was graduating from high school, and was honored with the distinction of delivering

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<sup>1</sup>Ibid.

<sup>2</sup>Baldwin, op. cit., p. 277.

the most significant speech of his career up to this time, the delivery of the Commencement Address to his own class.

During the operation of the New Deal, Evangelist Cleveland was working as a janitor's helper in a school for girls located in Chattanooga, during the week days, and selling "cool outs" or "snowballs" on Sundays. Later on, he was benefited by the National Youth Administration (NYA) of the New Deal during his days of trial and anxiety in Toledo, Ohio, while awaiting a call to the gospel ministry.

On the N.Y.A., Cleveland worked in a furniture factory. While working to hold body and soul together as a laborer, he never lost sight of his objective to preach.<sup>1</sup> After working hours, he visited libraries and kept himself abreast of the time, and the information he compiled during this period served as source material for the sermons he preached at the beginning of his ministry as a conference worker in 1942.

The ration system imposed upon civilian consumers during this period greatly handicapped Cleveland's evangelistic work. The ban placed upon the purchase of new cars by the government forced Cleveland to purchase a used car. This car gave him very little service; for a similar ban on the purchase of automobile tires made it impossible for him to secure tires for his car. He was in constant trouble

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<sup>1</sup>E. E. Cleveland, loc. cit.

either getting his car started or repairing blown out tires after it was started. He encountered so much difficulty with his car during the war years that he ended up making his evangelistic visits on a bicycle.

The influence of this period is clearly reflected in his preaching. A casual glance at his subject titles during this period will reveal how involved he was in what was happening in the world and what he did during those war-weary years to inspire trust in God. For example when the mighty mechanized wheels of Hitler's tanks were rumbling through Europe, crushing out the life of thousands who stood between him and world domination, Cleveland advertised the subject: "Will Hitler Rule The World?"; And from the scriptures, especially Daniel, Chapter two, proved to the satisfaction of many in his audience that any attempt on the part of earthly rulers to dominate the world will meet with disaster.

His ability to apply current events which dominate the headlines of the newspapers to his topics in order to make Christ meaningful to his audience is seen in an illustration taken from his sermon on Daniel Chapter two. After showing the futility of earthly rulers to form another universal kingdom, Cleveland emphasized the fact that the act of war on the part of the Axis and Democratic powers points to the Coming of Christ. Placing the names of the principal leaders of the war in an acrostic form, such as:

Churchill....England  
 Hitler.....Germany  
 Roosevelt....United States  
 Il Duce.....Italy  
 Stalin.....Russia  
 Tojo.....Japan

Cleveland spelled the name CHRIST!<sup>1</sup>

One of the prominent practices of Cleveland's methodological system is to make Christ first, and best, and last in every aspect of human endeavor. He seeks to interpret the political issues of his day in the light of Bible prophecy in order to bring hope to the people who live in an Age of Conflict.

In the social world, the impact of the Depression brought many changes in the American way of life during the "New Deal" era. Perhaps, the most noticeable change favorable to Cleveland's evangelistic endeavors was a serious outlook on life (especially among Negroes) which rendered the society of that period more susceptible to the preaching of the gospel. Some of the factors which contributed to this new seriousness may be summarized as follows: (1) the soup lines and apple venders so familiar to many Americans throughout the nation; (2) the problem of unemployment which saw 14

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<sup>1</sup>E. E. Cleveland, "Will Hitler Rule The World?"

million Americans without jobs at the beginning of the "New Deal" era; (3) the struggle between Capital and Labor; (4) and the Negroes' fight for civil rights.

The first of these factors, soup lines and apple venders, was replaced by the "New Deal's" work relief programs. Cleveland's experience as a relief worker on the N.Y.A. which "hardly provided enough money to keep body and soul together" reveals the psychological effect of the depression on him. Commenting on his experience, he said:

During those days, I learned the meaning of hardship and privation, and only my pride and refusal to live on my people kept me going. I learned experimentally the meaning of hunger, and my belief that God had called me to do a specific work for His cause is one of the primary factors that gave me hope for a better tomorrow and kept me from giving up in despair.<sup>1</sup>

The unemployment problem which affected 14 million Americans provided Cleveland with an understanding of human nature that has enabled him to reach many in his audience. His personal experience with poverty, his fight to retain belief in himself and his mission to the world, and his ability to cope with the feeling of being "personally unwanted and socially superfluous"<sup>2</sup> formed the basis of his appeal to inspire hope to those fighting to retain their self-respect in an "Age of Conflict."

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<sup>1</sup> Interview with E. E. Cleveland, February 10, 1967.

<sup>2</sup> Gordon Greenwood, The Modern World. Vol. I (New York: Frederick A. Praeger, Publishers, 1965), p. 376.



The clash between capital and labor which became widespread during the "New Deal" period provided Cleveland with ready material to impress upon his listeners the need of social justice in society. Basing his doctrine of social justice on the passage of scripture in James 5:4, Cleveland shows from this verse that the basis of labor strife stems from covetousness, and points to the principle of love as the only true remedy for peace on the labor question.<sup>1</sup>

The emphasis given to Civil rights for Negro citizens during this period by influential individuals like Eleanor Roosevelt, and by some Southern politicians associated with the "New Deal"<sup>2</sup> is clearly reflected in Cleveland's evangelistic methods and preaching. His method of dealing with the problem of segregation in his meetings in the South was to integrate the seating of his audience. Although he was advised many times by Southern officials to conform to the Southern custom of segregation, his belief in the Fatherhood of God and the spirit of the time which witnessed the social acceptance of Negroes by President Roosevelt and other members of his administrative staff encouraged Cleveland to continue his practice of non-separation of the races in religious meetings. His concern for social justice and freedom from intimidation is delineated in such sermons as: "The Negro

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<sup>1</sup>E. E. Cleveland, "Sign of Christ's Coming."

<sup>2</sup>Greenwood, op. cit., p. 379.

in Bible Prophecy," and "Religion and Race" in which he seeks to apply Christian principles to the social problem of the time. In his sermon, "Race and Religion," Cleveland said:

Racial prejudice is neither a Southern, Northern, Eastern, or Western question; it is a personal question. If you have respect for persons, you sin. The doctrine of brotherhood is the Cardinal doctrine of the Church, but it has become so obscured and wounded by political pronouncements and sociological scares that many honest hearted people do not understand it to-day.<sup>1</sup>

Then quoting a verse of a song from a Negro Spiritual, Cleveland summarized his solution to the race problem with this expression:

. . . You got to love everybody if you want to see Jesus. You got to love everybody if you want to see God. You need not mind about the faults of others, just treat all men like brothers. You got to love everybody if you want to be saved.<sup>2</sup>

Turning to the religious world, one finds a definite undercurrent of a revived interest in religion. Hermon C. Weber, editor of The Yearbook of American Churches, said:

There has developed a deeper earnestness in the attitude and plans of church leaders, a conspicuous intentness toward religion on the part of youth and a renewed emphasis on the supernatural in faith and preaching.<sup>3</sup>

That this attitude dominated the methodology and preaching of Cleveland during this period is evidenced by

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<sup>1</sup>E. E. Cleveland, "Race and Religion."

<sup>2</sup>Ibid.

<sup>3</sup>Herman C. Weber, "Protestant Denominational Activities," The American Yearbook, (ed.), Albert Bushnell Hart (New York: The American Year Book Corporation, 1936), p. 578.

the organization of youth choirs, radio singing groups, and children's programs as a definite part of his program to win the youth to Christ. An examination of his sermons shows that his messages, while designed to increase the membership of his church, sought also to bring hope to a world stricken with poverty and despair. In his sermon, "The Devil Behind the Church Door," Cleveland presents a strong appeal against hypocrisy with the individual sins particularized. He emphasizes the need of supernatural power to assist man in his struggle to overcome cultivated and inherited tendencies, and shows the necessity of individual Christians becoming followers of Christ.

#### The Truman Administration 1945-1953

With the death of President Roosevelt in 1945, Harry S. Truman became President of the United States. Fifty-five days after Mr. Truman was in office, the Japanese conflict was brought to a close by the devastating blast of atomic bombs which destroyed nearly half of the population of Hiroshima, and virtually obliterated the city of Nagasaki.<sup>1</sup> The explosion of these bombs over Japan created in the minds of men throughout the world a state of tension and fear of global destruction. To those seeking security and peace in

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<sup>1</sup>John A. Krout, United States Since 1865 (New York: Barnes and Noble, Inc., 1960), p. 214.

a world of confusion and fear, Cleveland offered the gospel of Christ as the solution for the ills of the age.<sup>1</sup>

The peace which Americans sought at the end of World War II was hardly realized before growing conflict between the United States and Russia developed over the Soviet's aggressive move against weaker nations. To check the spread of Communism, the United States formulated a policy of "Containment," later known as the "Truman Doctrine."<sup>2</sup> The proclamation of the "Truman Doctrine" along with the failure of the Moscow Conference gave rise to the "Cold War."<sup>3</sup> The tension created by the cold war and later by Communist aggression in the Middle East led to a "hot war" in Korea.

During this period, Cleveland placed great stress on international issues in his evangelistic campaigns. Through the use of such topics as "Blood and Bullets", "The World's

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<sup>1</sup>When President Truman took office in 1945, Evangelist Cleveland was conducting his Durham, North Carolina, Campaign. His ability to interpret the issues of his day in the light of Bible prophecy is seen in the association he makes between the fear that has gripped the world and the high mortality rate among men due to heart trouble. In the light of Christ's prediction that in the last days there will be upon the earth distress of nations with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming upon the earth . . . Luke 21: 25-25, and Jeremiah's description of the destruction of man: "From one end of the earth unto the other end of the earth . . . they shall be as dung upon the ground." Jeremiah 25:23. "Such destruction described by these texts can find fulfillment", said Cleveland, "only in atomic warfare."

<sup>2</sup>John A. Krout, op. cit., p. 227.

<sup>3</sup>Hans W. Gatzke, The Present in Prospect (Chicago: Rand McNally and Company, 1961), p. 24.

Last War," and "Will Russia Rule the World?", he sets forth the fruitless search for international peace without taking God into the plans. Commenting on international peace among the nations, Cleveland said:

Peace pacts, the League of Nations, and now the United Nations have not been able to secure the peace men have sacrificed their lives to obtain. There can be no peace when the Prince of Peace is not taken into account around the peace tables.<sup>1</sup>

International problems occupied only a part of the concern of the American people during the Truman administration. Concern on the social front over internal security, postwar inflation, and civil rights legislation created tension and conflict on the home front. Cleveland's reaction to the Communist conspiracy is seen in a statement made to a group of ministerial students, in which he said:

Communism is a pagan influence which seeks not only the overthrow of the American government, but also the destruction of Christianity.<sup>2</sup>

Speaking of the prosperity which accompanied the postwar inflation, Cleveland had this to say:

We have experienced more than profits through the expansion of big business, we have reaped the unhealthy harvest of labor strikes, broken homes, and juvenile delinquency created by man's desire to reach the top of the ladder of financial success. Our working hours have been reduced, yet our sleeping hours can be

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<sup>1</sup>E. E. Cleveland, "Blood and Bullets--the World's Last War."

<sup>2</sup>E. E. Cleveland, Interview, loc. cit.

accomplished only through the use of pills. Our children have been given greater allowances but lesser parental guidance. How long shall we sacrifice the God of heaven for the god of mammon?<sup>1</sup>

Some of the observable trends in religion during this period were: (1) the attainment of an all-time high church membership; (2) an increase in new congregations in previously unchurched areas; (3) a growing tendency toward denominational mergers; (4) an earnest endeavor to find a common denominator for faith and cooperation on both national and international levels; (5) promotion of lay evangelism; (6) an increase in evangelistic activities; (7) recommendations to end discrimination and segregation in all areas of human endeavor.<sup>2</sup>

An article in Time on the church growth revealed the fact that:

If church membership is the criterion, the U.S. is more interested in religion than it ever was before. According to a survey by the National Council of Churches, the 54 largest religious bodies (50,000 and over) gained 51.6% in membership between 1926 and 1949.<sup>3</sup> In the same period, the U.S. population grew about 30%.<sup>3</sup>

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<sup>1</sup>E. E. Cleveland, "Dancing Toward Sodom."

<sup>2</sup>Marcus Bach, "Protestantism", The American Annual, (ed.) John J. Smith (New York: American Corporation, 1951), p. 582.

<sup>3</sup>"Growth of U.S. Churches," Time, LVII (April, 1951), 81.

Since World War II, the only year that the church failed to keep pace with the increase in population was 1958. The yearbook of the National Council of Churches of America shows that the churches of America rose 0.9% while population rose to 1.7%. Last year the membership increase reached the 3% level. This was almost twice the size of the population increase.<sup>1</sup>

Perhaps the many crises of this period had some bearing on the growth of the church; for in spite of the trend among some intellectuals to ignore the church, statistics show a significant increase in membership. By the end of 1950, it was clearly discernible that America was enjoying a nationwide revival. Reinhold Niebuhr gave validity to this observation when he told the readers of the New York Times Sunday Magazine that one proof of this trend is seen by:

The evidence of mass conversions under the ministration of popular evangelists who arouse the religious emotions and elicit religious commitments with greater success than at any time since the days of Billy Sunday.<sup>2</sup>

It was during this period that Evangelist Cleveland conducted one of the most successful campaigns of his evangelistic career, the Montgomery, Alabama, campaign. In this campaign, he baptised 408 persons into his organization.

<sup>1</sup>"Down Grade," Time, LXXI (September, 1958), p. 74.

<sup>2</sup>William G. McLaughlin Jr., Billy Graham Revivalist in a Secular Age (New York: The Ronald Press Company, 1960), p. 68.

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The spirit of unity and ecumenicity was conspicuous during the 50's. The Baptists during their 150th Massachusetts Convention heard two of their leaders, Edwin T. Dahlberg and Herbert Gezard, plead to some 2,000 ministers and lay delegates for a greater Protestant solidarity. Dahlberg pointed out that Baptists can "in good conscience" align themselves with such ecumenical bodies as the National and World Council of Churches.<sup>1</sup>

That more attention has been given to race relations by the religious thinkers of this period than ever before is seen not only in the increased interest taken by the presence of religious leaders in Civil Rights marches and the interest taken by the National Council of Churches in human rights and the abolition of segregation, but also by the elevation of Negroes to posts of authority in various church organizations. Bishop Alexander Preston Shaw in 1950, "became the first Negro to preside full time over a conference of white Methodists."<sup>2</sup>

In the Seventh-day Adventist organization, Edward E. Cleveland became the first Negro to be elected to the post of Union Conference Evangelist and granted the privilege of training Southern white ministers in the art of evangelism.

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<sup>1</sup>Nathanael M. Guptill, "Make Ecumenical Plea to Baptists," The Christian Century, LXIX (November, 1952), p. 1352.

<sup>2</sup>"Take on Responsibilities," Time, LV (June, 1950), p. 61



Later in 1954, he was elected to the General Conference Ministerial Association to train Adventist Ministers and Bible Workers throughout the world.

#### The Eisenhower Epoch 1953-1960

In the political world during the Eisenhower administration, the events which greatly increased the pressure and tension of the 50's and contributed to make this period an epoch of conflict have been listed under two separate headings, namely: national and international.

On the national scene, the two most explosive issues of the time which divided the nation along sectional lines and struck terror in the hearts of many Americans were civil rights for Negroes and "McCarthyism."

The court decision of 1954, Brown versus the Board of Education of Topeka,<sup>1</sup> shattered the hopes of the segregationists who held the old "separate but equal rule,"<sup>2</sup> and precipitated the decision of South Carolina to make good the threat to amend its constitution requiring the state to operate tax supported schools,<sup>3</sup> Virginia to close its public

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<sup>1</sup>Krout, op. cit., p. 234.

<sup>2</sup>Ibid.

<sup>3</sup>Henry G. Ruark, "Carolina To End Public Education?", The Christian Century, LXX (January, 1953), p. 28.

school system,<sup>1</sup> and Eisenhower to send federal troops to Little Rock to enforce the court order.<sup>2</sup>

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<sup>1</sup>F. W. Burnell, "Predicts Decay of Schools of Segregation Ends," The Christian Century, LXX (January, 1953), p. 28.

<sup>2</sup>Evangelist Cleveland was in Manila in the Philippine Islands when the Little Rock school desegregation crisis erupted. The American Magazines depicting four soldiers with bayonettes escorting a Negro girl to school raised many questions among the ministers and religious workers he was instructing at that time. To the many inquiries raised concerning the "terrible injustice" suffered by Negroes in America, Cleveland in defense of the government, said:

The American government is on the side of the minority, and conditions in America for my people are improving. This picture is a clear indication of the government's intention to establish equal rights for all of its citizens even if it has to be accomplished by force. Interview with E., E. Cleveland, July 9, 1967.

When Cleveland reached Taipei, Formosa, shortly after the Little Rock crisis, he was told by some of the Formosans that he needed to go back to America and preach to white Americans. In reply to this statement, Cleveland said:

When I am in America, I preach to white congregations and they hear me gladly and with Christian courtesy and respect. Interview with E. E. Cleveland, June 9, 1967.

McCarthyism, the practice of making public charges of disloyalty to the United States based upon questionable evidence, brought fear and consternation to many Americans who had to face the un-American activities committee headed by Senator Joseph McCarthy of Wisconsin. At the beginning of the investigations, Cleveland was impressed with the work of the committee to halt the spread of communism with its atheistic principles and influence, but as he witnessed the tactics employed by the senator, Cleveland said: "I began to look upon the un-American activities committee as un-American itself."

The events connected with the international crisis: the war in Korea, the Civil war in Indonesia, the Middle East crisis, and trouble in Hungary, found expression in Cleveland's sermons.<sup>1</sup>

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<sup>1</sup>During this period Evangelist Cleveland's advertisement headlined the current events of the time, such topics as: "Russia's Future in Bible Prophecy," "Will the World Be Destroyed By the Hydrogen Bomb?" "The Last War," "Flying Fortresses," indicated his desire to reach the people through the thought, opinions, and events that dominated the thinking of the people of that period. He pointed out that the Bible holds out no promising future for Russia or any other power who seeks world suzerainty over the nations of the world. "They shall not cleave one to another" (Daniel 2:43) will forever destroy any attempt on the part of man to form another universal kingdom.

In the social world, social justice claimed the attention of many Americans on every social level. In the area of civil rights, equality of public treatment and Educational opportunities highlighted the domestic scene. President Eisenhower thought it important enough to make it a plank in his campaign,<sup>1</sup> and both he and his cabinet members sought to sell it to the public.

John Foster Dulles, in an address before the National Council of Churches, said:

This National Council of Churches has not been indifferent to the task and it has given encouraging leadership . . . . But our Christian people have too long seemed half-hearted in their determination to end un-Christian discrimination. They have too much tried to shift the responsibility to government. The responsibility is first of all a private one.<sup>2</sup> If our religious people will arouse themselves to a dramatic effort to end racial discrimination, then they will again be putting their freedom to an ennobling and satisfying purpose.<sup>3</sup>

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<sup>1</sup>"The Platform Republicans Will Stand On," U.S. News and World Report, LXI (August, 1956), pp. 82-94.

<sup>2</sup>The leaders of the nation realize that neither court orders nor legislative mandates will change the thinking of people. There must be a genuine sense of personal conviction for moral excellence and fair play on the part of man toward his fellow man before Christian virtue can become operative.

<sup>3</sup>John Foster Dulles, "Freedom and Its Purpose," The Christian Century, LXIX (December 24, 1952), p. 1497.

The Montgomery Bus Boycott became one of the nation's major tests on segregation. It was the beginning of a social revolution, a continuous struggle of Negroes for full equality.<sup>1</sup>

The lawsuit brought against the Carolina Coach Company for \$50,000 by J. B. Williams was ruled in his favor by Judge Sterling Hutcheson. He ruled that "interstate laws transcend the state rules".<sup>2</sup>

Among the many voices raised for social justice and Biblical morality were those of Evangelist Billy Graham and Edward E. Cleveland. Evangelist Graham refused to speak in Southern cities which would not permit mixed seating.<sup>3</sup> Like Evangelist Graham, Evangelist Cleveland believes that we need civil rights legislation; however, he feels that only the love of God in the hearts of men will make it workable in human society.<sup>4</sup> Speaking on civil rights legislation at a workshop conducted on the campus of Oakwood College,

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<sup>1</sup>"Alabama Bus Boycott, What's It All About?" U.S. News and World Report, XL (August, 1956), p. 89.

<sup>2</sup>F. W. Burnham, "Holds Interstate Laws Transcend State Rules", The Christian Century LXX (January 21, 1953), p. 84.

<sup>3</sup>McLaughlin Jr., op. cit., p. 92. The writer knows of an incident in which he refused to address an audience in Birmingham, Alabama, because of the city's segregation laws, but addressed an audience at the Red Stone Arsenal in Huntsville, Ala., where mixed seating was permissible.

<sup>4</sup>E. E. Cleveland, loc. cit.

Evangelist Cleveland said:

The desire for human dignity had and has as its incubator the Christian ideal, the germ of equality taught by both Judaism and Christianity. God is the author of human freedom. One cannot divorce the emergence of any group of people to freedom from the Judeo-Christian ideal of the fatherhood of God and the brotherhood of man. Equal treatment under law is the right of every human being. The God who gave us life gave us liberty . . . segregation is sinful. It is not a question of politics; it is not a question of morality; it is a question of Christianity. The more Christian we become, the more loving we become toward our fellowman regardless to racial origin or background. Selfish tradition, and prejudice pollute the soul. Men may possess hereditary and cultivated prejudices; but when the love of Jesus fills the heart they become one with Christ, and they will have the same spirit He possesses. When these un-Christian principles are broken down, man will be ready to work for racial harmony.<sup>1</sup>

Turning to the religious world during this period, one finds that Christian leaders, fearful of the impact science had made through its technical conquest of nature, felt that for Christianity to survive and remain meaningful to the people of this modern age, adjustments had to be made in its world view to conform to the scientific thinking of modern man.

In order to understand the influence that the changes advocated by the theologians of this period and the Kennedy-Johnson administration had on the preaching of Cleveland, it is necessary to consider the new theology, new morality, and new philosophy set forth by the religious teachers of this

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<sup>1</sup>Evangelist E. E. Cleveland, Sermon preached at Oakwood College Evangelistic Workshop, Huntsville, Alabama, March 21, 1966.



period and Cleveland's reaction to them.

Among the many modern liberal theologians, perhaps the three who have done more to mold the theological thinking of liberal theology and upset the basic framework of traditional Christianity are Paul Tillich, Bishop John A. T. Robinson, and Thomas J. J. Altizer.

Tillich was without doubt the leading molder of twentieth-century theology in America. He attracted many intellectuals who defied the concept of supernaturalism, and appealed to many through his emphasis on the ultimate unity of Biblical religion and philosophy. He views Biblical theism as an anachronism, and divine personality symbolic representations in his theology. Divine revelation as taught in the scripture was repudiated and considered harmful, and faith was equated as existential knowledge. He substituted objective supernatural personal theism for his impersonal unconditioned.

Cleveland's reaction to the new theology advocated by liberal theologians can be detected in a sermon delivered to a group of ministerial students at Oakwood College, in which he said:

Today in a world in which God's Word is being dethroned and man's ideas are being exalted, it would serve us well to heed the sure Word of Prophecy given by inspiration to guide man from sin to righteousness . . . those who seek to depreciate the revealed will of God through an unbiblical interpretation of the scriptures and scuttle the doctrines given by the inspiration of God for the redemption of man cannot be trusted as sure

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guides to follow . . . God may be known through the frame of reference by which He has revealed Himself to humanity, the Word of God.<sup>1</sup>

Cleveland holds a different view from the liberal theologians; he sees a vital relevance of Biblical concepts for the twentieth-century man. He preaches a transcendent God who is interested in man individually and collectively and intervenes in the affairs of human history. He teaches that the concepts of Christian ethics as revealed in the life of Christ and delineated in the Bible are the best possible to promote happiness and peace among men when practiced, and necessary for fellowship with God in the future.

Bishop John A. T. Robinson is introduced because of his influence as a secularistic theologian, and his advocacy of the "new morality" which in the tradition of Evangelist Cleveland is without Biblical authority.

In contradistinction to the Robinsonian morality which teaches that the decalogue is outdated and needs to be reinterpreted, Cleveland teaches that the decalogue is still binding and furnishes the standard for the moral actions of twentieth century man. Unlike the Robinsonians who contend that it is man who determines the right of sexual acts apart from the law,<sup>2</sup> Cleveland asserts that sex is a moral act and

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<sup>1</sup>E. E. Cleveland, Oakwood Ministerial Workshop, February 10, 1967.

<sup>2</sup>"Love Without Law," Christianity Today, IX (October, 1965), p. 32.

comes under the province of the moral law.

The Death of God movement finds its most ardent advocate in Dr. Altizer of Emory University. He is the recognized spokesman for the "Godless Christians,"<sup>1</sup> who have exhumed the remains of Auguste Comtes' positivism, and Friedrich Nietzsche's ethic of the superman, and are seeking to lead Americans to the burial of God.

It is agreed that it is the function of the theologian to make the faith meaningful by translation and interpretation, but Dr. Altizer has done more than translate the faith in modern thought forms: he has changed both the form and substance of the faith.<sup>2</sup>

To Altizer and his followers God has become meaningless to present day society. He no longer meets the needs of to day's world. He cannot be understood through speech or explained through empirical process. Science holds the key to the mystery of the universe; therefore, God is no longer needed.

To meet the challenge of those who preach the demise of God and the abolition of the decalogue as a standard of moral conduct, Cleveland, writing in the Ministry, a journal dedicated to the ministerial activities of his church, said:

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<sup>1</sup>"Shadow of the Antichrist in the Decline of Western Theism," Christianity Today, IX (December, 1965), p. 22.

<sup>2</sup>"Whither Theology," Christianity Today, IX (December, 1965), p. 22.

Men have for centuries rebelled against the existence, power, and authority of God. At first this was the work of Atheists, sinners, and disgruntled apostates. Increasingly of late, these time worn detractions couched in theological terminology are being voiced by highly vocal clergy . . . having accepted modified form of evolution . . . some men in effect have denied the power of God to create the world in six literal days--as indeed He said He did.

Compounding this calamity, but a natural consequence thereof, comes the horrendous preachment that the ten commandments are no longer binding and that God has ruled this world since the cross with "lawless grace." Having thus stripped love of all requirement they have conditioned the world for the "new situational morality, which does indeed ask, "What does the love of God require of me in this situation?" but denies the right of the Bible to answer. They insist that the answer must come from within, some source! And now we are informed by a group of learned professors that God is dead. "The darkness deepens." What an opportunity is ours to assert for any and all to hear, that (1) God's power is absolute; (2) His law is binding; and (3) He is alive now and forever more! Amen.<sup>1</sup>

#### The Kennedy-Johnson Period 1960

On the political front, the issues which created tension and commanded the attention of the government may be summarized by pressures arising from the threat of atomic destruction during the Cuban crisis and war in Vietnam.

Lester Pearson, in describing the tense scene that placed the world on the brink of an atomic holocaust during the Cuban crisis, said:

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<sup>1</sup>E. E. Cleveland, "Compounded Calamity," The Ministry, XXXIX (May, 1966), p. 48.

For a few awful days in the Autumn of 1962, the world was on the brink of total nuclear war. American and Russian power stood in more direct confrontation -- "eyeball to eyeball" -- than at any other time in all the tense history of the cold war.<sup>1</sup>

During these days of tension and concern, Evangelist Cleveland's sermons emphasized man's search for security and authority, not only security from want, but security against thermonuclear attacks. Even outer space probes involved more than man's curiosity; it is man seeking "out there" the security he has failed to find here. In his description of man during this period, Cleveland said:

It is ironic that man stands today at the apex of scientific achievement and cultural eminence, but never was he more uncertain of the present or fearful of the future . . . the ability of man to destroy the earth with his benumbed fatalism. He is no longer sure of his beginning, present bearing, or direction.<sup>2</sup>

The Vietnam conflict created problems both on the home front and abroad. Antiwar agitation such as (1) the congressional hearings conducted by Senator Fulbright of Arkansas, on nationwide television programs; (2) demonstrations and draft card burning<sup>3</sup> by young people throughout

<sup>1</sup>Lester B. Pearson, the 1963 World Book Reviewing Events of 1962 Year Book (Chicago: Field Enterprises Educational Corporation, Publishers, 1963), p. 10.

<sup>2</sup>E. E. Cleveland, "The Search for Security," Sermon preached at Oakwood College Ministerial Workshop, March 18, 1963.

<sup>3</sup>"Top Authority Looks at Vietnam War and Its Future," U.S. News and World Report, LVI (February 1966), p. 41.

the nation; (3) criticism from men of national and international reputation, such as, Senator Robert Kennedy, who advocated a coalition government which included participation of the Viet Cong along with other non-Communist groups;<sup>1</sup> and (4) James M. Gavin, former paratroop General, who is against escalation because he fears it could lead to nuclear holocaust,<sup>2</sup> have done much to encourage the hope of the Viet Cong that continued pressure on the home front will result in the withdrawal of American troops and give them the victory.

Turning now to the social front, the issues which brought added tension to the American people were the civil rights problem, population explosion, and juvenile delinquency. Although Cleveland addressed himself to each of these problems, the one that claimed most of his attention was the civil rights issue.

The atrocities inflicted upon Negroes during the Birmingham demonstrations: Clubbing defenseless women, unleashing dogs to attack demonstrators, bombing and killing innocent children during church worship, became the focal point in Cleveland's plea for better understanding between

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<sup>1</sup>"Senator Robert Kennedy Explains His Position," U.S. News and World Report LXI (March 14, 1966), p. 68.

<sup>2</sup>"The Disputed View of General Gavin," U.S. News and World Report, LXI (February, 1966), p. 21.

the races. Reflecting on the Birmingham crisis, Cleveland said:

The Birmingham crisis did more than reveal the inhumanity of man to his fellowman; it brought into focus the courage and determination of the modern Negro to share in the freedom guaranteed to all Americans. . . . Fear which dominated the Negro of former generations has been replaced by a motivation for equal opportunities which is stronger than death.<sup>1</sup>

The civil rights issue has taken a new turn in the South since Birmingham. The organization called the Deacons, a militant Negro group, has manifested their determination to meet violence with violence to protect themselves and their families. The Negroes' hatred for the white man is on the increase in the South. The fear they once held is being replaced with hatred.<sup>2</sup>

Commenting on the riot in Watts, California, Cleveland said:

The slum dwellers are no longer contented to live with rats and roaches. They desire to share the better life of decent housing and the convenience of scientific gadgets. They desire economic opportunities, and the right to first class citizenship . . . fear of bodily harm or even death itself no longer seems to intimidate the young Negro of our time in his search for security and recognition, and unless Americans learn to live together as brothers they shall destroy each other like beasts.<sup>3</sup>

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<sup>1</sup>E. E. Cleveland, Workshop, loc. cit.

<sup>2</sup>"Violence or Nonviolence in the Deep South," The Christian Century (September 15, 1965), p. 1126.

<sup>3</sup>Ibid.

James B. Preston, writing for the World Book Encyclopedia, said that the best way to stem the tide of violence is to improve the living conditions of the Negro by providing better job opportunities, better housing conditions, free access to public facilities, and the privilege of sharing in the nation's political life without fear of reprisals.<sup>1</sup>

Let us now turn our attention to the problem of population explosion which threatens the well-being of mankind by adding yearly to the world a population equal to that of France, Belgium, and Holland together.<sup>2</sup> In a devotional talk presented to the Spring Council of the Seventh-day Adventist Church, Cleveland, commenting on the world's exploding population, said:

To the Seventh-day Adventist Church, the challenge of the 60's is that of reaping the exploding population of the world, that of converting an idle laity from an enormous potential to an active, supreme blessing. The challenge of the 60's is that of launching our church population upon the world population. It is that of pressing this necessity upon our pastors and laity -- not as a spasmodic effort, but a sustained and continuous thrust. The challenge of the 60's is that we give to lay activity the priority of death and taxes; that we might know the outpouring of the Holy Spirit and revival in our time.<sup>3</sup>

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<sup>1</sup>James B. Preston, The 1963 World Book Reviewing Events of 1962 Year Book (Chicago: Field Enterprise Educational Corporation, Publisher, 1963), p. 21.

<sup>2</sup>Bruce Barton, et al., The Population Bomb (11ed., New York: Population Policy Panel of the Hugh Moore Fund, 1945), p. 4.

<sup>3</sup>E. E. Cleveland, "The Last Words of David," a Devotional talk given at the Spring Council in 1960.



In regards to juvenile delinquency, Cleveland traces the rising tide of lawlessness among the youth of America to the breakdown of the family altar in the home and the lack of parental guidance. Commenting on the importance of the family altar and parental guidance, Cleveland said:

When Christ is exalted in the home, His spirit is reflected in the lives of the children in their communities in acts of kindness and consideration for their playmates . . . but when the father works on the night shift, and the mother on the day shift, the children are left to shift for themselves. Without proper guidance, they contribute to the rising statistics of juvenile crimes.<sup>1</sup>

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<sup>1</sup>E. E. Cleveland, Workshop, loc. cit.

### CHAPTER III

#### THE PURPOSE OF CLEVELAND'S EVANGELISTIC METHODS

When we think of the purpose of Evangelist Cleveland's methods, we think, of course, of the goals which he seeks to achieve through the application of the principles of persuasion to change the thinking pattern of his audience to accept his propositions as the summum bonum of life.

A study of his methods reveals that at times his aim is primarily to promote good will in order to create a favorable attitude in behalf of his program. At other times, his aim is to produce specific changes in the attitudes of his audience through the subject material presented.

When he enters a city to begin a series of meetings, he announces to his audience that there are three reasons for his presence in their city:

- (1) to lead sinners to the Cross;
- (2) to lead backsliders back to God;
- (3) to lead Christians closer to Christ.<sup>1</sup>

This statement of purpose at the beginning of the campaign serves to allay the possible suspicion that some persons may have concerning the motives behind evangelistic campaigns. It offers an opportunity for him to gain the good

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

will of the people by showing that what he advocates is advantageous in the community, and that he has come not for the purpose of exploitation but to exert himself in behalf of their welfare.

At the beginning of a campaign in a given area, he assures the people to whom he is to minister, that: (1) the policemen will have less work to do when he has completed his work than before he began; (2) there will be a decrease in the death rate; (3) his campaign will materially assist in curing the problem of juvenile delinquency; (4) his campaign will cut down on alcoholism; (5) there will be a quieter neighborhood where his meetings are being held both during and after his campaign is over; (6) his presence in their neighborhood will benefit not only the hearts of men spiritually, but also physically the empty stomachs of the hungry in the neighborhood. He announces on the opening night of the campaign that a barrel will be placed at each entrance of the tent clearly marked "Love Thy Neighbor", and each person present will be encouraged to bring non-perishable articles to care for mothers who have children suffering from hunger in the land of opportunity and plenty.<sup>1</sup>

Another practice that suggests the aim of creating good will for the support of his campaign is that of telling the audience on the opening night that he will conduct his

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<sup>1</sup>Ibid.

campaign for only one week at a time, the over-all length of the campaign to be determined by them. If at the end of the first week they are convinced he has done all the good he can for their community, they will be able to indicate it every Thursday night--the night set aside as voting night for the people to decide whether he is to continue for another week or move to another place.<sup>1</sup>

In addition to serving his personal aim of creating good will, this procedure also serves several other aims: (1) it not only informs the audience that they are responsible for the presence of the evangelist in their community, and the length of time he will remain among them, but also suggests their responsibility to support him with their presence and means. It is no longer he who is striving to get them to attend his meetings, but it is they who are requesting him to continue among them. (2) It also serves as a barometer or feed-back of his influence on the community; a vote of confidence to continue for another week indicates that they are pleased with his endeavors among them. (3) It serves to increase the attendance. The contrasting procedure of some evangelists of announcing that they will be in a location for three weeks or more creates the effect of permanency in the minds of the people. Further, it may cause persons to say that since the evangelist will be here

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<sup>1</sup>E. E. Cleveland, Syllabus, op. cit., p. 15.

for three weeks or more, "We will stay home tonight and go to the meeting tomorrow night or next week; he will be with us for, he has it listed on his program." Thus attendance may suffer; and once an evangelist states that he will be in a locale for a specific time, he has to remain there whether the people attend or not. However, Cleveland's voting procedure involves the people. It gives them a part to play in the continuance and welfare of the program; it lets them know that to desert the evangelist is to close the campaign; therefore, he is by no stretch of the imagination a permanent fixture in the city, and his stay is wholly determined by their attendance. (4) This approach reduces the pressure on the evangelist. He no longer has to worry about the people's interest and support. Their vote each Thursday night tells him of "fair weather ahead" or of "an approaching storm" for which he must prepare.<sup>1</sup> (5) This approach offers still another advantage: it keeps the audience in suspense in regards to the evangelist's stay in a given locale; it prohibits the audience from taking the evangelist for granted, and gives him a degree of independence.

The end to which the voting leads is that of establishing a hard core of followers who will support the campaign until it is completed. After the seventh week, the

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<sup>1</sup>Ibid.

voting technique is discontinued if this hard core is developed.<sup>1</sup> Evangelist Cleveland considers a sizable following as a permanent group being mothered under the influence of his campaign. It becomes his baptismal class and the nucleus of the harvest of souls to be garnered from his campaign.

Having considered some of Evangelist Cleveland's personal aims to create a favorable atmosphere in order to promote his general purposes of leading sinners to the Cross, backsliders to God, and Christians to a closer walk with God, let us note his general aims in the arrangement of his sermon topics, and the specific purpose he strives to attain each week of a twelve-week campaign.

There are certain key subjects in every week that form the pattern of doctrinal instruction and shape the course of the spiritual development for everyone who sits through one of his campaigns.<sup>2</sup> For instance, in a twelve-week campaign, he spreads out the most interesting subjects over a long period of time so as to keep the interest of the people from waning and to keep them coming to the meetings. Also, each week of the entire campaign is prepared in advance and seeks to accomplish specific results: (1) The first three-week period contains subjects designed to inspire

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

<sup>2</sup>Ibid.

his audience.<sup>1</sup> To accomplish this objective, he makes use of ideas, attitudes, and opinions valued by his audience as necessary for Christian fellowship and development: such subjects as would inspire deeper faith in the inspiration of the Bible, the need of accepting Jesus Christ as the only means of salvation, and the necessity of the new birth are treated in such a fresh and unique manner that, hopefully, the audience is moved to a higher level of spiritual concern and appreciation.

During this period points of disagreement are never raised. The evangelist strives to create a favorable climate free from conflicting opinions in order to bring his audience into sympathy with the proposals of his messages. Subjects which all Christians hold in common and are universally accepted as basic to Christian conduct and practice such as: The Revelation of God; The Doctrine of God and man; The ministry of The Holy Spirit; The Doctrine of sin; The ministry of Angels; subjects concerning the "Incarnation" and personal ministry of Christ; The ministry of Reconciliation, and subjects related to Christian growth are presented to give new impetus to faith in the authority of the inspired scriptures, to focus attention on the merits of Christ's sacrifice, and to emphasize the common spiritual heritage of Christians through the new birth experience.

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<sup>1</sup>E. E. Cleveland, Syllabus, op. cit., p. 14.

(2) Weeks four to seven are given over completely to doctrinal instruction.<sup>1</sup> The subjects presented during these weeks are designed to convince. He seeks to show his audience that the great doctrines of the Bible, rightly understood and faithfully practiced, offer the best means of securing the greatest benefits and happiness from the Christian experience. His specific aim during this period is to create belief in his proposals by showing their relevancy to the scriptures and to induce obedience on the basis of scriptural authority.

As the first three-week period of his campaign has for its aim the deepening of the spiritual tone of the people, this phase of the campaign seeks to change the thinking of the people. In the first period, he purposely steered away from controversial subjects in order to win the confidence of the people. Like other evangelists before him, he realizes that the best means of achieving his objective is to create an atmosphere of trust and confidence through sincerity of purpose, logical arguments, decisions based on facts, and a commanding knowledge of his subject material presented in a manner designed to win the confidence of his audience. However, during this aspect of the campaign controversial subjects are tactfully introduced after the evangelist has prepared the audience for the change in

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<sup>1</sup>Ibid.



attitude he seeks to accomplish.<sup>1</sup>

(3) The build-up for the fourth week, which initiates the phase of doctrinal subjects designed to change the thinking pattern of his audience, begins on the opening night of the campaign. Subjects which create curiosity and arouse interest are constantly kept before the audience from night to night as coming attractions which they cannot afford to miss.<sup>2</sup>

The first sermon presented during the fourth week is, "Adam's Mother's Birthday",<sup>3</sup> the specific purpose of which is to change the belief of his audience in favor of his proposals. As stated earlier, the ground work for this change in belief began three weeks earlier through questions, related to the subject, handed in by interested individuals making up his audience. Thus at least three weeks before any controversial subject is presented, he seeks to pave the way for its favorable reception by answering all of the objectionable features about it before the subject itself is presented. His candid answers to its objectionable features presumably do not break down his rapport with his audience,

<sup>1</sup>Ibid.

<sup>2</sup>Interview with Lucius E. Daniels, President of the Liberian Mission of Seventh-Day Adventists, Liberia, West Africa, at the General Conference session held in Detroit, Michigan, June 24, 1966.

<sup>3</sup>E. E. Cleveland, Evangelistic Sermons, p. 110.

for he is merely answering questions sent to him. Yet, at the same time he is preparing the minds of many to receive his point of view on the question under discussion.

"Adam's Mother's Birthday" is followed by the subject: "Witch Doctors, Ju-Ju-Powder Sprinklers, Where Do They Get Their Information?"<sup>1</sup> The purpose of this sermon is primarily to inform by supplying information desired by his audience. He promises in his promotional announcements that when this sermon is preached, he will tell them how a tea leaf reader reads tea leaves, and where powder sprinklers and chicken head hiders get their powder.<sup>2</sup> By giving inklings of its content from night to night, he creates a desire in his audience to hear the full content of the sermon.

One may inquire, as did one of the Bible Workers who was associated with him during one of his campaigns in Finland, why he placed this particular sermon after "Adam's Mother's Birthday?" To this question Cleveland answered:

This is in harmony with the laws of the mind. If you anger a person on Sunday night, relax him on Monday . . . You must remember you are dealing with human beings, and they are both intellect and emotional. You may convince him and never move him . . . .<sup>3</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>E. L. Cleveland, Interview, loc. cit.

<sup>3</sup>Ibid.

Thus to relax those who might have been angered by the proposals he presented the night before, and to create a favorable impression by satisfying a desire on the part of his audience, he hopes to retain their confidence with respect to his endeavor and their continued support of his campaign.

The subject which follows "Witch Doctors" is "Sex and the Single Girl." The specific purpose of this sermon is to convince or induce belief. Cleveland seeks in this sermon: (1) to increase the respect of young people for law and order; (2) to curb juvenile delinquency; and (3) to enhance his ethos by exhibiting his desire to assist parents in counseling their children. The night when this sermon is preached old fashioned Bible morality<sup>1</sup> strongly preached. In a world where situational morality is rapidly becoming the order of the day, old fashioned Bible morality is, indeed, a unique proposition to this generation of young people. That night, he teaches Bible morality as it is based on the Ten Commandments, especially the seventh.

The Subject, "Sex and the Single Girl," while seeking primarily to convince people to accept moral principles

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<sup>1</sup>The term "old-fashioned Bible morality" is used to denote a "prescriptive ethic" based on the seventh commandment of the Decalogue which forbids "free love" or sexual cohabitation among unmarried people. It is opposed to the new or situational morality, which removes the binding restrictions of the decalogue and advocates free love without law or restrictions.

based on the old fashioned Bible morality also serves as an audience builder. One reason for placing it in the sequence in which it comes is to keep the attendance from waning after the presentation of the seventh day sabbath (Saturday) as the sabbath. The effectiveness of this sermon on an audience builder as observed by Bernard Johnston, who sang second tenor in the quartet connected with Evangelist Cleveland's New York Campaign in 1966, has been expressed in these words:

I have seen many adults come to the platform after the services and say if they had had someone to tell them earlier in life what they heard tonight, they would have been able to avoid many mistakes that overtook them in younger life.<sup>1</sup>

"The response was even greater among the youth"<sup>2</sup>, he said. Many were deeply moved to tears, and unashamedly thanked the evangelist for reintroducing and reemphasizing the old Bible standard of chastity, clean living, and virtue in a world where man is being urged repeatedly to express himself by whatever method to insure his freedom from restraint. The effectiveness of "Sex and the Single Girl" as an audience builder is stated by Milton Young, Pastor of the Chattanooga, Tennessee Church, in these words: "Everytime this sermon is preached it produces a standing room only audience."

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<sup>1</sup>Interview with Bernard Johnston, September 28, 1966.

<sup>2</sup>Ibid.

"How to Postpone Your Funeral" is another subject presented during this period designed to convince. This subject is a vital contribution to the health and practices of the community in which Cleveland is conducting his campaign.

Weeks eight and nine are classified as decision weeks.<sup>1</sup> The purpose of the sermons presented during this period is not merely to convince but to move to action. Such subjects as:

(1) "Court Week--Who Is Your Lawyer?", has as its central aim to move members of an audience to accept Christ not only as their Lord but also as their High Priest and Lawyer. Cleveland points to the Decalogue as the standard by which men shall be judged, and to four books which he calls: the book of remembrance, the book of address, the book of personal description, and the book of life. Biblical evidence based on the desire of man for union with God and the possibility of his personal fellowship with Him in the future is handled with consummate skill. To assure each individual that there can be no mistake in identity and that each man will be rewarded according to his decision to either obey or disobey the commandments of God, he presents four books from which man will be judged: (1) The book of remembrance, Mal. 3:16-18; (2) the book of address, Rom. 8:16; (3) the book of personal description, 1 Cor. 13:1-13; (4) the book of life, John 1:1-14.

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<sup>1</sup>E. E. Cleveland, Syllabus, op. cit., p. 15.

(3) the book of personal description, Matt. 10: 30; Psal. 139:16; and (4) the book of life, Rev. 20:12-15,<sup>1</sup> from which all men will be judged.

During these two weeks, the evangelist employs every motive appeal he deems necessary to move his audience to accept his propositions. Along with motive appeals, he asserts the authority of the scriptures as a basis for action. One cannot escape the skillful blending of Biblical evidence with the basic desires and values of his audience as a means of achieving his objective.<sup>2</sup>

This concept is illustrated by his sermon: "The Bed is Too Short and The Cover Too Narrow",<sup>3</sup> in which he seeks to give a Biblical solution which he believes to be adequate for the social problems faced by his listeners.<sup>4</sup>

To those who are hesitant due to the fear of losing friends or of losing the affection of hostile relatives, to those who harbor the feeling of being scorned or ostracized,

<sup>1</sup>E. E. Cleveland, Evangelistic Sermons. p. 24.

<sup>2</sup>Observed by the writer during Cleveland's Washington D. C. Campaign.

<sup>3</sup>Ibid. p. 25.

<sup>4</sup>This sermon is based on Isa. 28:20, an aphorism used by Isaiah to expose the folly and obstinacy of the leaders of Israel in forming an alliance that would be of no avail to them politically. Cleveland uses this figure of the prophet to answer arguments or excuses which some persons under conviction might offer to escape social pressure they might have to contend with if they accept his view.

he emphasizes the Words of Christ in Luke 6:22-23.<sup>1</sup> To those who offer security as a barrier, he answers: "and he that taketh not his cross, and followeth after me, is not worthy of me",<sup>2</sup> for the just shall live by faith, and to the man that draws back, God finds no pleasure in him.<sup>3</sup> To those who offer resistance due to longevity of practice, he presents the words of Paul that it is time "to wake out of sleep."<sup>4</sup>

Another representative sermon designed to induce action during this phase of the campaign is "Hard Nuts Cracked With The Gospel Nutcracker." Cleveland points out in this sermon that while decisions must be made in every aspect of life in matters of the spirit, man must make a decision as to which way he chooses to go.<sup>5</sup> Although decisions are made difficult by the similarities between the genuine and the counterfeit, if one follows the guideline established by inspiration in Isaiah 8:20<sup>6</sup> he will be able to distinguish the one from the other.

<sup>1</sup>"When men hate you and separate you from their company and reproach you rejoice-for your reward is great in heaven."

<sup>2</sup>Matt. 10:38.

<sup>3</sup>Heb. 10:38.

<sup>4</sup>Rom. 13:11.

<sup>5</sup>E. E. Cleveland, *Evangelistic Sermons*, op. cit. p. 28.

<sup>6</sup>"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Considering the various impelling drives which prevent individuals from deciding favorably for the propositions he advocates, such as: (1) forsaken by friends and loved ones; (2) economic problems; and (3) the need of self-realization, Cleveland shows the need for urgency on the part of the audience to make a decision for Christ on the grounds of self-preservation. He points to the fate of the sinners at the second coming of Christ, and he shows the danger of procrastination by quoting Jeremiah 8:20.<sup>1</sup>

As a guiding principle for those who would persuade others to forsake their former pattern of behavior and accept new values and standards, he teaches:

God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scriptures with scriptures.<sup>2</sup>

The last three weeks of a twelve-week campaign combine decisions for action with baptism. These are baptism weeks, the end toward which the evangelist has been working from the initiation of the campaign, and his strongest appeals are made during this period to assure the success of the campaign.

<sup>1</sup>"The harvest is past, the summer is ended, and we are not saved."

<sup>2</sup>Ibid. Quoted from E. G. White, Desire of Ages (Mountain View, Calif.: Pacific Press Association, 1898), p. 458



These weeks are dedicated to the molding of his audience for church membership. As he does in the recapitulation portion of a speech, the evangelist reviews vital subjects presented earlier under different subjects to renew doctrinal points necessary to make an intelligent decision. He reviews the steps necessary to produce strong, vibrant, and well informed Christians who are willing to harmonize their actions with the instruction of the Bible.

During this period, the sermons are designed to dissolve their doubts, increase their faith, examine their prejudice in the light of biblical facts, and melt their disobedience into consonance and acceptance of his proposals.

Such sermons as "Hold The Wind-Don't Let it Blow"<sup>1</sup> set forth the danger of delay and warn against the rejection of the gospel, and "The Four Biggest Cheats In Town"<sup>2</sup> have as their primary objective the tearing down of the barriers that prevent many from deciding against his cause.

In this sermon the four biggest cheats are presented as (1) The "If" class--those who must be shown the conditions necessary for making a decision for Christ. With this class, he stresses both the yielding of themselves to the cause of Christ as "instruments of righteousness" and belief in the

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<sup>1</sup>Ibid., p. 30.

<sup>2</sup>Ibid., p. 40.

promises of God.<sup>1</sup> (2) The "But" class--the objectors, those who are suspicious and doubtful of everything that does not harmonize with their preconceived ideas. They are willing to turn the scriptures against themselves, if necessary, to substantiate their point of view.<sup>2</sup> With this class he endeavors to meet their objections and secure their decision by clearly presenting evidence, documented by the Bible and the opinions of experts, on the subject or issue under discussion. (3) The "Not-So-Sure" class--those who are in a state of indecision.<sup>3</sup> With this class, he seeks through the tools of persuasion to remove their uncertainty and secure their decisions by abating their fears and by suggesting ways and means through Biblical examples of overcoming the timidity which prevents them from acting upon his proposals. (4) "The Some Day" class--the procrastinators,<sup>4</sup> those who put off response to a specific appeal until a future time. To this class, he appeals to the danger of delay, and to the need of making a decision for Christ while the opportunity is still open to them.

In the sermon the "Devil's Best Friend",<sup>5</sup> he seeks

<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid. p. 39.

to prevent those who are determined not to accept his propositions from hindering those who are inclined to do so. Using the narrative of Paul's encounter with Barjesus, a sorcerer who attempted to hinder Sergus Paulus from accepting the faith, he associates those who seek to weaken the force of his preaching or to deaden its influence on others with what Paul called "Bar-jesus", the "child of the devil".<sup>1</sup>

In attempting to create favor and good will for his views, he appeals to the motives of recognition, respect, and approval by showing that men usually seek to hinder others because they naturally dislike to see others get ahead of them. By appealing to the Bible as the supreme authority in the area of revealed religion, he assures his audience that God's Word will triumph; and he urges them to become God's best friend by doing whatever He commands them to do.

During this period the subject of "baptism" is stressed. He shows the necessity of baptism as a means of salvation,<sup>2</sup> emphasizing that it requires: (1) Repentance, turning with sorrow from a past course of action; (2) the confession of sins to God; and (3) conversion, the turning again to God in fellowship and obedience to His commands.

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<sup>1</sup>Acts 13:10.

<sup>2</sup>Mark 16:16; Acts 22:16.

Baptism involves not only a spiritual preparation, but a preparation of the mind.<sup>1</sup> Men must be taught the knowledge of God, in order intelligently to observe and fulfill His desire for them.

Like the recurring strains of Rachmaninoff's "Prelude in G# minor," the purpose of Cleveland's evangelistic endeavors can be traced from the opening night, when he introduces his staff to the people who make up his audience, to the close of the campaign. Each week has its specific purpose, and each sermon presented during the week is constructed to aid in the development of that purpose and the desired response.

The accompanying diagram will enable one to trace, at a glance, the specific purpose he seeks to accomplish each week of a twelve-week campaign:

|   |   |   |   |   |   |   |   |   |    |    |    |
|---|---|---|---|---|---|---|---|---|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| C | C | C | I | I | I | I | D | D | B  | B  | B  |

The first three weeks are dedicated to the purpose of creating good will, and his sermons involve topics of conversion. Weeks four to seven have as their principal purpose, indoctrination, his sermons during this period being concerned with the great doctrinal theme of the Bible. Weeks eight and nine are dedicated to the purpose of inducing belief and acceptance of his proposals. Weeks ten through

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<sup>1</sup>Matt. 28:19-20.

twelve have as their specific purpose accessions to the faith.<sup>1</sup>

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<sup>1</sup>E. E. Cleveland, Syllabus, op. cit., p. 15.

## CHAPTER IV

### CLEVELAND'S PRACTICES IN RELATION TO ETHICAL STANDARDS

It was pointed out in the definition of evangelism that evangelism is a branch of rhetorical practice which emphasizes the spiritual values of life, rather than the secular pursuits of mankind. Since evangelism may be classified as a branch of rhetorical practice, its nature and purpose can be determined through the use of rhetorical principles.

Among the writers of the classical tradition Plato, Aristotle, Cicero, and Quintilian stand out as the most prominent of the philosophers and teachers who were instrumental in developing the principles that form the basis of our rhetorical theory to-day. Each was greatly concerned, even in those days, with the problem of ethics, those moral values, every speaker should honor in a speaking situation.

Every age has produced unprincipled speakers who were more interested in their own welfare and promotion than the well-being and benefit of the people. In Plato's time, around the second century B. C., it was the Sophists, whose primary interest in speech centered in its results. Because of Plato's fondness for truth, in his Georgias, he condemned rhetoric of the sophistic type because: (1) its lack of consonance with truth; (2) its dishonest practices and

techniques; (3) and its derogatory influence on public life.<sup>1</sup>

Aristotle took a point of view different from that of his famed teacher, Plato. He did not equate rhetoric with deceit and trickery, saying that rhetoric is not immoral per se; it is the use made of it by a speaker that determines its nature.<sup>2</sup> Aristotle taught that the nature of rhetoric is determined by the speaker's ability to utilize all the available means of persuasion inherent in the art.<sup>3</sup> A speaker's speech must convince through reason, clearly indicate the ethos or ethical qualities of the speaker, and gain acceptance of his propositions through the proper use of emotion.<sup>4</sup>

The nature of any speech must be determined by: (1) the ability of a speaker to communicate an idea through audible tones to another person or persons; (2) the manner in which it is delivered; (3) and the material selected and the delivery of that material to produce the desired goal of a speaker.

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<sup>1</sup>Lester Thonssen, Selected Readings In Rhetoric and Public Speaking (New York: The H. W. Wilson Company, 1942), p. 11.

<sup>2</sup>Lane Cooper, The Rhetoric of Aristotle (New York: Appleton-Century-Crafts, Inc., 1932), p. 6.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 91.

From this analysis it is evident that even Plato, while condemning rhetoric for its lack of moral values, at the same time was revealing its nature. For even though he condemned the communication of ideas that did not conform to truth, the fundamental principle of rhetoric, which is the communication of ideas for the purpose of persuasion, was not altered even though distorted by the Sophist to produce ends that did not harmonize with truth. Even though its ethical values are lacking, its essential idea of what to say and how to say it which is a fundamental quality of rhetoric, is evident. The concept of freedom from display and artificiality is woefully missing; yet the idea of manner, the method and practice designed to produce a predetermined end, is implicit in his indictment.

The moral aspect of a speaker is clearly taught by both Cicero and Quintilian, and both stress the idea of the "Good man speaking well."<sup>1</sup> This statement includes not only the words he speaks but also the method he chooses to establish assent to his propositions.

This chapter is concerned primarily with the nature of evangelist Cleveland's methods with emphasis on right conduct, especially with reference to the moral standards a speaker should honor in his practice of persuasion. Considering the objectives of this Chapter let us study the ethical

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<sup>1</sup>Thonssen and Baird, op. cit., p. 92.



nature of Cleveland's method.

In his workshops, Evangelist Cleveland insists upon high ethical standards. In his opinion, it is better to be fair and honest than to build a reputation on malpractices. To him truth is its own defense, and the man who handles truth in an honorable manner will eventually gain the respect of the people.

He specifically condemns the advertising practices of those who choose subjects that create expectations which they cannot fulfill for the purpose of attracting a large crowd.<sup>1</sup> Such practices do not meet the code of propriety, and, eventually, will destroy the good they might have accomplished had they chosen the course of recognized standards of good evangelistic advertising. "Nothing", he has written, "is more destructive to the confidence of the people than a message that does not meet the claims of the subject".<sup>2</sup> He believes that subject titles should be attractive, and should contain ideas with which the people are currently concerned, but by no means sensationalized to the point that one cannot satisfactorily defend each proposition without recourse to subterfuge.<sup>3</sup>

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<sup>1</sup>E. E. Cleveland, Oakwood College Workshop for Ministerial students, April 18, 1966.

<sup>2</sup>E. E. Cleveland, "Suggestive Evangelistic Procedures", p. 2.

<sup>3</sup>E. E. Cleveland, "Attractive Sermon-Titles", Syllabus For Evangelistic Procedures, p. 14.

He strongly urges those who attend his workshops to be thoroughly familiar with any subject presented to an audience, emphasizing that they have a moral responsibility to possess more than a superficial knowledge of the subject matter they advocate. Any attempt on the part of a speaker to explain, for example, the customs and manners of people in vague generalities rather than specific, relevant facts obtained from those who are familiar with the subject by observation of the practices or intensive research, is a form of deceit.

He frowns on the practice of using scriptures out of context to make an argument appear true that is really without scriptural sanction in order to prove a point. In his workshop conducted for ministerial students at Oakwood College he illustrated this idea with the following scriptures:

Matthew 27:3,5. Then Judas, which had betrayed him. . . departed and went and hanged himself. Luke 10:37. Go, and do thou likewise. John 13:27. What thou doest, do quickly.<sup>1</sup>

By using the scriptures out of context, he maintains, one can project ideas never intended by the writers of the Bible. In the example above, the misuse of the authority of the Bible has Jesus commanding men to hang themselves and do it quickly. Such practices are neither honored by God or respected by man. Men who resort to such practices

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<sup>1</sup> E. E. Cleveland, Workshop, loc. cit.

cannot be regarded as sincere teachers of the Christian faith.

Cleveland's ethical theory of evangelism had to be remodeled to meet the changing standard of toleration that was replacing the old fighting technique of evangelism that dominated his theory from 1943-1946.<sup>1</sup> In keeping with the time, he began to change his technique of railing against ministers who were not sympathetic with his point of view to that of a more amicable approach in 1946.<sup>2</sup>

Reflecting on his old techniques in the light of change taking place among religious leaders, he says:

I felt my whole concept needed revamping in the light of the change taking place in the world . . . . It was about this time that the book Evangelism by E. G. White was printed. From this book I learned we must leave personalities out of our preaching. We should be kind to ministers who differ with us. We should not criticize other denominations, and sharp phrases which pierce and wound should not be uttered.

This was a shock to me with the background I had . . . but this book changed me, and I began to conform with this new philosophy four years after I had begun my public ministry.<sup>3</sup>

This past summer during his New York City Campaign, the night he preached on the topic of the Sabbath, a minister who is pastor of a congregation of eight hundred members,

<sup>1</sup>E. G. Cleveland, Interview, April 20, 1966.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

was on the platform with him and appeared to be appreciating the sermon even though what the evangelist was saying was just the opposite of what he believed. The mood of the meeting, the ecumenical atmosphere, and the fairness with which Cleveland handled the problem made him very much at home without embarrassment even though the evangelist made it very clear that the seventh-day sabbath was the original day of worship.<sup>1</sup>

Of this change in his method from that of a railor against others to that of an ameliorator of better relations among men of good will, he says:

My evangelism became sweeter and more meaningful to me. The more considerate I became in my presentations, the less offensive I held forth the truth of God. I became happier with my work, and the pleasure of my ministry was increased a hundred fold. Therefore, I credit the book Evangelism with the saving of my evangelistic ministry. For the type of procedure I followed at the beginning of my ministry, people don't even listen to it anymore, and that type of procedure was drying up even in that day."

Evangelist Cleveland uses the book Evangelism as a basis for his ethical teaching in his workshops and field evangelism institutes. In place of the method of invective denunciations, he now teaches that:

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<sup>1</sup> Interview with Raymond Humphrey, bass singer of Evangelist Cleveland's Campaign Quartet, May 12, 1966.

<sup>2</sup> E. L. Cleveland, Interview, loc. cit.

Those who advocate the truth can afford to be fair and pleasant . . . . Be careful not to rail once . . . . Leave out personalities, and seldom, if ever, debate with those who oppose the truth. Never present the truth in a fierce way.

. . . If your way of presenting the truth is God's way, your audience will be deeply impressed with the truth you present. The conviction will come to them that it is the Word of the living<sup>1</sup> God, and you will accomplish the will of God in power.

One of the methods used by Evangelist Cleveland in his attempt to increase his number of baptisms is "the bundle method"--an excellent example of suggestion introduced into his methodological system in Greensboro, North Carolina, in 1947. At a certain stage in his evangelistic program, the Bible Workers<sup>2</sup> connected with his campaign begin to collect bundles containing the baptismal paraphernalia of candidates for baptism. At a prearranged time during the announcement period, the Bible Workers interrupt the program by parading down the center aisle laden with baptismal bundles. When they disappear behind the platform, the evangelist exhorts others in the audience to join the procession, if they have not already done so, by giving their bundles to the Bible Workers when they call in the homes.

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<sup>1</sup>E. E. Cleveland, Syllabus, op. cit., p. 9-10.

<sup>2</sup>A Bible Worker may be either a male or female employed by the evangelist to do personal visitation in the homes of interested individuals who make up his audience. The specific task of a Bible Worker is: (1) to determine the degree of interest on the part of the person visited; (2) to encourage attendance at the nightly meetings; (3) and ultimately to secure decisions for church membership.

This method is an attempt on the part of the evangelist to effect a change of attitude in the minds of his audience to join the crowd through the use of the basic motive appeals. For many who are disposed to accept the propositions which he has been offering from night to night but are fearful of what others might think, it opens a door of release for them to pursue their inclination without fear. It suggests that hundreds are doing it, and it is a sign of superior judgment to follow their lead. Then, too, for people who do not know how to make a decision, this technique serves as a silent persuader to guide them into the path which the evangelist desires them to follow. He seeks through this method to prepare his audience for a specific response through the influence of others. He seeks to create a dominant attitude for his desired response by showing that hundreds of their friends agree with him, and that they by joining them will be expressing what everyone knows is the truth.

The ethical nature of this technique was questioned by one of the students in attendance at the Oakwood College Workshop. The Evangelist was asked if he had at any time made up any of the bundles and paraded them as coming from members in the audience. His answer to this question was:

I have never progressed to that stage of thinking. I have always followed the practice of using only the bundles which we actually receive from individuals who

make up the audience from night to night.<sup>1</sup>

Although Cleveland has no intention of deceiving his audience by pretending that many of them have brought bundles that he himself has provided for the occasion, we must classify it as a nonlogical device designed to create assent for a desired end through means other than logical arguments. The method itself offers no logical proof for action. It seeks response through social facilitation, and the "band-wagon" techniques. However, it should be pointed out, this does not call for an immediate response. Rather, its purpose is to create a desire to be like others, to join the band-wagon; and it leaves the individual free to think about what he has seen for at least a day until the arrival of the Bible Worker to call for his bundle. Evangelist Cleveland never divides his audience by asking for a response that he feels would be rejected by some due to lack of information or outright resistance to change by others.

Another procedure utilized by Evangelist Cleveland is the question-and-answer method. While this method will be discussed in detail in Chapter V, it is introduced at this time to denote its ethical qualities.

The goal of preaching is to win men to Christ-often against their will. In the light of this, they must be persuaded at times to see value and virtue in propositions that

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<sup>1</sup>L. E. Cleveland, *Workshop*, loc. cit.

they had never considered before. If an interest should be developed by individuals who begin to attend a campaign after some of the crucial subjects for decision-making have been presented, Cleveland uses the question-and-answer method to fill in the gap of knowledge these individuals missed by "planting" questions that will supply background information for an intelligent decision. To those who raise questions regarding the ethics of "question planting" we ask, is it right to seek to persuade individuals without providing an adequate knowledge of the facts? Can we measure in such a case the line where responsibility stops and ethics become pragmatic? Is there an absolute standard of measurement of this kind where emotional attachments for the conversion of souls, and a genuine desire for the good of the individuals concerned are involved? An examination of "evangelist Cleveland's practices reveals that he does not consider it unethical to plant questions that will supply essential information for decisions involving changes in the value system and behavior of his listeners. In cases of this kind, he advocates the "planting" of some vital questions<sup>1</sup> which are necessary to furnish a background of knowledge for logical decisions on the part of those he is seeking to convince. He refuses to persuade men on the basis of emotional appeal alone, saying that while emotion is necessary for persuasion,

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<sup>1</sup> L. E. Cleveland, Syllabus, op. cit. p. 7.



its chief function is to move to action that which intellectual appeal has brought to conviction.<sup>1</sup>

In relation to his welfare program which supplies food and clothing for the needy in the community where his campaign is being conducted, what are the dominating factors at work: Is it a program designed to enhance his own prestige in the neighborhood where his meetings are being conducted, or is it motivated by a genuine and sincere desire to alleviate the suffering of the poor?

The concept of this program was born out of a gesture of kindness he rendered to a young man whose car was stalled in front of the tent where his meetings were being conducted. He assisted the young man by giving him a push, and for his fee he asked the young man to visit his meetings. At the end of the campaign, the young man and his entire family were baptized.<sup>2</sup> From that experience it occurred to him that aside from the obvious help to people provided by an act of kindness, there is an evangelistic value to it also. Therefore, he regards neither the motive to help people unselfish nor the desire to utilize worthy deeds to encourage decisions for Christ as being an unholy motive. This technique reveals that he uses kindness with a purpose

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<sup>1</sup>E. H. Cleveland, Interview, loc. cit.

<sup>2</sup>Ibid.

in view. Whether that purpose be simply the relieving of physical hunger or the ultimate betterment of the spiritual welfare of the persons involved, both are worthy goals to pursue.

Evangelist Cleveland is aware of the suspicion held by many with regard to the motives of evangelists. In the past those who have not rightly represented true evangelism, in regards to finance, for example, have made it very difficult for those who do attempt to represent their calling with honor and respectability. Many, by turning evangelistic endeavors into money making schemes, have created a distrust of all public campaigns of a religious nature. While people may attend the meetings, they do not always trust the motives of the evangelist.<sup>1</sup>

On the opening night of his campaign, his first work is to convince his audience that his motives are not selfish.<sup>2</sup> Also, in his workshops he stresses the idea that the approach which the evangelist takes to finance can either make or break his meeting--no evangelist should ever give the impression that he is "money hungry", nor should he ever resort to the practice of some of creating cheap, laugh-provoking jokes to inspire liberality.<sup>3</sup> He recommends

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>E. E. Cleveland, "Suggestive Evangelistic Procedures," p. 2.

the worshipful approach to the collecting of the offering than the coaxing and pressure methods.<sup>1</sup> He suggests pointing out to the audience that the evangelist has gone to great expense to bring the meetings to them, and he is sure they would wish to join him in meeting the expenses. He informs them that only one offering a night will be taken, and whatever they wish to give toward the expense of the campaign should be given at that time. Also, he believes that one should never beg for money because this creates the wrong impression, causing the audience to think the evangelist to be more interested in what he can extract from them materially than what he will impart to them spiritually. "The more independently they are permitted to act, the greater will be their contributions."<sup>2</sup>

In order to make the campaign as self supporting as possible, Evangelist Cleveland recommends the envelope technique. The evangelist conducting the campaign suggests to the audience that they might like to have an envelope to take home with them in which they can save their money for a large offering on a special night designated by the evangelist. The audience is then given the opportunity to vote on the plan; and after the vote is taken, the envelopes are

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<sup>1</sup>Ibid.

<sup>2</sup>E. E. Cleveland, Syllabus, op. cit., p. 3.

passed out.<sup>1</sup>

In his recent campaigns, the financial operation of each campaign was made the responsibility of the business manager selected by the Local Conference officials. Like the Apostolic guidelines of the early church, which assigned the business transactions of the church to the deacons and the preaching of the gospel is to the Apostles, the business aspect of the campaign is placed in the province of the business manager,<sup>2</sup> and the preaching of the gospel is the responsibility of Cleveland.

In selecting methods to produce greater accessions to the faith, Evangelist Cleveland endeavors to respect those moral and ethical principles which enhance the integrity and dignity of the calling he represents. He seeks success for his labor, but not success at any cost. He desires to win the confidence of his audience, but not through feeding them half-truth nor by modifying his own point of view to win their favor. He advocates competency in subject matter, freedom from deceptive practices, and abandonment of practices that are shown to be void of high ethical standards.

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<sup>1</sup>L. E. Cleveland, Interview, loc. cit.

## CHAPTER V

### THE PRINCIPLES UNDERLYING CLEVELAND'S METHODS

In the two preceding chapters, we considered the nature and purpose of Evangelist Cleveland's methods. The specific function of this chapter is to determine the basic principles upon which his methods rest as evidenced from his writings and preaching.

As mathematics, for example, follows a definite principle in changing a decimal fraction to a common fraction, and music follows the principle of blending the melody of single sounds into consonance with the different sounds of harmony, in like manner, we may say that the fundamental principles upon which Cleveland's methods rest may be classified into two categories, namely: (1) spiritual and (2) psychological. These two basic principles can be traced through his entire methodological system like the circulation of the blood in the human body, and are as fundamental to his evangelistic procedures as hair is to man and feathers are to birds.

Since the specific purpose of his evangelistic procedures is to bring man into a knowledge of and an abiding fellowship with God, he places more emphasis upon the spiritual than the psychological aspect of his methods. However,

he realizes the value of both. The one complements the other and mutually provides each other's needs.

The relationship of these basic principles to each other, in his thinking, is clearly illustrated in his definition of conversion related to the writer during an interview in these words:

By defining conversion as the birth of a soul into the Kingdom of God, and the minister's use of psychological principles as bearing a relationship to that birth as a physician to the natural birth of a child, one can remove the psychology of method from the direct spiritual work being done on the soul. For as a physician who attends the birth of a child had nothing to do with the mother's conception, but provides the skill and know-how to facilitate rather than impede the process of birth, in like manner, psychology must be placed in its proper perspective as being the know-how of the attending physician in facilitating the birth and preventing foreign elements from interfering with the birth, but the causative element in the process of conversion can in no wise be ascribed to any human method or psychological rule.<sup>1</sup>

In the preceding statement, Evangelist Cleveland clearly delineates the difference in function between the spiritual and psychological factors which characterize his evangelistic procedures. Whereas the actual work of conversion is attributed to the operation of divine grace on the human heart, nevertheless, it requires a knowledge on the part of the minister of the principles which govern the actions of man to remove obstacles which sometimes block the path of the seeker.

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

Considering the emphasis which he places on the spiritual principles in relationship to his evangelistic objectives, we shall consider these elements first and the psychological components next.

### Spiritual Factors

Cleveland holds that effective evangelism, that which brings reformation in the life of sinners and dedication to the cause of Christ, finds its source and center in Christ and the Bible, and that any genuine decision of a spiritual nature on the part of man is the result of the work of the Holy Spirit upon human hearts.<sup>1</sup>

Three basic factors--(1) the centrality of Christ; (2) the authority of the Bible as the final court of appeal in things pertaining to the spiritual life of man; and (3) the efficacy of the Holy Spirit's work on the human heart--constitute the fundamental principles upon which his methods in the spiritual category rest. These principles are inherent in his methodological system; and from them spring all the Christian principles of grace, love, faith, etc., that give worth and value to Christian practices.

Perhaps nothing is given more emphasis and prominence in his system than Christ as the center of every sermon. This principle is stressed in his evangelistic

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<sup>1</sup>Ibid.

campaigns and workshops alike as constituting one of the basic, fundamental principles of evangelism. In his unpublished work on Evangelistic Procedures, he stresses Christ as the center of every sermon, song, and prayer.<sup>1</sup> In every sermon the audience should be not only made to feel the conviction of sin but also impressed with the thought that Christ is the solution for sin and the only assurance of salvation.<sup>2</sup>

Using a quotation from the book Gospel Workers by E. G. White to support his view on Christ-centered preaching, he writes:

. . . Do not leave the sinner convicted without holding up before him the Saviour as his only hope. No discourse should ever be preached without presenting Christ as the foundation of the gospel.<sup>3</sup>

Cleveland holds that every sermon should be a portrayal of some facet of the life, character, and experience of Christ,<sup>4</sup> and should find its center in the love, nature, and authority of Christ.

In his evangelistic workshop conducted at Oakwood College for ministerial majors, in the spring of 1966, he said:

The basic principle of making Christ the center of every sermon must become a part of your concept and

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<sup>1</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, op. cit., p. 9.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>E. E. Cleveland, Interview, loc. cit.



outlook in sermon preparation. . . . Be sure that Christ gets a hearing before those you are addressing.<sup>1</sup>

This principle of evangelistic preaching finds a ready illustration in his sermon on the second chapter of Daniel. Unlike many evangelists who approach this sermon from an historical frame of reference, Cleveland gives only a passing reference to the historical details. He supplies enough historical data to identify the various sections of the metal man portrayed in this chapter with the four universal empires that dominated the world from Babylon to Rome,<sup>2</sup> and to point out the modern nations of Europe that emerged as a result of the downfall of Rome,<sup>3</sup> but the central point of interest in his development is the "Stone"<sup>4</sup> which he identifies as Christ.

However, it is not only in the "Stone" that Christ is revealed to his audience; one can trace Him in each segment depicted by the prophet Daniel as his sermon progresses from one symbolic representation to the other.

In regards to Babylon, which is represented by the head of gold,<sup>5</sup> Cleveland says:

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<sup>1</sup>E. E. Cleveland, Workshop, loc. cit.

<sup>2</sup>Daniel 2:31-33, 38-40.

<sup>3</sup>Daniel 2:41-43.

<sup>4</sup>Daniel 2:36, 44-45.

<sup>5</sup>Daniel 2:38.

Don't place too much emphasis on Babylon; she is only a temporal Kingdom. You must place your emphasis upon Christ. Describe His mercy and the revelation of His grace. Where will you find Him in Babylon? The book of Daniel points to the fiery furnace. Let the scholars "split hairs" on the exact identity of the fourth man. What we know is that that fourth man is a revelation of the grace of God in behalf of man. This is the point to stress.<sup>1</sup>

Throughout the sermon Christ is revealed in some aspect of his power to rescue those who put their trust in Him. In the Medo-Persian period which followed the downfall of Babylon, depicted by Daniel as the breast and arms of silver,<sup>2</sup> he stresses the watchfulness and protective power of Christ in behalf of those who put their trust in Him.<sup>3</sup> During the Grecian period, which is represented in the prophecy by the belly and thighs of brass,<sup>4</sup> he emphasizes the revelation of Christ through the altar built to the "Unknown God" in the city of Athens, during the days of the Apostle Paul.<sup>5</sup> The next segment of the image, the legs of iron, represents the Roman period,<sup>6</sup> which witnessed the incarnation, the works, and the crucifixion of Christ.

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<sup>1</sup>E. E. Cleveland, Workshop, loc. cit.

<sup>2</sup>Daniel 2:

<sup>3</sup>Daniel 6:22.

<sup>4</sup>Daniel 2:32,39.

<sup>5</sup>Acts 17:23.

<sup>6</sup>Daniel 2:33,40.

His advice in sermons which require historical and scientific data to substantiate propositions presented by a speaker is:

State dates and other factual material as rapidly as it is permissible for comprehension on the part of the audience. Your job is not to give a lecture in history, psychology, or the other branches of science; your job is to find Christ and focus on Him. The time you take explaining dates and scientific matters takes away from the center of your sermon, which is Jesus, leaving little or no time to appeal to His saving grace and mercy.<sup>1</sup>

Evangelist Cleveland does not, by any means, depreciate the use of historical and scientific sources; for his sermons are replete with illustration to the contrary.<sup>2</sup> What he is saying is that an evangelistic sermon must bring Christ into focus in every aspect of its development. Christ must be shown to be the central figure in history<sup>3</sup> and all other areas of thought;<sup>4</sup> for Christ cannot be separated

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<sup>1</sup>E. E. Cleveland, Workshop, loc. cit.

<sup>2</sup>In his sermon on Daniel 2, references are made to Edward Gibbon's The Decline and Fall of the Roman Empire. He makes mention of Sixtus, the sixth bishop of Rome, Victor I pope of Rome, the council of Trent 1545-63, the seven ecumenical councils, the edict of Constantine 321, Martin Luther, Huss, Wycliff, and Henry VIII are only a few he brings alive in his sermons of the Reformation. He refers to Huxley as "Darwin's bulldog" and quotes statistics from the American Medical Association on filter-tip, King size cigarettes.

<sup>3</sup>Colossians 1:17 points to the fact that Christ is first in the spiritual as well as in the natural world. He is before all things and by Him all things are held together.

<sup>4</sup>Since He is the "Light, which lighteth every man that cometh into the world, John 1:9. He is not only the source of spiritual, but also intellectual power, and the Genius of man is but a reflection of His omniscience.

from scholarship. Unless Christ is set forth as the center and source from which all vital truth flows, the heart and dynamic center of all fundamental doctrinal truths, the living embodiment of the moral and spiritual values which give worth and significance to man, Christianity will lose its power to attract and affect the lives of men, and will become a second-rate influence in the world.<sup>1</sup>

"The gospel without Christ is like an ocean without water or fire without warmth." If the purpose of the gospel is to lead men to obey Christ, the truths advocated by Christ, the love He exhibited for man, and the vicarious sacrifice He gave for man's salvation should permeate each discourse as air pervades the universe.

Evangelism finds its true meaning and justification only when Christ is made the Saving Lord of every truth, the apex of every doctrine, and the center of every sermon.

"Apart from Christ, who is the exemplar of virtue, the dispenser of eternal existence to all who believe His word, and submit themselves to the guidance of the Holy Spirit, there can be no salvation from sin, no guidelines for faith, and no criterion for the existence of Christianity."

From his earliest childhood, Cleveland was taught by his parents to accept the Bible as the only authoritative

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

source of faith and Christian practice<sup>1</sup>--although the Bible was written by men, it must not be considered the invention of man's thinking; it is an inspired, God-breathed revelation of His will to man.<sup>2</sup> This Cleveland accepts without question.

His words reveal that he considers the Bible as the only authoritative source on the life, acts, and works of Christ. It is to him a portrayal of the Savior;<sup>3</sup> for the whole Bible is a manifestation of Christ.<sup>4</sup> From its sources, both Old and New Testament, can one find the only authentic and trustworthy material concerning the revealed truths of salvation wrought through Christ. In his explanation of John 5:46-47, Cleveland said:

Christ declared it impossible to doubt the Old Testament and believe in Him. For the constant theme of all the writings of scripture is Jesus. The Old Testament is the New concealed. The New Testament is the Old Testament revealed.<sup>5</sup>

The Bible not only reveals Christ as the center of its pages but also is "the rule by which all men should live" (Matthew 4:4).<sup>6</sup> It is the source of Christian faith;<sup>7</sup> it

<sup>1</sup>Ibid.

<sup>2</sup>II Tim. 3:16.

<sup>3</sup>E. E. Cleveland, Question and Answers for a Twelve Weeks' Evangelistic Campaign, April 1962, p. 2.

<sup>4</sup>John 5:39.

<sup>5</sup>E. E. Cleveland, Question and Answers, op. cit., p. 12.

<sup>6</sup>Ibid., p. 3.

<sup>7</sup>Rom. 10:17. Faith comes by hearing the Word of God.

makes plain the will of God to individual hearts;<sup>1</sup> for it is the source of God's disclosure of Himself to man. It is the means, or yardstick by which all doctrines must be tested.<sup>2</sup>

It contains the seed of spiritual germination; it produces the new birth.<sup>3</sup> "It contains the milk of nutrition";<sup>4</sup> it promotes growth "unto the measure of the stature of the fulness of Christ".<sup>5</sup> It contains the detergent of purity; it cleanses the life.<sup>6</sup> It contains the wisdom of God; it makes one wise unto salvation.<sup>7</sup> It is the light by which Christians walk;<sup>8</sup> the truth from which they draw inspiration; and the promise of the inheritance which they seek.<sup>9</sup>

<sup>1</sup>E. E. Cleveland, Question and Answers, op. cit., p. 4.

<sup>2</sup>John 7:17; Isa. 8:20.

<sup>3</sup>I Peter 1:23.

<sup>4</sup>I Peter 2:2.

<sup>5</sup>Eph. 4:

<sup>6</sup>Psm. 119:10-11.

<sup>7</sup>II Tim. 3:15.

<sup>8</sup>Psm. 119:105.

<sup>9</sup>Acts 26:18.

The Holy Spirit is heaven's guide for man, John 16:13;<sup>1</sup> it is through His ministry that God's righteousness is imputed, and the power to develop Christlike characters is imparted. It is true that Christ gave His life to atone for man's sins, but the application of that atonement to man as an individual is the work of the Holy Spirit. Without the work of the Holy Spirit, man could neither be justified--that is, forgiven for his past sins and declared righteous--nor sanctified, the daily progressive development and growth of man from a state of sin to the fullness of the stature of Christ.

In his sermon on "The Holy Spirit," Cleveland points to the work of the Holy Spirit as follows:

- a. He guides-----John 16:13
- b. He reveals-----I Cor. 2:10
- c. He spreads love-----Rom. 5:5
- d. He aids in prayer-----Jude 20
- e. He helps infirmities-----Rom. 8:26
- f. He fights our battles----Isa. 59:19
- g. He strives with man-----Gen. 6:3. 2

In response to a question asked him during one of his evangelistic campaigns whether the Bible has converting power apart from the influence of the Holy Spirit, he said:

. . . In the first place, it is difficult to think of the Word of God apart from the Spirit of God, for the Bible is inspired by the Holy Ghost (2 Peter 1:21).

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<sup>1</sup>E. E. Cleveland, Question and Answers, op. cit., p. 25.

<sup>2</sup>E. E. Cleveland, Evangelistic Sermons, op. cit., p. 18.

The letter alone condemns or kills; it is the Holy Spirit working upon the heart that makes the Word of God effective.<sup>1</sup>

Cleveland believes that our dependence upon the ministry of the Holy Spirit is manifold. It is He who not only initiates our regeneration, but also sustains its growth and development. It is His ministry that gives inspiration to the scriptures which reveal the heart of God, the salvation wrought by Jesus Christ, and the privileges and responsibilities of man. It is His ministry that convicts us of sin, guides us into truth, assists us in our prayers, helps us in our infirmities, and magnifies the saving virtue of the sacrifice of Christ.

The undergirding principles from which Cleveland's evangelistic procedure find their source and substance may be summarized as follows: (1) belief in Christ as the son of God and the central figure of the Bible; (2) the authority of the scriptures as the supreme rule of faith and practice; and (3) the ministry of the Holy Spirit in bringing man from a state of naturalism to that of grace.

Having considered the spiritual principles upon which his evangelistic methods rest, let us now turn our attention to the psychological factors which form the basis of his approach to the avenues of man's mind and contribute to the desired response he seeks from his audience.

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<sup>1</sup>E. E. Cleveland, Questions and Answers, op. cit., p. 27.



### Psychological Factors

An examination of his works reveals that his psychological principles rest on four basic factors: (1) attention; (2) motivation (3) suggestion; (4) and audience adaptation as it relates to the art of persuasion. In order to show how these principles relate to his evangelistic practices, we shall consider each principle in the order listed.

#### Attention

Cleveland, like many others, recognizes the primacy of attention in persuasive situations. In an interview with him, he stated:

. . . We cannot convince when we have not persuaded, and we cannot persuade until we have the attention of those we seek to accept our propositions.<sup>1</sup>

This statement harmonizes with the views of many recognized psychologists and rhetoricians in the field of communication. Eisenson, Auer, and Irwin, for example, state:

Attention has always been a central concept in psychology, and it is also a key functional factor in communication. No matter how significant the communicator's message, and no matter how strongly he feels about it, it will be lost unless his hearers attend to it.<sup>2</sup>

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

<sup>2</sup>Jon Eisenson, J. Jeffery Auer, and John V. Irwin, The Psychology of Communication (New York: Appleton-Century-Crafts, 1963), p. 237.

It is an indisputed fact that in the lifetime of an individual he receives more than a thousand units of information which he is unable to interpret, associate, and store.<sup>1</sup> Therefore, the primary task of a persuasive speaker is that of a "selector of his audience's attention."<sup>2</sup> Unless he is able to focus the conscious thoughts of his audience upon his proposals he will never succeed in winning approval.

It is natural for one's mind to wander during a discourse, especially if he is not interested in the subject that is being presented. For example, one may be present in an audience, but his mind may be so occupied with bills that are delinquent or some plans for a party that his attention may be completely lost to the speaker. It is the task of the speaker not only to secure the attention of his audience but to hold it. Brigrance points out that an audience will give a speaker sustained attention only when he interests them. To secure the interest of an audience, and thereby its attention, is one of the basic factors in persuasion.<sup>3</sup>

It is an unquestionable fact that if one would gain the attention of an audience, he must secure it through

<sup>1</sup>Oliver, op. cit., p. 116.

<sup>2</sup>Ibid., p. 117.

<sup>3</sup>William Norwood Brigrance, Speech, its Techniques and Discipline In a Free Society (New York: Appleton-Century-Crafts, Inc. 1952) p. 139.

their interest; for "whatever catches interest influences conduct".<sup>1</sup> As Willian James states it:

"What we attend to and what interests us are synonymous terms". The distinction between them, a thin one, is that attention is concerned with the initial organization of our sensory reception toward a given stimulus and that interest is what maintains subsequent orientation.<sup>2</sup>

An examination of Cleveland's methods reveals that, at times, he employs a series of psychological steps in a single sentence to secure attention and hold the interest of his audience. In an evangelistic campaign conducted in Los Angeles, California, in the summer of 1962, he attempted to gain the attention of the more than three thousand people who packed his large tent, at the beginning of the campaign, by saying:

I am happy to be associated with you in the city of the angels where we have learned to dodge with the Dodgers and swim with the Lakers.<sup>3</sup>

The manner in which Cleveland worded his sentence was designed to secure the favorable attention of his audience immediately. For the Los Angeles Dodgers ball club had brought prestige to Los Angeles by winning the National League pennant in 1959 and had lost the pennant in 1962 to

<sup>1</sup>Oliver, loc. cit.

<sup>2</sup>Eisenson, Auer, and Irwin, op. cit., p. 241.

<sup>3</sup>Interview with Samuel Avery, Theology Student of Oakwood College, September 12, 1966.

San Francisco only after a thrilling three-game play-off for the league championship.<sup>1</sup> The Lakers were at that time the National Basketball Association Champions of the Western Division.<sup>2</sup> Knowing the interest of the citizens of Los Angeles, and the emotional attachment they had for both teams, he made use of these factors in which they were deeply interested for the purpose of creating a favorable atmosphere for his campaign. From the observation of Mr. Avery, who was in attendance at the Los Angeles Campaign, the reaction of the people to Cleveland's statement appeared as if it contained the necessary stimulus to dissipate the action of many contending ideas fighting to control the attention of his audience. All eyes were focused on him, and the expression of eagerness to catch the words which followed was easily discernible throughout the audience. Many leaned forward with an anticipated hope to capture each expression, while others showed by their facial expressions their approval of his observation and their desire for more.<sup>3</sup>

A close analysis of Cleveland's statement reveals the following psychological steps: (1) he associated ideas in his opening statement with those his audience already knew and were interested in; (2) his choice and arrangement

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<sup>1</sup>Harry Hanson, (ed.), The World Almanac and Book of Facts (New York: New York World Telegram and the Sun, 1963), p. 811.

<sup>2</sup>Ibid., p. 838.

<sup>3</sup>Ibid.

of words presented a degree of freshness and concreteness that bordered on novelty; (3) he identified himself with his audience by associating himself with those factors of interest that create emotional and pleasurable feelings.

He also uses advertisements to attract public notice and create interest in his campaigns. In his Greensboro, North Carolina, campaign, conducted in 1947, several weeks before the opening day of the meeting, he advertised throughout the city, "Cleveland Is Coming". When he arrived in the city, he passed out handbills with the statement "Cleveland Is Here". The handbills gave the location of his meeting, the date his campaigns would open, and the topic to be discussed. On the opening day the people were anxious to find out the nature of this man who was coming and is now here, and they crowded the auditorium to hear him.<sup>1</sup>

Cleveland realizes that in any speaking situation involving persuasion, success is determined by the ability of the speaker to develop the attention he has aroused in his audience to the stage of interest. Among the many attention-getting factors available to persuasive speakers, we shall list those most frequently used by Cleveland with a brief comment in regards to his use of these "attention getters" to sustain interest:

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<sup>1</sup>Daniels, loc. cit.

- (1) Variety
- (2) Curiosity
- (3) Suspense
- (4) Points of common interest
- (5) Illustrations
- (6) Demonstration
- (7) Explanation
- (8) Arrangement of sermon title
- (9) Use of visual aids

### Variety

Cleveland's program is one of change and variety from the time one enters his meeting until the benediction. His outline on Suggestive Evangelistic Procedures presents an outline which covers a program designed to last for a period of approximately an hour and a half. Eleven separate items are used,<sup>1</sup> each merging with the succeeding item to preserve an unbroken continuity.<sup>2</sup>

For early arrivers, a planned Bible Class is prepared before the opening of the nightly program.<sup>3</sup> This is not another preaching service; it is a special activity program in which the sermon presented the night before is reviewed by one of his associates to reinforce that which had already been preached by the Evangelist. Cleveland provides

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<sup>1</sup>(1) Song Service; (2) Opening Song; (3) Prayer; (4) Special Music; (5) Announcement; (6) True-False Test; (7) Questions Answered (8) Offering; (9) Special Music; (10) Sermon; (11) Benediction.

<sup>2</sup>E. E. Cleveland, Suggestive Evangelistic Procedure, p. 1.

<sup>3</sup>Ibid.

for audience participation in the Bible Class, Song Service, question-and-answer period, true-and-false test, and the offering. Interest is heightened by gifts and awards, and humor injected throughout the program by the evangelist.<sup>1</sup>

His program is one not only of variety but also of balance. Every item leads to the sermon; and every aspect of the program is vital, alive, and dynamic.

### Curiosity and Suspense

Curiosity and suspense are generated through his announcement program and by the use of sermon titles.<sup>2</sup> Each night during the announcement period, he stirs up his audience's curiosity by asking pointed questions on the subject to be presented the following night. He keeps his listeners wondering what will come tomorrow night. He creates the impression that something new and interesting will be presented that they cannot afford to miss.<sup>3</sup> In his evangelistic workshops, he teaches that the key word for an evangelist is

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<sup>1</sup>In an interview with Dr. Edward C. Banks in regards to Cleveland's use of illustration, he said, "Many of his illustrations are built around events in life that are humorous, and he takes advantage of them. I don't think of him as a story telling, anecdote type of preacher just to create laughter. He will make statements in an interesting, humorous manner so that there will be a happy response from the audience. Some of the incidents he tells on himself lend themselves to humor and bring in good will and response."

<sup>2</sup>Daniels, loc. cit.

<sup>3</sup>Ibid.

"tomorrow". "Always keep the people wondering what's coming next." He gives them enough of the subject matter to create a desire for more, then tells them to come back tomorrow night, when the subject will be discussed in detail. Then, too, there is so much variety in his presentation that his audience is kept wondering what is coming next and how and by what means he will explain it.

#### Points of Common Interest

Cleveland is constantly seeking ways and means to discover points of interest that are congenial to his audience. Lucius E. Daniels in commenting on this point, said:

I noticed some nights after the evangelistic meetings, he was interested to know what the people were thinking and their attitudes toward the speaker and the meetings. So he would take off his coat and tie, and put on an old jacket and mingle freely with the crowd listening to their conversations as they made their way home.<sup>1</sup>

After he is aware of their opinions and views, he seeks to correct them immediately, either through sermons or through the question-and-answer period. Every misunderstanding, he believes, must be settled to the listener's satisfaction. He uses material that is naturally interesting to his audience, and seeks to establish his propositions by linking them with the desires of his audience. Conflict is generally absent even though doctrinal differences exist between him and many who came to hear him from night to night.

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<sup>1</sup>Ibid.



### Illustrations

Illustrations are used very effectively by Evangelist Cleveland when he wishes to clarify some abstract point or impress some truth upon the consciousness of his audience. Cleveland's illustrations are very folksy, being concerned with the simple things of nature, industry, war, and things around the household that every housewife, husband, and child can understand. For example, in illustrating the doctrine of confession, he uses a barnyard incident between a boy and his sister which he calls "Duck business." A boy and his sister were playing with ducks. The boy accidentally killed one of the ducks. His sister threatened to expose him unless he did exactly what she told him. She made him pull her around the house in his little red wagon until he almost fell out. Realizing he could not live up to her demands, he decided he would go upstairs and confess he killed the duck. After he had confessed, his mother forgave him, and told him she saw him when he killed the duck. When he went back to play, his sister demanded that he pull her around the house. This time he refused to execute her command. Said he, "I've got that duck business straightened out".

### Demonstration

Cleveland's use of demonstration at times involves the entire audience, while at other times only a small segment of the audience is actively engaged in the demonstration.

An example of the combination of both types is seen in his effort to show the necessity of the law. He selects seven young people from the audience, and each is given a title to represent some aspect of man's relationship to the work of salvation. The seven youth are lined up in the following order:

|     |     |       |       |        |          |        |
|-----|-----|-------|-------|--------|----------|--------|
| 1   | 2   | 3     | 4     | 5      | 6        | 7      |
| Sin | Law | Grace | Jesus | Gospel | Preacher | Church |

Using I John 3:4<sup>1</sup> as a text, he begins to show the necessity of the law to sin, grace, Jesus, gospel, preacher, and the church. The point of interest comes in his endeavor to confuse the audience. He places his hand on the head of youth number 1, and says, "this is", and the audience responds, "sin". Then he proceeds: "Now the texts says that sin is the transgression of the law. If No. 1 is the transgression of the law, then, if there is no No. 2, there is no, (here he points to youth number 1), and the audience responds, "sin". If there is no number 1, then there is no need of number 3, for number 3 is pardon for sin, which is the transgression of number 2. Number 4, was sent by God that we may have number 3; but if there is no number 1, there is no need for number 3; for number 2 tells us what sin is. So if

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<sup>1</sup>E. E. Cleveland, Preparation of the Church and The Work of the Bible Instructor, (March 1962).

<sup>2</sup>"Sin is the transgression of the law".

number 2 is done away with, there is no number 1 and we have no need for number 3. If there is no need for number 3, surely there is no need for number 4; for number 4 come to save us from number 1, which is the transgression of number 2". With this type of drilling, he carries his audience along with him to the conclusion of the list. He uses this type of procedure to establish points that he feels might create a difference in opinion between him and some of the individuals making up his audience, and he uses the audience to establish his point of view.

#### Explanation

Cleveland uses explanation as an effective means of securing attention and holding the interest of his audience. A good example of this as an "attention getter" is seen in his explanation of the terms "Justification" and "Grace." In explaining to a student the meaning of the terms during his evangelistic workshop at Oakwood College, he said:

In preaching, remember the language of the Bible is obscure to many. For example when you use the words "justification" and "grace" be sure you explain them. What is "justification?" When God justifies you, in courtroom terminology he pronounces you "not guilty." Justification, then is an act of grace. Now what is grace? Grace is unmerited favor. What do you mean by unmerited favor? Unmerited favor means undeserved favor. And what is undeserved favor? Undeserved favor means I possess something that I do not have a right to have. In explaining the gospel of Christ, you have got to have the right synonyms, and those synonyms must be accurate.<sup>1</sup>

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<sup>1</sup>E. E. Cleveland, Workshop, loc. cit.

### Arrangement of Sermon Titles

Perhaps one of the most fascinating "attention getters" used by Cleveland to sustain interest in his program is his arrangement of subject titles. To hold his audience and increase their interest in his campaign to the end, he spreads out his subject titles over a long period of time. Topics of universal appeal and interest are strategically arranged to keeping the audience coming even when sermons are being presented that conflict with values held by many in his audience.<sup>1</sup>

### Use of Visual Aids

Cleveland uses visual aids in his campaigns as a means of holding the attention of his audience. They not only gain attention but also assist in sustaining it for the speaker. Although he realizes that ideas are more easily conveyed when reinforced with visual aids, he warns against the use of textual slides,<sup>2</sup> noting that when one reads passages from the Bible on slides, the audience is kept in the dark too long. It is better to paint mental pictures with words and to maintain eye contact with your audience than to follow this practice. He highly endorses the use of

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p. 12. <sup>1</sup>E. E. Cleveland, *Evangelistic procedures*, op. cit.,

<sup>2</sup>Ibid.

colored picture slides,<sup>1</sup> saying that they not only add color and lend emphasis to the thought which a speaker seeks to convey to his audience but greatly aid in focusing attention on the thought under development and deepening the impressing in the minds of his listeners.

He recommends the use of colored picture slides when depicting the suffering of Christ.<sup>2</sup> It is always good to close with a scene of Christ inviting the people to accept Him as Lord and Master.

He recommends the use of black light as an aid to illustrate some parts of a sermon, but not the entire sermon itself. It is better to use black light illustrations after the sermon for the following reasons: (1) It offers an excellent opportunity for recapitulation; (2) It aids in fixing the concept presented orally more firmly in the memory of the audience; (3) It helps to clarify points that might have been misunderstood, or bring to one's consciousness concepts that might have been missed altogether.

#### Motivation

That one responds more readily to factors that satisfy his wants, needs, and desires and that bring pleasure, prestige, and the good will of his associates is a fact of

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

life. This fundamental principle can be traced from the smallest baby in the cradle seeking satisfaction for his physical needs through every stage of human development for achievement in every line of human endeavor.

Brigance points out that there are five levels of wants which determine every action of man, whether it be physical or mental. They are:

- 1st level: Basic physiological needs, including hunger and sex.
- 2nd level: Safety, including self-preservation and security.
- 3rd level: Love, including affection, friendship, and tender emotion.
- 4th level: Esteem, including self respect, pride, and reputation.
- 5th level: Self-realization, including personal achievement and artistic tastes.<sup>1</sup>

Besides these five primary motives, he lists 20 specific wants which he calls "Universals" because they are shared by all men everywhere. They are:

- 1. Security
- 2. Property
- 3. Freedom
- 4. Recognition, prestige, power
- 5. Reputation
- 6. Self-respect and pride
- 7. Honor and duty
- 8. Fair play
- 9. Love and Friendship
- 10. Loyalty
- 11. Sex attraction
- 12. Sympathy
- 13. Physical Enjoyment

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<sup>1</sup>William Norwood Brigance, Speech--Its Techniques and Discipline In a Free Society (New York: Appleton-Century-Crafts, Inc., 1952), p. 104.

14. Competition and Rivalry
15. Adventure
16. Conformity
17. Curiosity
18. Artistic Tastes
19. Fear
20. Reverence and Worship<sup>1</sup>

Minnick has pointed out that our needs and wants supply the motive for our actions.<sup>2</sup> Since our needs and wants seek to influence human behavior through the fundamental drives, let us turn our attention to Cleveland's use of motive appeals in his work.

We noted in Chapter III his general use of motive appeals to create a favorable attitude toward his campaign and the accomplishment of his weekly purposes. Let us now examine his philosophy of motive appeals and a few specific incidents involving his use of motivative principles to induce belief and produce the desired response he seeks from his audience.

Cleveland believes the emotional side of life to be as important to persuasion as the logical. "Feelings" he says, "lead men to action";<sup>3</sup> however, he believes that one should never attempt to secure a decision through the appeal to one's emotions alone without having laid an adequate

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<sup>1</sup>Ibid., p. 105.

<sup>2</sup>Wayne C. Minnick, The Art of Persuasion (Boston: Houghton Mifflin Company, 1957), p. 205.

<sup>3</sup>E. E. Cleveland, Interview, loc. cit.

logical foundation. Elaborating on his approach to the human mind, he says:

. . . This through the years has been my approach to the human heart. Whereas repetition has been my approach to the intellect, I believe that the emotional appeal is a necessity along with the intellectual appeal. We cannot convince where we have not persuaded. Emotion must be dealt with if persuasion is to be effected.<sup>1</sup>

Cleveland's philosophy of the use of motive appeals confirms the findings of research as well as the statement of Harry A. Overstreet: "No appeal to a reason that is not also an appeal to a want is ever effective."<sup>2</sup>

In his use of motive appeals, Cleveland advocates the connection of an appeal for action to some natural desire which one knows will receive a favorable response. For example, with respect to an appeal to an individual who has expressed himself to be in harmony with his proposition, but feels reluctant to act on his conviction because of his mother's training and practice, he says:

It is true your mother lived up to all she knew. Even the Bible makes allowance for lack of information--Acts 17--but once one becomes informed, God expects him to act on present truth. If your mother were here, being as devoted as you have described her to me, I am sure she would have taken the step you will take when you are baptized.<sup>3</sup>

<sup>1</sup>Ibid.

<sup>2</sup>Eisenson, Auer, and Irwin, op. cit., p. 294.

<sup>3</sup>E. E. Cleveland, Interview, loc. cit.



In his "Thou shalt nots" for gaining decision, the following are among the most prominent:

1. Don't overurge.
2. Don't use the "take it or leave it" approach.
3. Don't interrupt the person who is raising an honest objection; his opinion is important to him.
4. Don't shut the door of mercy in his face because he is slow to accept.
5. Don't adopt the "that's nothing compared with" attitude toward the person's problem.
6. Don't argue.
7. Don't lose your temper or your patience.
8. Don't condemn a person's past life. Give him hope for the future.<sup>1</sup>

Cleveland teaches that in seeking decisions, the evangelist has the responsibility to implant ideas in the minds of his audience that will create a response for the proposition he is seeking to establish. Therefore, one must always take into consideration the point of view of his audience. If that point of view differs from what the evangelist is seeking to establish, he should seek to show its relevancy to their needs. For example, in relation to factors affecting spiritual decisions in the area of economics, society, and religion, he gives the following advice concerning the following questions raised in each category:

1. Economics
  - a. "I would follow your teaching but it would cost me my job."  
answer..Assure the person sympathetically that you understand and, above all, God understands. In

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<sup>1</sup>E. E. Cleveland, Suggestive Evangelistic Procedures,  
op. cit. p. 4.

Matt. 6:33 is to be found God's advice under all circumstances. Faith-building experiences and texts can be used with profit at this point . . . .

2. Social factors affecting decisions

a. Opposition of friends.

answer..Luke 6:22,23, Prov. 18:24, Show that the friendship of Christ is to be prized above all else.

b. Opposition in the home.

answer..The evangelist must be very careful in handling this objection. Matt. 10:34 and 37 clearly state the issue here involved. However, it should be remembered that "blood is thicker than water"; and this should lead the minister to exercise utmost care in this matter.

c. "Cannot attend certain functions and am therefore handicapped"

answer..I John 2:15, assure the person that he or she will find pleasure in fellowship with the people of God.

3. Spiritual factors affecting decisions.

a. "I am not sure I could continue if I begin. It would be a shame to backslide."

answer..Just think of the things that we begin every day not knowing if we can finish them. When a couple marry, are they sure they will be together ten years hence? The answer is obviously "no." But they have two things--faith and love. That is enough to begin with. There need be no fear for the future as long as you have these two treasures. Even so with Christ. If we love Him and believe in Him, that is enough to begin with. And as long as you hold fast to these virtues, He will not let you go.

b. "I cannot seem to make a decision although I know the teaching is of God."

answer..When one examines the facts, he finds little to choose between. Christ has given His all for us. The devil has taken all from us. The question is more a question of surrender than of decision. When a young man seeks a life partner, does he decide that a certain one is for him? Or does she have something to do with it? Most men will admit that the qualities in the young lady have much to do with his decision. This is another way of saying that he is persuaded by the facts. Spiritually speaking, the facts are (1) Christ made us, (2) He loves us, (3) He died that we might be saved. On the other hand the devil hates us and he is seeking to destroy us. Now to which of the two will you dedicate your

life?<sup>1</sup>

His more than seventy-two sermons used in a twelve weeks' campaign touch many springs of human emotion and appeal to the urges or fundamental drives of man. He deals with the four freedoms--and adds "freedom from sin." He touches man's search for security in outer space, in his daily struggle for livelihood, in protection from war, and in hurt from unprincipled men. He is concerned with the problems of materialism and secularism, particularly as they relate themselves to faith and Christian virtue. Man's cravings for recognition, prestige, and power are shown to be potent factors to advance the progress of a nation or any religious organization, but misused, they can be instruments of suppression and misery. He appeals to man's sense of honor and duty in respect to his relationship to God's commandments. His series of sermons on "Marriage and Divorce" appeals not only to honor and duty, but also to self respect, pride, and fair play.

His appeal to loyalty is shown by his reference to his country not only as he contrasts it with other parts of the world where he has visited, but also as it relates to man's relationship to God and his fellowman. His appeal to sex is made attractive, and is probably one of the best-

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<sup>1</sup>E. E. Cleveland, Suggestive Evangelistic Procedures, op. cit., pp. 4-6.

drawing subjects which he presents under the title of "Sex and the Single Girl". His descriptions of disease and misery, tragedy and death are effective means of bringing home to the hearts of his listeners a need for human compassion and sympathy. He seeks to smash the fears of his audience with the promises of God, and to dispel any uncertainty which they might possess in regards to the acceptance of his proposition by relating it to some drive they greatly value.

### Suggestion

Suggestion, the third principle on which Cleveland's methods rest, is a technique employed by speakers for the purpose of winning response through a process of association. Eisenson, in Basic Speech, defines it as: "the uncritical acceptance of an opinion as the basis for belief or action."<sup>1</sup>

This means that the speaker will associate his ideas with those of his audience in such a manner that their acceptance is sought without critical judgment or evaluation.<sup>2</sup>

Sarett and Foster look upon suggestion as an effective means of influencing human behavior.<sup>3</sup> It would appear

<sup>1</sup>Eisenson, op. cit., p. 286.

<sup>2</sup>Oliver, op. cit., p. 141.

<sup>3</sup>Lew Sarett, and William Trufent Foster, Basic Principles of Speech (New York: Houghton Mifflin Company, 1946), p. 525.

that rightly employed by an evangelist, suggestion may greatly enhance the success of his campaign.

Since all men are more or less open to suggestion, the evangelist who is skillful enough to minimize the resistance of his audience to the suggestion he wishes them to act upon is more successful in his campaigns than those who have not acquired this skill.

This feat of minimizing the opposition of one's audience to the suggestion which one wishes his audience to act upon may be accomplished through the following means: (1) by lodging an idea in the fringes of one's attention zone; (2) by making it appear as if it is coming from the audience itself; (3) by the use of positive suggestion designed to produce an automatic response; (4) by associating it with the desires, wants, and beliefs of his audience; and (5) through the prestige of the speaker.<sup>1</sup> Using these five tools of suggestion as guide lines, let us examine Cleveland's use of suggestion in the light of his methods of evangelism. It should be pointed out that while Cleveland employs suggestion at times in his sermons to secure the appropriate response he is seeking from his audience, he supplies his audience with enough factual material to form a basis for decision. The example of his teaching of the perpetuity

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<sup>1</sup>Eisenson, op. cit., p. 286.

of the law which will be used to illustrate his use of suggestion was used only after he had shown the belief of some that the decalogue had been abolished and was no longer binding on Christians. His audience was shown both the "pro" and "con" of the issue before the demonstration was employed to establish his belief of its perpetuity.

A good example to illustrate his method of suggestion may be found in his teaching of the perpetuity of the law of God. He begins by showing the decalogue to be the basis of morality and all good moral government. Then by selecting participants from the audience, he gets them involved in a demonstration set up on his promise. To involve the entire audience, he seeks to challenge their ability to identify correctly the person to whom he points. In their effort to identify the person correctly, they automatically associate the person with the idea Cleveland seeks to establish. Through this method he is able to secure a positive response to his proposition from practically every person at the meeting.

An analysis of the process involved in this demonstration reveals the following:

- (1) The idea of perpetuity was planted in their thoughts.
- (2) It was protected from interference from other ideas by getting the attention of the entire audience focused on the seven participants and what they represented.

The arrangement of the participants and the ideas he

associated with each one could lead to only one conclusion, that which he desired his audience to accept. (3) By their acceptance as true the biblical statement that sin is the transgression of the law, they themselves concluded that if the law is the criterion by which sin is measured and if this law ceases to exist, then sin would of a necessity meet its demise due to the lack of a standard by which it could be recognized. (4) Therefore, if sin does not exist, there is no need for grace, Christ, preacher, members, or the church. Realizing the emotional attachments and value they place on grace to cover their sin, the redemption from sin wrought by Christ; the influence of the preacher on the religious outlook on life, the emotional value they place on belonging to their specific church group, and the thought of the destruction of the church, Cleveland seeks through these factors to secure an automatic approval of his proposition. (5) It presented a positive approach to his proposition which the people could apprehend with the least mental exertion. (6) The boisterous response of the audience to his questions reveals the facilitating effort which this demonstration has on them. In their eagerness to identify the person pointed out by the evangelist, they are completely oblivious to social restraints and they facilitate each other with their loud acclamations. (7) The prestige of the speaker is enhanced by the enthusiasm it engendered and by the attitude of sincerity and certainty

which he displayed. The variety, novelty, and humor it inspired do much to create a climate of good will between him and his audience.<sup>1</sup>

Speaking of Cleveland's prestige as a speaker, Doctor Edward Banks of Andrews University has said:

He gets response right along throughout his sermon. . . . he merely suggests what type of response he desires and it is implemented by his audience. Instead of telling them what to do, he merely asks the questions and they answer. His ethos is so tremendous with his audience that they are constantly responding in harmony with his desires. I have never witnessed an adverse response against him or what he is saying. I think he prepares for this so that the responses are always on the positive side.

Turning to a typical nightly program, where every method for influencing the decision of his audience is used to create a favorable acceptance to his propositions, let us trace Cleveland's use of suggestion.

From the time the individuals who make up his audience enter his tent to the last "Amen," they are constantly being bombarded with suggestions or hints to modify their belief and action.

This can be seen from the large sign, "Love Thy Neighbor" (indirect suggestion) which is placed over the "welfare barrels" at each entrance of his tent, to the direct suggestion at the conclusion of his sermon calling on men to accept Christ as their Savior.

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<sup>1</sup>Banks, loc. cit.



His use of music during the song service plays an important role in suggestibility. It serves not only as a means of creating social facilitation, but also a means for communicating emotion.<sup>1</sup> Its effectiveness can be seen by the moistened eyes of some who have been touched by the pathos of the suffering Savior, or the overt response of others to its melodic appeal or the words that have meaning to their experience. Music is as much a part of worship as is prayer; in fact, many a song is a prayer.

Prayer is another factor which greatly increases suggestibility. During this period the attention of the audience is given over to the one who is invoking God's blessings on them and their loved ones. Here every motive appeal involving every human interest and desire can be applied to situations relative to war, sickness, and relief from the many pressures of our daily experience of life.

The announcement section of his nightly program is another means of creating suggestibility. This is the portion of the program where the evangelist becomes a salesman, and every technique of salesmanship is brought to bear on the subject for the following night. He seeks during this

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Lawrence Leland Lacour, A Study of the Revival Methods In America: 1920-1955. With Special Reference to Billy Sunday, Aimee Semple McPherson, and Billy Graham (Unpublished Ph.D dissertation, School of Speech, Northwestern University, 1956), p. 75.

period to create a desire on the part of his audience to hear the subject on the following night. He does this by surrounding the subject with provocative questions and by giving it a title designed to attract attention and to create a desire on the part of his audience to hear it. He dangles a bit of the subject matter at times before their minds to create an appetite for more, then withdraws it at the point of interest and announces that it will be completed tomorrow night. During this period, he uses humor to encourage a receptive attitude and explanation of certain portions where the subject matter is not too familiar, and he seeks to create an enthusiasm on the part of his audience for the subject matter to be presented by labeling it a "four-star subject".

Gifts and awards are excellent means of suggestibility. They keep the audience coming back from night to night. They render the listeners attentive to every thought expressed by the evangelist for fear the ideas which they did not attend to might be the ones used by the evangelist in his true-and-false test given nightly for the purpose of focusing attention on the details of the sermon delivered the night before.

The question-and-answer period furnishes an exceptional opportunity for suggestibility in that the person expresses his lack of knowledge regarding the subject matter

and relies on the evangelist to enlighten him on the question asked. This phase of the program also lends itself to prestige suggestion; for the skillful use of material by the evangelist and his apparent mastery of the scriptures create in the minds of his audience a predisposition to accept his opinion of the question without the necessity of his presenting documentary evidence to substantiate his views. It also increases suggestibility by the opportunity it gives the evangelist to deepen through repetition the idea he wishes his audience to remember.

#### Audience Adaptation

Another principle noticeable in Cleveland's methods is that of audience adaptation. C. E. Mosely, his Bible teacher at Oakwood College, commenting on his adaptability to audience situations, has said:

He appears to have great adaptability, and like the Apostle Paul of the Bible, in speaking situations, he becomes all things to all men. . . . He is as conscious of the wash woman as he is of the college professor. . . . He is not adverse to repetition. He will repeat a phrase or sentence three or more different ways to assure himself that his proposition is clear to every person in his audience.<sup>1</sup>

When Evangelist Cleveland was asked during an interview with the writer what he considered the most important part of his sermon, he replied, "repetition". Although the primary function of repetition is to fix indelibly in the

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<sup>1</sup>Mosely, loc. cit.

minds of an audience the propositions the speaker wishes to be remembered, Cleveland uses it not only for this purpose, but also as a means of reaching the level of every member of his audience. He will state a proposition in words designed to appeal to the most intelligent members of his audience, and then restate it in language that the most illiterate members can understand.

In describing one of Cleveland's audiences and the language he used to express himself, Banks noted:

His audience was a well dressed, sophisticated type. It was composed of teachers, doctors, nurses, people of various professional groups, and the laboring class. His language and style were on the professional level. Yet, he used no sophisticated or academic words. His words were clear, concrete, and simple, but well spoken so that it would appeal to everyone in his audience. If he used any technical words he would describe, illustrate, or define their meaning so that everyone, even children, could understand them. . . . His thoughts were well expressed. He has a good vocabulary, and a good command of the English language.<sup>1</sup>

With regard to his identifying himself with his audience Banks observed:

He never separated himself from his audience. Instead of saying "You people out there", his expression was always "we". It was a "we" attitude, an idea of togetherness that dominated his relationship with his audience. . . . The audience felt they were a part of the meeting. I never noticed any hostile attitude toward the people or their opinions. There might have been disagreements, but there was never manifested any hostile or argumentative type of attitude.<sup>2</sup>

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<sup>1</sup>Banks, loc. cit.

<sup>2</sup>Ibid.

In relation to audience analysis, Banks commented:

Being a teacher of Evangelism and Homiletics, I usually watch to see if the speaker is in control of the audience, if he sees what is happening, in his audience, and if he is speaking to them or over their heads. I automatically look for signs of interest in the message and control of audience by nature.<sup>1</sup>

After describing the meeting place as comprising two large tents joined together with a seating capacity of over 3,000 people, and its "packed to capacity" audience each night with many standing, he continued:

There is something about Pastor Cleveland that claims the attention of his audience. He had almost every person in those two large tents under his eye surveillance. . . . I was on the platform near him during one meeting. He paused in his sermon and said something to one of the ministers on the platform. The minister departed from the meeting and in a few minutes returned with a glass of water, and gave it to a little boy sitting near the front of the tent. . . . In his observation, he noticed this little boy was getting sick. . . . When a pastor could see a little boy not feeling well in the midst of over 3,000 people, and gave him a glass of water, I consider that magnificent audience analysis.<sup>2</sup>

Elder R. T. Hudson, president of the Northeastern Conference of Seventh-day Adventists, speaking of Evangelist Cleveland's ability to address himself to each person that makes up his audience has said:

Evangelist Cleveland has perfect eye contact with practically everyone in his audience. He speaks in such a manner that the smallest child in his audience can understand him. He feels if the children can understand him, everyone can. The intellectuals appreciate him

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

because of his ability to put great concepts into simple language, and the untrained have learned to appreciate him because they can understand him.<sup>1</sup>

Because he is an extemporaneous speaker, Cleveland's observations of the reaction of his audience to his sermons are not impaired by having to read his message from prepared manuscript. Being freed from this crutch, he is able to detect the slightest unrest in his audience and to supply the proper stimulus to focus attention on the proposition he is seeking to implant.

To contend with the multitudinous distractions that vie for the attention of an audience, he offers the following suggestions: (1) "pointed powerful soul-piercing preaching". Evangelistic preaching, unlike the tame, lifeless sermons sometimes heard at an eleven o'clock preaching service must be "powered along". "For the next pause could become the pause that depresses." (2) Visual aid devices and illustrations. These aids are helpful if not too heavily depended upon. They should be viewed as windows in a house, to give illumination, but not the house itself. They are most effective in clarifying abstract concepts and ideas not clearly understood by an audience. (3) He highly recommends the use of simple words and uncomplicated phrasing.

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<sup>1</sup>Interview with R. T. Hudson, President of the Northeastern Conference of Seventh-day Adventists, October 28, 1966.

The use of long, technical, and unfamiliar words tends to becloud rather than illuminate the point a speaker is seeking to establish and thus creates distraction. People do not attend to that which they do not understand. The speaker who has learned to speak the language of the people is the one who can both catch and hold their attention. (4) Brevity is strongly urged, for long discourses tend to weary the audience. They are the "best audience destroyer yet devised". (5) He stresses the importance of the closing exercises of the meeting, saying that the manner in which the meeting is concluded from night to night greatly determines the attendance the following night. The audience should leave each meeting "under a sense of spiritual impact".

Furthermore, he believes that lines of poetic verse which tend to strengthen man's faith in God and to deepen his spiritual values, such as: "Have faith in God", used by H. M. S. Richards of the Voice of Prophecy, furnish an appropriate climax for the benediction. The playing of music designed to recall some phrase of our Lord's redemptive work or to point to the realization of some desire or need while the audience leaves the tent or meeting place is also highly recommended.<sup>1</sup>

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<sup>1</sup>E. E. Cleveland, Suggestive Evangelistic Procedures, op. cit., pp. 2-3.

It is interesting to note that 50% of Evangelist Cleveland's nightly program involves direct audience participation. The members of the audience are directly involved in the song service and in the opening song, both of which are designed to mold into an audience rather than an unorganized gathering of spectators by furnishing them a common focus of attention. The true-false test involves the entire audience, and the gifts which are awarded to those who answer the five questions correctly each night create enthusiasm and interest. The question-and-answer period offers each individual in the audience the opportunity to express himself on any issue that has been discussed in the meeting or on any problem related to the Bible. The offering, of course, is tailor-made for audience participation. Although the remaining portion of his nightly program does not involve direct active participation on the part of the audience,<sup>1</sup> at all times it is designed to induce attention and response in the following manner: (1) by his announcements in such a manner as to create curiosity and arouse desire for the propositions he wishes his audience to accept; (2) by his association of his ideas with the wants and desires of his audience; (3) by his adaptation of subject material to meet the needs of his audience.

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<sup>1</sup>Many of his demonstrations involve audience participation.



## CHAPTER VI

### CLEVELAND'S USE OF THE COMPONENTS OF THE REVIVAL METHOD BASED ON THE "LACOUR MODEL"

In his unpublished dissertation: A Study of The Revival Method In America: 1920-1955, With Special Reference to Billy Sunday, Aimee Semple McPherson, and Billy Graham, Dr. Lawrence Lacour has set forth ten basic components as constituting the norm by which the revival and evangelistic method practiced by evangelists everywhere may be analyzed and evaluated. They are:

1. Preaching
2. Protraction
3. Music
4. Organization
5. Special Event
6. The Delimiting Factor
7. Appeal to the Individual Alone.
8. Appeal to the Individual in a Group.
9. Appeal to the Individual in a Crowd.
10. Decision<sup>1</sup>

As the title of this chapter suggests, its primary purpose is to determine Evangelist Cleveland's use of the revival method as outlined by Lacour.

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<sup>1</sup>Lawrence Leland Lacour, A Study of The Revival Method In America: 1920-1955, With Special Reference to Billy Sunday, Aimee Semple McPherson and Billy Graham, (Unpublished Doctoral dissertation, Northwestern University, Evanston, Illinois, 1956), pp. 48-52.

### Preaching

What use did Cleveland make of the preaching component? To answer this question let us consider it from the standpoint of his theory of preaching. What is Cleveland's concept of evangelistic preaching?

Evangelistic preaching to Cleveland is preaching with a specific purpose to persuade men to accept Christ as their personal savior through repentance of sin and belief in the gospel. It seeks to win man's total commitment to Christ in relationship to his Spiritual, mental, and physical powers "by revealing the deceitfulness of his unregenerate heart and pointing him to the abundant grace provided by the sacrifice of Christ to save to the uttermost anyone who accepts Christ by faith."<sup>1</sup>

For a sermon to be classified as evangelistic in Cleveland's theory, it must exemplify the following characteristics:

- (1) It must exalt Christ, making Him the very center of its content: Christ on the cross, as man's substitute, Christ crucified for the sins of the world, and the unmerited grace freely given by Christ to cover sins and guarantee to sinners the assurance of righteousness through

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

faith in His sacrifice.

The Christ centered approach advocated by Cleveland is more than a theory he teaches, it is a practice that is discernible in his evangelistic sermons. An examination of the seventy-seven tapes of Cleveland's evangelistic sermons recorded during his Washington, D. C., campaign in the winter of 1957, repeats over and over some aspect of the life of Christ as it relates to His suffering, death, and second coming. For example, in his sermon "Weaker and Wiser . . . Marvels of a Doomed Age," Cleveland stresses the physical, mental, and moral weakness of this age. He discusses modern inventions as evidences of the end; and he preaches Christ as the answer to the physical, mental, and spiritual problems of twentieth-century living.<sup>1</sup>

Cleveland teaches that no sermon should ever be preached without making Christ the center of its content because Christ alone is the center of all true religion as well as the central

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E. E. Cleveland, Evangelistic Sermon Topics for Twelve Week Campaign, p. 2.

figure of history,<sup>1</sup> and every nightly service is an opportunity to exalt Him in sermon, in song, and in prayer.<sup>2</sup> Fitzgerald Harris, an ordained minister and song leader for Cleveland's campaign in Port of Spain, Trinidad, speaking of Cleveland's preaching said:

The greatness of Earl Cleveland as an evangelist lies in his ability to exalt Christ in his preaching and make Him the center and circumference of every message he presents.<sup>3</sup>

- (2) It must emphasize the second coming of Christ, revealing the signs which point to this climactic event, and showing the need of preparation to meet Christ when He comes;
- (3) It must be scriptural. Logic and human reasoning may greatly assist in establishing facts of faith and belief; but without the authority of the inspired word which contains the revelation of God to man, the origin and source of faith, and the only authentic knowledge of Christ as the only authentic knowledge of Christ as the Savior who saves from sin, it is powerless to

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<sup>1</sup>E. E. Cleveland, Question and Answers for Twelve Week Evangelistic Campaign, p. 30.

<sup>2</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, p. 9.

<sup>3</sup>Interview with Fitzgerald Harris, Oakwood College, February 10, 1967.

accomplish its work of mending, restoring, and healing the wounds inflicted by sin;

- (4) It must be well organized. In order that the central theme of each sermon might be readily detected in each related part of its construction, Cleveland recommends the development of materials for evangelistic sermons around four pertinent questions which he believes should be answered in each discourse to maintain perspicuity: (a) What is the condition which gives importance to the subject to be discussed?; (b) What is the underlying cause for this condition?; (c) What is the cure for this condition?; (d) How will the audience respond to the cure -- the appeal?

A study of Cleveland's syllabi in relation to sermon organization reveals that each sermon contains a logical arrangement of his ideas and that each division of the sermon contains a strong appeal to reason, fortified by supporting passages of proof texts from the Bible. For example, his development of the subject "Will Humanity Be Destroyed By The Hydrogen Bomb?" furnishes an excellent example of his ability to keep the objective of his sermon free from irrelevant ideas which tend to obscure the point he is seeking to

establish. He follows his four-point system of arrangement by stating:

I. The Condition

- A. The spirit of our day. Matt. 24:6;  
Isa. 59:8,9
- B. The nations are preparing for war.  
Joel 3:9,10

II. Cause

- A. Man has rejected Christ; therefore  
his efforts will fail. Jos. 4:1,2;  
Jer. 6:14; I Thess. 5:3
- B. The end will come. I Peter 4:7

III. The Cure

The Second Coming of Christ. Isa.  
26:21; Mic. 1:2,3; Zeph. 1:14-18

IV. Appeal

God will save His people. Mal. 3:17;  
Rev. 21:4.<sup>1</sup>

- (5) It must be spirited: The preaching of "tame, formal discourses has in them little of the vitalizing power of the Holy Spirit". This method of preaching is one of the best ways to kill an audience and to destroy the usefulness of an evangelist.<sup>2</sup> An evangelistic sermon should be presented vividly, deliberately, and forcibly. And by all means, it should be brief.

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<sup>1</sup>E. E. Cleveland, Evangelistic Sermons, op. cit.,  
p. 2.

<sup>2</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures,  
op. cit., p. 9.

People will return to hear a minister when his sermons are short, forceful, and easy to follow. "A few forcible remarks upon some point of doctrine are better remembered than a mass of material where nothing lies out clear and distinct in the minds of the audience."<sup>1</sup>

- (6) It must be simple.<sup>2</sup> The language of the evangelist must be spoken in words that are readily understood by the audience. Most people think in pictures, and the speaker who can paint pictures with words will be more successful in bringing men to a decision for Christ than those who follow the practice of using long, technical, and unfamiliar terms. Cleveland's preaching coincides with his theory, for his preaching is "down to earth communication."<sup>3</sup> His language is simple and free from cheap, common expressions of the street such as "You can go to hell", "To hell with you", or "No

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<sup>1</sup>Ibid. Quoted from E. G. White, Gospel Workers (Washington, D. C.: Review & Herald Publishing Association, 1948), p. 168.

<sup>2</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, op. cit., p. 8.

<sup>3</sup>Interview with J. N. Richardson, Associate Evangelist in Cleveland's Montgomery Campaign in 1954.

damn good.<sup>1</sup> He omits words that do not lift and inspire, and seeks to avoid expressions that will detract from the spiritual tone of his message.

Perhaps one of the greatest strengths of Cleveland's preaching is his simplicity. His choice of words is simple enough to elicit response from the most untutored, and yet the ideas expressed are profound enough to grip the interest of college professors. Children listen to him with understanding and are able to recite the main points of his sermon with remarkable accuracy. Henry Wright, pastor of the Seventh-day Adventist church in Greenville, Mississippi, speaking of Cleveland's ability to paint pictures with words, says:

Elder Cleveland can paint pictures with words as clearly as an artist can paint a picture on a canvas. I have never been able to listen to his description of the man who had himself fastened to the mast of a ship in order to see the eye of the storm without bringing with me the picture of the raging elements and a personal view of the eye of the storm.<sup>2</sup>

C. T. Richards, chairman of the Department of

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<sup>1</sup>Interview with William Scales, member of Cleveland's campaign quartet, July 15, 1966.

<sup>2</sup>Interview with Henry Wright, May 28, 1967.



Religion at Oakwood College, in response to a question in regards to Cleveland's use of illustrations, replied: "Cleveland's illustrations are graphic pictures which vividly portray to the mind of his audience the scene he is depicting."<sup>1</sup>

Another factor in Cleveland's preaching that contributes to clarity and simplicity is his application of practical experience to illustrate Biblical concepts. His sermons are related to life as lived in the twentieth century. He expresses himself in a frame of reference familiar to the people of his time and in terms that even children can understand.

- (7) It must be presented with certainty and decision. An evangelist who speaks for God must present his message with a sense of certainty. He must be certain of his facts, he must have absolute confidence in its truthfulness, and must conscientiously believe that it is the revelation of God. He must also believe that it will accomplish its purpose in the heart of his audience when proclaimed with the power of the

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<sup>1</sup>Interview with C. T. Richards.

Holy Spirit.<sup>1</sup> An evangelist must be a living representative of the sermons he preaches. He should never preach what he does not believe, and never urge others to do what he himself is not willing to perform.<sup>2</sup> He must not just believe that the gospel he preaches can transform lives, he must expect it. It is man's duty to proclaim the gospel; it is God's to supply the increase. Therefore, he must never feel that his job is completed until sinners have been reconciled to God.

The purpose of evangelistic preaching is to bring men to a decision to accept Christ as their Savior. Therefore, every sermon should call for a commitment to Christ. This must be done with a sense of urgency, in an atmosphere permeated with the Love of Christ. Unless Christ is shown to be the Savior of man, evangelistic preaching is without power. Unless it reveals Christ as the center of God's revelation, for the salvation of sinners it has no drawing power; and unless it is proclaimed with power in full reliance upon the Holy Spirit to convince and convert, it is a mere philosophical discourse of human invention.

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<sup>1</sup>E. E. Cleveland, "Pointers", The Ministry Magazine XXXIX (May, 1966), p. 48.

<sup>2</sup>Ibid.

A summary of our findings concerning Cleveland's use of the preaching component suggests the following: (1) He uses it as a means of exalting Christ, making Him the center of salvation, the center of revelation, and the hope of reconciliation for man estranged from the love of God; (2) He emphasizes the need of preparation through faith in the promises of God, and obedience to the teaching of His word (The Bible) in the light of Christ's second appearance to gather the faithful of this earth to reign with Him eternally; (3) He makes use of this component to establish the authority of the Word of God as the supreme test of all doctrines. It is the revealer of God, the source of faith, and the criterion of Christian belief and action; (4) The effectiveness of his use of this component is seen again in his use of organization. He employs it to carry his audience along with him from one point to another, clearly delineating the state or condition of the proposition under discussion, the cause of this condition, the steps necessary to correct this condition, and an appeal for action; (5) He uses it to animate and inspire his audience to make them aware of the availability of Christ and His willingness and ability to save all who seek Him in faith; (6) He uses this component to reach every segment of his audience by utilizing frames of reference with which they are familiar, and the skillful uses of illustrations and explanations to clarify abstract and technical terms; (7) He uses it most effectively in

moving men to surrender themselves to the saving grace of Christ, which is the primary aim of all preaching.

### Protraction

Cleveland's method naturally favors the component of protraction. A study of his evangelistic log shows that the shortest evangelistic campaign he conducted was a six weeks' campaign at the beginning of his ministry in Ashboro, North Carolina,<sup>1</sup> and the chart outlining the purpose he seeks to accomplish each week of a twelve week campaign shows that he does not begin to ask for decisions for membership until the eighth week.<sup>2</sup>

This does not mean, however, that he does not call for decisions nightly. In his syllabus on Suggestive Evangelistic Procedures, he teaches that decisions are to be made each night of the twelve-week campaign -- not necessarily for individuals to join the church but to surrender to the will of Christ.<sup>3</sup> The majority of his public appeals are usually for individuals to accept Christ rather than to unite with the church. His method of securing decisions for church membership will be considered under the component of

<sup>1</sup>See page 41.

<sup>2</sup>See page 142.

<sup>3</sup>L. E. Cleveland, Suggestive Evangelistic Procedures, op. cit., p. 7.

decision.

Cleveland looks upon the protraction component as a pulpit aid in securing decisions for Christ. In his instructions on this point, he says:

The minister can with profit "live a day at a time" in an evangelistic campaign. A twelve-week meeting lends itself to three objectives:

- a. Conversion to Christ
- b. Obedience to Christ
- c. A transfer of church membership

The [evangelist and Bible instructor during] the first three weeks [of a campaign] have one objective--the conversion of the audience. If this is well done, the second step will be made easier. Item three is dependent upon the success of steps one and two. Many a minister has gotten ulcers worrying about what will happen tomorrow, not realizing that in a campaign, to-day literally determines tomorrow.<sup>1</sup>

Cleveland believes that it is next to impossible to change one's pattern of living, thinking, and health habits (the use of alcohol, tobacco, etc.) in a period of two weeks. Therefore, when he enters a city to conduct a campaign, his program will have already been outlined to cover a period of twelve weeks.

As previously noted, Cleveland thinks it is best, however, to keep the people in suspense about how long an evangelist is planning to continue his meeting. The inquiries in regards to "how long" can best be answered with the suggestion that the meeting will continue as long as they

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<sup>1</sup>Ibid.

wish them to continue.<sup>1</sup>

Cleveland believes strongly that unless the individuals who attend an evangelistic campaign are involved in its activities or made to feel they are a part of the program, their interest will wane and the outcome of the campaign will suffer. Therefore, he seeks to get his audience involved in his campaign by offering them the opportunity to determine the duration of his campaign by voting each Thursday night to extend him another week, thus laying a foundation for appeal that will be advantageous to his interest.

### Music

If the Bible is accepted as sufficient evidence for religious practice, the influence of music as an expression of praise to God can be traced to the foundation of the world.<sup>2</sup>

The influence of music in public worship can be seen not only in the survival of the psalter, the hymn book of Israel, which constitutes "the core of personal prayer and corporate adoration"<sup>3</sup> for Jewish and Christian worship, but also in its power to influence the actions and thoughts of

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<sup>1</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, op. cit., p. 14.

<sup>2</sup>Job 38:7.

<sup>3</sup>Samuel Terrien, The Psalms and Their Meaning for to-day (Indianapolis, Ind.: The Bobbs-Merrill Company, Inc., 1952), p. VII.

men. Theodore Cuyler, who wrote the introduction to Sankey's book, My Life and The Story of the Gospel Hymns, expressing the influence of music in public worship, observed:

Before his [Ira D. Sankey] day psalms and hymns and spiritual songs had always been an important part of the services of religious worship throughout Christendom. But he introduced a peculiar style of popular hymns which are calculated to awaken the careless, to melt the hardened, and to guide the inquiring souls to the Lord Jesus Christ.<sup>1</sup>

The power of music in evangelism has been voiced by Sankey, one of the greatest singing evangelists of all times, in these words:

I have known a hymn to do God's work in a soul when every other instrumentality has failed. . . . I have seen vast audiences melted and swayed by a simple hymn when they have been unmoved by a powerful presentation of the Gospel from the pulpit.<sup>2</sup>

Since evangelistic music possessed the power to quicken, convert, and influence the decisions of men, as well as the power, according to psychologists, to polarize an audience and produce social facilitation,<sup>3</sup> what use of this component is manifested in Cleveland's method?

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<sup>1</sup>Ira D. Sankey, My Life and The Story of The Gospel Hymns (New York: Harper and Brothers Publishers, 1907), p. 111.

<sup>2</sup>Ibid., pp. VI, VII.

<sup>3</sup>Eisenson, Auer, and Irwin, Op. cit., p. 114.

To polarize his audience and produce social facilitation, Cleveland conducts a song service each night of his campaign, each meeting beginning with a song service lasting for a period of fifteen minutes.<sup>1</sup>

This song service not only serves to unite the people gathered under his tent into an audience, but also provides variety for his nightly program. His musical program features trained choirs, solos, quartettes, and other musical attractions. Through these musical groups, he is able to create interest and provide entertainment for his audience.

Cleveland also uses this component as a means of appealing to the various sex and age groups that comprise his audience.<sup>2</sup> He encourages alternate singing between sex and age groups. He may ask only the ladies to sing the first stanza of a given song, the children and youth to sing the second stanza, and the men the last. He usually selects songs that relate to his subject, and uses stereopticon slides to impress the solemnity of the music upon his audience by associating it with pictures which depict feelings of pity, sorrow, compassion, and suffering.<sup>3</sup>

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<sup>1</sup>W. H. Cleveland, Syllabus for Evangelistic Procedures, p. 6.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.



The songs selected for his appeals are songs that grip the feelings and point to Christ as the source of salvation and the deliverer from sin. Such songs as "Pass Me Not, O Gentle Saviour", "At the Cross", "There is a Fountain Filled With Blood", "Alas! and Did My Saviour Bleed?" are but a few examples of the many songs he uses to portray the suffering and death of Christ and His victory over sin to secure man's salvation.

Cleveland also uses the lyrics of familiar songs to drive home to his audience a point he wishes to establish or as a means to inspire action on a given proposition. Sometimes he will give the background of certain hymns and Negro spirituals and quote the words. At other times, especially, during appeals, he will use the words of songs to add emphasis to his appeal.

His use of instrumental music to strengthen his appeal for the acceptance of each sermon which he preaches nightly is a practice familiar to everyone who has ever attended his meetings. A piano and organ accompaniment furnish a background of solemn, sacred music as he appeals to his audience to act on the propositions he has presented. Commenting on his practice of the use of music, Cleveland says:

. . . It is my belief that this aids the solemn atmosphere of the appeal. This through the years has been my approach to the heart. . . .<sup>1</sup>

Dr. Edward C. Banks, commenting on the type of music used by Evangelist Cleveland and its effect upon his audience, has said:

He used a good type of music. It was music that communicated spiritual values to the people. . . . The type of music I call "sanctified jazz" was totally missing. There was the simple gospel music with a fair amount of the higher type of church music. It brought the audience together, and prepared the hearts of the people for the spiritual response to the message.<sup>2</sup>

Music is an integral part of Cleveland's program.

It serves:

(1) To polarize his audience; (2) To encourage social facilitation; (3) To provide variety for his program; (4) To create interest; (5) To provide entertainment; (6) To appeal to various sex and age groups; (7) To create an emotional atmosphere for appeals; (8) To foster audience participation.

### Organization

Organization plays an important role in Cleveland's method. The world-wide sisterhood of churches affiliated with his denomination provides him with a formal organization through which he may secure trained workers to assist

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

<sup>2</sup>Banks, loc. cit.

him in his evangelistic campaigns in every part of the world. Therefore, in organizing a campaign for a specific city, he contacts the local Conference President in the area where the campaign is to be conducted.<sup>1</sup>

Cleveland and the local Conference President, along with the officers of the conference, meet eight months before the opening date of the campaign to lay plans for its execution. In the planning session all the details connected with finance and personnel are outlined in detail.

With these details outlined, the campaign personnel convene three months before the opening date for precampaign assignments and committee appointments.

The local pastors connected with the campaigns are responsible for conducting revivals in all participating churches. It is also their responsibility to seek commitments from their membership to support the meeting by their presence and by the use of their automobiles to transport non-members to and from the meetings. A prayer band committee is selected from each church, the responsibility of this committee being to set up a system of rotation so that throughout the day from 6 A.M. - 10 P.M. someone will be praying for the success of the meeting, and will have a prayer band present at each meeting.<sup>2</sup> Among the other

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

<sup>2</sup>Ibid.

committees organized at this time are the following: handbill distribution committee, literature distribution committee, home visitation committee, grounds committee, card addressing committee, radio committee, telephone chain committee, invitation committee, usher committee, and a committee to care for the nightly offerings.<sup>1</sup>

One month before the opening of the campaign, Evangelist Cleveland moves into the city; and specific organizational plans for the nightly service are consummated at that time. The chairman of the advertisement committee is appointed by the evangelist, his function being to care for streetcar advertisements, placement of placards throughout the city, billboard advertisements, doorknob hangers, and newspaper advertisements.

The chairman of finance, selected by the local conference officials, coordinates his activities with those of the committee appointed to gather the nightly offering. His responsibility is to care for the financial operation of the campaign.

### Special Events

In what way does Cleveland's campaign fulfill the fifth component as being a "special event?" The answer to

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<sup>1</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, pp. 1-5.

this question can be found in (1) a unique method of arresting the attention of the community where his campaign is to be conducted; (2) the placing of it as a "special time" in the calendar of the church; (3) the nature and quality of the entertainment of his program; and (4) the public parade at the beginning of the baptismal period. All of these factors combine their influence to make it a special event to the community where his campaign is conducted.

Six weeks before the opening date of his campaign, Evangelist Cleveland places six by eight inch placards in stores, public buses, restaurants, laundromats, and other places frequently visited by the people of the community where his campaign is to be held. The purpose of these placards is to create curiosity. These placards carry a picture of the speaker in one corner with simply "The Speaker" written underneath. Two weeks before the meeting opens, the placards that were in various locations four weeks earlier are replaced by other placards with the words; "The Speaker is here", plus the time, place, and subject of the meeting. This method of advertising, along with the large, outdoor signs bearing his picture, the opening date, location, and the offer of free gifts nightly usually creates a standing-room-only situation.

Cleveland's campaign becomes "special event" on the calendar of all the participating churches connected with the campaign. The entire membership of these churches is

organized into various committees, and through their united efforts seeks to attract the attention of the people in the area where the campaign is being conducted through the various committee assignments. For example, the committee on cards and invitations searches the obituary column of the daily newspaper in order to send messages of condolence to the bereaved, assuring them of sympathy and invite them to attend the meetings conducted by Evangelist Cleveland, who brings to their community an international evangelistic experience with messages prepared to assuage their grief and inspire hope. In the same manner, "get well" cards are sent to the sick whose names appear in the hospital column of the daily newspaper. These are special cards prepared by the campaign staff expressing the best wishes of the Evangelist and his staff for their speedy recuperation and an invitation for them to visit the meetings when they are discharged from the hospital. One of the special features of the invitations is the assurance of the prayers of the Evangelist and his staff and the thousands of other Christians who visit the meetings nightly.

In like manner cards expressing congratulations are sent to mothers who have recently given birth to babies; similarly, special wedding-type invitations are sent to civic and professional people of the city.<sup>1</sup>

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<sup>1</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, p. 3.

Another feature of Cleveland's program which might be classified as a "special event" is the period allotted for civic leaders and professional men to bring to his audience matters of community interest and for lectures on health by doctors and psychiatrists who are known and respected by the people whom he is seeking to persuade to accept his interpretation of Christian living and practice.

On two separate occasions, Dr. E. H. Banfield, a well known physician to many who made up Evangelist Cleveland's audience and Dr. J. H. Hamilton, a practicing psychiatrist, of Washington, D. C., have given lectures on cancer and mental health. Dr. Banfield has lectured on "Cancer and How It May be Detected," and Dr. Hamilton has followed it a few weeks later with a lecture on "Mental Illness".

The purpose of these lectures was not "to cause", as Dr. Hamilton expressed it, "the audience to become increasingly anxious about the problem of cancer and mental illness", so as seriously to derange them and keep them from going about their daily duties successfully, but to make them aware that there are people who need the kind of help that those who are trained can give them if they will seek it in time.

Commenting on the misconception that some have in regard to religion and psychiatry, Dr. Hamilton says in his lecture:





I would like to clear up one thing which I feel very important in my field of endeavor. It is rather a commonplace belief that psychiatry and religion are generally opposed, that is, it is quite uncomfortable for them to go hand in hand. There are many who feel when they go to a psychiatrist they must give up their God. This is not true. There are those of us who are Christian psychiatrists, just as there are Christian surgeons and physicians.

A feature of Cleveland's program that is designed to focus the attention of the city upon his campaign, and may be classified as a "special event" is his baptismal procession -- an evangelistic technique used by the evangelist to demonstrate the success of his campaign. After securing a permit to have a parade through the city streets, he hires as many large buses as he feels he will need on baptismal day to let the city witness what has been accomplished in a certain locality of the city. In one of the processions held in Montgomery, Alabama, he had eight Greyhound buses and thirty-five automobiles in his procession, accompanied by the usual motorcycle escort with sirens screaming to make way for the procession to the baptismal site.<sup>1</sup>

#### The Delimiting Factor

Does Cleveland's method include the delimiting component? If so, how and to what extent has this component been used by Evangelist Cleveland in the thirty campaigns

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<sup>1</sup>E. E. Cleveland, Interview, loc.cit.

he has conducted since the beginning of his ministry as a conference worker in 1942?

A study of his campaigns in the light of the delimiting factor shows that this component is a definite factor in his program, especially in participating churches of his denomination. Wherever he conducts an evangelistic campaign in a specific city, all of the evening activities of the churches in that city are brought to a standstill for the duration of his evangelistic campaign.

Since the morning services are conducted on Saturday, there is no specific need to disrupt this service until the seventh week and later of the campaign. From the seventh week to the end of the campaign all the morning services of the participating churches in the city are transferred to the tent or auditorium where the evangelist is conducting his campaign in order to swell the attendance and encourage many non-members to attend. Every pastor and member of the churches participating in the campaign is committed to the promotion and success of the first Sabbath celebration of the meeting.

Before the first Sabbath meeting of the campaign, the evangelist declares a day of fasting and prayer for the success of the meeting. Invitations are sent to sister churches in nearby cities to join him, his staff, and the churches where the campaign is being conducted in fasting and prayer for the success of the meeting. Throughout the

week before the first Sabbath meeting, members of the churches throughout the nation are praying for the success of the meeting. They are invited by members of the participating churches to join them in invoking God's blessing upon the campaign and its success in winning the hearts of men for God and His cause.

Elder W. E. Adams, a retired minister of Evangelist Cleveland's persuasion, who has visited many of Evangelist Cleveland's campaigns, has said:

Besides the members of the churches participating in the evangelistic campaign, one can observe members of churches from hundreds of miles away in the audience. The phenomenal success of Elder Cleveland as a soul winner draws the entire congregation of small churches in a radius of two hundred miles, and members of churches from greater distance can also be observed in his audience.<sup>1</sup>

Although this component can be observed in churches of his own persuasion, he has not developed it in his ministry to the point where activities in the community and churches of different persuasions have been curtailed in order to focus attention on his campaign. Unlike Billy Sunday, who had the majority of the churches of his day as his sponsoring agents, Cleveland is wholly dependent on what help he can receive from the local Seventh-day Adventist churches in the city where his campaign is being conducted and the magnetism of his own personality to focus attention on his campaign. As Aimee Simple McPherson had to carry on her work without the cooperation of the churches, in like

manner Evangelist Cleveland has had to win the minds of the people that have embraced his denominational emphasis through the power of persuasive preaching.

The most outstanding example of Cleveland's use of the delimiting component in community affairs is his use of the baptismal procession, referred to previously, in which a parade is made through the city to demonstrate the power of the gospel and to influence others, through the band wagon approach, to decide for Christ before the close of the campaign. Since the increase of membership through the medium of baptism is the purpose of any campaign conducted by Cleveland, he says:

Baptism days should be great occasions. The bigger the demonstration the better. A dramatic procession through the city does little to hurt the cause. There was a "demonstration" at Sinai. Our generation is attracted to big things.<sup>1</sup>

This technique has been practiced by Evangelist Cleveland from the beginning of his first authorized campaign in Fayetteville, North Carolina, in 1942, and has been a very successful medium of influencing many to decide to follow their Lord in baptism.

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<sup>1</sup>E. E. Cleveland, Suggestive Evangelistic Procedures, op. cit. p. 7.



Appeal To The Individual Alone

The seventh component, the appeal to the individual alone, has always been an important factor in Cleveland's method. In fact, his appeals for church membership are face-to-face confrontation between the individual and the personal worker. This aspect of his method will be discussed more fully under the tenth component--decision.

Our primary concern for the present, however, is to determine the factors in Cleveland's program that appeal to the individuals alone. What is the secret of his drawing power? What is it that keeps the people coming from night to night to listen to him proclaim the gospel when there are so many other attractions in the big cities where his campaigns are held to engage their attention? Perhaps the best answers to these queries can be found in the ethos of the speaker and the uniqueness of his program.

There is something about his evangelistic ethos that gets across to the people. Without the aid of the press and other mass media of communication to keep him before the public, he is able to attract thousands to his tent to hear the gospel nightly.

People can usually sense when a speaker's seemingly friendly attitude toward them is sincere by the consistency of his practice and the way he relates himself to them. Cleveland is an exemplar of what he preaches; and his warm,



friendly attitude toward his audience in relation to their belief and values, and his desire to alleviate the suffering and hunger of the underprivileged of the community, have done much to enhance his ethos and appeal to the individuals who make up his audience.

Perhaps one of the primary factors in his methodology that appeals to the individual members in his audience is his ability to frame his ideas and choose the proper words to meet the level of everyone in his audience. By observing their facial expressions, the evangelist is able to determine when he is not reaching every individual; and through illustrations and explanations he is able to make his points so clear and simple that everyone in his audience seemingly is able to understand him.

He always prepares his message with his audience in mind; and before he presents this message, he first endeavors to determine what questions this audience would ask about the subject. He seeks to make his material relevant to their needs and interest; he anticipates their doubts and objections and seeks to explain questions that had gone unexplained by other speakers.

Whatever means Evangelist Cleveland believes would promote the moral and spiritual value of the people and would focus attention on the campaign and its objectives are used. To those who can be reached through music, he seeks to provide the best, to those who enjoy preaching, he appeals to



every basic desire and motive and seeks to move their emotions, to those who visit his campaign, he enters into every home and prays with every family.<sup>1</sup>

Another means which Evangelist Cleveland uses to appeal to individuals alone is through his radio broadcast. He uses this medium to create good will and introduce his campaign to those who have never attended. It also serves as a means of indoctrination for the shut-ins and those who are unable to attend because of work responsibilities by offering a free Bible course. Those who write in for the Bible Course supply the evangelist with names for his personal workers to visit, and through their united effort these workers are able to bring many to commitments for Christ. It also serves as an excellent means for stabilizing his audience by replacing those who might have stopped attending the meeting for various reasons.

Radio also provides the means of influencing many through the advertisement of his sermon subjects. Unlike those of many other evangelists, Cleveland's subjects are prepared to arrest the attention of his listeners and create desire to hear how he will develop them.

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<sup>1</sup>One of the basic purposes of the True and False test is to secure names for home visitation. Every person who takes the test is personally visited by a member of Evangelist Cleveland's staff. The visitation program, once started, does not end until the individual is either baptized in the church or dropped from the list after several visits for lack of interest.



The variety inherent in his program, which provides entertainment for every age group and social level; free gifts every night; the evangelist's skillful use of the Bible in his preaching; and the question-and-answer program, combine to find an avenue for appeal to everyone who visits his meeting.

Cleveland utilizes every opportunity that comes his way to appeal to individuals in his audience. While he was conducting an evangelistic campaign in Greensboro, North Carolina, in the early 50's three bricks were thrown through his dining room window by unknown assailants. No doubt this was an attempt on their part to discourage his efforts and to force him through fear of bodily harm to close his meetings. Without any sign of fear, the next evening he mounted the platform with the three bricks in his hand; and for fifteen minutes he preached on the subject: "Three Bricks That Will Answer In The Judgment."<sup>1</sup> The results of this incident made a deep impression on many individuals in his audience, and many who were just casual visitors became interested in the young evangelist and at the conclusion of the campaign became baptized members of the church.

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

Appeal To Individuals In A Group

Not only does Evangelist Cleveland appeal to individuals alone, he also uses the component of appeal to individuals in groups to create interest and win response. Through the various committee organizations connected with the campaign, activities involving members of the participating churches as well as non-members of the community are formed: (1) to sustain the interest and support of believers, and (2) to get non-members involved in the program of the campaign in order to create a favorable attitude toward the evangelist and his work and also, a better opportunity for persuasion through direct contact with individuals who are interested in his work in the community and desire to make it a success.

The group activity involving the greatest number of people is the prayer group. This group, depending on the number of people involved, is subdivided into three time groups. Group 1 is made up of individuals who band together between the hours of 6-8 A.M. to pray for the success of the meeting;<sup>1</sup> group 2, from 12-2 P.M.; and group 3, from 8-10 P.M.

These prayer groups are helpful in many ways and contribute substantially to the success or failure of an evangelistic campaign in the following ways: (1) They not only provide a spiritual tone for the meeting, but assume the

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<sup>1</sup>E. E. Cleveland, Syllabus on Evangelistic Procedures, op. cit., p. 1.



responsibility of supporting the meeting by their presence and by inviting their neighbors to visit the meeting nightly in order to justify the goal of the group; (2) They provide opportunities for fellowship and exchange of ideas regarding the preaching of the evangelist; (3) They provide periods for discussing and analyzing various points of views held by the evangelist that may influence the thinking of the group to decide in favor of the evangelist's proposals, especially, if suggested by one who believes in the propositions he has been presenting nightly and holds the respect and good will of the group; (4) They offer the opportunity for a large number of people to work together cooperatively toward a common objective; (5) They create a feeling of belonging, and provide the opportunity for the recognition of many who otherwise would remain unnoticed and unknown; (6) They furnish the evangelist with the opportunity to become a resource person to the group. He may at times give a short inspirational talk to encourage cohesiveness, and at other times, especially during the closing days of the campaign, seek to influence group opinion toward complete fellowship with his organization through baptism.

Cleveland's use of appeal through prayer groups enhances the opportunity for better communication between him and the prayer groups, and aids in promoting the welfare of the meeting. It tends to overcome prejudice through fellowship and working for a common goal, thus greatly reduces the

resistance to change.

Another means of appeal to individuals in a group is through the organization of youth choirs.<sup>1</sup> It is a fact that Cleveland's evangelistic campaign is ordinarily the largest event in the community where it is being conducted, and the idea of performing before the thousands that fill his meeting place nightly and of providing the music for his radio program, furnishes the proper motivation for the youth of the community to join the campaign choir. The youth group provides a most effective means of appeal to individuals in a group by (1) supplying the evangelist with an organization that considers itself a functional part of the campaign; the involvement of the youth in this group activity satisfies their need for recognition and guarantees their support to the evangelist for the duration of the campaign; (2) exposing them to an unbroken continuity of the sermons presented nightly by the evangelist, thus enhancing the possibility for many converts to his cause from this group; (3) serving as a means of appealing to parents of the youth not only to attend the meetings themselves to hear their children sing, but also to invite others to join them.

Another special feature of his program that appeals to individuals in a group is his welfare program. Seeking

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.





through this factor to get the people involved with the needs of their community, he points out a solution to satisfy this need. Once the group becomes involved, it is, for the most part, highly dedicated to the assigned task. The more interested the group becomes in its activity of supplying food for the hungry and clothing for the ill clad, the more sympathetic the members become toward the objectives of the evangelist, and their whole-hearted support is given to the promotion of his program. This feature of his program appeals not only to the satisfaction which these members receive from the the approval of their community neighbors who continually supply the food and clothing which they distribute weekly, but also to the sense of their importance and usefulness to their fellowman.

#### The Appeal To The Crowd

The ninth component, the appeal to the crowd, is to evangelism what grace is to salvation. Without the effective use of this component, all attempts on the part of an evangelist to influence the behavior of an audience and win a favorable response to his proposals are futile.

Evangelist Cleveland's use of this component and its effect on the crowd can best be expressed by saying: the more they attend, the more they want to attend. This statement finds verification in the fact that thousands throng his tents nightly and that he has the drawing power to hold

the majority of them to the close of the campaign.

While curiosity might be the motivational factor that fills his tent to capacity on the opening night of his evangelistic crusade, the power to sustain the attention of the people created on the opening night through his method of advertising and the development of that attention into an interest that brings hundreds to his tent before the opening of the meeting in order to secure seats thereafter cannot be attributed to this factor alone.

Like an architect who carefully plans a blue print for a proposed house, mapping out the details of the structure and every part pertaining to it, Evangelist Cleveland in like manner maps out his course of action and plans his program to appeal to the spiritual and psychological needs and desires of his proposed audience.

The blue print of Cleveland's program is found in his nightly program. His nightly program may be described as a well-organized and carefully-developed plan of evangelistic procedure designed to stimulate interest, induce conviction, and move his audience to accept his propositions. Through the variety and arrangement of the various elements which comprise his nightly program, Cleveland seeks to review any subject he has presented in the past, prepare the minds of his audience for the sermon to be presented nightly, and create curiosity and the desire to hear sermons yet to be presented in the future through his salesmanship

techniques during the announcement period.

His nightly program calls for split-second timing on the part of each worker in the campaign. Each helper is furnished with a detailed outline of the nightly program, and the time allocated for each item on the program is timed and rigidly maintained. Each member of the evangelistic team knows when he is to execute his assigned responsibility, and the program moves along with dispatch and efficiency in an unbroken continuity.

The following outline is a sample of the timing and arrangement of Cleveland's nightly program. While starting time will vary according to the locality in which the campaign is being conducted, the schedule listed below represents the standard procedure for all of his campaigns. The Bible class hour before each meeting followed by:

|                         |                        |
|-------------------------|------------------------|
| Song Service.....       | 10 minutes             |
| Opening Song.....       | 2 minutes              |
| Prayer.....             | 1 minute               |
| Special Music.....      | 3 minutes              |
| Announcements.....      | 5-7 minutes            |
| True-False Test.....    | 10 minutes             |
| Questions Answered..... | 6 minutes              |
| Offering.....           | 3 minutes              |
| Special Music.....      | 3 minutes              |
| Sermon and Appeal.....  | 40 minutes             |
| Closing.....            | 3 minutes <sup>1</sup> |

For the early arrivers, a Bible class is formed to break the monotony of waiting and provide an opportunity for

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<sup>1</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, p. 6.



the exchange of ideas. Since all denominations turn to the Bible as the source of their teaching and the authority upon which their organizations rest, Cleveland uses the Bible class: (1) to establish rapport with his audience; (2) to review the sermon presented the night before in order to strengthen the attitude established through the preached Word, clarify points not fully understood by some, and introduce the subject matter to others who might not have attended the previous meeting; (3) to unify the audience and provide participation through the exchange of ideas; (4) to create a deeper appreciation for the Bible through the examination of its contents by those who attend the class.

Every portion of his program is designed to appeal to the crowd: whether it is singing lustily together in the song service or being entertained with music provided by choirs from visiting churches or his own music staff, every segment is planned to make a definite appeal to the crowd.

The manner in which Cleveland announces his future programs appeals to many in his audience. The value which Cleveland places on the announcement element of his program may be observed by the amount of time he allots to this section. Temporally considered, this segment is equaled with the song service, and is superseded, so far as the time element is concerned, only by the sermon. It is this portion

of his program where the evangelist becomes a salesman<sup>1</sup> and seeks to create a desire in his audience to hear the sermon that will be presented the next evening. In order to keep an audience, Cleveland admonishes his associates in these words:

Sell, sell, sell your meetings. Play on all emotional keys . . . always talk about tomorrow. It is your most important meeting.<sup>2</sup>

In an interview with the writer concerning the announcement period, Cleveland said:

I believe . . . the interest of the evangelist himself in what he is trying to interest others to believe and accept . . . is the most powerful persuasive factor in creating and holding an audience.<sup>3</sup>

After relating an experience during his boyhood days as a "snowball salesman" how he outsold his competition by the sheer enjoyment and satisfaction he received from eating one of his own snowballs in the midst of the crowd while his competitors were glorifying their products in loud acclamations, he made the following application:

The same is true in the pulpit. It is true in any situation where your object is to persuade people to act on a proposition. If you are genuinely interested in your subject, you will not speak about it in a listless, lifeless manner, you will present it in such an enthusiastic and vivacious manner that your audience will be

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<sup>1</sup>E. E. Cleveland, Interview, loc. cit.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

convinced that if it is that vital to you, it must hold some significance for them. The guiding principle of creating an interest in anything in a man is to be genuinely interested in it yourself.<sup>1</sup>

Fitzgerald Harris, an ordained minister of the Caribbean Union of Seventh-day Adventists, and Cleveland's song leader during his campaign in Port of Spain, the capital of Trinidad and Tobago Colony, speaking to the point of Cleveland's ability to sell his program to the public, made these remarks:

From the beginning of his work in Trinidad, Earl Cleveland worked his way into the peoples' hearts. He could control five thousand people with the snap of his finger. . . . In all of his transactions with the public, he manifested a genuine interest in what he was seeking to get across to the people. He has a type of enthusiasm one cannot miss. He has a way of saying things, of putting himself in the place of others . . . that attract people to him, and makes them feel that he is God's man to them, and one with them. All his expressions are simple and easy to understand. The people sensed his sincere interest for their welfare and everything he did and said revealed that fact.<sup>2</sup>

Harris pointed out that Evangelist Cleveland promotes the subject for the subsequent evening not only during the announcement period but also in his sermons. While in Port-of-Spain, Trinidad, it was Cleveland's practice to give the people a portion of the sermon for the following evening in order to create a desire to return the next night

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<sup>1</sup>Ibid.

<sup>2</sup>Fitzgerald Harris, Interview at Oakwood College, February 10, 1967.

to hear the full, developed topic.<sup>1</sup>

The use of gifts and awards is another technique Cleveland employs to create interest and appeal to individuals in a crowd. Bibles are given away to any person (except members of the church) who brings the largest number of visitors to the meeting. To determine who has the largest number of visitors each night, the individuals are asked to stand up with their visitors. This technique keeps the people busy inviting their friends to the meetings and keeps the tent filled to capacity nightly.

In order that no one will become discouraged, the evangelist gives ten Bibles away nightly to those who have brought a specific number of visitors.<sup>2</sup> Also those who fail to reach the number, usually set according to the attendance needs of the meeting, are given inspirational books.<sup>3</sup> Awards are given to those who have come the greatest distance to attend the meeting, the oldest person in the meeting, the person who occupies the "magic seat." The magic seat is simply the selection of a person, at random, who occupies a seat in a certain section of the tent or auditorium nightly. A different section is selected each evening. Also, to encourage the people to be present for the opening exercise,

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<sup>1</sup>Ibid.

<sup>2</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, op. cit., p. 7.

<sup>3</sup>Ibid.



a Bible is given to the first person who enters the tent.<sup>1</sup>

Another important feature of Cleveland's nightly program designed to appeal to individuals in a crowd is the true-and-false test. Among the various means of securing names for home visitation, which Cleveland considers as one of the most essential factors in securing decisions for church membership, the true-and-false test is accorded first place in his system.<sup>2</sup>

This test is given each night except Sunday,<sup>3</sup> and provides an excellent opportunity for every person in his audience to participate. Since Cleveland does not consider the Sunday night audience as a representative estimate of his average audience, and the true-and-false test serves as a check list of the people's interest in his campaign and the basis upon which he is able to predict the number of accessions to the church, he does not give the test on Sunday nights.

The true-and-false test follows this procedures:  
The ushers give a pencil and blank card to each person as he enters the door. The people are requested to put their

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

names and addresses on the card, and for the five questions given each night, they are requested to number their card from one to five.<sup>1</sup> To encourage participation, the evangelist announces that tomorrow night he will read all of the names of those who answered the questions correctly and give them a prize, but that he will not read the names of those who did not get all the answers correct.<sup>2</sup> This announcement has a twofold purpose: (1) It seeks to draw the people back the next evening to find out if they have won a prize, and (2) it seeks to assure them that no one will be embarrassed.

This part of the program is made humorous by injecting such expressions as:

I see some of you are not taking my test. Come on, folks, lets get the pencils moving: You have nothing to lose but the lead in the pencil and I am giving you that. . . . How many of you think you got all of the questions right? How many think you missed only one? How many of you don't know how many you have missed?<sup>3</sup>

In order to receive a prize one must answer all of the questions correctly. The evangelist usually has a "hard question" in each set of questions so that it will not become too expensive to operate by giving away too many gifts.<sup>4</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>E. E. Cleveland, Interview, loc.cit.

<sup>4</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, op. cit., p. 7.

The advantages of this method are many: (1) It provides an opportunity to review the sermon preached the night before; (2) it enables the evangelist to determine how well the principal points of his sermon are being absorbed by his audience; (3) it serves as an attendance record and provides the evangelist with a ready reference in regards to the degree of interest each person has in his campaign by the frequent appearance of individual names on the test cards throughout the week; (4) it serves as an outlet for humor; (5) it becomes a decision card for those who insert the letter "X" on their cards during decision weeks; (6) it provides names for the Bible workers associated with the campaign for home visitation. These personal workers assist the evangelist in securing decisions for Christ in the following manner: (a) they pray for the problems and needs of the people whom they visit each week; (b) they keep the evangelist informed of the interest of the people. This information enables the evangelist to keep his sermons pertinent to their desires and needs; (c) they encourage the people to attend the meetings regularly and submit religious questions they desire to have answered; (d) they encourage the people on their list to accept the propositions of the evangelist during decision weeks. (7) It provides the evangelist with sufficient knowledge to predict with a degree of accuracy how many baptisms he will perform at the close of his campaign.

Turning from Cleveland's use of the true-and-false test to his Question-and-Answer period, one finds a highly developed plan for appeal to the individual in a crowd based on the interest and desire of the people for answers to their religious problems.

The audience is invited to write in questions on any subject of a religious nature and give them to the question man<sup>1</sup> or any worker connected with the campaign. The question man reads the questions, and the evangelist supplies the answers. The question man, at times, interrupts the evangelist to pose questions which he believes the writers of the questions might ask from the answers given by the evangelist.

Unlike most evangelists who use the question-and-answer method, Cleveland follows the practice of using a question man rather than a question box.<sup>2</sup> He believes that the dialogue between the evangelist and the question man creates an interest in the problem being discussed and focuses the attention of the audience on the answers the evangelist gives to each question in a manner, by far, superior to the question box method.

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<sup>1</sup>The question man is a member of Cleveland's campaign staff whose specific responsibility is to read questions received from the audience.

<sup>2</sup>E. E. Cleveland, Interview, loc. cit.



The question-and-answer program serves a three fold purpose: (1) it functions as a means of indoctrination; (2) it performs as a medium of imparting information; and (3) it may be used successfully as a tool for stimulating interest in topics for future consideration.

As a medium of indoctrination, the question-and-answer period permits the evangelist: (1) to review the subject presented the night before; (2) to reach back to any subject during the course of the campaign and fill in the knowledge gap for the man who happens to start attending the meetings during the advanced stages and did not hear certain vital topics necessary for making a rational decision in favor of his proposition; (3) it is an effective means for elucidating points not clearly comprehended by some in his audience.

As a medium of disseminating general information which will not be covered in the regular sermons, the question-and-answer period stands without a peer. Because the Bible is a comprehensive book, touching every phase of human interest and desire, it is almost impossible for an evangelist, in a single campaign, to relate it to every need of the people. Therefore, the question-and-answer period gives the evangelist the opportunity to include a variety of subjects and issues not covered in his sermons.

The question-and-answer period also affords an opportunity to stimulate interest in topics for future consideration. Through this method, the evangelist is able to discuss controversial issues and pave the way for their favorable acceptance by answering the objectionable features and establishing a rational basis for their validity before they are presented in sermon form.

Through his preaching, Evangelist Cleveland appeals to the crowd by relating his sermons to meet their spiritual needs. He clarifies doubts that they may have pertaining to the subjects he offers nightly, and he makes his points so clear they can be understood on any academic level. His illustrations are taken from incidents then current to his audience, and his skillful application of these current events to Bible prophecy becomes lively discussions throughout the city among many of the people.<sup>1</sup>

During the Religious Emphasis Week conducted by Evangelist Cleveland on the campus of Oakwood College in 1965, more than 90% of the student body who responded to a questionnaire said that the factors in his sermons that appealed to them more than others were: (1) His ability to relate his material to meet the needs and interests of the student body; (2) His ability to clarify difficult passages

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<sup>1</sup>Observation made by the writer during Evangelist Cleveland's Washington, D. C. Campaign.

of scripture and seemingly contradictory statements found in the Bible through the use of appropriate illustrations and logical explanations; (3) His ability to use familiar terms which greatly amplified the principal points of his sermon and made them easy to understand; (4) His ability to use the common-place experiences of every day life to illustrate points in his sermons -- his personal experiences give life to his presentation, and "the past rolls into the present with startling ease;" (5) His ability to combine music and narrative as an effective organ in moving the emotions and achieving decisions for Christ; (6) His use of dialogue to illustrate many of the experiences he has encountered; (7) His ability and skillful use of repetition to keep his main theme before his audience; and (8) His ability to use gestures in a meaningful, forceful manner to express his thoughts found a great response among them.

In the second section requesting comments on the factors which they thought he used more effectively than others in his sermons, the following are a few samples taken from the many comments relative to his appeal to individuals in a crowd.

The manner in which Elder Cleveland is able to speak with confidence and ease is to me the great center of interest in his presentation. He believes his message. He knows the "Good Shepherd" and consequently is quite at home with His sheep.

By the use of dialogue in his sermons, characters of yesteryear and to-day seemed to "come alive." This attributes animation to his messages.





Positive authoritative speech, high interest elements, impressive expressions, dynamic communication without any equivocation or indefiniteness, these have made his speaking to me a listening pleasure. . . . In parallel with the above statement, I would like to choose #2.1 His sermons were in my opinion pertinent to our present conditions. They were vitally essential.

I have selected #20 because his sermon contained humor; yet it did not detract from the main idea he was trying to establish nor from its seriousness.

I have chosen 1-6 because all of these used in one sermon present variations which hold my attention. To hold the attention of people, you have to keep them at the point of not knowing what to expect next. This is what Elder Cleveland does. He keeps us smiling but yet in a serious mood. I can't properly explain it but I like it.

Numbers 3, 7, 9, and 13 appeal to me more than others. He used simple, everyday language that all listeners could grasp. By the way he spoke with self confidence and assurance, you could tell that his sermon was fully prepared. For instance, he would announce the next night's sermon and one would say, "I have heard that before," but upon listening the following night, one's conclusion is that it sounded different. I never lost interest through any of his sermons. He always kept me hanging on each word fearing that I would miss something.

He possess confidence and ease. He causes you to become engrossed in what he is saying by using some element of suspense. At no time do you lose interest in his sermons. Elder Cleveland speaks humorously on some points but one is able to grasp the principal point of his sermon. He has this certain way of attracting the audience to what he is saying and hardly ever is one so detracted that he loses interest.

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<sup>1</sup>The general nature of such items as #2, #20, etc., is as follows: #2 is concerned with the relation of sermon material to the need of the audience. #20, the use of humor; number 1-6 are concerned with the speaker's manner of delivery, suspense, and variety; #13 seeks to measure the interest of the audience in the speaker's proposition.



I am most impressed through his vivid story telling and blackboard illustrations. Another outstanding quality he possesses is his ability to get his audience to agree with him step by step throughout the sermon.

Evangelist Cleveland's use of the ninth component reveals not only the impact of his appeal to individuals in a crowd but also the many avenues of approach to the human mind a persuasive speaker has at his disposal to appeal to every individual in his audience.

From the evidence based on the testimonies listed above, one finds that the same message delivered by the same speaker appeals to individuals in a crowd in different manners. For instance, while some were impressed with the manner in which he organized and delivered his material to meet the needs of his audience, others were moved by the confidence and ease in which he presented his message and his thorough belief in everything he preached. To some, animation was the most impressive factor, while to others, his substitution of specific ideas for general opinions and his ability to weave the common, everyday experiences of life in his sermons to clarify ideas unfamiliar to anyone in his audience made listening to them a pleasure.

Suspense has captivated the attention of many, while the attention of others was attracted and maintained by the vitalness of the sermon as it related to their individual needs and desires. Humor is used by Evangelist Cleveland to attract attention to the point he wishes to fasten in the



thinking of his audience, and his effective use of illustrations have won for him the goodwill of his audience.

### Decision

The tenth component, the factor of decision, constitutes the primary purpose of Evangelist Cleveland's endeavors and the goal for which the other nine components contribute their influence.

Cleveland's method of appealing for decisions, especially for church membership, differs somewhat in details from the method used by Billy Sunday, Billy Graham, and other evangelists. Cleveland, like Billy Sunday, Billy Graham, and other evangelists, does make direct appeals to individuals in an audience for commitments to Christ, but unlike them, he requires decisions for baptism into church fellowship to be made in the home.<sup>1</sup>

Cleveland teaches that calls for decisions should be made nightly. These spirited invitations are not necessarily calls for church membership but calls to surrender to the will of Christ.<sup>2</sup> He advocates that no sermon should ever be preached without giving every individual in the audience an opportunity to turn from sin to Christ his

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<sup>1</sup>E. E. Cleveland, Suggestive Evangelistic Procedures, op. cit., p. 7.

<sup>2</sup>Ibid.

Savior; and with equal emphasis he stressed the point of securing decisions for Christ and church membership in the privacy of the individual's home.

Cleveland has abandoned the "progressive method" of appealing to an audience by requesting them: (1) to raise their hands; (2) to stand to their feet; and (3) to come forward. He uses the card system.<sup>1</sup>

The "progressive method" tends to divide his audience and give those who might be prejudiced against his propositions an opportunity to influence their friends against membership into his organization before he or his Bible workers have the opportunity to reach them. He agrees that there are some good features, however, in this system. The hand raising technique, for instance, serves as a feed back of the interest the audience has in his propositions and is still used by the evangelist for this purpose.

The card method is a technique introduced by Evangelist Cleveland to protect the privacy of the people who attend his meeting, to preserve the unity of his audience, and give the people an opportunity in the quietness of their homes to make decisions for church membership.

The same cards used by the audience during the true-and-false tests are also used to register their decisions.

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<sup>1</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, pp. 9-10.

The people are asked to retain their cards until the time of the appeal; then check the card with the alphabet "X" to indicate their decision.<sup>1</sup>

While soft, background music is being played by the organist, the evangelist makes his appeal. To give added solemnity to the occasion, pictures of the passion of Christ are flashed on the screen. It is while the lights are out that the evangelist asks those who wish to respond to the appeal to indicate it by the sign "X".<sup>2</sup>

Cleveland's appeal usually lasts from eight to ten minutes,<sup>3</sup> during which time the evangelist seeks to show: (1) God's willingness to save sinners. He points to the cross as indisputable evidence of God's willingness to save all who will accept Him. (2) God's ability to save sinners. God is both willing and able to save sinners. "He is able to save to the uttermost. . . ."<sup>4</sup> (3) God's immediate availability for salvation. The sinner is shown that God can save him now. "Now is the day of salvation" is the burden of his appeal.<sup>5</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Heb. 7:25.

<sup>5</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, pp. 9-10.



Cleveland's use of all of the components established by Lacour places him in the revival and evangelistic tradition. With these components, he has been able to develop a highly effective and well-organized plan of procedure, which comprises three divisions: (1) the pre-campaign preparation, which is concerned largely with the organizational component of his method; (2) the elements making up his nightly program; and (3) techniques involving his method of predicting the number of converts he will baptize during the early period of his campaign. The first division may be labeled, "How to Get an Audience," the second, "How to Hold an Audience," and the third, "How to Influence an Audience to Accept Your Propositions."

The pre-campaign aspects of Cleveland's methodological system are concerned primarily with the role which his evangelistic staff and the members of the local church are to play in the successful operation of the campaign; the nightly program comprises the techniques set in motion to hold the attention of his audience as aids in guiding their thoughts to the propositions he desires them to accept; and the card technique serves as a daily check list on attendance and a gauge for predicting results. Cleveland's program is arranged to stress subjects concerning the present, to review subjects of the past, and to create a desire to hear subjects which he will present in the future.

## CHAPTER VII

### CLEVELAND'S EVANGELISTIC PREACHING:

#### INVENTION, ARRANGEMENT, STYLE

In the previous chapters, we have concentrated on Evangelist Cleveland as a methodologist. In this chapter we shall consider him as a speaker.

In order to study in depth the speaking of Cleveland as an evangelist, we have selected one of his sermons, "A Question of Authority", from a group of seventy-four sermons to analyze in depth by the classical constituents of invention, arrangement, and style. Delivery, the last of the canons of rhetoric, will be treated in the next chapter.

Since each constituent has a distinctive function, the organization of this chapter will follow the plan of defining each canon and placing each under a separate heading in order to study the sermonic material of Evangelist Cleveland as it relates to these separate categories of measurement.

#### Invention

The term invention is concerned with "the work of finding ideas, materials, and arguments and of surveying

one's resources".<sup>1</sup>

Thonssen and Baird, writing on the first of the five canons of speech, observe:

Invention involves the attempt on the part of the orator, as Cicero says, "to find out what he should say. . . ." It is an investigative undertaking, embracing a survey and forecast of the subject and a search for the arguments suitable to the given rhetorical effort. . . . [It includes] the idea of the status, and the modes of persuasion-logical, emotional, and ethical in all their complex interrelations.<sup>2</sup>

Both modern and ancient rhetoricians agree that invention is concerned with the selection and development of subject material for persuasive purposes. According to Aristotle, "proofs" or "persuasions" are of two kinds: "non-artistic" and "artistic".<sup>3</sup> By "non-artistic proofs", as used in this study, we mean supporting materials<sup>4</sup> used by Cleveland to give validity to the arguments he presents in his sermons, such as: Appeal to the authority of the Scripture, quotations, illustrations, and experiences from life, etc. By "artistic proofs" we mean proofs that are constructed by Cleveland's own skill,<sup>5</sup> by means of: (1) his character or ethical proof (2) his utilization of reason

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<sup>1</sup>Donald C. Bryant and Karl R. Wallace, Fundamentals of Public Speaking (New York: Appleton-Century-Crafts, Inc., 1960), p. 21.

<sup>2</sup>Thonssen and Baird, op. cit., p. 79.

<sup>3</sup>Aristotle, op. cit., p. 8.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid.

or to find proof; and (3) his ability to have the relations of the evidence, or of the proof.

The outline of this approach to the study of the major topics of rhetorical literature is further suggested by following:

Aristotle distinguished the two types of rhetorical proof, non-artistic and artistic: the non-artistic proofs, which he called probabilities, are explained as "things which are not supplied by our own efforts, but exist beforehand, such as witnesses, omissions, unexpressed intentions, written contracts, and the like." By artistic proofs are meant those that may be furnished by the orator of rhetoric through our own efforts. These roles of discussion are explained in connection with artistic proof. "The first kind exists in the character [ethos] of the speaker; the second consists in the speaker's certain [the speaker's] attitude in the subject; the third appertains to the argument proper, in so far as it actually or potentially proceeds from the speaker."

The following outline will serve to set out these important relationships:

### "The Proofs"

#### I. The Non-Artistic Proofs (Fiducial)

1. Authority of Literature
2. Probabilities
3. Illustrations
4. Experiences from Life

#### II. The Artistic Proofs

1. Ethical Proofs
2. Logical Proofs
3. Aesthetic Proofs

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<sup>1</sup>  
 1. James H. Thayer, "The Ethics of the Rhetorician in Rhetorical Theory," Classical Journal, III (1907), 10

Believing Aristotle's "proofs" to contain the essential elements of invention as defined by both ancient and modern writers, we shall consider them as guide-lines in our analysis of invention in Cleveland's sermon.

### Non-Artistic Proofs of Invention

#### Appeal to the Authority of Scripture

Without question, the Bible is one of the most dominant non-artistic proofs employed by Evangelist Cleveland to give support to the propositions he seeks his audience to accept. This fact can be readily demonstrated by the sermon under investigation, namely: "A Question of Authority." To show that God is the rightful ruler in the kingdom of men, Cleveland makes direct reference to twelve books of the Bible, and alludes to two others. From these fourteen books, he utilizes twenty-six different chapters and thirty-eight separate verses. The accompanying table will aid in depicting the distribution of Biblical references employed to establish his proposition of God's right to rule men.

Instead of following the order of books, chapters, and verses as listed in Evangelist Cleveland's sermon, this chart will list these references according to their arrangement in the King James Version of the Bible. All books,

chapters, and verses having an asterisk before them are identified as references alluded to without giving the specific Scriptural source.

TABLE 1

TABLE OF BIBLE TEXTS  
REFERRED TO IN CLEVELAND'S SERMON

| Books of the Bible<br>Referred to in Sermon | Chapters<br>Used | Verses From<br>Books and Chapters |
|---|------------------|-----------------------------------|
| Genesis                                     | 1                | 26                                |
| *Genesis                                    | 2                | 7                                 |
| Genesis                                     | 3                | 1,4                               |
| *Job  | 13               | 15                                |
| Psalms                                      | 22               | 28                                |
| Psalms                                      | 27               | 13                                |
| *Psalms                                     | 100              | 3                                 |
| *Psalms                                     | 33               | 9                                 |
| Isaiah                                      | 14               | 13-14                             |
| Isaiah                                      | 45               | 12-18                             |
| *Isaiah                                     | 53               | 4                                 |
| Ezekiel                                     | 28               | 2                                 |
| Daniel                                      | 3                | 16                                |
| Daniel                                      | 4                | 17                                |
| *Matthew                                    | 4                | 10                                |
| *Matthew                                    | 8                | 20                                |
| *Matthew                                    | 9                | 11                                |
| Luke  | 6                | 22-23                             |
| Acts  | 5                | 29                                |
| I Corinthians                               | 6                | 19,20                             |
| Colossians                                  | 1                | 4                                 |
| Hebrews                                     | 1                | 14                                |
| *Hebrews                                    | 4                | 7                                 |
| Hebrews                                     | 7                | 24                                |
| Jude  | 1                | 14                                |
| Revelation                                  | 12               | 7-9                               |
| Total 14                                    | 26               | 38                                |

### Quotations

For supporting material to establish his point of view and create good will, Cleveland often quotes from several authorities whose works are familiar to his audience. From the four quotations used in the sermon "A Question of Authority", one expresses an idea contrary to the point he is seeking to establish; the other three are taken from songs loved by many for their spiritual fervor and Christian value.

In his endeavor to show that God rules in the kingdom of men, but that His authority is challenged by man, he quotes the words of William Ernest Henley's "Invictus":

I am the master of my fate; I am the captain of  
my soul.<sup>1</sup>

To clarify the meaning of the term "Watchers", referred to in his opening text, and establish the point that angels are the "Watchers", Cleveland directs the minds of his audience to the familiar words of an old Negro Spiritual:

All night, all day, the angels are watching over me  
my Lord.<sup>2</sup>

After asserting man's inability to govern himself, and God's right to rule in the affairs of the universe, first by His creative act, and second by his redemptive sacrifice,

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<sup>1</sup>"A Question of Authority", preached by Evangelist Cleveland. See appendix p. 325.

<sup>2</sup>Ibid.

Cleveland summons the words of George Bernard in an effort to validate his claim that the very healing of (man's soul) is based upon the redemptive act of Calvary in these expressions:

On a hill far away stood an old rugged cross,  
The emblem of suffering and shame,  
And I love that old cross where the Dearest and Best  
For a world of lost sinners was slain.<sup>1</sup>

In contrast to man's inability to control himself unaided by divine assistance, Cleveland depicts the happy state of the man who recognizes the authority of God as ruler of the universe in the words of H. G. Spafford, who wrote:

When peace like a river attendeth my way  
When sorrow like sea billows roll;  
Whatever my lot, Thou has taught me to say,  
It is, well it is well with my soul.<sup>2</sup>

### Illustration

In his workshop lecture, Cleveland defined the term illustration as "a window designed to shed light on the subject under discussion".<sup>3</sup> Judged by his definition, Cleveland's sermon under investigation abounds in illustrations of several varieties. For example, to validate his assertion that man is by nature a dependent, Cleveland uses

<sup>1</sup>Ibid., p. 334.

<sup>2</sup>Ibid., p. 335.

<sup>3</sup>E. E. Cleveland, Oakwood College Evangelistic Workshop, February 8, 1967.



five examples to illustrate his point:

We are breathing God's air, eating God's food, wearing His clothing,<sup>1</sup> drinking His water, and living on God's earth. All of these things we found when we were born. We are responsible for none of this. We are therefore by nature dependent. . . .<sup>2</sup>

To illustrate the importance of identification, Cleveland substitutes the short specific instances for the longer, detailed narrative type of example:

A few years ago I was in a foreign country on a sun-baked field working hard to pitch a tent in which I was going to hold a class for twenty ministers. Lunch time came and a little old lady came out on the field with a sack in her hand. She took out three bricks and placed them. She took out some sticks and lit a fire, put a pot on the bricks and put water in the pot and mashed plantains with her own hand and put that in the pot and let it cook a while, and then in her own good time shouted in our language that food was ready. She had banana leaves for plates. This was not exactly according to my training, but it occurred to me that unless I could line up and eat with these men and identify myself with them, I might as well go home, for my influence on them would be nil. And so when the time came, I ate. As I stood eating with my fingers from a banana leaf in this foreign country, a mighty shout went up from the throats of these men as they realized here was one who had identified himself with them, and to them this was a redemptive feature. My influence with them was secure because I was one of them. Had I not been willing to become one of them, I might as well have taken a plane and made my flight back to America without speaking a word. But because I could identify and become one of them, they became one with me, and our fellowship was complete.<sup>1</sup>

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<sup>1</sup>No doubt this statement has reference to the materials produced by God from which the garments were made.

<sup>2</sup>"A Question of Authority", Appendix, p. 328.

<sup>3</sup>Ibid., p. 336.

From this detailed narrative of his personal experience, Cleveland by contrast and example draws from it to depict the identification of Christ with the human family. Beginning with the birth of Christ, he continues:

and so it was 1900 years ago when the baby was born in Bethlehem, it was Christ identifying Himself with the human family. . . . He ate with publicans and sinners. . . . He became one with us that we might become one with Him, and His influence is secure in our lives because He was one of us.<sup>1</sup>

Cleveland's use of experiences from life to portray man's inability to rule his fellowman is illustrated from the following examples:

"History by and large is a record of [the experiences] of man's inability to rule his fellowman. The rise and fall of nations tell us that man has been unsuccessful in [his] attempt to govern his fellowman. . . . This then accounts for all the trouble that has taken place between human beings. All the wars that have been fought [were] efforts of man to subdue and keep under subjection his fellowman. Each attempt of course has sooner or later met with abject failure. . . ."<sup>2</sup>

Leaving the experiences of men in the past, Cleveland directs the minds of his listeners to the present day experiences of man in his struggle to cope with the problems of life, by saying:

Individual man has proven himself a dependent. Collective man has proven himself incapable of solving the world's minutest problems. We still have the problem of international peace. The problem of hunger.

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<sup>1</sup>Ibid., p. 336.

<sup>2</sup>Ibid., p. 326.

The problem of crime and innumerable problems that man both individually and collectively has proven himself insufficient to solve.<sup>1</sup>

### Artistic Proofs of Invention

#### Ethical Proof or Ethos

By ethical proof, we mean the influence exerted by the speaker through his character. Of the three kinds of Artistic persuasion mentioned previously -- ethical, pathetic, and logical -- Aristotle says of ethical proof:

. . . It is not true, as some writers on the art maintain, that the probity of the speaker contributes nothing to his persuasiveness; on the contrary, we might almost affirm that his character (ethos) is the most potent of all means of persuasion.<sup>2</sup>

Modern speech writers concur with this principle.

Bryant and Wallace, for example, say:

. . . that a speaker's personality and character exert as strong an influence (perhaps an even stronger influence) upon the reaction of his ideas as do argument and evidence and appeals to emotions and attitudes.<sup>3</sup>

A speaker's ethical appeal or ethos may be evinced in his sermon through the following means: (1) the identification of his ideas with those of his audience; (2) the display of intellectual integrity and wisdom in term of sermon

<sup>1</sup>Ibid., p. 335.

<sup>2</sup>Aristotle, op. cit., p. 9.

<sup>3</sup>Bryant and Wallace, op. cit., pp. 339-340.

materials, and (3) the manner in which he administers praise and reproof to those from whom he seeks to gain acceptance of his views.<sup>1</sup>

### Identification

Examples of the use of identification in Cleveland's sermon are manifold. In fact, identification is built into each segment of his sermon through the formation of his purpose, the accumulation and organization of his data, the illustrations and supporting proofs of his ideas, and the careful restatements of his purpose.

To trace Cleveland's use of identification, let us begin with his introduction. After stating his subject and reading his "dual texts", he manifests his constant awareness of his audience by explaining technical terms through the use of familiar songs and illustrations that their experiences have equipped them to understand. For instance, in explaining the term "Watchers" used in his opening text, he said:

Who are the watchers? We sing in an old spiritual, "All night, all day, The angels are watching over me, my Lord". The angels are the watchers. They not only watch over us, they watch us.<sup>2</sup>

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<sup>1</sup>Thonssen and Baird, op. cit., p. 387.

<sup>2</sup>"A Question of Authority", Appendix, p. 325.

Likewise with the term "Holy ones", instead of applying the technical terminology of theology, he draws upon the experiences of the audience:

We know this has reference to the triune God-the Father, Son, and the Holy Ghost- then, for fear some do not possess this knowledge, he continues for in them alone is holiness "underived" and "unborrowed".<sup>1</sup>

Cleveland does not attempt to exalt himself by depreciating the achievements of others; it appears as if he takes into consideration that it is through the appreciation of others that one wins respect for himself. Throughout the body of his sermons one finds reference to the first person plural pronoun thirty times. The use of these personal pronouns suggests the idea of togetherness as revealed in the following expression taken from the body of the sermon under investigation:

To be sure, the challenge to His authority springs from two sources . . . we will discuss these two competing forms of authority in some detail individually. Let us consider human authority . . . we find this in in Genesis Chapter 1 and verse 26, and I quote. . . . Human Authority also contradicts divine authority in the realm of the judicial. We have such a record in the 3rd chapter of the Book of Daniel. . . .

There is a second area of challenge to the authority of God . . . and that is angelic authority. In the Book of Isaiah Chapter 14, verses 13 and 14 we read of root of this interesting conflict. . . .<sup>2</sup>

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<sup>1</sup>Ibid., p.326.

<sup>2</sup>Ibid., p.330.

Intellectual Integrity and Wisdom

In his attempt to set forth the value of man's equal rights through the creative act of God, Cleveland emphasizes the freedom, autonomy, and sovereignty with which God created man. Cleveland teaches that man was created to be free; and any attempt to hold him in servitude, to force him to do the commands of others without his consent is to debase the dignity of man and place him on a level that contradicts the intent of his creation.

In his reference to the failure of man through war to subjugate his fellowman, Cleveland appeals to the dignity of man to remain free. To assert oneself even in the face of overwhelming odds is an indication on the part of man to protect his right to be free. Therefore, he said, enhancing the worth of even the lowest aspects of humanity:

The slave has always risen to throw off the yoke of his master and the conquered has sooner or later risen to smite his conqueror. This is the sad tale of man's attempt to control his fellowman.

To avoid offense to those who might believe that man is the master of his fate and the captain of his soul, Cleveland does not attack the idea outright. He places the concept in the form of a question, and then, from materials taken from the Bible and examples provided by nature, he

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<sup>1</sup>Ibid., p. 327.

suggests that man is not a captain but a dependent. Let us note his use of evidence as a factor of personal proof:

But is man the Captain of his soul? Is he, and can he ever be the master of his own fate? (appealing to the Scriptures I Cor. 6:19-20, he shows) . . . your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own . . . therefore glorify God in your body, and in your spirit which are God's. . . . Man by nature is a dependent. A dependent cannot govern. He is a dependent physically, mentally, and spiritually . . . we are breathing God's air, eating God's food, wearing His clothing, drinking His water, and living on God's earth. All of these things we found when we were born. We are responsible for none of this. We are therefore by nature dependent.<sup>1</sup>

Cleveland's ethical appeal presumably is further enhanced by the impression he gives his audience of his competency to impart accurate information. In discussing "Lucifer", the chief angel, who rebelled against divine authority, Cleveland avers:

According to Ezekiel 28:2 his plain expression was "I am god". Here he is spoken of under one of his forty Biblical titles as the King of Tyrus, but whether you call him Lucifer, King of Tyrus, or the dragon, the serpent, the devil, you are speaking of one and the same being.<sup>2</sup>

His many campaigns conducted on four different continents provide him with excellent material which could be used to strengthen his ethical appeal. In relating one of his personal experiences in Africa, he began by saying:

<sup>1</sup>Ibid., p. 327.

<sup>2</sup>Ibid., p. 330.

A few years ago I was in a foreign country on a sunbaked field working hard to pitch a tent in which I was going to hold a class for twenty ministers. . . . As I stood eating with my finger from a banana leaf in this foreign country, a mighty shout went up from the throats of these men as they realized here was one who had identified himself with them . . . my influence was sure because I was one with them.<sup>1</sup>

Cleveland's ability to weave current issues of the time with which the people are greatly concerned into the fabric of the central thought which he is seeking to establish adds greatly to his ethical appeal. Alluding to the "cold war" between Russia and the United States, through what he called the "battle of authority" in the third chapter of Genesis, between God and Lucifer, he remarked:

It appeared that both participants realized that there could be no peaceful coexistence as long as God was God and Lucifer was Lucifer. These two great powers were on collision course again a course that would end in the ultimate extinction of one or the other.<sup>2</sup>

#### Praise and Reproof

Cleveland's view of social justice greatly enriched his personal proof, for it provides not only an avenue for praise and reproof, but reveals his good will for the betterment of all mankind: One can detect a mild reproof in his statement of man's lust for power and determination to rule his fellowman in these words:

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<sup>1</sup>Ibid., p. 336.

<sup>2</sup>Ibid., p. 332.



God created man in his own image to have dominion over all the earth but nowhere in the verse is there reference to man's having dominion over his fellowmen. . . . This then accounts for . . . the trouble that has taken place between human beings . . . the wars that have been fought in an effort of man to subdue and keep under subjection his fellowmen.<sup>1</sup>

Cleveland, probably reflecting on the attitude of many Negro youth in their struggle for civil rights provided by the Constitution, and the constant singing in his ears of the song "We Shall Overcome", draws an example from the Hebrew boys to give dignity to the socially oppressed, and place a high premium on positive thinking by quoting these words:

"we are not careful to answer thee in this matter . . . we will not serve thy gods, nor worship the golden image thou has set up."<sup>2</sup>

Through this example, Cleveland informs his audience that man possesses a free will -- free to follow the leadership of God -- and that will no power on earth can break. Social pressures may bring humiliation to the body, but it can never bring indignities to the soul: he recognizes their common social plight and points to God, as, indeed sufficient to solve the problem.

In the angelic challenge to God's authority to rule man, Cleveland again directs the minds of his audience to

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<sup>1</sup>Ibid., p. 326.

<sup>2</sup>Ibid., p. 330.

the value and worth of man in the sight of God. After showing that man is not an automaton to be manipulated by demons, he portrays the experience of Christ in the wilderness of hunger, the garden of agony, and the crucifixion of shame to make him more precious than gold.<sup>1</sup> You are somebody, he intimates to his audience; therefore resist the interference of evil influence to unseat your behavior which is rooted in faith.<sup>2</sup>

### Logical Proof

Cleveland's logical proof follows the "inductive" method of reasoning. An outline of the sermon "A Question of Authority" found on pages 276-277 illustrates his inductive method of reasoning. The outline consists of a series of general statements supported by separate examples to prove his assertions.

Our analysis of Cleveland's use of logical proof will consider reasoning from example, from sign, from causation, by explanation, and by comparison and contrast. The logical material of his sermon, like the stars in the sky on a clear night, sparkles, with assertions, glitters with examples, and twinkles with restatements. He uses sign

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<sup>1</sup>Ibid., p. 334.

<sup>2</sup>Ibid., p. 337.

arguments as reasons for acknowledging a proposition to be true; causal reasoning when it is a determiner of an effect; clarifies obscurities by means of explanation; supports ideas with comparison and contrast; offers Scriptures as valid testimonies to those who accept the Bible as authority; and presents illustrations to illuminate a point of view.

### Reasoning by Example

Illustrations of Cleveland's use of examples have already been demonstrated under his use of illustrations; but to furnish further evidence of his fondness for this type of reasoning, let us consider his attempt to clarify his assertion that human authority also contradicts divine authority often in the realm of judicial injustice. In order to show the pressure exerted by human authority for the control of man's allegiance, Cleveland selected a specific instance from the third chapter of the Book of Daniel to support his assertion by placing the three Hebrew boys in a critical position of choosing to obey divine authority as against human authority.<sup>1</sup>

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<sup>1</sup>Ibid., p. 329.

Reasoning by Sign

Cleveland's statement:

History by and large is a record of man's inability to rule his fellowmen. The rise and fall of nations tell us that man has been unsuccessful in his attempt to govern his fellowmen. Now there is a basic reason for this. . . .<sup>1</sup>

This statement must be considered as reasoning from sign; for Cleveland is not attempting to establish the cause for believing that God is the ruler of the nations, but the reason for acknowledging the proposition to be true.

Causal Reasoning

Causal reasoning, is frequently employed by Evangelist Cleveland in his preaching. To illustrate Cleveland's use of cause-effect reasoning, let us note the following examples taken from his sermon, "A Question of Authority":

God is the rightful ruler of the world because it is He that has made us and not we ourselves.<sup>2</sup>

He rules man and has a right to because He made man and knows man better than any other power in the universe, including man himself.<sup>3</sup>

Not only is He, God, the rightful ruler of the earth because of creation, but also because of redemption.<sup>4</sup>

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<sup>1</sup>Ibid., p. 326.

<sup>2</sup>Ibid., p. 333.

<sup>3</sup>Ibid., p. 333.

<sup>4</sup>Ibid., p. 334.

My influence with them was secure because I was one of them.<sup>1</sup>

Cleveland's method of reasoning from effect-to-cause is depicted in the following examples:

This, then, accounts for all the trouble that has taken place between human beings. All the wars that have been fought [may be traced] to an effort of man to subdue and keep under subjection his fellowmen.<sup>2</sup>

There is a tendency in man to assert himself as an individual, to assume control of his own destiny, and try to work out his own salvation [Cleveland, then contributes this existing tendency to the idea advanced by Wesley] I am master of my fate. I am captain of my soul.<sup>3</sup>

#### Explanation

In his attempt to be understood by everyone in his audience, Cleveland employed the use of explanation on different occasions to clarify concepts he felt might be misunderstood by his audience. The following are examples of his use of explanation for the purpose of clarification of terms and Scriptures. In explaining the meaning of the term "Watcher", he used an old, familiar, Negro spiritual, "The Angels Are Watching Over Me, My Lord", in an effort to make the term more meaningful and understandable to many in his audience. To define the term "Holy One", Cleveland remarked:

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<sup>1</sup>Ibid., p. 336.

<sup>2</sup>Ibid., p. 327.

<sup>3</sup>Ibid., p. 327.

We know this has reference to the triune God, the Father, Son, and the Holy Ghost-for in them alone is holiness "underived and unborrowed". Holiness in men and angels . . . is holiness dispensed. It is holiness derived from another source. Original holiness lies alone with the triune God.<sup>1</sup>

### Comparison and Contrast

The method of showing the similarity between a familiar idea and a less familiar idea was often used by Cleveland to support a proposition he was seeking to establish. For example, to show the "richer, fuller, and more abundant living" to be derived from the reading of the Bible, Cleveland compares the "book of specifications" issued by an automobile manufacturer designed to insure a longer and better service from the automobile, to God's book, a book of specifications called the Bible."<sup>2</sup> Another excellent example of comparison and contrast is provided by the illustration of his experience in Africa. In applying his experience of identification with the Africans to Christ's identification with humanity, Cleveland pointed out:

My influence with them was secure because I was one of them . . . because I could identify and become one of them they became one with me, and our fellowship was complete . . . and so it was 1900 years ago, it was Christ's identifying Himself with the human family . . .

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<sup>1</sup>Ibid., p. 325.

<sup>2</sup>Ibid., p. 336.

He became one with us that we might become one with Him and His influence is secure in our lives because He was one of us.<sup>1</sup>

### Pathetic Proof

Pathetic proof, which is concerned largely with the emotional state of an audience, plays an important role in preparing the minds of the people to react favorably to the speaker's proposals.

Brigance, expressing himself on the influence of wants and impelling motives in persuasion, writes:

To persuade others you must talk in terms of their wants. You must know their needs, their hopes, their ambitions, their fears. Know . . . what kind of fight they love, know what songs they sing, and what sentiments they applaud.<sup>2</sup>

Cleveland believes the emotional state of man to be as influential to persuasion as the logical. In fact, he is convinced that it is through man's feelings, his desires, and needs that he is led to action.

Let us analyze the type of motive appeals used by Cleveland in the sermon under investigation in terms of the "five basic wants" described by Brigance -- wants which are reputed to "influence or determine everything people believe or do":<sup>3</sup>

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<sup>1</sup>Ibid., p. 337.

<sup>2</sup>Brigance, op. cit., p. 102-103.

<sup>3</sup>Ibid., p. 103.

Basic physiological needs, including hunger and sex.  
Safety, including self-preservation and security.  
Love, including affection, friendship, and tender emotion.  
Esteem, including self respect, pride, reputation.  
Self-realization, including personal achievement and artistic taste.<sup>1</sup>

Basic Physiological Needs  
 (Hunger and Sex)

To establish man's need for God's leadership in the universe, Cleveland pointed to man's complete dependence upon God to supply his basic physiological needs:

We are breathing God's air, eating God's food, wearing His clothes, drinking His water, and living on God's earth. . . . We are responsible for none of this.<sup>2</sup>

Safety

The insecurity of man of ruling himself against hunger, pain, loss of life, and the uncertainties of tomorrow, is set forth in these words:

Man is incapable of ruling himself, either individually or collectively. Collective man has proven himself incapable of solving the world's minutest problems. We still have the problem with us of international peace. The problem of hunger, the problem of crime and innumerable problems that man both individually and collectively has proven himself insufficient to solve.<sup>3</sup>

In denoting the security and satisfaction which one

<sup>1</sup>Ibid., p. 105.

<sup>2</sup>Ibid., p. 328.

<sup>3</sup>Ibid., p. 335.



may receive by permitting God to control his life, Cleveland points out that man has no need to fear the future any more, for, says he:

When on the cross at calvary He [Christ] suffered, bled, and died. He was in effect buying man back by assuming man's guilt and paying man's debt. . . . He bore our sorrow that we might in turn, by faith accept Him as Christ and Saviour and be saved with Him at last in a kingdom not made with hands.<sup>1</sup>

### Love

(Affection, friendship, and tender affection)

Cleveland points to Christ's love, friendship, and tender affection for man by showing His willingness: (1) to become one of us;<sup>2</sup> (2) to make us one with Him;<sup>3</sup> (3) to deprive Himself of food-[wilderness experience],<sup>4</sup> and shelter- [The Son of man had no where to lay His head]<sup>5</sup> (4) "to save us from sin";<sup>6</sup> and (5) to die an ignominious death on the cross to effect our salvation.<sup>7</sup>

<sup>1</sup>Ibid., p. 334.

<sup>2</sup>Ibid., p. 337.

<sup>3</sup>Ibid., p. 334.

<sup>4</sup>Ibid., p. 332.

<sup>5</sup>Ibid., p. 337.

<sup>6</sup>Ibid., p. 337.

<sup>7</sup>Ibid., p. 334.



Esteem  
(Self respect, pride, reputation)

The desire for the esteem and good will of God is revealed in the following expressions:

When life gets too big for us, and there are times when it does, the man whose life is hid with Christ in God can say like Job, "Though He slay me, yet will I trust in Him." Such a man has an allegiance based on life that power cannot corrupt, wealth cannot purchase, nor flattery destroy.<sup>1</sup>

Reputation is a powerful motive. In fact, people have been known to sacrifice their lives rather than lose their reputation. Cleveland refers to this motive in his sermon, when he says:

. . . This was not exactly according to my training, [to eat mashed plantains prepared in an open field and served on banana leaves for plates] but it occurred to me that unless I could line up and eat with these men and identify myself with them, I might as well go home, for my influence on them would be nil. And so when time came, I ate.<sup>2</sup>

Self Realization  
(Personal achievement and artistic taste)

Speaking of personal achievement through valor, skill, or persevering efforts, Cleveland has this to say:

According to the Scriptures social pleasures, when they are contradictory to the will of God, must be resisted and men will in consequence hate **you** and separate you from their company. The Bible says that

<sup>1</sup>Ibid., p. 335.

<sup>2</sup>Ibid., p. 336.

there should be rejoicing when this happens because in heaven "great is your reward."<sup>1</sup>

The example of the Shadrach, Meshack, and Abednego's fiery furnace experience as a direct result of obeying divine authority instead of human authority was summarized in these words:

In all such instances the individual must recognize the true nature of this conflict between human and divine authority and remember that his allegiance is first to the Most High, for He is the governor of the nations.<sup>2</sup>

Some aspects of Cleveland's appeal to aesthetic values can be seen in his selections of music known and loved by many in his audience and in his reference to Henley's "Invictus."

### Arrangement

Arrangement, according to Bryant and Wallace, is concerned with the work of selecting, arranging, and giving form and structure to a speech.<sup>3</sup>

An analysis of Cleveland's sermon, "A Question of Authority", reveals that structurally he follows the tripartite method of dividing his sermon into the well known categories of: (1) introduction; (2) body; and (3) conclusion.

<sup>1</sup>Ibid., p. 329.

<sup>2</sup>Ibid., p. 329.

<sup>3</sup>Bryant and Wallace, op. cit., p. 21.

In regards to organizational structure, a reconstruction of his sermon in outline form reveals that Cleveland arranges his ideas in connecting links of general statements and supporting evidence. He sets forth certain key facts before he draws the attention of his audience to the conclusions that are naturally derived from them.

The following outline of his sermon will enable us to see more vividly the organizational structure of the sermon under investigation.

Theme: "A Question of Authority"

Texts: Daniel 4:17; Psalms 22:28

Introduction:

- A. This matter is by the decree of the Watchers
- B. This matter of authority is being discussed. . .
  - 1. Transitional statement: The challenge to His authority springs from two sources:
    - (a) human
    - (b) angelic
  - 2. Let us consider human authority.
  - 3. Angelic authority

Body:

- I. History by and large is a record of man's inability to rule his fellowman.
  - A. The rise and fall of nations (are records of history) revealing man's inability to rule his fellowman.
    - 1. Equals cannot rule equals
    - 2. God originally intended for the earth to be a theocracy.
  - B. Restatement: God is the governor of the nations.
- II. The Most High rules in the Kingdom of men but not unchallenged.
  - A. There is a tendency in man to assert himself as an individual to assume control of his own destiny.

- B. Questions of Value: Is man the captain of his soul? Is he and can he ever be the master of his fate?
  - 1. Testimony of Scripture: I Cor. 6:19-20.
  - 2. Example from life: Man by nature is a dependent.
- C. God, indeed, is sufficient to direct the destiny of the human soul.
- D. God does not rule without competition.
  - 1. Competition from society (Luke 6:22-23)
  - 2. Explanation: According to Scripture . . .
  - 3. Human authority . . . in realm of the judicial and governmental spheres
- E. Restatement . . . He is the governor of the nations

III. There is a second area of challenge to the authority of God . . . angelic authority.

- A. Testimony of Scripture: Isa. 14:13-14
- B. Result of challenge-Ejection from heaven
- C. Nature of struggle on earth with men
  - 1. Deceit
  - 2. Distrust
- D. Nature of struggle on earth with Christ
  - 1. The three encounters in the wilderness
  - 2. Christ is victorious
- E. Restatement of God's authority

IV. God rules by rightful authority

- A. His authority is based on His creation of the earth.
  - 1. He made man
  - 2. Illustration: when the maker of an automobile . . .
  - 3. He knows man better than man knows himself.
  - 4. He rules by right of creation and redemption.
- B. Restatement: God has the right to rule.

Conclusion:

- A. Recapitulation: yes, man is incapable of ruling himself.
- B. Recapitulation: Angelic authority has proven itself bankrupt. . . .
- C. Recapitulation: Divine authority has proven itself.
- D. Illustration: personal experience in a foreign country

- F. Appeal and restatement of theme: In the closing moments of my message, may I appeal to you to surrender your will to Him, for He is the only rightful ruler of the nations, . . . the most High ruleth in the kingdom of men.

The outline above makes it possible for us to get an overall view of the pattern or arrangement of Cleveland's thoughts for analytical purposes. It reveals a logical connection and sequence between each division of the sermon, and delineates the symmetrical relationship which each part of the sermon plays in the development of the theme.

An examination of the arrangement of sixty-five sermon outlines of Evangelist Cleveland found in his syllabus on Evangelistic Sermons reveals that he follows rather religiously the three-point system he advocates of dividing the body of his sermons under three headings: (1) the condition; (2) the cause and (3) the cure. The introductions to his sermons are not listed in his syllabus, but the appeals are always recorded. To determine the many classifications of introductions his sermons take, one has to listen to his sermons on tape. His system of arranging the questions he raises on any given subject in a logical order with supporting texts,<sup>1</sup> and his frequent use of subtopics give unity and coherence to his arrangement. To illustrate Cleveland's method of arranging his sermons as outlined in his syllabus, we list the following:

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<sup>1</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, op. cit., p. 8.

Subject: "The Question that God Cannot Answer."

Text: Heb. 2:3

1. On a lonely hill three men died. Luke 23:32,33.
  - a. Thief died in sin. He railed on Jesus. John 8:24.
  - b. The second thief died to sin. Rom. 6:2. Prayed, "Remember me." Jesus answered, "Thou shalt be with me."
  - c. Jesus died for sin. Rom. 5:6-9.
2. How shall we escape if we neglect so great salvation? I John 5:10-13.
3. The effects of true belief upon the soul:
  - a. Godley sorrow. Ps. 38:18.
  - b. Confession. Ps. 38:18.
  - c. Repentence. Ps. 38:17.
  - d. Conversion. Matt. 18:3.
  - e. Baptism. Mark 16:16.
  - f. Obedience. John 14:15.
4. The law is good. Rom. 7:12.
5. There is penalty for disobedience. James 2:10.
6. God's grace is sufficient. Heb. 12:28.<sup>1</sup>

In Cleveland's outline each main division has its subdivisions and supporting proofs.

### Introduction

The introduction to Cleveland's sermon, "A Question of Authority" is a simple exposition of his dual text, designed to give a preview of what will be covered in the sermon and to supply an adequate background of information to enable the audience to follow it more closely. It is rather

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<sup>1</sup>E. E. Cleveland, Evangelistic Sermons, op. cit., p. 19.



long but necessary to clarify the meaning of the technical terms, "Watchers", and "Holy Ones". He defines the unfamiliar term "Watchers" by an old familiar Negro spiritual, "All night, all day", and for the logic of his reasoning in his explanation of the term "Holy Ones", he draws from the experience of his audience: "we know this has reference to the triune God". He realizes that people have a disinterest for anything too abstract for sensory identification; therefore, he defines by using the familiar to explain the unfamiliar, and explains by drawing on the experience of his audience.

He states the purpose of his subject in his introduction, and lists the proposals he plans to discuss:

This subject, "A Question of Authority" is being discussed, according to Daniel, by the demands of the Holy ones, to the interest, adds Daniel, that the living may know that the Most High ruleth in the kingdom of men. God is the governor of the nations, according to David, but God does not rule this world unchallenged.

To be sure, the challenge to his authority springs from two sources: (1) human authority; and (2) angelic authority. We will discuss these two competing forms of authority in some detail individually.<sup>1</sup>

Cleveland realizes that sheer emotional appeal might bring a temporary acceptance of his point of view, but he seeks to establish a permanent impression by facts drawn

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<sup>1</sup>"A Question of Authority", Appendix p. 326.

from Scriptural authority, opinions held by many as true, and reasoning based on information from these sources.

A transitional statement connecting the introduction with the body of the sermon follows the introduction: "Let us consider human authority."<sup>1</sup>

### Body

Evangelist Cleveland is seeking to strengthen the opinion held by many in his audience that God is the ruler of the nations and to convince those who might think differently that his idea merits acceptance. He, therefore, in the body of his sermon employs systematic thinking sprinkled with examples, illuminated by illustration, and validated by authority of Scripture; and he drives the point home through constant repetition. The opening statement in the first division of the body of Cleveland's sermon is an assertion designed to establish a means of carrying his audience with him step by step to the conclusion that God is the ruler of the nations. He begins with the statement: "History, by and large, is a record of man's inability to rule his fellowman."<sup>2</sup> He follows this statement immediately with an example: "The rise and fall of nations tell us that

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<sup>1</sup>Ibid., p. 326.

<sup>2</sup>Ibid., p. 326.

man has been unsuccessful"<sup>1</sup>, and the examples which follow, drawn from Scriptural authority and experience common to humanity, lead to the inevitable conclusion and restatement of his proposition that God is the true ruler of the universe.

In the second division, Cleveland begins his argument with causal reasoning. He traces the tendency of man to control his destiny to the belief that he is the captain of his soul. Then, reflecting on man's status in the universe, he poses a question: "Is man the captain of his soul?"<sup>2</sup> From the threads of this question, he weaves the fabric of evidence to show that man is a dependent, and cannot possibly be the true governor. Man, he says has been "bought with a price",<sup>3</sup> everything that is essential to life belongs to God and is dispensed to man for his livelihood: "air", "food", "water",<sup>4</sup> and his habitat on earth.

By comparison he shows that God is sufficient to govern, and supports his premise by means of testimony and explanation before concluding with a restatement of his main premise.

In the third division, Cleveland states the defiance of angelic resistance to God's authority and shows the

<sup>1</sup>Ibid., p. 326.

<sup>2</sup>Ibid., p. 327.

<sup>3</sup>Ibid., p. 328.

<sup>4</sup>Ibid., p. 328.

results of that defiance. He next pictures Lucifer, the angel who rebelled against God's authority to rule in the universe, in his attempt to discredit God to man on earth, and thus gain control of man.<sup>1</sup> He concludes the struggle of the challenge of Angelic authority by delineating Satan's utter defeat by Christ and by restating his main premise.

In the fourth division, Cleveland, again by causal reasoning, shows why God is the ruler of the nations. God's authority in the universe is based on: (1) Isaiah's testimony that He made the heavens and the earth;<sup>2</sup> (2) the psalmist David's testimony that He made man and man is not his own.<sup>3</sup> Cleveland illustrates his points through an experience common to his audience, and shows by analogy how it relates to his proposition of God's leadership in the world.

### Conclusion

The conclusion consists of summary statements in the form of recapitulations, supplemented by an illustration, followed by a triumphant appeal, and capped by a re-statement of God's right to rule the nations.

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<sup>1</sup>Ibid., p. 331.

<sup>2</sup>Ibid., p. 332.

<sup>3</sup>Ibid., p. 333.

The theme of his sermon is lucid. It shines through every general statement and illuminates every supporting fact. As the sun shining in its meridian brightness reveals clearly the objects of nature, in a like manner the vividness of his reasoning, saturated with the simplicity of his style, reveals the underlying theme of his sermon in each division of its development.

The general end of his sermon is to convince. The desired reaction is the surrender of the will to God as the only rightful ruler of the nations. The various forms of support in a sermon to convince are in evidence: he clarifies by explanation; supports his ideas with comparison and contrast illuminates by illustrations; gives validity to his thoughts through the testimony of Scriptures; and keeps the main theme of the sermon before the audience by restating his general theme.

### Style

Style, or elocutis, according to Bryant and Wallace is:

that quality in speaking which results from the selection and management of language.<sup>1</sup>

Thonssen and Baird in their appraisal of style, say:

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<sup>1</sup>Bryant and Wallace, op. cit., p. 252.

It embraces the concept of expressing in language basically, from the choice of words and their arrangement or composition.<sup>1</sup>

From these definitions we may conclude that style embraces the selection and choice of words and their arrangement through which a speaker conveys his thoughts to his audience to effect persuasion.

In order to analyze the speaking style of Cleveland as revealed in his sermon: "A Question of Authority", we shall employ the three fold guideline established by Genung which includes: (1) clearness; (2) force, and (3) beauty.<sup>1</sup>

#### Clearness

Cleveland makes use of this element of style by defining unfamiliar terms through familiar songs and explanations drawn from experiences. The term "Watchers" is clarified by refreshing the listeners' memories of the old Negro spiritual which spells out that the "watchers" are angels. He clarifies the words "Holy Ones" (1) by associating the term with knowledge possessed by his audience, and (2) by explaining the details for others who might not possess the facts.<sup>2</sup>

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<sup>1</sup>John Franklin Genung, The Working Principles of Rhetoric (New York: Ginn and Company, 1900), p. 28.

<sup>2</sup>E. E. Cleveland, "A Question of Authority", p. 325.

### Example

Example is another element used by speakers to make their ideas clear to their listeners. Cleveland's sermons abound with examples: For instance, to clarify his assertion on man's inability to rule his fellow man, Cleveland used the following examples: "The slave has always risen to throw off the yoke of his master and the conquered has sooner or later risen to smite his conqueror".<sup>1</sup>

### Comparison and Contrast

Comparison and contrast are devices frequently used by Cleveland for perspicuity. He compares the Bible to a book of automobile specifications and contrasts God's sufficiency with man's dependency.<sup>2</sup>

### Simplicity and Sentence Structure

Simplicity of sentence structure is a very helpful means of achieving clarity and understanding. Simple sentences in the active voice are more readily understood than long, detailed or complex sentence.<sup>3</sup> An examination of the sentence structure of Cleveland's sermon shows that of the

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<sup>1</sup>Ibid., p. 327.

<sup>2</sup>Ibid., p. 333.

<sup>3</sup>Bryant and Wallace, op. cit., p. 263.

182 sentences, 82 are simple, 26 are compound, 52 are complex, and 22 are compound-complex. The ratio of Cleveland's use of compound, complex, and compound-complex sentences to simple sentences is as follows: compound 13:41, complex 26:41, and compound-complex 11:41. The average sentence length of Cleveland's sermon is 18.6 words. The shortest sentence consists of four words and the longest of 46.

#### Choice of Words

A study of Cleveland's choice of words reveals that he employs words which denote action and are of common usage among the people. According to Bryant and Wallace, "Words that are in current, general oral use and have live meanings to most people in the society in which the speaker is talking", are described as familiar words.<sup>1</sup> Judged by this criterion, Cleveland's choice of words conforms to this element involved in style. The word "theocracy", to illustrate the point just mentioned, may be a familiar word to many who are religiously oriented; but in Cleveland's discussion of God's original intention, of rulership of the earth, he follows this term with the words: "He [God] was to rule man directly".<sup>2</sup> Example of current usage of words in oral discourse can be seen in such expressions as: "peaceful

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<sup>1</sup>Bryant and Wallace, op. cit., p. 253.

<sup>2</sup>"A Question of Authority", Index p. 327.



coexistence" and "collision course".<sup>1</sup>

Cleveland's sentences are spiced with concrete words and alive with expressions which denote movement and directness. His ability to fuse familiar words which are concrete and denote action and directness can be illustrated in the following examples taken from his sermon:

We are breathing God's air, eating God's food, wearing His clothing, drinking His water, and living on God's earth. All these things we found when we were born. We are responsible for none of this.<sup>2</sup>

Cleveland shows directness through the use of the first person pronoun; action through verbs; and concreteness through such specific objects as air, water, and earth. All of the terms used are familiar words in current, general use by the people whom he is addressing.<sup>3</sup>

### Force

Force is that component of style which tends to deepen the impression of the proposition the speaker is seeking to establish in the minds of his listeners through: (1) anaphora; (2) repetition; (3) suspense and surprise; (4) climax.<sup>4</sup>

<sup>1</sup>Ibid., p. 332.

<sup>2</sup>Ibid., p. 328.

<sup>3</sup>Ibid., p. 328.

<sup>4</sup>Oliver and Cartright, op. cit., p. 303

Anaphora -- The repetition of words at the beginning of successive statements is readily discernible throughout Cleveland's sermons. In his comments on Christ's redemptive act at Calvary, he says:

He was the Lamb without spot. He was the only being who had lived on this earth whose life was flawless . . . He bore our sorrow that we might in turn, by faith, accept Him as Christ and Saviour . . . He has a right to rule because He has redeemed us by His blood.<sup>1</sup>

In describing the preparation of a meal by an African woman, he states:

She took out three bricks and placed them. She took out some sticks and lit a fire. . . . She had banana leaves for plates.<sup>2</sup>

In his appeal for the acceptance of his point of view he urges:

He is willing now to take you instantaneously to justify and save you from your sins. He is not only willing to do it, but He is able to keep you from falling. . . .<sup>3</sup>

Repetition -- Cleveland, in an interview with the writer, said that his approach to man's mind is through repetition,<sup>4</sup> which, he believes deepens the impression the speaker is seeking to fasten in the thinking of his audience. Cleveland's use of this element of style is seen in the constant restatement of his theme. He repeats the words:

<sup>1</sup>"A Question of Authority", 334.

<sup>2</sup>Ibid., p. 336.

<sup>3</sup>Ibid., p. 337.

<sup>4</sup>See page 164.



"God is the governor of the nations" with some modifications after each division of his sermon.<sup>1</sup>

To clarify the point that "the angels are the "watchers" mentioned in his discourse, Cleveland stresses this fact through repetition:

The angels are the watchers. They not only watch over us, they watch us.<sup>2</sup>

Likewise with the word holiness, he defined it by saying:

. . . for in them [the Godhead] alone is holiness "underived and unborrowed: Holiness in men and angels, if borrowed holiness, it is holiness dispensed. It is holiness derived from another source. Original holiness lies alone in the triune God.<sup>3</sup>

After showing man's inability to govern his own destiny, Cleveland pointed to God's worthiness in these words:

. . . This, God alone can do, because of His infinite wisdom, infinite power, and infinite presence.<sup>4</sup>

Suspense and Surprise -- Suspense and surprise aid materially in strengthening the force of a speaker's style. Cleveland's use of this component is seen in the questions he raises and the exceptions he infers in regards to the words of Henley's well known poem, "Invictus." He asks:

But is man the captain of his own soul? Is he and can he ever be the master of his own fate?<sup>5</sup>

<sup>1</sup>See outline pp. 250-251.

<sup>2</sup>"A Question of Authority", p. 325. . . .

<sup>3</sup>Ibid., p. 325.

<sup>4</sup>Ibid., p. 328.

<sup>5</sup>Ibid., p. 327.



To this inquiry he answers:

In 1st Corinthians the sixth chapter and verses 19 and 20- "What? know you not that your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. The individual is not able to govern his own destiny. This God alone, because of his infinite wisdom, infinite power, and infinite presence can do.<sup>1</sup>

Climax -- Climax suggests a building up toward a conclusion through a word or expression which ends a preceding sentence and begins the one which follows.<sup>2</sup> Cleveland's use of this element of style is revealed in the following sentences taken from his sermon, "A Question of Authority".

Man by nature is a dependent. A dependent cannot govern. He is a dependent physically, mentally, and spiritually. . . yes, by nature man is a dependent. We are breathing God's air, eating God's food, wearing His clothes, drinking His water, and living on God's earth. All these things we found when we were born. We are responsible for none of this. We are therefore by nature dependents, and therefore cannot be true governors.<sup>3</sup>

Beauty -- Genung's "beauty" is called by Thonssen and Baird "Ornamentation,"<sup>4</sup> and by Oliver and Cortright, "pleasing diction".<sup>5</sup> While it is not always required, its presence richly enhances the material with which it is used.

<sup>1</sup>Ibid., p. 327.

<sup>2</sup>Thonssen and Baird, op. cit., p. 423.

<sup>3</sup>"A Question of Authority", p. 328.

<sup>4</sup>Thonssen and Baird, op. cit., p. 423.

<sup>5</sup>Oliver and Cortright, op. cit., p. 307.

Cleveland's use of beauty as a constituent of style is exhibited by means of the following components through which it finds expression: (1) metaphor; (2) simile; (3) metonymy; (4) personification; (5) aphorism; (6) comparison; (7) balanced sentences; (8) alliterations; (9) prolepsis; (10) eponophora.

Metaphor -- A metaphor is a figure of speech by which a speaker likens one object to another as if it were the other object. Cleveland's use of this figure of speech can be seen in the following examples:

All of the wars that have been fought were efforts of man to subdue and keep under subjection his fellow-men. . . . The slave has always risen to throw off the yoke of his master. . . .<sup>1</sup>

What know ye not that your body is the temple of the Holy Ghost. . . .<sup>2</sup>

When on the cross of Calvary, He suffered, bled and died, He [Christ] was in effect buying man back by assuming man's guilt and paying man's debt.<sup>3</sup> He Christ was the Lamb without spot.<sup>4</sup>

Simile -- A simile differs from a metaphor in that a metaphor implies a comparison between two objects and a simile expresses the comparison between two objects. In describing the man whose life harmonizes with God's prescribed will, Cleveland expressed his happy state in these words:

<sup>1</sup>"A Question of Authority", p. 327.

<sup>2</sup>Ibid., p. 327.

<sup>3</sup>Ibid., p. 334.

<sup>4</sup>Ibid., p. 334.

When peace like a river attendeth my way,  
When sorrow like sea billows roll. . . .<sup>1</sup>

Here he Lucifer is spoken of under one of his  
forty Biblical titles as the King of Tyrus.<sup>2</sup>

Personification -- Personification endows inanimate  
objects with human attributes. In presenting the idea to  
his audience that God does not rule this world without com-  
petition, Cleveland speaks of social pressures:

And there are those social pressures that would  
break down those spiritual values that are within us.<sup>3</sup>

Cleveland speaks of faith and emotions in this  
manner:

For as long as faith rules, one is emotionally stable.  
It is when faith is unseated that emotions run wild.<sup>4</sup>

Aphorism -- An aphorism is a brief statement of a  
truth or principle. Cleveland's use of this figure of speech  
can be seen in such expressions as:

Original holiness lies alone with the triune God.<sup>5</sup>  
God is the true governor of the nations.<sup>6</sup>  
Man by nature is a dependent.<sup>7</sup>  
We ought to obey God rather than man.<sup>8</sup>

<sup>1</sup>Ibid., p. 335.

<sup>2</sup>Ibid., p. 330.

<sup>3</sup>Ibid., p. 328.

<sup>4</sup>Ibid., p. 331.

<sup>5</sup>Ibid., p. 325.

<sup>6</sup>Ibid., p. 327.

<sup>7</sup>Ibid., p. 328.

<sup>8</sup>Ibid., p. 330.



Comparison --

Holiness in men and angels . . . is holiness dispensed.  
It is derived from another source. Original holiness  
 lies alone with the triune God.<sup>1</sup>

Cleveland compares the "conflict between human and  
divine authority "and calls upon his listeners to yield  
 their allegiance to God "for He is the governor of the  
 nations."<sup>2</sup>

Balanced Sentence --

The slave has always risen to throw off the yoke of  
 his master and the conquered has sooner or later  
 risen to smite his conqueror.<sup>3</sup> Not only is He will-  
 ing and able to save, but He is immediately available.<sup>4</sup>

Alliteration -- Cleveland frequently used words which  
 repeat the same initial sound. Among the many examples which  
 occur in his sermon, these are a few:

God indeed is sufficient to direct the destiny of  
 the human soul.<sup>5</sup>

In all such instances, the individual must recognize  
 the true nature of this conflict between human and  
 divine authority.<sup>6</sup>

When that Baby was born in Bethlehem.<sup>7</sup>

<sup>1</sup>Ibid., p. 325.

<sup>2</sup>Ibid., p. 327.

<sup>3</sup>Ibid., p. 327.

<sup>4</sup>Ibid., p. 337.

<sup>5</sup>Ibid., p. 328.

<sup>6</sup>Ibid., p. 330.

<sup>7</sup>Ibid., p. 336.

Prolepsis -- Prolepsis is a figure of speech by which a speaker suggests an objection to a proposition he is advancing, and gives an answer to it.

Cleveland's use of this figure can be illustrated by the following example:

There is a tendency in man to assert himself as an individual, to assume control of his own destiny, and try to work out his own salvation. A poet wrote, "I am the master of my fate. I am the captain of my soul". . . .

To this inclination of man to take over the details of his own salvation, Cleveland continues:

What know ye not your body is the temple of the Holy Ghost . . . ye are not your own . . . ye are bought with a price . . . therefore glorify God in your body and in your spirit, which are God's.<sup>1</sup>

Summary Statement -- This element of speech, which is a greatly condensed statement at the end of a speech, is used by Cleveland in the closing remarks of his sermon, in these words:

Today, if you hear His voice, harden not your hearts, for truly the Most High ruleth in the kingdoms of men and He is the governor of the nations.<sup>2</sup>

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<sup>1</sup>Ibid., p. 327.

<sup>2</sup>Ibid., p. 337.

## CHAPTER VIII

### CLEVELAND'S EVANGELISTIC PREACHING: DELIVERY

Pronuntiatio, the last of the five canons, is another name for delivery. Its primary elements are considered to be vocal utterance and bodily action.<sup>1</sup> Delivery, then, is concerned with the "lively enforcement of thought",<sup>2</sup> and the means by which the ideas of a speaker are conveyed to his listeners. It is through this canon that a speaker seeks to make a profound impression on the mind of his listeners, create a desire for the proposition he advocates, and move the emotions.

In the light of the statement that delivery is concerned with the "lively enforcement of thought", let us consider Cleveland's concept of this canon before applying to this practice topics, which embrace, in Cleveland's case, the following:

- (1) the evangelist's methods of preparing his sermons;
- (2) his method of delivery; (3) the physical factors conducing to his effectiveness as a speaker; (4) his bodily action in delivery; and (5) his use of the voice as an instrument of persuasion.<sup>3</sup>

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<sup>1</sup>Thonssen and Baird, op. cit., p. 81.

<sup>2</sup>Ibid., p. 446.

<sup>3</sup>Ibid., p. 435.

Cleveland's Concepts of Delivery

The importance which Cleveland gives to delivery can be seen in one of his workshop lectures at Oakwood College during the winter of 1965. In his lecture, he said:

The manner in which we deliver our sermons will balance the minds of our listeners either for or against the truth we advocate.<sup>1</sup>

To make one's delivery effective, Cleveland advises:

(1) that a minister should possess a thorough knowledge of his subject material; (2) that he should convince his audience that he knows what he is talking about; (3) that he should present his material in a forceful manner; (4) that he should keep his sermons simple and well punctuated with illustrative material; and (5) that he should exhibit a meaningful use of gestures.

Having listed the five observations found in Cleveland's teachings in regards to effective delivery, let us consider each one separately with a brief remark from the content of his lecture.

A Thorough Knowledge of Subject Material

In regards to a thorough knowledge of one's subject material, Cleveland has this to say:

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<sup>1</sup>E. E. Cleveland, loc. cit.

When you stand up to preach, you should know your subject thoroughly. You must master your material and preach it like a master. This calls for painstaking preparation, so that they can be easily remembered, and in harmony with the objective you are trying to achieve.<sup>1</sup>

Convince Your Audience That You Know  
What You Are Talking About

To impress upon the minds of the young ministers the need of manifesting "a quality of certainty" in their delivery, he used the speaking of Prophet Jones, a radio speaker who emphasizes the healing aspect of the gospel, in these words:

Prophet Jones handles his material like he knows what he is talking about. He speaks as if his message comes from God. He has a quality of certainty in his speaking and it is persuasive. There are three sources from which you may obtain certainty: (1) you must believe in your movement; (2) believe the doctrines of that movement; (3) believe that God has called you to deliver the doctrines advocated by that movement.<sup>2</sup>

Presentation of Material in a Forceful Manner

Cleveland pointed out to the young theological students of Oakwood College the need of presenting their sermons in a forceful manner, in these words:

When I speak of forcefulness, I am not thinking of one who raises the roof. I am not thinking in terms of volume. I am thinking of a man who is alive in the

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<sup>1</sup>E. E. Cleveland, loc. cit.

<sup>2</sup>Ibid.

pulpit; his message is alive. I am thinking of a man who delivers the living message of a living God in a living way. To such a man the people will give a listening ear.<sup>1</sup>

### Simplicity

In discussing simplicity as it relates to delivery, Cleveland has this to say:

In delivering your sermon select words that are familiar to the average man in the street. Avoid as far as possible any terms that cannot be easily comprehended, and explain any expression that would becloud the clear reception of the idea you are seeking to establish in the thinking of your audience.<sup>2</sup>

Considering simplicity from the standpoint of quotations, Cleveland advises:

Do not use a dozen quotations to prove that the truth is truth. One or two will do. Practice economy in the use of quotations and give more space for the simple teachings of the gospel.<sup>3</sup>

### Meaningful Use of Gestures

Cleveland lays stress on the importance of gestures by saying:

Some preachers are like the statue of liberty, they have only one gesture, and that is up. To be effective in your delivery, you must make your gestures meaningful. Do not point to the ceiling when you are

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

describing an object on the floor. Make your gestures appropriate for the occasion.<sup>1</sup>

Having considered Cleveland's concept of delivery as advocated in his lecture to the ministerial students of Oakwood College, let us turn our attention to the examination of his delivery in terms of topics suggested by Thonssen and Baird.

### Method of Sermon Preparation

An interview with Cleveland regarding the method he follows in the preparation of his sermons, yielded the following expressions:

I make it a habit to never write out my sermons. My usual method of preparation is to select a subject and list as many questions pertaining to the topic as I can think of. From these questions, which sometimes range about twenty in number, I select four or five and arrange them in logical order with supporting Scriptures. My next step is to secure supporting material from various sources to fill in the details of the outline.<sup>2</sup>

In response to the question: What are the main sources of your sermon material? he replied:

First and foremost is the Bible. After the Bible, the writings of Mrs. E. G. White. Practically all of my illustrations are taken from the experiences of life around me and my own personal experiences. Current events and the reading of other men's sermons furnish another source of material for my sermons. I do not use the material of others in my sermons, but read them for the insight and inspiration they impart.

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

Books on the lives of great preachers of the past, for instance, the book on Billy Sunday, by Lee Thomas; The Shadow of the Broad Brim, the story of Spurgeon, and others have greatly influenced my thinking. I have a fascination for history that amounts to an appetite insatiable.<sup>1</sup>

When asked if he made it a practice to rehearse his sermons before delivery, he replied:

I never make it a habit of rehearsing my sermons before they are delivered. After outlining them, I go over the material in my mind which I assign to the three categories I use in outlining the body of my sermons: (1) the condition; (2) the key thoughts in each section of my outline. . . . I have never written an introduction to my sermons. I have in mind what I am going to say, but how it comes forth depends on the condition of the congregation I am to address, the conditions in the nation that claim the headlines of the daily newspaper or some event I might observe on my way to speak.<sup>2</sup>

In seeking insights into the nature of Cleveland's sermons and the steps he takes in preparing them, the writer asked; "What factors influenced the development of the sermon 'A Question of Authority', and your method of preparation?" To this question, Cleveland answered:

I was listening to a speech on television one evening in 1954, in which the governor of Virginia was berating the Federal Government for the passage of the Civil Rights Bill. As I listened to him criticize the government, the idea of angelic and human rebellion against the government of God came into focus, and that was the beginning of the sermon. My method of preparation for this sermon followed the same pattern that I use in preparing my other sermons. I listed all the pertinent questions related to the issue I could think of, selected my Scriptural references,

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.



illustrations, and other supporting materials. After arranging them in a logical sequence, I pondered over the ideas outlined in this sermon for four months before delivering it. I added information in some places and made changes in other parts of the outline to keep it relevant to the times.<sup>1</sup>

### Method of Delivery

Cleveland's method of preparation eliminates both the "memoriter" method, in which the evangelist writes out his sermon and presents it verbatim, and the manuscript method, which consists of the evangelist's reading his sermon from a prepared text that has been written in verbatim form. Cleveland does not write out his sermons either for the purpose of practice as an aid in delivery or for his radio programs. In his Syllabus for Evangelistic Procedures, Cleveland says regarding radio preparation and delivery:

The book says, write it out. Elder Cleveland finds it easier to fill in the time evenly by adlibbing.<sup>2</sup>

Cleveland frowns upon the reading of sermons from manuscripts. "This method of delivery," he says, "breaks the eye contact the minister should have with his audience, and is a sure means of killing an audience."<sup>3</sup>

<sup>1</sup>Ibid.

<sup>2</sup>E. E. Cleveland, Syllabus for Evangelistic Procedures, p. 2.

<sup>3</sup>E. E. Cleveland, loc. cit.

Cleveland's method of delivery is clearly extempore. He always outlines his sermons, but never writes them verbatim. He memorizes the key thoughts in the main divisions of his sermon, but the words are as fresh to him during the delivery of the sermon as they are to the audience.<sup>1</sup>

Interviews with ministers who have worked with Cleveland in many of his campaigns all confirm the fact that he does not always follow the practice of speaking without notes. For some sermons, he uses notes to guide him in the development of his thoughts; for others, he enters the pulpit with only his Bible. Walter Darby, a minister of the Central States Conference of Seventh-day Adventists, said that although Cleveland uses notes in many of his sermons, they do not detract from the effectiveness of his delivery. He refers to his notes so seldom that the average person in his audience would hardly detect that he was using them.<sup>2</sup>

#### Physical Factors

Have you ever heard people say: "I don't like certain individuals?" When asked why, they usually answer: "I don't know. Maybe it's the way they look". (Meaning by "look," of course, the physical attributes of the individuals). As there are physical characteristics possessed

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<sup>1</sup>Interview with E. E. Cleveland, April 9, 1967.

<sup>2</sup>Interview with Walter Darby, Kansas City, March 25, 1967.

by individuals which create favorable or unfavorable impressions of them to others, so in speech there are many who look upon "large, imposing-looking individuals as more likely to succeed in a speech endeavor than those of less attractive physical bearing."<sup>1</sup> Although the way one "looks" cannot be accepted as a sure and fast rule for effectiveness in delivery, it does have its effect upon an audience.

A group of 25 students was asked to name some of the physical qualities which Evangelist Cleveland possesses that they thought added to the effectiveness of his speaking. Among the many replies, the one given by Rose Taylor, a Secretarial Science major at Oakwood College, summarizes the rest. She said:

I am impressed by his height, his complexion, and his manner of speaking. As to height, he is tall; as to complexion he is tan light brown, as to manner of speaking, he is terrific. He is tall, tan, and terrific, and these qualities make an impressive combination.<sup>2</sup>

Cleveland is 6 ft. 2 in. tall; and his weight, which averages 210 pounds, is evenly distributed with the exception of a slight protrusion in the abdominal region. His shoulders are round, and he walks with a slight forward pitch from his shoulders. His hair is dark brown and thinning in the center with faint traces of gray on each side of his

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<sup>1</sup>Thonssen and Baird, op. cit., p. 441.

<sup>2</sup>Rose Taylor, Secretarial Science Student, Oakwood College, Huntsville, Alabama, April 14, 1967.

head above the cheek bone. His face is full and well rounded out. His smile is broad and pleasant, and his countenance is radiant with confidence and an enthusiastic sincerity which appear to make a commendable impression on his audience. His eyes are medium in size, and his practice of eye contact with his audience gives the impression to many, as voiced by Preston Calhoun of Huntsville, Alabama, that he "looks right through you".<sup>1</sup>

#### Bodily Action

Cleveland's bodily action may be tersely stated as doing what comes naturally in a speaking situation to give emphasis to an idea expressed in words through some visible means of communication. The early training he received as a boy preacher from his father which emphasized the using of gestures to express ideas he wished to stand out in his sermons comes as natural to him as drinking water from a glass.

Although animation plays an important role in Cleveland's delivery, he does not remove himself too far from the pulpit while delivering a sermon. He moves around occasionally to give variety to motion; but for the most part, he leaves the pulpit only when he wishes to illustrate

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<sup>1</sup>Interview with Preston Calhoun, Huntsville, Alabama, April 12, 1967.

a point on the blackboard, with black light, or to use some of his action illustrations which involve audience participation.

According to Charles Brooks, Cleveland uses gestures very freely. His gestures, Brooks says:

. . . are not just indiscriminate waving of the hands, they are dramatic and give power and meaning to his expressions.<sup>1</sup>

In a questionnaire prepared for the student body at Oakwood College, during one of Cleveland's short evangelistic campaigns conducted in the college gymnasium, 159 students out of 171 reporting said that Evangelist Cleveland uses gestures very effectively. Of the remaining twelve who returned their questionnaires, five registered "no" to the question of effective use of gestures, and seven left it unmarked.

Cleveland makes use of both of his hands in executing gestures, but his right hand receives more action than his left. His gestures are usually made with up and out movements, and are performed with a spontaneity that punctuates his thoughts and amplifies his ideas.

To illustrate the types of gestures Cleveland makes during his sermons, several pictures of him in action have been collected from various sources. The newspaper

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<sup>1</sup>Interview with Charles Brooks, February 24, 1967.

clipping illustrates his use of left hand gestures.<sup>1</sup> His left hand is extended forward and upward in a graceful open hand manner. It is in line with his face, calling attention to his facial expression, which manifests confidence and sincerity.

Cleveland's use of his index finger;<sup>2</sup> to express an idea or emotion is illustrated by the photograph of him on the frame-work that serves both as the entrance to his tent as well as to advertise his meetings to the public.<sup>2</sup> This picture shows how the coordination of his face and fingers is used to emphasize the open Bible he holds in his hand and draw attention to it, which in this instance is what he seeks to accomplish.

The action shot of Cleveland before the microphone illustrates his use of gestures with his right hand.<sup>3</sup> His beaming countenance is highly accented by his animated and forceful gesture. His hand is open and raised to a height just below his chin. His arm is arched in a manner that gives the appearance that his downward stroke will be graceful and expressive.

<sup>1</sup>Appendix, p. 321.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

Use of Voice

Voice quality has never been one of Cleveland's praiseworthy points. The rich, melodious, and pleasing tones that characterize most public speakers are missing in his delivery. Herbert Henley, who visited Cleveland's New York campaign nightly, describes his voice as "high and squeaky".<sup>1</sup> Morris Scott of Detroit, Michigan, speaks of it as "raspy"<sup>2</sup>, and Emerson Miller of Huntsville, Alabama, says:

His voice is not pleasing to listen to at times, especially, when he speaks in a high, shrill pitch; but it possesses an emotional quality that draws and holds the attention of his listeners.<sup>3</sup>

Fred Morales, a minister from San Fernando, Trinidad, who has heard Cleveland speak on several occasions, says:

Cleveland sincerely feels what he preaches, and though his tonal qualities reveal no spectacular elements there is a gathering together of other factors that produce a cable of strong appeal and resulting persuasion.<sup>4</sup>

Cleveland's voice is strong and vibrant, and his honesty of purpose and sincere desire to communicate his feelings to his listeners are reflected in his voice. He speaks with confidence and assurance, and his voice appears

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<sup>1</sup>Interview with Herbert Henley, April 18, 1967.

<sup>2</sup>Interview with Morris Scott, April 18, 1967.

<sup>3</sup>Interview with Emerson Miller, April 18, 1967.

<sup>4</sup>Interview with Fred Morales, April 18, 1967.

to convey these sentiments to the minds of his listeners in an impressive manner.

Cleveland has a medium baritone voice; and during his college days, he sang baritone in one of the campus quartets. His maximum range extends from the second F below middle C to the first F above middle C, a span of two octaves.

Cleveland's ability to project his voice so as to be heard by everyone in his audience is reflected in the answers by students of Oakwood College to the question: Do you consider Cleveland's voice strong, weak, pleasant? To this question 117 out of 171 answered "strong," 52 "pleasant," and two answered "weak." One student wrote on his questionnaire that Cleveland is too forceful.

To the question: Did he speak in clear, forceful tones? 158 answered "yes", four answered "no", three answered "not always", and six did not respond to this question.

C. E. Moseley, Cleveland's Bible teacher in college, has this to say regarding Cleveland's articulation:

He neither chews his words nor swallows them. He enunciates clearly. You can hear the beginning and end of his words even at a great distance. He articulates well.<sup>1</sup>

From tape recordings of Cleveland's sermons it was found that his rate of speaking is increased or decreased

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<sup>1</sup>C. E. Moseley, loc. cit.



according to the importance he gives to certain points he desires to stress. Ideas that he wishes to make prominent in the minds of his listeners are expressed slowly and deliberately with considerable pause. Ideas relating to the general unfolding of the topic are expressed with an increased tempo. When explaining some difficult Scripture or clarifying unfamiliar terms or concepts, his rate of speaking ranges between 87-100 words per minute. When developing the general theme of his topic, his speaking ranges between 115-135 words per minute.

#### Summary of Cleveland's Delivery

Cleveland's philosophy of delivery suggests a thoroughness of preparation in order that the people addressed will be impressed with the speaker's competency and become more inclined to listen to what the speaker has to say.

Thorough preparation enables one to concentrate on the subject being presented rather than on how it is being presented. It minimizes stage fright by taking one's mind off of one's self and focusing it on the point he is seeking to get across to his audience.

Cleveland stresses the quality of certainty in delivery. Belief in what one is doing creates a similar response in the audience. People like to feel that a speaker

is honest, dependable, considerate, and sincere.

Cleveland emphasizes simplicity. The simple language of the man on the street in his philosophy is the most persuasive. He favors the extempore method of delivery. His voice is not the most pleasant to listen to at times, but it possesses an emotional quality that draws and holds the attention of his audience. "He articulates well." "He enunciates clearly," and "his gestures give power and meaning to his expressions."

## CHAPTER IX

### RESULTS OF CLEVELAND'S USE OF SPECIFIC METHODS OF EVANGELISM AND PREACHING

Having observed the variety of stimuli, and indicated the psychological approaches employed by Evangelist Cleveland through the use of specific methods of evangelism and preaching, we may ask: What are the results of his having used these methods of evangelism and preaching as they relate to: (1) the impact of his methodology upon the leaders of his organization; (2) the enrichment of the art of public evangelism among Adventist ministers; (3) the number of converts added to the church through Cleveland's ministry; and (4) fresh approaches to evangelism?

#### Impact Upon the Leaders of His Organization

The results of Cleveland's use of specific methods and preaching are manifold--with many and varied forms of influence. Perhaps the earliest manifestation of the effect of his methodology can be seen in the impact which his evangelistic campaigns has made upon the leaders of his organization.

Three years after his first official campaign, he was elected to the post of Local Conference Evangelist. The Local Conference leaders recognized in him an unusual ability in

drawing crowds and securing decisions; therefore, they relieved him from pastoral duties in order that he might devote all his energies to evangelism throughout the year. This responsibility included not only the conducting of evangelistic campaigns but also the training of younger ministers in the art of public evangelism.

Four years later, the president of the Southern Union Conference, V. G. Anderson, appointed him to the position of Union Conference Evangelist, which involved the conducting of evangelistic campaigns on a much wider scale as well as the conducting of evangelistic workshops for all the ministers of the Southern Union in the art of public evangelism.

The rapidity of his ascent to recognition in evangelism by the leaders of his organization may be further indicated by his elevation to the General Conference, the governing body of the church, within the space of twelve years after his entrance into the ministry in 1942. This appointment made provisions for him to conduct campaigns and conduct evangelistic workshops for ministers throughout the world.

He has conducted evangelistic workshops in every union conference in North America and in three continents of the world: Africa, Asia, and Europe.

W. W. Fordham, Assistant Secretary of the Regional Department of the General Conference of Seventh-day Adventists,

in a statement concerning the contributions of Evangelist Cleveland to the field of evangelism in the church, said:

. . . E. E. Cleveland I consider the greatest Seventh-day Adventist evangelist that the 20th Century has produced. . . . This fact is attested to by the thousands around the globe who have accepted Christ and the Christian faith as a result of the witness of E. E. Cleveland for Christ. He is a persuasive, dynamic speaker who speaks with a sense of urgency. He is a builder of young seminarians, and has done more than any other man in the past two decades to give momentum to global evangelism than any other Seventh-day Adventist evangel.<sup>1</sup>

R. A. Anderson, Secretary of the General Conference, speaks of his campaigns and workshops in overseas divisions as "outstanding", and the field schools conducted for ministers in America as "inspirational" and meetings that gave "a real impetus to Evangelism."<sup>2</sup>

The president of the General Conference, R. H. Pierson, selected Evangelist Cleveland to write the Foreword to his book, 501 Adventist Illustrations and Stories published by the Southern Publishing Association, Nashville, Tennessee, 1965.<sup>3</sup>

C. E. Dudley, president of the South Central Conference of Seventh-day Adventists, who received his evangelistic training from Evangelist Cleveland, has this to say:

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<sup>1</sup>W. W. Fordham, loc. cit.

<sup>2</sup>R. A. Anderson, loc. cit.

<sup>3</sup>R. R. Pierson, 501 Adventist Illustrations and Stories (Nashville, Tenn.: Southern Publishing Association, 1965). Foreword.

Elder Cleveland is both interesting and unique in his presentation of the gospel. He has done more to inspire our young interns with the spirit of evangelism than any other evangelist in recent years.<sup>1</sup>

W. L. Cheatham, president of the Allegheny Conference, speaks of Cleveland in these words:

Elder Cleveland is both interesting and unique in his presentation of the gospel. He has done more to inspire our young interns with the spirit of evangelism than any other evangelist in recent years.<sup>2</sup>

Enrichment of the Art of Evangelism  
Among Adventist Ministers

H. D. Singleton, the first president of the South Atlantic Conference of Seventh-day Adventists, commenting on Cleveland's enrichment program through workshop activities connected with his campaign, said:

I made it a point of placing beginning ministers who enter our conference with him [Cleveland] for the evangelistic training, inspiration, and dedication to the cause of Christ I know they would receive by contact with him. As a result, outstanding soul winners have emerged from this practice. Cleveland has become the leader of a new evangelistic thrust in the Seventh-day Adventist church.<sup>3</sup>

In harmony with the statement made by H. D. Singleton, the record shows that such men as Evangelist Eric C. Ward, George Rainey, and Harold Cleveland, to mention a few, have

<sup>1</sup>Letter from C. E. Dudley, president of South Central Conference of Seventh-day Adventists, June 14, 1966.

<sup>2</sup>Letter from W. L. Cheatham, May 27, 1966.

<sup>3</sup>H. D. Singleton, loc. cit.

left the campaigns of Evangelist Edward Cleveland to become evangelists in their own right.

Eric Ward began his evangelistic work with Cleveland July 3, 1946, in the city of Greensboro, N. C. Since his first training under Evangelist Cleveland, he has baptized 3295 souls into the Seventh-day Adventist Church. He served as Southern Union Conference evangelist from 1954 to 1963, and has recently organized a program for engaging the laymen of the church in the art of personal evangelism that is adding thousands to the church throughout the nation yearly.<sup>1</sup>

George Rainey, who is presently the Union Conference evangelist for the Atlantic Union Conference, began his training in public evangelism under Evangelist Cleveland in Mobile, Alabama, in 1951. After completing his on-the-job training, Rainey left immediately to put into practice the theory he had been taught and the observations he had made of Evangelist Cleveland's approach to the mind and emotions of man. As a result, 103 individuals were added to the church in his first public meeting, and since this early beginning in 1951, his soul winning exploits have been phenomenal. The number of individuals who have embraced the Adventist faith through his preaching stand at 1800.<sup>2</sup>

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<sup>1</sup>Letter from Eric C. Ward, April 13, 1967

<sup>2</sup>Letter from E. E. Cleveland, May 29, 1967.

Evangelist Cleveland's younger brother, Harold L. Cleveland, a recognized soul winner in the Adventist Church, like Evangelists Ward and Rainey, received his training in evangelism from his older brother, Edward. The following table is a year-by-year record of his evangelistic endeavors during the seven-year period he was pastor of the Berean Seventh-day Adventist Church in Atlanta, Georgia.<sup>1</sup>

TABLE 2

ANNUAL TABULATION  
OF HAROLD CLEVELAND'S EVANGELISTIC RECORD

| Year  | Location                             | Baptized |
|-------|--------------------------------------|----------|
| 1960  | Booker T. Washington Street          | 302      |
| 1961  | Simpson Street Near West Lake Street | 144      |
| 1962  | No Campaign                          | 26       |
| 1963  | Church Campaign (New Church)         | 111      |
| 1964  | No Campaign                          | 36       |
| 1965  | Boulevard Drive                      | 294      |
| 1966  | Church Campaign                      | 111      |
| Total |                                      | 1,024    |

The year 1960 was one of Harold's best years as a pastor evangelist during his stay in Atlanta. His baptism of 215 souls in one day was the largest single baptism ever held in the Southern Union up to that time. The final result

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<sup>1</sup>H. L. Cleveland, A Report To the Berean Seventh-day Adventist Church.



of the campaign reached the 302 mark in subsequent baptisms before the campaign ended.

The number of individuals added to the church through the evangelistic efforts of Harold Cleveland since the beginning of his ministry in South Atlantic Conference stands at 1,849.

These three examples of Cleveland's use of specific evangelistic methods and preaching in the training of young ministers are but a few of the many examples one could cite to give evidence of the success of his enrichment program for ministers of his organization.

One of the most successful evangelistic and enrichment programs ever held by the evangelist began September 6, 1966, in the city of Port of Spain, Trinidad. In eleven weeks of preaching, 812 individuals were baptized into the Seventh-day Adventist church; and on the last night of the campaign 327 additional people indicated their desire to become members of the church.<sup>1</sup>

Associated with Evangelist Cleveland in this triumphant campaign were sixty-three workers, of whom forty-six were ministers. These workers received on-the-job training in every facet of evangelistic procedures, which was one of the reasons that the Inter-American Division of Seventh-day

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<sup>1</sup>E. E. Cleveland, "Trinidad Triumph", The Ministry, XL (February, 1967), p. 2.

Adventists scheduled this large field school campaign. The workers met daily from 9:00-11:00 A.M. Monday through Friday for classwork for eleven weeks. Besides the regular classwork, Cleveland's campaign associates were requested to make personal visits to the homes of the interested. They were sent two-by-two, and each day between the hours of eleven and twelve they reported results of their visiting program. One of the visiting teams during the course of the meeting was responsible for more than one hundred baptisms.<sup>1</sup>

In an interview with Fitzgerald Harris, song director in the Trinidad Campaign, Harris speaking on the value of the enrichment program conducted by Cleveland, said that the theory of securing names for visitation and the implementation of that theory with practice which witnessed more than forty ministers in the homes of individuals who had registered their interest during the first week of the campaign was a feat never before attained in Trinidad by an evangelist before the coming of Cleveland. The ministers received instruction and information with reference to evangelistic procedures that have completely revolutionized their outlook on evangelism. When asked if he thinks he and the ministers associated with the campaign will adopt Cleveland's method of approach, Harris said:

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<sup>1</sup>Ibid.



As for myself, I am sure I will alter my program to include his method, and from my conversations with the other ministers connected with the campaign they will do likewise.<sup>1</sup>

A survey of fifty American ministers with reference to the influence of Cleveland's techniques on their approach to evangelism reveals that each minister has been greatly influenced by Cleveland's methods and has adopted his system of evangelism as a means of persuading individuals to surrender to Christ.

A study of the handbills used by these ministers to advertise their meetings shows that 75% use the subject titles of Cleveland with little or no change, and the methods of securing names for visitation and decisions are used by all.<sup>2</sup>

In reply to questions received from conference presidents concerning any appreciable improvement they have observed in workers sent from their conference to work with Evangelist Cleveland, the following are typical replies:

Each has shown marked improvement in soul winning work.<sup>3</sup>

We have employed workers who assisted Elder Cleveland in an effort. He imparts an evangelistic thrust to the men that is most unusual.<sup>4</sup>

<sup>1</sup>Fitzgerald Harris, loc. cit.

<sup>2</sup>Contacts made during The General Conference of Seventh-day Adventists in Detroit, June 1966.

<sup>3</sup>C. E. Dudley, loc. cit.

<sup>4</sup>Letter from C. E. Bradford, President Lake Region Conference of Seventh-day Adventist, May 5, 1966.

Up to this point, we have considered Cleveland's enrichment program as it relates to on-the-job training of ministers and Bible instructors in connection with public campaigns. We shall now take into account his activity in the training of college and seminary students through workshops and classroom courses.

Evangelist Cleveland has conducted evangelistic workshops on the campus of Oakwood College for Religion majors for seventeen years, beginning his first workshop in 1950. He has rendered invaluable assistance to the theology faculty of the college in the field of practical theology. The theology students who have attended his workshops are among the leading soul winners in their respective conferences.<sup>1</sup>

With regard to classroom activities, Cleveland serves as a part-time instructor in the Applied Theology Department at Andrews University, Berrien Springs, Michigan. He teaches evangelism both on the campus and in the Field School of Evangelism. Dr. Edward Banks, of the Applied Theology Department of Andrews University, made this comment concerning Cleveland as a teacher:

He [Cleveland] is one of our most successful teachers . . . When he teaches, he electrifies our whole campus with evangelism. Students who take his classes,

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<sup>1</sup>Interview with C. T. Richards, Chairman of the Department of Religion and Theology, Oakwood College, Huntsville, Alabama, September, 1965.



although there are no public meetings connected with campus classes, get a great inspiration and excitement over evangelism by what he does in the classroom. There is something about his evangelistic ethos that gets across right in the classroom.<sup>1</sup>

Number of Converts Added to the Church  
Through Cleveland's Ministry

Concerning the results of Cleveland's use of specific methods and preaching as they relate to converts to his organization, the following table will show; (1) the city where each of his campaigns was held; (2) the number of campaigns held in each city; (3) and the results attained from the campaigns.

TABLE 3

SUMMARY OF LONG CAMPAIGNS CONDUCTED  
BY EVANGELIST EDWARD E. CLEVELAND

| City Campaign Held   | Number of Campaigns | Results |
|----------------------|---------------------|---------|
| Fayetteville, N. C.  | 1                   | 83      |
| Raleigh, N. C.       | 1                   | 84      |
| Durham, N. C.        | 1                   | 13      |
| Winston Salem, N. C. | 4                   | 417     |
| Greensboro, N. C.    | 2                   | 227     |
| Charleston, N. C.    | 1                   | 84      |
| St. Petersburg, Fla. | 1                   | 81      |
| Orlando, Fla.        | 1                   | 108     |
| Gainesville, Fla.    | 1                   | 35      |
| Miami, Fla.          | 1                   | 64      |

<sup>1</sup>Banks, loc. cit.

TABLE 3 -- Continued.

| City Campaign Held      | Number of Campaigns | Results |
|-------------------------|---------------------|---------|
| Mobile, Ala.            | 3                   | 263     |
| Montgomery, Ala.        | 1                   | 408     |
| Chicago, Ill.           | 1                   | 230     |
| Washington, D. C.       | 1                   | 227     |
| St. Louis, Mo.          | 1                   | 130     |
| Los Angeles, Calif.     | 1                   | 319     |
| New York, N. Y.         | 1                   | 408     |
| Liberia, Africa         | 1                   | 84      |
| Accra, Africa           | 1                   | 88      |
| Dar-es-Salam, Africa    | 1                   | 84      |
| Bombay, India           | 1                   | 13      |
| Kampala, Africa         | 1                   | 108     |
| Port-of Spain, Trinidad | 1                   | 812     |
| Total                   |                     | 4,370   |

TABLE 4

SUMMARY OF SHORT CAMPAIGNS CONDUCTED  
BY EVANGELIST EDWARD E. CLEVELAND

| City Campaign Held         | Number of Campaigns | Results |
|----------------------------|---------------------|---------|
| Warsaw, Poland             | 1                   | 52      |
| Greensboro, N. C.          | 1                   | 30      |
| Mobile, Ala.               | 1                   | 25      |
| New York, N. Y.            | 1                   | 50      |
| St. Louis, Mo.             | 1                   | 18      |
| San Diego, Calif.          | 1                   | 10      |
| Atlanta, Ga.               | 1                   | 15      |
| Cicero, Ind.               | 1                   | 25      |
| Detroit, Mich.             | 1                   | 30      |
| Camp Meetings              | -                   | 100     |
| South Africa               | 1                   | 25      |
| Singapore, China           | 1                   | 18      |
| Philippines                | 1                   | 35      |
| Burma                      | 1                   | 10      |
| Huntsville, Ala.           | 1                   | 40      |
| La Sierra, College, Calif. | 1                   | 15      |
| Total                      |                     | 490     |




The tabulation of converts for Cleveland's long and short campaigns reveals a total of 4,868 individuals who have accepted the Seventh-day Adventist way of life as a direct result of his using specific methods of evangelism and preaching.

### Fresh Approaches to Evangelism

Shortly after his election to the General Conference in 1954, Cleveland inaugurated the Century Club, a promotional program designed to give special recognition to ministers baptizing 100 souls or more into the church within any given year, and to inspire other ministers to lift their vision with reference to the possibilities lying in this form of denominational service.

Since the inauguration of this program, baptisms have skyrocketed, especially on the personal ministerial level. Further, there are men striving in this direction who formerly were content with a pastoral type of ministry. This program is a major contribution to public evangelism as indicated in the Ministry Magazine, the official organ of the Ministerial Association of Seventh-day Adventists, in these words:

The year 1965 will go down in Adventist evangelistic history as our "finest hour" for centurion evangelism. In this year 150 of our evangelists under God baptized more than 17,000 converts into the Seventh-day Adventist



Church, or an average of 115 for each team . . . as we assembled the statistics our souls echoed the famous words "What hath God wrought!"<sup>1</sup>

Fresh approaches came not only in the form of promotional activities but also in evangelistic techniques. The Welfare program, the "Bundle" program, the "baptismal parade", the substitution of the lively and enthusiastic question man for the spiritless and inanimate question box are innovations Cleveland introduced to evangelism that are being practiced by many persons in evangelistic work today.

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<sup>1</sup>E. E. Cleveland, "Men of the Century", The Ministry, XXXIX (May, 1966), p. 1.

## CHAPTER X

### SUMMARY AND CONCLUSIONS

#### Summary

The primary objective of this investigation was to study the evangelistic methods and preaching of Edward Earl Cleveland, using as guidelines the findings of Lawrence Lacour and the Classical rhetorical tradition.

In order to determine those personal factors in Cleveland's life which account for the success he has achieved as a methodologist and evangelist, a detailed study was made of his life from birth to his appointment to one of the highest offices of his church, Associate Secretary of the Ministerial Department of the General Conference of Seventh-day Adventists.

In Chapter Two a study was made of the evangelist in relation to the political, social, and religious trends which gave rise to the opinions and interests of the people at that time. It was found that Cleveland was deeply involved in the prevailing conditions of his time and adopted his methods and preaching to meet the social pressures and vicissitudes of his social milieu.

Chapter Three reviewed the purpose which the evangelist sought to achieve through his methods and preaching.

It was discovered that Cleveland had a specific goal for each week of his twelve week campaign and every sermon was prepared to aid in the development of that goal. The goal of the first three weeks was to create good will. Weeks four to seven had indoctrination as their principal purpose. Weeks eight and nine were dedicated to securing decisions for church membership. Weeks ten to twelve emphasized accession to the faith through baptism.

Chapter Four traced the moral implications of his method. From this study we find that Cleveland's methods and preaching possess as their essential quality a high respect for the standards and values that require competency on the part of the speaker, the use of subject material free from deceptive practices, and the rejection of techniques that do not measure up to the ethical standards of fair play, honesty, and truth.

Chapter Five revealed that the principles underlying Cleveland's methods are both spiritual and psychological. While Cleveland places more emphasis on the spiritual principle than the psychological, he recognizes the value of both. They complement each other. The spiritual principles rest upon three basic factors: (1) the centrality of Christ; (2) the authority of the Bible as a rule of life; (3) the efficacy of the work of the Holy Spirit on human hearts. The psychological principles rest upon four basic factors:

(1) attention; (2) motivation; (3) suggestion; and (4) audience adaptation.

Chapter Six disclosed Cleveland's effective use of the ten components comprising the Lacour model. It reveals that: (1) his use of preaching is Christ centered; (2) his campaigns are protracted over a period of twelve weeks; (3) his use of evangelistic music serves to polarize, entertain, create interest, and provide an emotional atmosphere for appeals; (4) his use of organization unites his campaign associates into an efficient smooth-operation team, and his program is executed without interruptions; (5) his use of special events can be seen in such activities as special speakers and the baptismal parade through the city; (6) his use of the delimiting factor can be seen in the curtailing of events in local Seventh-day Adventist Churches in order to focus attention on his campaign during decision weeks; (7) his use of appeal to the individual alone is amply illustrated in his method of securing decisions, the variety inherent in his program, and radio broadcasting; (8) his use of appeal to the individual in a group is seen in his sermons and in the events connected with his nightly program (question-and-answer period, etc.); (9) his appeal to the individual in a crowd is seen particularly in his use of the many avenues of approach to the human mind which are available to a speaker; (10) his use of decision furnishes the capstone or crowning reward of his evangelistic endeavors.

Chapter Seven considered Cleveland's speaking in terms of the constituents of inventing, arrangement, and style.

Chapter Eight examined Cleveland's use of the canon of delivery by stressing his philosophy of the canon and discussing his method of preparation, delivery, the physical factors conducive to his effectiveness, his bodily actions, and his voice.

Chapter Nine showed the influence of his use of methods of preaching upon the leaders of his organization, the effects of his enrichment program among Adventists ministers, the consequences of his methodology in terms of converts, and the introduction of fresh approaches to evangelism.

Cleveland's use of evangelistic methods and his preaching suggest the following conclusions:

### Conclusion

1. In terms of purpose, Cleveland's methods provide a well organized plan by which the evangelist might check the development of his campaign goals from week to week, from the opening song at the beginning of the campaign to the closing prayer at its conclusion.

2. In terms of ethical practices, Cleveland's methods recognize those moral values which give emphasis to integrity of purpose, respect to the moral standards of persuasion, and fair play based on truth void of intent to deceive.

3. In terms of the principles underlying the spiritual aspect of his methodological system, Christ is shown to

be unquestionably the center of every sermon, the theme of every song, and the exalted personage in every prayer. The Bible is presented as God's authentic revelation to man, an unerring guide for man to follow in matters of Christian growth and conduct, and the primary authority for Cleveland's sermon material. The Holy Spirit and His influence on the human heart is clearly revealed as the power that brings conviction of sin, conversions to the cause of Christ, and the reality of God to human experience.

4. In terms of the psychological principles underlying Cleveland's methods, it was found that Cleveland recognizes the primacy of attention. Since people are influenced by the things that interest them, Cleveland identifies himself with his audience by associating his thoughts with those factors that are of interest to his audience, and the elements of interest: variety, curiosity, suspense, points of common interest, illustrations, demonstrations, explanations, arrangement of sermon titles, and the use of visual aids.

The second principle -- Motive appeals -- is used by the evangelist largely in appeals for decisions, but could be found in other parts of his sermon. In his use of motive appeals, Cleveland attaches an appeal for action to some natural desire he believes would create a favorable response.

The third principle -- suggestion -- may be used for either a good or bad purpose. Having examined Cleveland's

ethical standards, it was found that he applies this principle only after he has discussed the proposition with those whom he sought to persuade.

The fourth principle -- audience adaptation -- the adapting of evangelistic techniques and sermon material on the part of Cleveland to meet the changing circumstances of his audience, and the personal involvement of his audience and church members in the activities of his program - was found to be one of the most important elements in his methodological system.

5. In terms of the Lacour model, this study reveals that it forms the core of his practice and teaching.

6. In terms of invention, Cleveland's non-artistic proofs consist largely of scriptural authority to give support to his propositions. In terms of artistic proofs, Cleveland's use of ethical proof is greatly enhanced through "identification" which he builds into every aspect of his methodological system and sermons. The inductive method of reasoning is predominant in his logical proof. To give validity to his ideas, Cleveland's forms of support include reasoning by examples, sign, causal reasoning, explanation, and comparison and contrast. In his use of pathetic proofs, Cleveland considers the emotional state of his audience to be a potent factor in persuasion, and he appeals to the basic needs and desires that move them to action.



7. In terms of arrangement, there is a distinct division of his sermon into introduction, body, and conclusion. Each segment reveals a logical connection between each division of the sermon, showing the relationship of each section to the general theme. There is a transitional statement between the introduction and body. The body of the sermon is arranged in a logical order, with supporting texts and subtopics. The conclusion is in the form of summary statements, an illustration, and recapitulation.

8. In terms of style, Cleveland seeks to keep his ideas clear through the use of definition, examples, and simplicity of sentence structure. Force is maintained through repetition, directness through the use of the first person pronoun, concreteness through specific objects, and beauty through the employment of figures of speech.

9. In terms of delivery, Cleveland's manner of sermon preparation is thorough. His extemporaneous method of preaching enables him to maintain eye contact with his audience. His gestures are spontaneous and graceful, and outwardly manifest his emotional attachment to the ideas expressed. His strong vibrant voice fills every section of the auditorium; and his rate of speaking, and manner of clearly enunciating his words enables those seated on the back rows to hear him clearly.

10. In terms of results, Cleveland's methodological system has attracted the attention of the leaders of his

organization and has advanced him to the post of Associate Secretary of the General Conference. His enrichment program has carried him into three continents and 42 countries around the world. Before the passage of the Civil Rights law, he conducted workshops for many white ministers in the deep south. Testimonies from ministers in America and abroad reveal that many have received insights into evangelism that have revolutionized their approach to this art. Three of his workshop trainees have baptized 6,949 members into the church; and the Century Club, a promotional program organized by Cleveland in 1954, to honor ministers baptizing one hundred people or more has reported 17,000 members added to the church in one year. His influence is felt also in the classrooms at Andrews University and Oakwood College. His "welfare program," "bundle program," "baptismal parade," and system of securing decisions and predicting the outcome of his campaigns," and the substitution of the "question man" for the question box are techniques that Cleveland has introduced to the art. In terms of members added to the church through his campaign, the record stands at 4,868.

In terms of contribution:

1. Cleveland has given impetus to global evangelism in the ranks of Seventh-day Adventists.
2. From his evangelistic workshops many outstanding evangelists have emerged.
3. His promotional program, the Century Club, has

inspired Adventist evangelists around the world to strive for larger baptisms.

4. His innovations have provided a fresh approach to the art designed to appeal to men of the twentieth century.

In terms of the future, the words of Elder Fitzgerald Harris, Cleveland's song leader in his Trinidad campaign, are appropriate:

Cleveland is without question one of the most influential evangelists among us and his methods will continue to influence the practice of evangelism among us in all probability until someone presents something better to replace it."<sup>1</sup>

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<sup>1</sup>Fitzgerald Harris, loc. cit.

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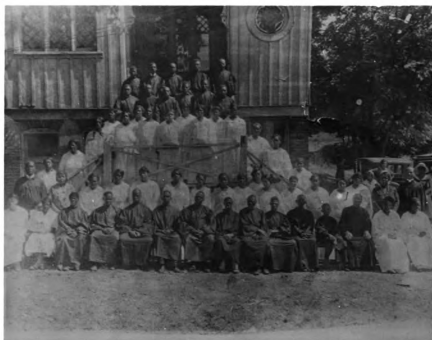
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## A P P E N D I C E S



## APPENDIX I



Cleveland's Baptism  
at the  
Age of Eleven

## 115 GET DIPLOMAS AT HOWARD SCHOOL

### Commissioner McMillan Calls Attention to Advance Made in Education for Negroes

An audience of approximately 3,500 attended the fifty-third commencement exercises of Howard High school when 115 girls and boys received certificates of graduation at Memorial auditorium last night.

The class marched to the stage to the strains of "The War March of the Priests," by Mendelssohn and took their places in front of the school chorus of 220 voices, under direction of Edmonia Johnson Simmons, Howard High instructor in music.

After the invocation by the Rev. J. C. Brown, pastor of Thompkins chapel, A. M. E. Zion church, and a spiritual by the chorus, Ivan Thomas, salutatorian representative of the second honor students, spoke from the subject, "The Fundamentals of Education."

He made a plea for his hearers to realize that "before anything can be accomplished successfully, individuals must work together." He asked for co-operation among Negroes, and stated that "all of the apathy and opposition of our present day cannot block the progress of our 12,000,000 people in this country if we are formed an intelligent, courageous, persistent group."

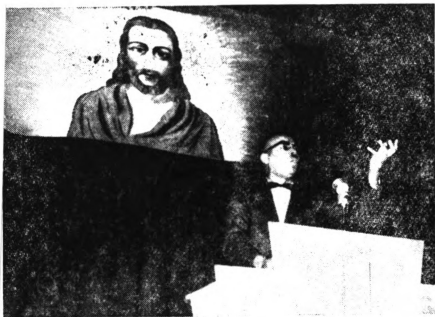
Faculty M-

## VALEDICTORIAN RECEIVES CERTIFICATE



—Times Staff Photo.

After his official awarding of certificates to 115 graduates of Howard High school at Memorial auditorium last night, T. H. McMillan (right) looks on as Earl C. McMillan receives his certificate from Ruth.



E. E. Cleveland standing below a massive live-portrait of our Lord Jesus Christ, delivers his Evangelistic lecture to the 1,500 congregation in the Baden Powell Memorial Hall.

Newspaper Clipping Illustrating Cleveland's  
Use of Left-Hand Gesture



Cleveland's Use of

Index Finger



Cleveland's Use  
of  
Right-Hand Gesture



CLEVELAND HAS PREACHED THE GOSPEL IN 42 COUNTRIES AROUND THE WORLD



EDWARD E.



CLEVELAND







## APPENDIX II

### A QUESTION OF AUTHORITY

The subject this morning is "A Question of Authority." My dual texts are Daniel 4:17 and Psalm 22:28. Daniel 4:17 reads: "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men." And in Psalm 22:28 "For the kingdom is the Lord's: and he is the governor among the nations."

This matter is by the decree of the watchers, Daniel said. Now who are the watchers. We sing in an old spiritual, "All night, all day, The angels are watching over me, my Lord." The angels are the watchers. They not only watch over us, they watch us. They are, according to Hebrews 1:14, ministering spirits, sent to minister unto those that shall be heirs of salvation.

This matter of authority then, is being discussed by the decree of the angels, and Daniel adds, "By the demand of the Holy ones." We know this has reference to the triune God--the Father, Son, and the Holy Ghost--for in them alone is holiness "underived and unborrowed." Holiness in men and angels, if borrowed holiness, it is holiness dispensed. It is holiness derived from another source. Original holiness



lies alone with the triune God. This subject, a question of authority, is being discussed, according to Daniel, by the demand of the Holy Ones, to the intent, adds Daniel, that the living may know that the Most High ruleth in the kingdom of men. God is the governor of the nations, according to David, but God does not rule this world unchallenged.

To be sure, the challenge to His authority springs from two sources. 1. Human authority and number 2, angelic authority. We will discuss these two competing forms of authority in some details individually.

Let us consider human authority. History by and large is a record of man's inability to rule his fellowman. The rise and fall of nations tell us that man has been unsuccessful in attempt to govern his fellowman. Now there is a basic reason for this. We find this in Genesis chapter 1 and verse 26, and I quote: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." But nowhere in the verse is there reference to man having dominion over his fellowman. The reason is that God created all men in His own image, which means they are equally human. Now equals cannot govern each other. There must be someone above another for there to be a governor and

the governed. It was God's original intent that the earth be a grand theocracy. Man was to have dominion over the earth, over the cattle, over the fowl, the fish, and God was to have dominion over man. He was to rule man directly. And this is proper, for only God could really handle man as man in his equality could not possibly handle himself. This then accounts for all the trouble that has taken place between human beings. All of the wars that have been fought were efforts of man to subdue and keep under subjection his fellow-man. Each attempt, of course, has sooner or later met with abject failure. The slave has always risen to throw off the yoke of his master and the conquered has sooner or later risen to smite his conqueror. This is the sad tale of man's attempt to control his fellowman.

God is the true governor of the nations. "The Most High ruleth in the kingdom of men" but he does not rule unchallenged, and the first and primary challenge to his authority comes from the human being himself. There is a tendency in man to assert himself as an individual, to assume control of his own destiny, and to try to work out his own salvation. A poet wrote, "I am master of my fate. I am the captain of my soul." But is man the captain of his own soul? Is he, and can he ever be the master of his own fate? In 1st Corinthians the sixth chapter and verses 19 and 20--"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and

ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The individual is not able to govern his own destiny. This, God alone, because of his infinite wisdom, infinite power, and infinite presence can do.

Man by nature is a dependent. A dependent cannot govern. He is a dependent physically, mentally, and spiritually. In Psalm 27:13 David said "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Yes, by nature man is a dependent. We are breathing God's air, eating God's food, wearing His clothing, drinking His water, and living on God's earth. All of these things we found when we were born. We are responsible for none of this. We are therefore by nature dependent, and therefore cannot be true governors. God indeed is sufficient to direct the destiny of the human soul. We might do well then to trust our lives with Him who knows no defeat. Not only are there individual pressures springing from within, but human authority also covers social pressures. There are those with whom we associate who would have us compromise our principles, to whom virtue is a foreign word; and there are those social pressures that would break down those spiritual values that are within us. God does not rule without competition from society. But there is in the Book of Luke the 6th chapter, verses 22 and 23 sufficient counsel to guide the Christian under these circumstances. And I quote: "Blessed



are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."

According to the Scriptures social pressures, when they are contradictory to the will of God must be resisted and men will in consequence hate you and separate you from their company. The Bible says that there should be rejoicing when this happens because in heaven "great is your reward."

Human authority also contradicts divine authority often in the realm of the judicial. We have such a record in the 3rd chapter of the Book of Daniel where Shadrach, Meshach, and Abednego were placed in the unenviable position of choosing to obey divine authority as against human authority with relationship to governmental pressures. The newly constituted government of that time passed a law that all men were to bow down to an idol god. This was, to be sure, an invasion of religious freedom. It was nevertheless very real and there were penalties attached to transgression. These three young men made a direct decision. Their words lived to inspire us even in this our own day. And I quote: Daniel 3:16, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will

Deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will serve thy gods, nor worship the golden image which thou hast set up."

These men obeyed the injunction of Acts 5:29: "We ought to obey God rather than men." There may come a time when judicial, governmental authority will intravene the plainly stated will of God. In all such instances, the individual must recognize the true nature of this conflict between human and divine authority and remember that his allegiance is first to the Most High, for He is the governor of all the nations.

There is a second area of challenge to the authority of God both in heaven and in the earth, and that is angelic authority. In the Book of Isaiah chapter 14, verses 13 and 14 we read of the root of this interesting conflict: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

These words were spoken by Lucifer, the chief angel. He was then in rebellion against divine authority. According to Ezekiel 28:2 his plain expression was, "I am a god." Here he is spoken of under one of his forty biblical titles as the king of Tyre, but whether you call him Lucifer, king of Tyre, or the dragon, the serpent, the devil, you are speaking of





one and the same being. Indeed the original challenge to the authority of God was by this angel. In consequence of this challenge to divine authority, we read in Revelation the 12th chapter, verses 7 to 9 that there was war in heaven and that the devil and his angels were cast out into the earth. The battleground shifted then from the heavens to the earth. Having disputed God's authority in heaven he was now prepared to dispute His authority on the earth. And in Genesis the 3rd chapter verses 1 and 4, we read of the nature of that challenge. He appears to the woman, speaking through the serpent, challenging God's authority, and I read: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."

You will notice this bold attempt to subvert the authority of God, to interpose his will between man and God, an attempt which succeeded all too well. He first of all challenged the woman's faith in God's plainly stated word. By doing this, he knew he could unseat both her behavior, which was rooted in faith, and created instability, as far as her emotions were concerned, for as long as faith rules, one is emotionally stable. It is when faith is unseated that emotions run wild and behavior becomes erratic and delinquent.

Yes, the battle in Genesis the 3rd chapter was a battle of authority. It was a struggle between God and Lucifer for the control of man and for the world.

A few thousand years later, when Christ had appeared on earth in human flesh, the struggle was renewed in intensity in the wilderness. There was the face-to-face confrontation. It appeared that both participants realized that there could be no peaceful coexistence as long as God was God and Lucifer was Lucifer. These two great powers were on collision course again--a course that would end in the ultimate extinction of one or the other. How would the issue be determined?

In the wilderness we got some foretaste of just how things would work out. On three occasions Christ resisted the attempts of the devil to assume authority over him or over the world, and I quote Him--"Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus asserted Himself to be the God of all and simply referred Lucifer to that fact, in attempting to subvert His authority.

Yes, God is the governor of the nations. He is the true leader in the universe, the Most High indeed doth rule in the kingdoms of men, and he rules by rightful authority. His authority in the universe is based on (1) Isaiah 45:12 and 18. I quote: "I, even my hands, have stretched out the heavens, and all their host have I commanded . . . For thus saith the Lord that created the heavens; God himself that

formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: "I am the Lord; and there is none else." God Himself had formed the earth and made it. He established it and created it not in vain. He formed it to be inhabited. "I am the Lord and there is none else." God is the rightful ruler of the world because it is He that hath made us and not we ourselves. He spake and it was done. He commanded and it stood fast. The Creator has a right inherent in creation to rule the creature. He has the right to decide what is best and what is not best for those whom He has created.

When the makers of an automobile send it out, I don't care who buys it, a little book comes along with it telling you how to treat it. The maker knows what is best for the product and he sends instructions accordingly. Now to be sure there are some foolish young people who reading the instructions refuse to go by them on the assumption that because this is my automobile I can do with it as I please. But ladies and gentlemen, the wise man heeds the book of instruction and treats the automobile as the specifications require and thus gets longer service and better service out of the automobile.

And so it is with man, God has sent a book, a book of specifications called the Bible. And those who live by them enjoy richer, fuller and more abundant living. This is the authority from which God rules. He rules man and has the



right to because he made man and knows man better than any other power in the universe, including man himself. Not only is God rightful ruler of the earth because of creation, but also because of redemption. When on the cross at Calvary he suffered, bled and died, He was in effect buying man back by assuming man's guilt and paying man's debt. And having done this, man is indebted to him, obligated to Him. To be sure it is an obligation of love, nevertheless it is a very real obligation, and man is required by God to pay his debt. In Colossians 1:14 and on, "In whom we have redemption through his blood, even the forgiveness of our sins." Yes, Christ has redeemed us through His blood, "surely he hath borne our griefs and carried our sorrows." He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The very healing of our souls is based upon the redemptive act at Calvary for our sins.

On a hill far away stood an old rugged cross,  
The emblem of suff'ring and shame,  
And I love that old cross where the Dearest and Best  
For a world of lost sinners was slain.

Yes, Christ died not for His own sins, for He had none. He was the Lamb without spot. He was the one being who had lived on this earth whose life was a flawless, absolutely perfect existence. He bore our sorrow that we might in turn, by faith, accept Him as Christ and Saviour and be saved with Him at last in a kingdom not made with human hands.

He has a right to rule because He has redeemed us by His blood.

Yes, man is incapable of ruling himself, either individually or collectively. Individual man has proven himself a dependent. Collective man has proven himself incapable of solving the world's minutest problems. We still have the problem with us of international peace. The problem of hunger; the problem of crime and innumerable problems that man both individually and collectively has proven himself insufficient to solve. Angelic authority has proven itself bankrupt. The devil has little to offer except temporary pleasure that has to be continually stimulated from the outside until the victim is exhausted and dies of the weight of his own sins and guilt or of disease.

Divine authority has proven itself. It has provided for its faithful adherents the truly more abundant life. The man who has been touched with the creator, whose life is in harmony with His will is the only happy man that walks the earth. He can say in his heart:

When peace like a river attendeth my way  
 When sorrows like sea billows roll;  
 Whatever my lot, Thou hast taught me to say,  
 'It is well, it is well with my soul'.

When life gets too big for us, and there are times when it does, the man whose life is hid with Christ in God can say like Job, "Though He slay me, yet will I trust Him. Such a man has an allegiance based on love, that power cannot

corrupt, wealth cannot purchase, nor flattery destroy.

A few years ago I was in a foreign country on a sun-baked field working hard to pitch a tent in which I was going to hold a class for twenty ministers. Lunch time came and a little old lady came out on the field with a sack in her hand. She took out three bricks and placed them. She took out some sticks and lit a fire, put a pot on the bricks and put water in the pot and mashed plantains with her own hands and put that in the pot and let it cook awhile, and then in her own good time shouted in our language that food was ready. She had banana leaves for plates. This was not exactly according to my training, but it occurred to me that unless I could line up and eat with these men and identify myself with them, I might as well go home, for my influence on them would be nil. And so when the time came, I ate. As I stood eating with my fingers from a banana leaf in this foreign country a mighty shout went up from the throats of these men as they realized here was one who had identified himself with them, and to them this was a redemptive feature. My influence with them was secure because I was one of them. Had I not been willing to become one of them, I might as well have taken a plane and made my flight back to America without speaking a word. But because I could identify and become one of them, they became one with me, and our fellowship was complete. And so it was 1900 years ago when that Baby was born in Bethlehem, it was Christ identifying Himself with the human family.



And for thirty-three years He moved among the lowliest of men. It was said of Him that foxes have holes and the birds have nests, but the Son of man had not where to lay His head. He ate with Publicans and sinners, but was able to debate with the greatest intellectuals of His time. Yes, Christ was truly a man among men, though very God, and He became one with us that we might become one with Him, and His influence is secure in our lives because He was one of us.

In the closing moments of this message, may I appeal to you to surrender your will to Him, for He is the only rightful ruler of the nations, and He is the only ruler capable of bringing orderly government to our disorderly lives. Will you not accept His rule by faith, in love. He is willing now to take you instantaneously to justify and to save you from your sins. He is not only willing to do it, but He is able. Hebrews 7:24. He is able to save to the uttermost. In Jude 24, he is "able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Not only is He willing and able, but He is immediately available. Today, if ye hear His voice, harden not your hearts, for truly the Most High ruleth in the kingdoms of men, and He is the governor of the nations.

E. E. Cleveland



## APPENDIX III

QUESTIONNAIRE

The information requested in this questionnaire is for a doctoral dissertation. We would appreciate very much your completing this questionnaire by placing a (✓) in the space provided after each question which you think answers the question best, and giving comments where requested. Thank you very much for your cooperation.

1. Would you classify Cleveland's speaking as good\_\_\_\_\_, fair\_\_\_\_\_, weak\_\_\_\_\_or forceful\_\_\_\_\_?
2. Was his sermon related to your needs and interests?  
Yes\_\_\_\_\_No\_\_\_\_\_
3. Did it clarify any perplexities and doubts you had on the subject? Yes\_\_\_\_\_No\_\_\_\_\_
4. Were you able to grasp the principal points of his sermon easily? Yes\_\_\_\_\_No\_\_\_\_\_
5. Did he show concern for your point of view by what he said and how he said it? Yes\_\_\_\_\_No\_\_\_\_\_
6. Did you agree with his conclusions? Yes\_\_\_\_\_No\_\_\_\_\_
7. Did he speak with confidence and ease? Yes\_\_\_\_\_No\_\_\_\_\_
8. Did his sermon contain elements of suspense? Yes\_\_\_\_\_No\_\_\_\_\_
9. Did his sermon have variety? Yes\_\_\_\_\_No\_\_\_\_\_
10. Did he use simple and familiar words? Yes\_\_\_\_\_No\_\_\_\_\_
11. Did he repeat his main theme during the course of his delivery? Yes\_\_\_\_\_No\_\_\_\_\_



12. Were his words pronounced with unusual deliberation?  
Yes\_\_\_\_\_No\_\_\_\_\_
13. Did you lose interest at anytime in his sermon? Yes\_\_\_\_\_  
No\_\_\_\_\_
14. Did you become restless during the sermon? Yes\_\_\_\_\_  
No\_\_\_\_\_
15. Were you easily distracted by the movement of late  
comers, etc.? Yes\_\_\_\_\_No\_\_\_\_\_
16. Did you respond to his request to say Amen? Yes\_\_\_\_\_  
No\_\_\_\_\_
17. Did you respond voluntarily by means of audible sounds  
or visible signs to his preaching? Yes\_\_\_\_\_No\_\_\_\_\_
18. Did his sermon show intense preparation? Yes\_\_\_\_\_  
No\_\_\_\_\_
19. Was it witty? Yes\_\_\_\_\_No\_\_\_\_\_
20. Did it contain humor? Yes\_\_\_\_\_No\_\_\_\_\_
21. Did it contain any figures of speech: Metaphors etc.?  
Yes\_\_\_\_\_No\_\_\_\_\_
22. Did you observe visible signs of displeasure in the  
audience to any of his propositions? Yes\_\_\_\_\_No\_\_\_\_\_
23. Do you think the speaker used questionable sources to  
establish his thesis? Yes\_\_\_\_\_No\_\_\_\_\_
24. Do you consider his voice strong\_\_\_\_\_, weak\_\_\_\_\_  
pleasant\_\_\_\_\_?
25. Did he use gestures effectively? Yes\_\_\_\_\_No\_\_\_\_\_
26. Did he speak in clear, forceful tones? Yes\_\_\_\_\_No\_\_\_\_\_



27. Did he vary short sentences with long ones? Yes\_\_\_\_\_No\_\_\_\_\_
28. Did he use dialogue in his sermon? Yes\_\_\_\_\_No\_\_\_\_\_
29. Did he ask questions he did not expect you to answer during his sermon? Yes\_\_\_\_\_No\_\_\_\_\_
30. What part of the sermon did you enjoy most? (Brief comment)
31. Select from numbers one through twenty-nine the qualities you think he uses more effectively than others, and state in a few words why you chose these qualities.





## APPENDIX IV

QUESTIONNAIREConference Presidents

1. Have you sent any of your workers to assist Elder Cleveland in an effort?
2. If your answer is yes, have you observed any noticeable improvement in workers who have worked with him?
3. Has he conducted an evangelistic effort in your conference? If your answer is yes, please supply the following information:
  - a. How many campaigns has he held in your conference?
  - b. The place the campaign was held.
  - c. The year or years for each campaign.
  - d. The result of each effort in number of converts.
4. Will you express in a sentence or more your personal evaluation of Elder Cleveland as an evangelist?



## APPENDIX V

QUESTIONNAIREMinisters

The information requested in this questionnaire is for a research project for a doctoral dissertation. We would appreciate very much your completing this questionnaire as fully as possible. Thank you for your assistance.

1. To what extent have the methods employed by Elder E. E. Cleveland influenced your methods of evangelism?
2. To what extent has his use of subject titles influenced your choice of subject titles?
3. Have you accepted his method of securing decisions?
4. Describe in a sentence or two how he integrates group evangelism into his program. (By group evangelism, I mean: Bible classes, prayer groups, factory prayer groups etc.)
5. What part does personal evangelism play in his program? (What is the work of a Bible Worker, etc).
6. Do you think that music plays an important part in his program? (Does it contain special music groups? Does Elder Cleveland lay down any specific guidelines for the song service or the music to be used therein)?
7. To what extent do you use Elder Cleveland's method as a model for your campaign?

8. Do you feel that there are benefits to be derived from the question and answer period? (Please list some of the benefits)
9. Do you think (from what you have been able to observe as a worker) that his quiz program has any merit?
10. List any features you consider as unique in his program.
11. Place a check mark (✓) by either Yes or No to indicate your answer to the following questions:
  1. Have you observed any significant increase in decisions for Christ since you have begun to use Elder Cleveland's methods? Yes\_\_\_\_\_No\_\_\_\_\_
  2. Do you use his sermon titles without changing the wording? Yes\_\_\_\_\_No\_\_\_\_\_
  3. Do you follow his arrangements of titles in your advertisement? Yes\_\_\_\_\_No\_\_\_\_\_
  4. Does he emphasize the relations that he holds in common with his audience? Yes\_\_\_\_\_No\_\_\_\_\_
  5. Does he seek to minimize his points of difference with his audience? Yes\_\_\_\_\_No\_\_\_\_\_
  6. Give an example of number 5 if your answer is yes.
  7. Is he dogmatic in his presentation of the Sabbath? Yes\_\_\_\_\_No\_\_\_\_\_



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