ABSTRACT

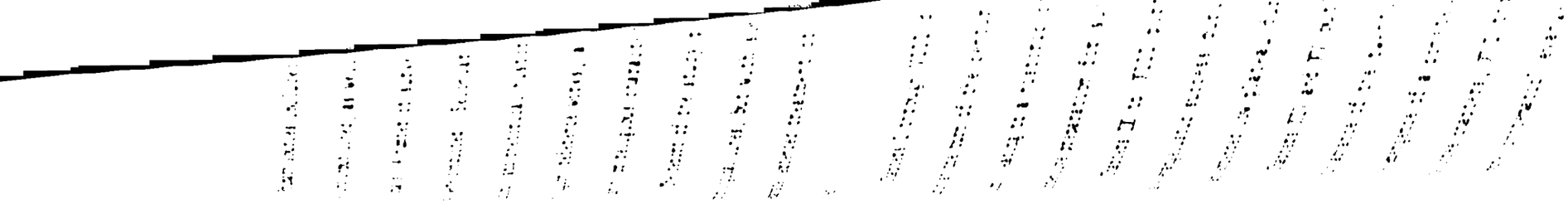
A HISTORICAL STUDY OF PUBLIC EVANGELISM
IN THE SEVENTH-DAY ADVENTIST CHURCH: 1900-1966

by Howard B. Weeks

It was the purpose of this study to: (1) review the historical development of public evangelism in the Seventh-day Adventist church; (2) to assess its significance as an instrument of church policy; (3) to review its varying relationships with other interests of the denomination; (4) to examine its relationships to evangelistic activities in other religious groups -- and to the societal setting at large; and (5) to rectify the omission from existing Adventist historical works of any meaningful treatment of denominational public evangelism.

The study was limited to the period from 1900 to 1965; and the primary geographical area surveyed was the North American Division, comprising the United States and Canada -- a subdivision of the General Conference of Seventh-day Adventists.

The focus of the study was on public evangelism as a process in which evangelistic oratory (most typically in public facilities such as halls, tents, or tabernacles), is utilized by the church to make its "message" known to persons not among its present membership, with the objective of persuading as many as possible to accept that message and to become members.



Primary sources included a wide variety of materials, published and unpublished, as well as the direct testimony of many individuals. A number of surveys were made, and numerous interviews were conducted. Secondary sources included works of secular, religious, and rhetorical history, and the sociology and psychology of religion, reference works, and various periodicals of a secular, scholarly, or religious character.

The report of the study proceeds for the most part along chronological lines, but with some topical synthesis; as well as a separate, extended treatment of certain topics for background purposes.

Chapters I through VIII describe the tension in the Adventist church at the turn of the century between "institutionalism" and "evangelism," leading to a historic commitment to evangelism, and a period of intensive preparation for such work.

Chapters IX to XIII portray a dramatic breakthrough to large scale evangelistic success during World War I, followed by a reaction and an extended low plateau during the 1920's.

Chapters XIV and XV outline the second great Adventist evangelistic advance of the twentieth century, during the Great Depression, and the emergence of a constellation of evangelistic "stars." The following three chapters, XVI through XVIII, detail the rapid development of a more "systematic" evangelism and the growing emphasis on a larger

number of lesser evangelists during the third period of Adventist resurgence during World War II. Chapters XIX and XX describe the growing "institutionalizing" of evangelism in the Adventist church during a fourth upsurge with the beginning of "the atomic age," and to the present time.

Chapter XXI is based on findings in the previously mentioned survey of the contemporary opinions, attitudes, and beliefs of Adventist ministers concerning public evangelism -- which suggest the development by the mid-1960's of a "church-like" approach to evangelistic action.

The final narrative chapter (XXII), assumes the possibility of a future departure from this more restrained evangelistic stance, and a renewal of the former more aggressive, sectarian approach -- given the further development of certain contemporary religious and secular conditions which in the past have been associated with periods of resurgence in Adventist evangelism.

A HISTORICAL STUDY OF PUBLIC EVANGELISM IN THE SEVENTH-DAY ADVENTIST CHURCH: 1900-1966

by

Howard B. Weeks

A THESIS

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Michigan State University
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DOCTOR OF PHILOSOPHY

Department of Speech

1966

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1966

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Especially to be mentioned are Muriel B. Wichman and Marjorie G. Nelson, secretaries par excellence; and, of critical importance, Godfrey T. Anderson, president, and my associates at Loma Linda University, for their patient forbearance while, along with official duties, work on this study progressed.

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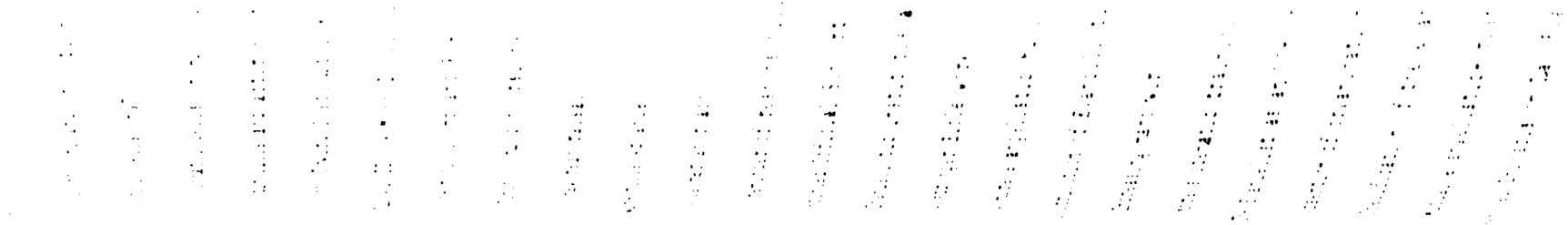
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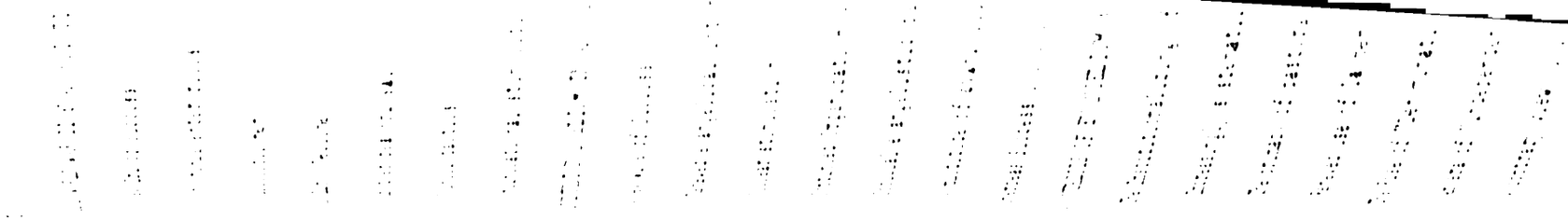
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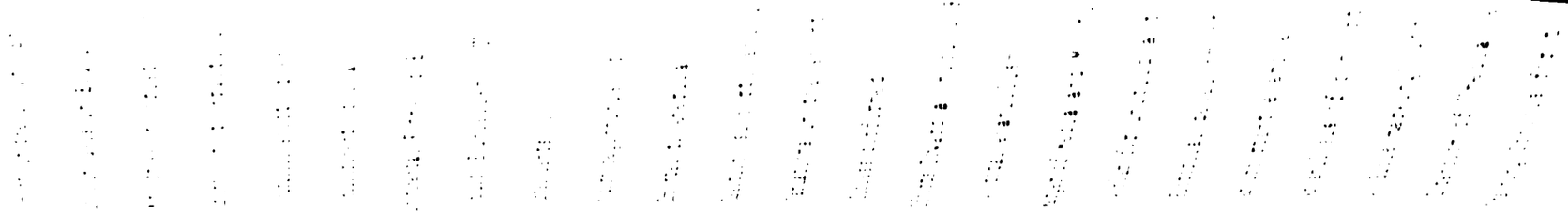
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INTRODUCTION

It was the purpose of this study to: (1) review the historical development of public evangelism in the Seventh-day Adventist church; (2) to assess its significance as an instrument of church policy; (3) to review its varying relationships with other interests of the denomination; and (4) to examine its relationships to evangelistic activities in other religious groups--and to the societal setting at large.

Adventist literature suggests a major preoccupation with evangelism, a great deal of denominational energy and resources devoted to evangelizing "the masses," and a general belief that public evangelism historically has been the basis of denominational growth. Yet, there have been no comprehensive studies of the historical antecedents of present-day evangelistic programs and techniques, the relationship of public evangelism to institutional growth, or the extent to which Adventist public evangelism has paralleled the course of Christian evangelism in general. Moreover, public evangelism has been virtually ignored in even the most comprehensive histories of the Adventist church covering the period since 1900.

In this study an attempt was made to rectify this omission and to place Adventist public evangelism in a historical and organizational perspective that will facilitate an objective estimate of its utility, significance, and possible future development. In addition, the study may suggest general principles applicable to similar investigations of evangelistic phenomena seen in other religious groups.

The study was limited to the period from 1900 to 1965, because,

according to general histories of the Seventh-day Adventist church, the turn of the century marked the beginning of an entirely new phase in the development of the church and its public approach. An extensive reorganization was effected in 1901, and the headquarters were moved in 1903 to Washington, D. C., with an eye to greater public influence. In addition, as revealed by a study of the writings of Ellen G. White and conversations with contemporary Adventist ministerial leaders, the modern era of Adventist city evangelism began in this general context of organizational and directional change.

The primary geographical area included in this study was the North American Division, comprising the United States and Canada--a subdivision of the General Conference of Seventh-day Adventists. This division historically has been regarded as the most important "base" of the Adventist church; with its men and methods freely "exported" to other divisions. Additionally, evangelistic activities in the overseas divisions were reviewed at key points in the historical narrative, with resulting data included in the text for purposes of comparison, contrast, or illustration.

Because evangelism means so many things in different churches or even within one church, it should be noted that the focus of this study was on public evangelism as a process in which evangelistic oratory (most typically in public facilities such as halls, tents, or tabernacles), is utilized by the church to make its "message" known to persons not among its present membership, with the objective of persuading as many as possible to accept that message and to become members.

Primary sources for the study included a wide variety of materials,

published and unpublished, as well as the direct testimony of many individuals. A number of surveys were undertaken: (1) to secure statistical data on public evangelism from state and regional conferences; (2) to determine certain social and economic characteristics of selected evangelistic converts; (3) to secure the expression of the opinions, attitudes, and beliefs of contemporary Adventist ministers toward public evangelism; (4) to obtain personal and career data as well as opinions from all living active or retired, full-time Adventist evangelists in North America; and (5) to secure from older, retired ministers of the denomination their recollections of prominent, now deceased, evangelists.

In addition, numerous interviews were conducted with church officials, leading evangelists (both active and retired), as well as relatives and former associates of deceased evangelists of note. Supplemental data of this kind were obtained by means of advertisements placed in all regional Adventist church papers in North America, requesting persons having knowledge of prominent Adventist evangelists or samples of their materials to communicate with the investigator.

Various collections of materials provided essential information, foremost among which was that in the vaults of the Ellen G. White Publications, maintained in Washington, D. C., and Berrien Springs, Michigan. Other such collections were searched in various departments of the Seventh-day Adventist General Conference headquarters in Washington, D. C., notably in the offices of the Ministerial Association; and similar collections were examined in various regional, union conference offices of the North American Division, as well as in the possession of individual

evangelists.

Among published primary sources were (1) the works of Ellen G. White; (2) books of denominational history; (3) manuals of evangelistic methods; (4) collections of evangelistic sermons; (5) reports of ministerial, evangelistic, and administrative councils; (6) denominational yearbooks and statistical reports; and (7) to a limited extent, newspapers. Vital to the historical narrative were denominational periodicals, including the Review and Herald, the official Adventist church paper; The Ministry, the journal of the church's Ministerial Association; and, again to a limited extent, regional church papers.

Secondary sources included works of secular, religious, and rhetorical history, and the sociology and psychology of religion, reference works, and various periodicals of a secular, scholarly, or religious character as listed in the Bibliography.

Many of the primary materials have been placed in an "Adventist Evangelistic Source Collection," in the library of Andrews University, Berrien Springs, Michigan.

The report of the study proceeds for the most part along chronological lines, but with some topical synthesis; as well as a separate, extended treatment of certain topics for background purposes--one important example being a review of modern revivalism from Billy Sunday to Billy Graham.

Chapters I through V recount the tension in the Adventist church at the turn of the century between "institutionalism" and "evangelism," leading to a historic commitment to evangelism, and a period of intensive

preparation for such work--as reviewed in Chapters VI through VIII.

Chapters IX and X portray a dramatic breakthrough to large scale evangelistic success during World War I, followed in Chapters XI through XIII by a story of reaction and an extended low plateau (excepting the work of Charles T. Everson and a few other notable figures) during the 1920's--including the previously mentioned overview of modern revivalism in other religious circles.

Chapters XIV and XV outline the second great Adventist evangelistic advance of the twentieth century, during the Great Depression, and the emergence of a constellation of evangelistic "stars." The following three chapters, XVI to XVIII, detail the rapid development of a more "systematic" evangelism and the growing emphasis on a larger number of lesser evangelists during the third period of Adventist resurgence during World War II. Chapters XIX through XX report the growing "institutionalizing" of evangelism in the Adventist church during a fourth upsurge with the beginning of "the atomic age," and to the present time.

Chapter XXI is based on findings in the previously mentioned survey of the contemporary opinions, attitudes, and beliefs of Adventist ministers concerning public evangelism--which suggest the development by the mid-1960's of a "church-like" approach to evangelistic action.

The final narrative chapter (XXII) assumes the possibility of a future departure from this more restrained evangelistic stance, and a renewal of the former more aggressive, sectarian approach--given the further development of certain contemporary religious and secular conditions which in the past have been associated with periods of resurgence in Adventist evangelism.

CHAPTER I

EVANGELISM AND INSTITUTIONALISM

The history of many religious movements reveals a persistent drift from sectarianism toward denominationalism. In the sectarian phase of a movement its members are often preoccupied with evangelism, seeking conversions to the new faith. With the coming of second and third generations, however, and the necessity of maintaining unity among new members drawn from diverse backgrounds--as well as the legal problems of holding property--the preoccupation of the group gradually changes to education and organization. The ministry becomes more institutionalized and more concerned with the integrity of denominational structure.

Subsequent generations, better educated, often become more prosperous than their forbears and tend to be wary of a possible influx of lower classes of people. Evangelism becomes church-like rather than sect-like, devoted largely to the indoctrination of present members' children, relatives, or friends--persons easily assimilated by the present group. There is an effort to reach an accommodation with the secular society in which many members have developed an economic or cultural interest. There is less open provocation of other religious groups.

Public evangelism is gradually de-emphasized, ostensibly because it becomes more difficult. In reality, the difficulty may be a result of the group's own social and economic advance. Its interests shift away from the lower economic and social classes which are more suscep-

tible to "conversion," to the more congenial middle classes, which are relatively resistant to conversion, secure in their present milieu.

Liston Pope has described in detail the shift from sectarian emphasis on evangelism and conversion to emphasis on religious education and "social institution."

Among his catalog of characteristics often seen in sect-to-church transition are: a shift from propertyless members to property-owning members, from renunciation of prevailing culture to its affirmation, from non-co-operation or ridicule toward established religious institutions to co-operation, from suspicion of rival sects to disdain or pity for all sects, from a psychology of persecution to a psychology of success, from adherence to strict Biblical standards to acceptance of general cultural standards, from fervor in worship services to restraint, and from emphasis on evangelism and conversion to emphasis on religious education.[1]

In a study of the Church of God, Val Clear outlined eight stages of denominational development: (1) social unrest; (2) a leader emerges and defines the issue; (3) a minority rallies around the leader; (4) the parent body rejects the new ideas and separation occurs; (5) the new group is isolated; (6) the new group gradually becomes institutionalized; (7) sophistication develops; (8) social unrest develops anew with schism in the new group--a completion of the cycle.[2]

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[1]Liston Pope, Millhands and Preachers (New Haven: Yale University Press, 1942), pp. 122-124.

[2]Val Clear, "The Church of God: A Study in Social Adaptation," Review of Religious Research, II (Winter, 1961), pp. 131, 132.

Others see this history of religious movements as "a struggle between the priestly and the prophetic tendencies." The priestly class controls the religious structure and emphasizes ritual and dogma for the sake of stability. Then a prophet arises protesting obeisance to organization, emphasizing the spiritual needs of the individual. This either alters the traditional, organization-centered beliefs and practices, or precipitates schism and a new movement.[3]

Not all religious history fits precisely any such pattern, however. Nor does an interest in evangelism always precede institutionalism or fade with its coming. Witness the occasional support by highly institutionalized denominations of such evangelists as Billy Graham and, in an earlier day, Billy Sunday as well as a host of other evangelistic orators.

"During some periods," according to Quimby and Billigmeier, "the revival orator has reigned supreme. At other times he has been almost unanimously discarded by the larger Protestant sects."[4] These two authors see churches altering their evangelistic appeals according to the social setting in order to accommodate "occupational interests, intellectual perspectives, and aesthetic tastes" as these change among the population.

Nevertheless, it is true, as Jesse Hays Baird has said, that various denominations do come to have more or less characteristic views

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[3]J. Milton Yinger, Religion, Society, and the Individual (New York: The Macmillan Company, 1957), pp. 27-34.

[4]Rollin W. Quimby and Robert H. Billigmeier, "The Varying Role of Revivalistic Preaching in American Protestant Evangelism," Speech Monographs, XXVI (August, 1959), p. 217.

about intensive, public evangelism:

> In some cases they have taken on distinguishing characteristics from their attitudes toward it. With some, evangelism has become almost their entire concern and purpose. With others, evangelism has been entirely or almost entirely eliminated--something considered of little or no value.[5]

Furthermore, these characteristic views of public evangelism in different denominations do vary with differences in organizational age and stability, as well as social and economic status. The triumph of institutionalism over evangelism seems to be strongly related to the passage of time.[6]

It is apparently unusual for a movement, once having become highly institutionalized, again to become strongly evangelical or to remain so. It may, for a time, espouse vigorous platform evangelism in order to achieve momentary goals, as in the support of a Sunday or a Graham; but the demands of organization and social pressure usually compel an early return to more conservative ways.

Adventist Blending of Institutionalism and Evangelism

The Seventh-day Adventist church has been characterized by some reversal of this usual pattern. For example, its most successful period of public evangelism, measured by annual growth rate, actually followed the movement's formal organization in 1863, after nearly twenty years of existence as a loosely structured movement.

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[5]Jesse Hays Baird, "How To Resolve the Quarrel Over Evangelism?" Christianity Today, VIII (October 25, 1963), pp. 61-63.

[6]See, e.g., David M. Graybeal, "Churches in a Changing Culture," Review of Religious Research, II (Winter, 1961), pp. 121-128.

This period of success, the great Adventist camp meeting era of the 1870's, concurrent with Moody's popularization of revivalism, was inspired by James White, president of the Adventist church, and his wife, Ellen G. White, its prophetic voice. The annual rate of membership increase during this period, from 1870 to 1880, was approximately twenty per cent, enlarging the church rolls from 5,400 members to 15,570.[7]

While Adventist evangelism went on apace, many new local conference organizations were formed, and a systematic method of financial support was developed. In 1866, a medical institution was established. In 1874, a college was opened, as well as a second publishing house to supplement the first, which had been incorporated in 1861. Still other schools, medical institutions, and publishing houses were established in America and in other countries. By 1900, the Adventist church, then numbering 75,000 members with a world-wide organization, supported sixteen colleges and high schools, twenty-seven hospitals and sanitariums, a medical school, thirteen publishing houses, and thirty-one other miscellaneous institutions. The total investment of the denomination exceeded three million dollars.[8]

One reason why institutionalism and evangelism remained compatible in the Adventist church during this period was that institutional development was considered an adjunct to evangelism and was so promoted. Hospitals and sanitariums certainly had humanitarium objectives, but

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[7]Statistical Secretary, General Conference of Seventh-day Adventists, 101st Annual Statistical Report of Seventh-day Adventists, 1963 (Washington, D. C.: General Conference of Seventh-day Adventists, 1963), p. 63.

[8]Secretary, op. cit., p. 9; Arthur W. Spalding, Christ's Last Legion (Washington, D. C.: Review and Herald Publishing Association, 1949), pp. 30, 31.

they were also regarded as a means of access to the hearts of visiting patients. Schools and colleges were intended to prepare young people for useful service in society, but also, and even primarily, to help them to become workers in the cause. Publishing houses had an obvious and direct relationship to the church's evangelical mission.

A Decline of Adventist Evangelism

By 1900, however, institutional preoccupations were having their effect on evangelistic enterprise at home, despite continuing advance abroad. Moreover, the prophetic voice of Ellen G. White, which had for so long helped to maintain a blending of the two interests, was heard only remotely from distant Australia where this Adventist leader had been located since 1891. As the church moved into the twentieth century, the evangelistic spirit was weakening.

The basic method of this period was not so much that of the large denominational camp meetings characteristic of the 1870's as it was a proliferation of small, one-man tent meetings more characteristic of the 1850's, after the Adventists moved their headquarters from New York state to "the West"--Battle Creek, Michigan--and adapted their evangelistic approach to that frontier setting.[9] In 1900, these meetings, while conducted far and wide, were only moderately effective. Certainly they bore little resemblance to the large-scale evangelistic campaigns of a later day when evangelism surged anew in the Adventist church with World War I. Neither did they resemble the Protestant revival campaigns prevalent at the turn of the century.

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[9] Review and Herald, October 26, 1939, p. 9.

Adventist tent meetings were characterized by teaching more than by evangelistic oratory. The program consisted largely of Bible lectures, in which the "true doctrine" was expounded. Any effort by the evangelist to build himself up as a platform celebrity was greatly frowned on by his colleagues and also by his flock. His role was primarily that of an itinerant teacher, going about from place to place with little local organizational backing, pitching a tent wherever he thought an audience could be assembled. This might be on a vacant lot or even in a country pasture if there were present "honest people in heart" who wanted to hear his exposition of the true Bible doctrine. The meetings were usually small; and the results, in terms of conversions and baptisms, were meager.

For example, in 1899, tent meetings held in Clinton, Midway, and Fayette, Missouri, produced a total of only twenty-seven converts. A meeting of several months duration in Cardiff, Alabama, produced five converts. Ten separate tent meetings in Oklahoma over a period of five months in 1900 yielded a meager total of seventy-five converts. In Omaha, as a result of a three-month campaign, five persons were baptized. Among many conducted, few meetings produced better results than these.[10]

Tent evangelists generally seemed not to expect great things, often seemed pleased with small results, and usually attributed their lack of greater success to Satanic opposition stirred up by a stern and demanding message. D. E. Scoles, for example, engaged in tent evangelism in Missouri, reported:

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[10]Review and Herald, April 26, 1899; April 10, 17, 1900, passim.

> Since last October, I have held two series of meetings in the country. Twenty persons have accepted the Sabbath, the most of whom are growing up into Christ. We have contended with such difficulties as tobacco, coffee, and swine's flesh but many are claiming His power to cleanse from all filthiness of the flesh and the spirit. We have taken three orders for the Review and Herald, one for the Signs, and have sold some spirit of prophecy writings. To the Lord be all the praise.[11]

This small-scale evangelism was in sharp contrast to the massive old-time camp meetings of fifteen or twenty years earlier. During that era, membership increases, as has been mentioned, were truly impressive--ranging as high as twenty per cent annually. By 1904, however, the annual rate of Adventist membership growth in the United States and Canada had slipped to barely two per cent, with the lowest mark yet to come.[12] The Adventist evangelist thrust clearly was faltering.

Reasons for Decline

Several things may account for diminishing Adventist evangelistic success in North America. First, in the last decade of the nineteenth century, Adventist energies were diverted in part to internal theological debate. In 1888, an epochal conference in Minneapolis had been devoted to clarification of certain Adventist doctrines. Throughout its history the movement had given extraordinary emphasis to the binding claims of the Ten Commandments and the seventh-day Sabbath, to the extent that charges of legalism and Judaism had been heaped upon the church. The Minneapolis conference affirmed Christian righteousness as

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[11] Review and Herald, February 6, 1900, p. 93.

[12] Special information supplied by the Statistical Secretary, General Conference of Seventh-day Adventists, Washington, D. C.

a matter of faith in Christ, with the works of the law only a manifestation of salvation, not a cause of it. The denomination's ministers, however, held varying positions on the matter. Some of those who had been most active in evangelism, in fact, tended to stress the law. These were the "law preachers," as some observers called them.[13]

Following the 1888 conference there were many attempts to harmonize divergent views about whether evangelistic preaching should stress doctrine or Christ and His righteousness. A. T. Jones, in a study presented at the General Conference session of 1899, tried to summarize a proper view in this way:

> So then we must preach Christ with all the doctrine in Him, and that doctrine must be in the preaching, or else we can not preach Christ in his fulness. We are so to preach Christ that we shall preach nothing but doctrine; and so to preach doctrine that it is nothing but Christ.[14]

As the last decade of the nineteenth century advanced, the church paper reflects a sustained preoccupation with doctrinal discussion with some erosion of singular emphasis on the law, which had been a primary doctrinal basis of much Adventist evangelism.

Another factor in the decline of Adventist evangelism at the turn of the century was a deflection of evangelistic energy following a wave of agitation on the Sunday law question during the 1880's. Adventists during that time had been the object of considerable restriction, legal action, and some actual persecution. They responded with a well-coordinated and effective campaign of propaganda and legislative action.

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[13]Interview, author with Ernest Lloyd, Loma Linda, California, October, 1964.

[14]Review and Herald, July 11, 1899, p. 448.

But there was a subsequent shift of public emphasis for a time--away from that which might stimulate hostile public reaction. For example, great importance came to be attached to medical and benevolent work. John Harvey Kellogg, the great Adventist surgeon who had made the Battle Creek Sanitarium a world-famous institution, was one person who inspired much interest in those lines of church work that were not so hostile to other religious interests--lines of work that brought praise and admiration rather than opposition.

Still another influence that may have been reflected in the apparent Adventist neglect of public evangelism was a general decline in esteem accorded all revivalists at the turn of the century. In the 1870's and 1880's, coincidental with Adventist success in large public meetings, and also with the zenith of Dwight L. Moody's career, revivalists had been true celebrities, widely supported by the churches. At century's end, however, a general body of opposition toward revivalism, as it was exemplified by B. Fay Mills and Sam Jones, had developed.[15]

Adventist leaders heartily supported this opposition, a fact doubtless not lost on would-be Adventist revivalists and evangelists. B. Fay Mills, for example, was presented to readers of the Adventist church paper, the Review and Herald, as the antithesis of the Christian preacher, failing to support the doctrine of the atonement or the inspiration of the Scriptures.[16] Revivalism that did not bring forward what Adventists believed to be neglected doctrines was not worthy to be

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[15]William G. McLoughlin, Jr., Modern Revivalism (New York: The Ronald Press Company, 1959), p. 347.

[16]Review and Herald, January 9, 1900, p. 32.

called revivalism. The editor of the church paper in 1905 spoke of higher criticism's coming into the leading denominations and said:

> No revival of Christianity upon such a foundation of belief as this is possible. To have a real revival the churches must return to the old ground of absolute belief and confidence in the Bible as the infallible Word of God. . . . This means that they must . . . accept the plain doctrine of the literal coming of Christ and its nearness as revealed by prophecy, the equally plain doctrine of the seventh-day Sabbath, and in short, the whole reform message . . . [the Adventist message].[17]

Even more plausible as a reason for the decline in Adventist evangelistic success was the fact that the Adventist approach was largely oriented to a rural and small-town audience; and, putting it simply, the audience was moving away. America's population at century's end was rapidly shifting from country to city. Between 1880 and 1914, "the United States moved from a rural and agrarian to an urban and industrial way of life."[18] In the decade between 1880 and 1890 alone, urban population increased by fifty per cent. This migration had a profound effect on Adventist evangelism.

Adventists in general felt ill-equipped to compete with other denominations in city campaigns and, in fact, were rather inhospitable toward the cities themselves. These they deemed sinkholes of iniquity, doomed to destruction. True Christians, they felt, should be doing all in their power to move out of the cities, not devoting themselves to work therein.

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[17] Review and Herald, January 15, 1905, pp. 5, 6.

[18] John William Ward, "An Epitaph for Success," book review in The Reporter, XXXII (April 8, 1965), p. 58.

Reaction at Century's End

Thus, Adventists in America at the end of the nineteenth century were confronted with rapidly declining membership gains, a radical shift in population from country to city, to say nothing of a dearth of trained ministers capable of making an impact in the cities. From the perspective of their rural American Protestantism, moreover, they looked with alarm and distaste upon other radical changes in American society; a wave of immigration into the cities of European-Catholic stock, violent labor troubles, sordid wickedness and corruption as revealed by the nation's press, confederation among the churches, a decline of traditional belief in Biblical inspiration, and the ascendancy of the "social gospel."[19]

Reeling a little, perhaps, under the weight of social revolution, Adventists interpreted these manifestations as new signs of the nearness of the end. Ministers, organizational leaders, editors of the church paper, declared in common chorus that "the work is fast closing up." Their affirmations were based upon interpretations of Biblical prophecy which suggested that the unprecedented social changes clearly indicated the degradation of the present world and the imminence of Christ's second coming to destroy, to cleanse, and to save.

Strangely, however, their operational response in this situation was not an upsurge of public evangelistic effort but rather a seeming withdrawal into an introspective contemplation of "holiness," and

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[19]They were not alone, of course. According to John William Ward, loc. cit., "Native Americans as well as immigrants were uprooted from their customary ways. New sources of power, new ways of life, and new modes of thought transformed the meaning of American life."

emphasis on perfection of the saints in preparation for meeting the Lord.

At the General Conference session of 1899, the president's keynote address was "Receive Ye the Holy Ghost." "The message and need for this time," he said, "is more heart holiness." His outline of urgent business before the session included not a single reference to public evangelism save, perhaps, the need for a "more steady sale of books by canvassers."[20]

It might well have been said of Adventist public evangelism in America what L. A. Smith, one of the denomination's leaders, was moved to declare in 1899 about the religious liberty work: ". . . now, after the lapse of years, the work . . . languishes. The efforts that were once so actively put forth have nearly ceased. . . . What is the matter?"[21]

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[20] Review and Herald, February 28, 1899, p. 137.

[21] Review and Herald, October 24, 1899, p. 687.

CHAPTER II

PRESSURE FROM A PROPHETIC LEADER

Some of the answers to questions perplexing Adventist leaders in 1900 arrived in the person of Ellen G. White, who had been in Australia since 1891. She returned to America in late-1900, making her headquarters at St. Helena, California. While the church had experienced rapid growth abroad during her absence, it was suffering under the lack of a strong central organization. Many diverse denominational interests were in competition, and there were many overlapping boards, associations, and committees.

To the detriment of evangelism, Adventists generally seemed to be enmeshed in unproductive introspection and examination of doctrine. Meanwhile, as previously noted, the prime Adventist audience, rural, Bible-believing Protestants, were moving in large numbers from the country to the city. Very little was being done to develop what was then called "city work," least of all platform evangelism of large enough scope to make an impact on city dwellers.

Mrs. White Urges Reorganization and Action

Mrs. White began at once to press for two "reforms": (1) a streamlining of church organization, and (2) an aggressive plan of evangelism in the cities. Her efforts toward reorganization led to the election of Arthur G. Daniells as the new president of the General Conference, heading a central organization large enough to consolidate previously separate agencies and associations, and to co-ordinate the operation of a new "cluster" form of church organization with individual

state and regional conferences banded together in union conferences, (these ultimately to be clustered in divisions of the General Conference). But no sooner had Daniells been charged with implementing the new organizational concept, with all the preoccupations implied, than Ellen G. White began pressing him for more aggressiveness in city evangelism.

Daniells and the other Adventist leaders were, however, very slow to respond to this intensive urging by Mrs. White. First of all, they were greatly involved in making the newly established organization work. Second, they shared to some extent the prevalent lack of clerical enthusiasm for city evangelists. They were fearful of building up platform personalities above "the message" itself.

Moreover, they had little evidence of recent Adventist success in the cities upon which to base any conviction that means and manpower diverted to a concerted denominational program of city evangelism would produce results. Adventist premillenialism, the doctrine of Christ's coming to overthrow earthly kingdoms, was not calculated to inspire the interest of middle-class Protestants, as Moody, Jones, Mills, and other revivalists had all discovered. Attendance at Seventh-day Adventist evangelistic meetings was sparse and results were small. A great stretch of the imagination and much faith would have been required of Adventist leaders in heeding Mrs. White's admonition to "work the cities."

But Mrs. White was convinced that success would attend an effort to reach the city masses. That conviction was inspired in part by her recent participation in highly successful evangelistic endeavors in Australia. There, large tent meetings in proximity to several cities

had attracted audiences of fifteen hundred to two thousand persons with excellent results in terms of conversions to the faith. Daniells himself, in fact, had been one of the more successful evangelists during Mrs. White's ten-year sojourn in Australia. Now she wanted him, as president of the newly-reorganized denomination, to lead Adventists in North America and throughout the world in a determined effort to "warn the cities" and "finish the work" before Christ's return.

Disaster a Turning Point

A major disaster at this time proved a turning point in the evangelistic history of the church. A great fire in 1902 ravaged the Adventist publishing house in Battle Creek. Under the stimulus of Mrs. White's admonition to work the cities, especially the cities of the East, the leaders began looking eastward for a place to re-establish the publishing house and the General Conference office.

Daniells and the other officers tended to think of New York City, a place often mentioned by Mrs. White as needing the most diligent evangelistic attention. However, their attention was turned toward Washington, D. C., as Mrs. White pointed out the advantages of being located at the nation's capital. There, she said, they could bring their influence to bear on national leaders whenever religiously-oriented legislation was introduced into the Congress. Also, publications of the church could bear the imprint, "Washington, D. C.," thereby increasing their influence.

Thus, in 1903, the General Conference headquarters was established in Takoma Park, a Washington suburb. The publishing house was put into operation again, and a hospital and a school were established.

The attention of the entire membership of the church was dramatically directed to Washington, and other cities of the East--a prelude to the new Adventist city evangelism soon to materialize.

Possibilities Demonstrated

What could have been a breakthrough in Adventist city evangelism was under way at this time in New York City. E. E. Franke, a platform evangelist of considerable talent, was conducting meetings throughout the city, and with notable success. Using tents in the summer and small public halls in the winter, Franke was attracting enthusiastic audiences of as many as one thousand persons, and with significant results in terms of conversions.

Here was evidence that Mrs. White's insistence on public evangelism in the cities was not without promise. Unfortunately, however, Franke soon appeared to be promoting himself more than his message. He eventually became so difficult a personality that the New York conference was thrown into a crisis. So menacing was Franke's clash with other Adventist ministers that he was discharged, an action that had a traumatic effect upon his converts and followers.

While Mrs. White moved to condemn Franke's methods of promotion and his seeming self-inflation, the experience could only have served to confirm church leaders in their apprehension of the dangers of large-scale city evangelism with a central platform figure brought to the fore.

In the wings, however, was another evangelistic personality more palatable to the church--William Ward Simpson. An imaginative, persuasive speaker, Simpson was also a promoter par excellence. He was

also an Adventist evangelist rare for the time: well suited to the sophisticated milieu of the city.

Of the English heritage, Simpson's apprenticeship had been served in Canada from 1897 to 1902. In part because of ill health in Canada and partly in response to Mrs. White's urgings that the cities be evangelized, Simpson came to Southern California in 1902 and conducted moderately successful campaigns in Redlands, Riverside, and Pasadena. In 1904, he launched a series of large meetings in the heart of Los Angeles, attracting audiences of as many as two thousand persons. There were more than two hundred adult baptisms as a result of Simpson's Los Angeles efforts during a period of a year and a half.

Mrs. White immediately grasped Simpson's success as a shining example of what could be done in large cities. She made Simpson something of a protege, personally encouraged and instructed him, presented him to the church leaders as a model to follow. But tragedy struck. What might have been the evangelistic history of the Adventist church had Simpson lived is not possible to know. He died in 1906 at the age of thirty-five years, the first recognized "city evangelist" of the Adventist denomination.

While Simpson was scoring his success in Los Angeles, leaders of the denomination at the new national headquarters in Washington, D. C., were drawn into evangelistic triumphs of their own.

George B. Thompson held a series of tent meetings in Washington during the summer of 1904, just a year after the headquarters had been moved from Battle Creek. Luther Warren followed up the interest with a series of meetings in the Pythian Temple, with audiences numbering

up to about six hundred persons.

This good attendance inspired Adventist leaders to seek a larger forum among residents of the capital, hoping that their message might be proclaimed to "the prominent citizens of Washington."[1] Through the friendly offices of a White House policeman they were able to secure the Lafayette Opera House. The policeman, apparently regarded as an inside source of influence, was personally acquainted with the manager of the opera house and able to secure the facility for three Sunday evenings for only the cost of heating and lighting. This was seen by the Adventist leaders as "one of the many remarkable providences that have attended the work in Washington during the last two years."[2]

A measure of the seeming amazement of Adventist officials that they could make an impression with public evangelism in one of the large cities of the East, and especially in the national capital, may be sensed in the description of plans for the Lafayette Opera House meetings by J. S. Washburn, the local conference president:

> This place is situated across Pennsylvania Avenue from the White House, thus being within two minutes' walk of the president's house. The president himself spoke on a question of public interest in the Lafayette Opera House on a certain occasion a few weeks ago. The Y.M.C.A. of Washington hold their great meetings for men only in this opera house. Senators and men in the highest positions in the government often attend these meetings.
>
> Elders W. W. Prescott and Luther Warren will conduct meetings in the opera house, and we are hoping that these will have an influence upon the intellectual and influential people

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[1] Review and Herald, February 2, 1905, p. 19.

[2] Ibid.

> who lead the nation, and whose influence is world-wide. The Lord is bringing the message to the front by such rapid strides that, were it not that we know that as our day so shall our strength be, we should tremble as we ask the solemn question, "Who is sufficient for these things?" We thank God that his grace is sufficient.
>
> Will not all the readers of the Review pray earnestly for these meetings in Washington at the present time? We are rapidly hastening to the close of the great controversy, and the Lord is leading in triumph the humble bearers of the last message to the lost world.[3]

The meetings in the Lafayette Opera House were launched with a newspaper announcement in the Washington Post on Sunday, February 5, outlining the teachings of Seventh-day Adventists and announcing three Sunday night meetings to follow. The initial response was good. A Post report spoke of a large attendance, identifying W. W. Prescott and Luther Warren as evangelists of the denomination. These Adventist ministers spoke of the importance of truth, and declared that throughout history, beginning with the population at the time of Noah's flood, the majority has usually rejected truth. Warren closed the meeting with emphasis upon obedience to God's law "whether we see the reason for it or not."[4]

The meetings were the largest ever held by the Adventists in Washington; and according to the official church paper, "the situation could scarcely have been better. An intelligent class of people was in attendance and seemed much interested."[5]

The last of the three meetings was held on Sunday, March 5, with

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[3] Ibid.

[4] Review and Herald, February 16, 1905, pp. 17, 18.

[5] Review and Herald, March 2, 1905, p. 24.

a "very large attendance," including a number of visitors to the city for the inauguration of Theodore Roosevelt. Warren related his topic to the public interest, speaking on "the inauguration of the King of Kings."

Washburn reported that some of the visitors remained after the meeting to ask questions regarding "the new truth and the new people whom they had seen and heard for the first time."[6]

The Adventists were inspired by the results of their first large public venture in Washington. S. N. Haskell, an aging pioneer of the denomination, saw in these meetings a partial fulfillment of a prophecy made earlier by Mrs. White that the message which had been born in New England in the 1840's, then shifted to the Michigan frontier, would "return to the East with power."[7]

Thus the move to Washington had placed the organizational leaders in a position to become personally involved in public evangelism on a scale that had been envisioned by Mrs. White when she urged them to utilize the public platform in the large cities as a means of advancing the Adventist cause. The leaders were caught up in the inspiration of the thought that they were indeed fulfilling prophecy, that their message could and would have an impact in the large cities of the East, and that in all likelihood this would be the means of completing their work presaging the second coming of Christ.

This surge of public evangelism in Washington had been stimulated not only by Mrs. White's promptings but also by public events in which

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[6]Review and Herald, March 16, 1905, p. 24.

[7]Review and Herald, April 20, 1906, p. 9.

Adventists had an interest. In 1904 two bills were introduced into the Congress calling for some manner of compulsory Sunday observance. On December 12, while these bills were pending, the Protestant ministry of Washington staged a large meeting to plan a campaign for better Sunday keeping.

The newly arrived Adventists moved boldly into the scene with a large advertisement in the Washington Post of December 26, in the form of an open letter to the clergy from Seventh-day Adventist ministers. Appealing to the other ministers as "esteemed brethren in the ministry," they raised the broad question of whether the movement they had proposed was "really Christian." The Adventists then brought forth reasons "why both Sunday keeping and Sunday legislation was wrong." The advertisement was signed by A. G. Daniells and W. A. Spicer, president and secretary, respectively, of the General Conference, and Luther Warren.[8]

The evangelistic meetings conducted by George B. Thompson and Luther Warren in the Pythian Temple were presented as a response to the "agitation in the District of Columbia." According to J. S. Washburn, the local conference president, "with unusual freedom and earnestness they sent home the glorious yet terrible truth of the Sabbath and the U. S. in prophecy," Adventist interpretations of Biblical prophecy which they said predicted universal enforcement of Sunday observance in America.[9]

As Sunday law agitation spread to other states, including Penn-

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[8]Review and Herald, January 12, 1905, pp. 9-11.

[9]Review and Herald, January 19, 1905, p. 24.

sylvania, Indiana, Ohio, Louisiana and Wisconsin, the religious liberty program of the General Conference was organized as a full-fledged bureau with W. A. Colcord in charge. Half the expense of the Washington, D.C., meetings was charged to the budget of this new bureau.

The work was not without effect. Leading Congressmen promised to oppose Sunday measures because of the Adventist position. On the question of religion in public schools, a committee of leading Washington figures was appointed to make recommendations to the Board of Education. W. W. Prescott, editor of the Adventist church paper, and one of the evangelistic speakers, was made a member.

In this setting of revived zeal in religious liberty action, and a stimulating awareness that Adventist speakers could attract a sophisticated audience--as well as exert an influence on national legislation --Arthur G. Daniells brought to ministers and members everywhere a call from Ellen G. White to turn aside from preoccupation with organizational machinery and to extend such a work "throughout the land":

> It is a call to us to show greater enthusiasm than we have ever shown in this cause. It is an appeal to us to devote our time and energies as far as possible to evangelistic work. Many of us have become so engrossed in the business affairs of our conferences and institutions that we have too largely dropped the progressive, evangelistic work by which the pioneers of this cause rapidly carried this message from state to state, and from country to country.
>
> The shape affairs are taking, and the messages that are coming to us from the servant of the Lord, renew in our hearts the hope that the closing work of the Lord in the earth is soon to be finished.[10]

This plea was backed up by a personal recommendation at the 36th

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[10]Review and Herald, March 2, 1905, p. 6.

Session of the General Conference Committee, held from May 11-30, 1905. In his presidential address, Daniells' first suggestion, strengthened by the presence of Ellen G. White, was that the church

> . . . give new, earnest, intelligent study to the unentered territory in both the home and foreign fields, and arouse both ministers and people to press on into the places where this message has never been proclaimed.[11]

Reluctance Prevails

At this important General Conference Session, Daniells took note of the serious decline in the membership growth rate of the church. In 1904, he revealed, all of the North American conferences combined, with a membership of 60,000, many institutions, and tithe income of more than half a million dollars, reported a total net increase of only 845 members. In contrast, in the 1870's, when church membership was only a little more than 8,000, net gains of 1,500 to 3,000 were reported annually for many years.

Unfortunately for the interests of city evangelism, however, Daniells failed to make specific recommendations for carrying forward in other cities the work recently done in Washington. He saw the solution of the growth problem primarily as a revival of interest in foreign missions and increasing laymen's missionary work.

For example, a missionary campaign launched at this 36th General Session called only for:

1. A Review and Herald (official church paper) subscription in every home.
2. A church-wide campaign to increase the circulation of missionary periodicals.

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[11] Review and Herald, May 11, 1905, p. 10.

3. Encouraging members in the sale of Adventist books.
4. Developing evangelical interest by the liberal use of tracts, giving Bible studies in individuals' homes, and missionary correspondence.

Not a word was said about platform evangelism in the cities.[12]

Thus, despite the excitement of the Washington evangelistic activities of only three months before, the constant pressure exerted by Ellen G. White for more diligent work in the evangelism, and the obvious felt need of the General Conference leaders for more missionary endeavor in view of a declining growth rate, and the apparent conviction that "the end" was approaching, there was little specific direction from national leaders of the church for more extensive evangelistic work in the cities.

Moreover, most Adventist leaders still took a dim view of revivalism. The "new evangelism" of Mills and others convinced them that there was little future in large platform evangelistic endeavor. De-emphasis of the doctrine of sin and judgment, the encroachments of evolutionary teaching, and antinomian views all "have contributed to make the old-time revival impossible of repetition today," according to one statement by L. A. Smith, then an associate editor of the Review and Herald.[13]

The fall of man, a sense of guilt and condemnation before the law of God, the power of Christ's blood to save and redeem were among "the old-time doctrines" essential to a great revival movement, Smith declared. But he cautioned:

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[12] Ibid.

[13] Review and Herald, March 4, 1905, pp. 4, 5.

> A true revival is not an appeal to, and a play upon, the emotions. While the emotions are deeply stirred, the real work is that of a conviction of soul which is based upon a recognition of facts, some present and some historical. It is an intelligent belief which moves the Christian to surrender himself to God and the emotional part of his experience is dependent upon, and is of no value apart from this conviction of the mind.

According to Smith, there existed at the time only one message that contained the necessary elements for this intelligent conviction upon which true revival would have to be based, and that was the Adventist message. He declared:

> The one message in the world today which does embody all the doctrines from which the old-time revivals derived their force is the third-angel's message. This movement alone is squarely opposed to all that theistic and spiritualistic teaching which would sweep away the foundation of the old gospel of Paul, of Luther, and of Wesley. This message is in itself a great revival movement, and in this message, and only this, is the great world-wide revival movement which has so long been due to be realized.

Smith did not doubt that other revival movements of substantial portions would spring up. With a prophetic look to the next few years which were to bring forth Billy Sunday and other theatrical revivalists, Smith cautioned:

> . . . there remains the emotionalism of human nature, and its susceptibility to various influences not from above, to serve as a basis for a deceptive revivalism which will not bear the fruit of genuine conversion.

Revivals of this sort, Smith declared, would be among "Satan's list of latter-day deceptions . . . and only that knowledge which is derived from faith in the Word of God enables one to discern between the true and the false."[14]

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[14] Ibid.

Renewed Prophetic Insistence

It would seem, in view of the Washington experience, that Adventists of the time could be moved to large-scale city work only by specific religious liberty crises. There was no comprehensive, systematic evangelistic plan urged by national headquarters. The church rapidly moved ahead on the public affairs front and in institutional proliferation, as well as in its foreign missions objectives, but not in platform evangelism in the cities.

In 1907, however, Mrs. White began to repeat with more emphasis her pleas of 1903 and 1904 to launch a greater work in the cities. She said:

> We stand rebuked before God because the large cities right within our sight are unworked and unwarned. The terrible charge of neglect is brought against those who have been long in the work, and yet have not entered the large cities. We have done none too much for our foreign fields, but we have done comparatively nothing with the great cities right beside our own doors.[15]

In 1907 she wrote to Daniells, "Voices are to be heard in every city proclaiming the last message of mercy to the world."[16] And again, "There is a great work to be done in the cities and villages that is not being done."[17]

Although, according to Adventist believers, Mrs. White was

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[15]Ellen G. White, Evangelism (Washington, D. C.: Review and Herald Publishing Association, 1946), p. 399.

[16]Letter, Ellen G. White to A. G. Daniells, 416, 1907, December 30, 1907, p. 5. (Index code refers to catalog system used by the Ellen G. White Publications Office, Washington, D. C.)

[17]Letter, Ellen G. White to A. G. Daniells and associates, B-316, 1908, October 25, 1908, p. 1.

supernaturally inspired in such counsels to the church, her recommendations paralleled a great renewal of fundamentalist revivalism from 1905 onward. While before this time, B. Fay Mills had given revivalism a liberal turn, much to the distaste of Adventists and other conservative evangelicals, with Reuben Torrey, J. Wilbur Chapman, and Billy Sunday, the conservatives had their day. From 1905 to 1911, Torrey conducted revival meetings in most of the large cities of the United States, attracting large audiences everywhere with the backing of leading laymen such as John Wanamaker and John H. Converse. In Philadelphia, the site of one of Torrey's most successful campaigns, it was claimed that more than seven thousand persons were converted.

Torrey brought to the city campaign much of the message Adventist preachers would have delivered had they been active in the cities. He preached the old fundamental doctrines of dependence on the blood of Christ and the necessity of conversion in the old-time evangelical tradition. He also lambasted modernism in all its forms, denouncing the Darwinians, the liberals, and the higher critics. Moreover, he preached the old-time social morality dear to the hearts of Adventist believers, freely attacking card playing, theater-going, gambling, and dancing. He berated wealthy society matrons who neglected motherhood. What is more, he out-did the Adventists themselves in proclaiming the Second Coming as "the perfect solution, and the only solution, of the political and commercial problems that now vex us."[18]

Chapman was also in the field during this period with his famous

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[18]William G. McLoughlin, Modern Revivalism (New York: The Ronald Press, 1959), p. 374, citing Reuben A. Torrey, The Return of the Lord Jesus (Los Angeles, 1914), p. 7.

system of simultaneous evangelistic campaigns. He divided the cities into districts with a brigade of co-evangelists conducting revival meetings in churches, theaters, and halls throughout the metropolitan area. He launched this system in 1905, and by 1908 was trying it in the largest cities in the country. In Philadelphia, only two years after Torrey's notable success there, Chapman deployed twenty-one teams of evangelists and song leaders who conducted meetings for three weeks in one half of the city's districts, then shifted for three more weeks to the other half. The total attendance was estimated at 1,470,000 for the six-week period.

After Chapman's subsequent revival in Syracuse in 1906, a local minister exclaimed, "There is no doubt in our minds that the simultaneous meeting solves the problem of city evangelism. . . . Syracuse lives in an atmosphere of real Christianity today."[19]

It is little wonder that, with the Adventist growth rate declining, Mrs. White should look with impatience at the denomination's meager evangelistic efforts at a time when old-time religion was taking hold in the large cities, under the stimulus of powerful preachers. In this context, seemingly so made to order for the Adventist evangelist, the denomination's prime efforts seemed to be along the defensive lines of maintaining Sabbath-keeping privileges, together with a campaign of missionary enterprise abroad. In a word, the church seemed to be "missing the boat" in city evangelism at home.

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[19]McLoughlin, op. cit., citing article in the Watchman, February 22, 1906, p. 21.

A Weak Adventist Response

Many scattered programs were devised in the field in an effort to carry out Ellen G. White's counsel to develop more effective city programs, but with all their good points they were a weak response to her appeal for a powerful evangelistic drive.

In Columbus, Ohio, the Berean Bible Institute was organized by W. H. Granger and recommended through a series of articles in the church paper to Adventists everywhere. Granger had a headquarters building from which specially employed workers and church members distributed a weekly series of tracts to as many homes as possible throughout the community, personally encouraging the families to study the tract, then returning on the following week with the next tract, and so on through twenty-eight lessons. The headquarters building had facilities for small meetings with interested persons, and Bible study sessions were organized in the homes of willing students.[20]

Other novel approaches included use of a missionary yacht sailing the harbors of New York, Boston, and other eastern cities. The thirty-three foot vessel had been at work in New York harbor as early as 1897 and was receiving considerable support in 1907. Yacht workers, led by Captain J. L. Johnson, placed bundles of literature on ships from all over the world, at light ships, and local barges.[21] A similar work was being done by Charles W. Peter, but without the yacht, in San Francisco.[22]

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[20] Review and Herald, December 6, 1906, through January 3, 1907, Passim.

[21] Review and Herald, February 21, 1907, p. 18.

[22] Review and Herald, April 18, 1907, p. 17.

By this time, as has been mentioned, there were a number of more productive public meetings under way in some of the larger cities, but these were not related to any comprehensive, church-wide plan for city penetration.

A. G. Daniells personally had made an effort to respond to Mrs. White's admonitions of 1901 to 1904 by encouraging local conferences to undertake these various programs of city work. But in Mrs. White's eyes, he was missing the main point: city work must be broad and with primary emphasis on platform evangelism, the living preacher giving the message just as it had been done in the pioneer days of the Adventist church.

Moreover, she did not see why Daniells, like her late husband James White, could not delegate some of his routine burdens to others so that he might be in the field leading the evangelistic forces by his personal example.

Letter after letter to Daniells and his associates reminded them of their delinquency in not getting personally into the work of city evangelism.

Even rank and file clergy sensed the inadequacy of the Adventist program for the cities. It was aptly described by W. H. Granger in 1906:

> . . . To help the reader to better understand the urgent need for a change in our past methods of warning these cities, I will briefly set forth, as nearly as my observation permits me to know, the approximate extent to which the work has been and is now being carried on in most of these populous centers. Say, for instance, here is a city of over one hundred thousand inhabitants. It has a church of one hundred members. They are taking a small club of the Signs or Watchman, and occasionally purchase a small assortment of tracts, which are given away promiscuously, without any system of follow-up work. In such churches there are usually one or two members who hold readings with a few persons. But putting it all together, most churches are doing less than what one good live member should be doing.

> In addition to this, there is usually located in such cities a minister and one or more Bible workers. The minister's efforts to warn the city, outside of what he does in the church, are usually confined to a few widely separated families with whom he holds weekly Bible readings. The Bible workers seldom give more than ten readings a week with an average attendance of about four regular readers at each study. . . . Does this look like giving the message to the world in this generation?[23]

Such discontent had ample justification in the record of Adventist growth during these years of administrative preoccupation. Following a brief surge of membership growth in the wake of the evangelistic successes of 1905, the rate plunged to another low. In 1907 Adventist membership was barely one per cent more than it had been in 1906. In 1908 the growth rate dropped still further to only a fraction of one per cent over the previous year.[24] With United States population growing apace, with fundamentalism making giant strides in the cities, and with all the Adventist institutional and overseas development, the church in America was scarcely holding its own.

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[23] Review and Herald, December 6, 1906, pp. 9, 10.

[24] Statistical Department, General Conference of Seventh-day Adventists, Washington, D. C.

CHAPTER III

A DECISIVE CONFRONTATION

As Adventist leaders from throughout the world convened in Washington, D. C., for the 1909 General Conference Session, the church's geographic and organizational expansion provided some impressive statistics for discussion.

Gathered in a canvas pavilion pitched on the grounds of the Foreign Mission Seminary near General Conference headquarters, the 350 delegates heard W. A. Spicer, general secretary of the church, report that during the preceding years, 328 foreign missionaries had been sent abroad--134 of these in 1908 alone. The church had begun working in Catholic and heathen lands, Spicer said, rather than exclusively in Protestant countries. In all, thirty-three new fields had been entered during the preceding quadrennium, nearly all of which were Catholic or non-Christian in religious orientation.[1]

Thus, despite the deepening frustration of the top leaders under the unremitting prodding of Ellen G. White to find the key to successful city evangelism, the delegates gained inspiration from the fact that despite a declining growth rate, they were making some gains at least, and theirs was fast becoming a truly world-wide organization.

In his presidential address to the Session, Daniells reported at length on the progress made in organization since the recasting of church administration in 1901. New union conference organizations numbered

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[1] Review and Herald, May 13, 1909, pp. 13, 14.

nineteen, he said, making a total of twenty-one. An additional fifty-seven local conferences had been organized, bringing the total number of local organizations to one hundred one. Daniells also cited the multiplication of General Conference departments which had made possible the centralization in Washington of the many diverse boards and associations formerly operated at various places on a semi-autonomous basis. More than five hundred persons, Daniells revealed, had been drawn from the field into the administrative circle, with "greatly increased efficiency" in the administration of church work.[2] This was saying little, however, about evangelism for which Mrs. White so insistently called. With five hundred persons formerly in the field now brought into executive and departmental work, it is not strange that the fields felt a lack of qualified men to occupy the evangelistic platform.

Reporting increases of tithes and offerings and of literature published, as well as numbers of hospitals and schools, Daniells emphasized rapid growth, giving the present levels of 1909 as compared with 1905. Concerning church membership, however, he was content to state that during the quadrennium world church membership had increased by 16,000. This actually represented an average annual growth rate for the entire world field of about four per cent. Not mentioned specifically, however, was the Adventist growth picture in the United States. Here, since 1905, membership had increased by less than one per cent per year, or about half the growth rate of the national population during this same period.[3]

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[2] Op. cit., p. 10.

[3] U. S. Bureau of the Census, Statistical Abstract of the United States: 1962 (Eighty-third edition), Washington, D. C., 1962.

In comparison with Adventist growth of the past--as high as 15.5 per cent annually for a number of years preceding Daniells' administration and the reorganization of 1901--it was a radical change for the worse which did not bear too much emphasis.

Daniells said ruefully, "We are well aware that numbers, money, and institutions are not sure evidences that all is well." Yet, he commended the membership for their dedication and confidence as indicated by increasing tithes and offerings and much personal effort in distributing Adventist literature.[4]

Small Plans To Meet a Large Challenge

Looking to the future, Daniells declared hopefully that he wanted the 1909 Session to be more than a large gathering. "We want it to be a great meeting," he declared. "We want it to mark an era."[5]

Other speakers at the Session referred more specifically of the great need for city evangelism and called for action. George B. Thompson, president of the Columbia Union Conference, expressed his conviction:

> We are persuaded that further help should be given the large cities of the East. . . . The large foreign population already here is being increased almost daily by thousands, and some plans must be devised to bring the message more fully before these people.[6]

Mrs. White added her voice, more urgently than ever before:

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[4]Review and Herald, May 20, 1909, p. 10.

[5]Op. cit., p. 13.

[6]Op. cit., p. 10.

> Behold our cities and their need of the gospel. The need of earnest labor among the multitudes in the cities has been kept before me for more than twenty years. Who is carrying a burden for our large cities? . . . What is being done in the Eastern cities where the Advent message was first proclaimed?[7]

However, the only specific evangelistic proposals produced by the Session were related to: (1) work among foreigners; and (2) the preparation and distribution of literature. For example, a resolution was adopted calling on "foreign-speaking laborers" to work for the foreign populations of the cities and encouraging the preparation of special literature for these groups.[8]

E. R. Palmer, publishing secretary of the General Conference, spoke of the success of members in selling ten-cent magazines, including Life and Health, Liberty, and The Protestant. Some $145,000 worth of periodicals had been sold in 1908 as compared with less than half that amount in 1907, he reported. Approximately three thousand individual members were engaged in selling these periodicals at the rate of around 175,000 copies per month. This procedure, he declared, is "solving the problem of working our large cities."[9]

Then, in terms almost identical with those of a 1905 resolution, the Session adopted a broad plan of work for the cities, which was to include only:

> . . . the sale of periodicals and books, the distribution of tracts and leaflets, visiting and Bible studies in the homes, and the training of local church members and students from

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[7]Review and Herald, July 1, 1909, p. 1.

[8]Review and Herald, June 17, 1909, p. 9.

[9]Review and Herald, June 3, 1909, p. 15.

> our schools to become efficient helpers to those regularly appointed to this work.[10]

Worthwhile work to be sure, but it was a random operation and no mention whatever of systematic public evangelism.

Public evangelism was also omitted from Daniells' personal blueprint for the future. He outlined four areas which he said required specific attention from the Session: (1) the need for a spiritual revival among the Adventist members themselves; (2) a need for even more zealous support of foreign missions; (3) the improvement of Adventist literature "to meet the living issues of the times which are molding public opinion"; and (4) definite plans for encouraging wills and legacies among church members.[11]

W. W. Prescott, editor of the Review and Herald, outlined what he believed to be "the message for the Hour." Emphasizing the importance of a scholarly search for theological truth, he said not a word about the importance of city evangelism. He maintained that: (1) the demand of the times was for a definite, clear-cut gospel message; (2) God has given such a message [to Seventh-day Adventists] to meet the demands of the times; and (3) every messenger should have a clear understanding of the message in live, up-to-date terms that will command attention.

His emphasis was on the message, not on preachers or the evangelists:

> We are nothing; we have neither wealth nor talent nor standing to command attention. But here is a truth which,

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[10] Review and Herald, June 3, 1909, p. 14.

[11] Review and Herald, May 13, 1909, p. 13.

> when understood and taught under the guidance of God's spirit will itself command attention.[12]

A Compelling Message

The aging Mrs. White, as much as she could agree with both Daniells and Prescott as far as they went in their prescriptions, had visions of early evangelistic triumphs not shared by these younger leaders. She recalled that thirty and forty years before, James White, her husband and then president of the General Conference, and Uriah Smith, editor of the Review and Herald, spoke to great camp meeting audiences attracted from the large cities. In those days, she remembered, powerful platform personalities were not encumbered with large organizational problems but could exert their influence directly on the masses.

The diffident approach of Daniells and Prescott to the problem of city evangelism, their tendency to concentrate on organization, their failure at the 1909 Session to respond to her past appeals to do otherwise, was too much to bear. She sought an audience with members of the General Conference Committee, and spoke to them in severe terms of what she considered to be their duty.

Her powerful appeal to the assembled General Conference leaders bears reading at some length:

> . . . For the conduct of affairs at the various centers of our work, we must endeavor, as far as possible, to find consecrated men who have been trained in business lines. We must guard against tying up at these centers of influence men who could do a more important work on the public platform, in presenting before unbelievers the truths of God's word.

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[12] Review and Herald, June 24, 1909, p. 2.

When I think of the many cities still unwarned, I cannot rest. It is distressing to think that they have been neglected so long. . . .

A little has been done in Washington, and in other cities of the South and the East; but in order to meet the mind of the Lord we shall have to plan for the carrying forward of a far-reaching and systematic work. We must enter into this work with a perseverance that will not allow of any slackening of our efforts until we shall see of the salvation of our God. This will give us confidence to continue the work in still other places.

All these cities of the East where the first and the second angel's message were proclaimed with power, and where the third angel's message was preached in the early days of our history as a separate, peculiar people, must now be worked anew. There is Portland Maine; there is Boston, and all the many towns round about; there is New York City, and the populous cities close by; there is Philadelphia and Baltimore and Washington. I need not enumerate all these places; you know where they are. The Lord desires us to proclaim the third angel's message with power in these cities.

Oh, that we might see the needs of these great cities as God sees them! We must plan to place in these cities capable men who can present the third angel's message in a manner so forceful that it will strike home to the heart. Men who can do this, we cannot afford to gather into one place, to do a work that others might do. . . .

There is a large work to be done here in the city of Washington, that still remains undone. There is a large work to be done in the South, and in the East; and our General Conference is to do its share in supplying the men that shall go out into these fields. And as men and women are brought into the truth in the cities, the means will begin to come in. As surely as honest souls will be converted, their means will be consecrated to the Lord's service, and we shall see an increase of our resources. . . .[13]

Mrs. White then sought action at once with an insistent message that Daniells and, especially, Prescott lay aside present work and go

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[13]Ellen G. White Manuscript 53, "Talk to General Conference Committee," June 11, 1909, pp. 2, 6, 7, 8. Selected passages published in Ellen G. White, Evangelism (Washington, D. C.: Review and Herald Publishing Association, 1946), pp. 38, 89, 394.

personally into the field to conduct evangelistic meetings. She had already spoken forcefully to Prescott about the change that should be made in his work:

> God has a work for Brother Prescott to do. . . . It is not wisdom for him to remain continuously in Washington. He has a special ability for ministering the word of God to the people. . . . He is not where the Lord would have him be. He would be the recipient of much greater spiritual strength if he were much of the time out in the fields, seeking to lead souls to the light of truth.
>
> Brother Prescott, your ministerial ability is needed in the work God requires shall be done in the cities. These cities are not to be left unenlightened and unwarned. Open your eyes to see the work that is to be done in sowing the seed in new places.[14]

Leaders of the General Conference were disturbed by this call for the able editor of the official paper to step out of that key position and take up evangelistic work. The following transcripts of a brief question period after her address reveals their reluctance, as G. A. Irwin, vice president for North America, seeks clarification:

> G. A. Irwin: In all that you have said concerning the work of Elder Prescott, do you mean that he is to continue as editor of the paper, and also to go out and preach in the cities occasionally?
>
> E. G. White: No; no; he must give himself up to the work of the ministry. His strength should not be divided. He is to give himself to the evangelistic work; for the very talent that he would otherwise use in helping to carry on the work at this Washington center, is needed where there is no talent at the present time. In places where he may go, the work will have to build up solidly in various lines. There will be calls for special literature to go out among the people.
>
> In studying this problem let us remember that the Lord sees not as man sees. He looks upon the terrible neglect of

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[14]Ellen G. White Manuscript 41, June 3, 1909, p. 2.

> the cities. I do not want to repeat what I have said about this neglect. It is not at all in the order of God that these cities should be left unwarned, unworked. It is the result of man's devising. There is a world to be saved.[15]

Mrs. White viewed this personal encounter with the assembled leaders in Washington as of the utmost importance. Just five days later she wrote to her son, J. E. White, of what she had done:

> On the morning of the day we left Washington, I attended a meeting held in the seminary building, and spoke to the brethren assembled some very plain words concern- the destitute fields and the great work that must be done in many places. I urged them not to hold the ministers at Takoma Park, because there is a work to be done all through our cities that have not heard the truth of the third angel's message. Some did not take willingly to the idea of losing Elder Prescott, but I spoke plainly to them.[16]

It is significant that on this occasion, when Mrs. White delivered what she believed might be her last face-to-face message to the church leaders, she emphasized in plain words the primacy of evangelism over institutionalism. Even the editorship of the official church paper, she maintained, was a work at that time to be laid aside by one endowed with a powerful platform personality, that he might give himself completely to public evangelism in the cities.

Mrs. White's pointed words of counsel to W. W. Prescott had an effect. Within days he had begun preparations for withdrawal from his role as editor of the Review and to take up evangelistic work. Elder Daniells explained this important change to the constituency in these

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[15]Ellen G. White Manuscript 53, "Talk to General Conference Committee, June 11, 1909, p. 9.

[16]Letter, Ellen G. White to J. E. White, W-98, June 16, 1909, p. 1.

words:

> In connection with . . . counsel regarding the cities, a message came to Prof. W. W. Prescott, calling him to this work. To him the word came: "I am instructed to say to Elder Prescott, You are needed in the fields that are opening for evangelistic work; and when you make the Lord your trust, . . . he will be your power to reach the people by the messages of truth. . . ."
>
> Brother Prescott began at once to plan for public work in the cities.[17]

Arrangements were made to release Prescott from his work as editor not only of the Review and Herald but also of Liberty, the public affairs publication of the church, and also his chairmanship of the board of trustees of the Review and Herald Publishing Association. He retained a title as an associate editor of the Review in order to furnish articles for the church paper from time to time.

Daniells stressed the forceful counsel that had been given and the hesitancy with which this change had been made when he said:

> It is no light matter to make a change in the editorship of our paper, and the subject was carefully considered. . . . The instruction that came to us regarding the work now to be done in the cities of the East where our message was first proclaimed made a deep impression upon those attending the conference. . . . Let all pray that the special blessing of God shall attend the larger efforts we shall endeavor to make in behalf of these cities.[18]

Before returning to St. Helena, Mrs. White, now eighty-one years of age, dramatized her message to the General Conference leaders by making a tour of some of the eastern cities, accompanied by S. N. Haskell and G. B. Starr, two of the old-time evangelists, and her son, W. C. White.

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[17] Review and Herald, July 1, 1909, p. 1.

[18] Op. cit., pp. 3, 4.

Included in her tour were New York, Philadelphia, Newark, and Portland, Maine--where Mrs. White herself conducted a nightly series of evangelistic meetings, with good results.[19]

Later in 1909 she gave extensive documentation to her intense interest in the work of the cities by publishing the ninth and final volume of her Testimonies to the Church, in which she devoted a lengthy section to "The Work in the Cities." Here she described the moral conditions of the cities and appealed to laymen and ministers alike to give their support to city evangelism.[20]

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[19]Review and Herald, July 1, 1909, p. 24; November 25, 1909, p. 7. Also, letter, Arthur L. White to Howard B. Weeks, October 29, 1965.

[20]Review and Herald, November 18, 1909, p. 2.

CHAPTER IV

COMMITMENT TO EVANGELISM

Despite the genuine commitment made by leaders of the General Conference at the close of the Session of 1909, it was not easy to become free of institutional involvement in order to plunge into active evangelism. Although Daniells announced that the General Conference was moving forward with a definite plan, including the entry of W. W. Prescott into the field, tangible evidence of action was difficult to see.

The regular autumn meeting of the General Conference Committee in 1909 came and went with only the usual concern for the budget, allocations to foreign missionary enterprises, and other routine matters. Also, after a prompt beginning, Prescott, on whom had been focused most clearly Mrs. White's admonition that leaders of the General Conference should move personally into platform work, seemed to be taking much time to terminate his affairs in Washington so that he could begin his newly appointed evangelistic career. He approached the assignment with no little dismay that he had been spotlighted as a key person in public evangelism, even though aware of Mrs. White's interest in his own spiritual welfare. A. G. Daniells described his reluctance:

> He feels very keenly his lack of experience in that line of work; but he is determined to do his best. As you know he is about sixty years old, and having never conducted a series of tent meetings nor working in city mission work, it is something of an undertaking for him.[1]

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[1]Letter, A. G. Daniells to W. C. White, January 3, 1910, p. 2.

Daniells himself declared:

> We do not want Brother Prescott to be put up on a pedestal or placed in the limelight as going to do some wonderful thing, and then have it flatten out and bring discouragement upon him. I think the better thing is to go into this city and work earnestly with . . . others who may be there; so that he will be but one among others.[2]

Thus both men upon whom Mrs. White was depending to lead the Seventh-day Adventist denomination into full-scale evangelism seemed burdened with fear and uncertainty as to the possibility of success on the public platform, particularly in a city like New York.

An Unpromising Beginning

Prescott finally arrived in New York in February, eight months after his confrontation with Mrs. White. He began his work in some of the small meetings already in progress in New York City. There is no evidence, however, that he stimulated a large-scale evangelistic enterprise or figured very prominently in the meetings already being held by lesser men. In the midst of Elder Prescott's work in New York City, Mrs. Prescott became tragically ill with cancer and after a long disability passed away, on June 10, 1910. It was announced that Prescott had withdrawn temporarily from the work and had gone to Maine for a much-needed rest. By October, he had returned but was far from public evangelism. He was assigned to visit India as a General Conference counselor at a meeting of the workers in that field. While he continued for many years as an important official in the Adventist church, his career in public evangelism was apparently at an end.[3]

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[2] Ibid.

[3] Review and Herald, June 16, 23, 30; September 29, 1910, passim.

Daniells himself was far from being personally involved in public evangelism. He was, rather, somewhat aloof from the matter, responding officially only to the extent that might be necessary to meet the messages from Mrs. White. A letter to W. C. White with information intended for Mrs. White herself reveals this relatively detached attitude:

> We are doing the very best we know how to carry out the instructions she has sent us. Of course you know we have limitations both as respects men and money. The question of working the cities in the east and south is a big one. We can not do one-half of what there is to be done, and what we would like to do along this line. . . .
>
> I have already written you that we have appropriated $11,000 above our regular appropriations to the work in these cities. . . . You must help us to get laborers, or we shall not be able to do but little more than we are now doing.[4]

The one major personal effort Daniells promised Mrs. White at this time did not materialize. He announced a plan to promote city evangelism at the meetings of all the union conferences throughout the country during the winter of 1910.

Regrettably, Daniells did not follow through on these good intentions, but rather fell into entangled theological argument. A Leon Smith had produced a tract attacking Daniells' views concerning the "daily sacrifice," an essential part of Adventist prophetic interpretation. Daniells arose to defend his beliefs, devoting his time at the union conference meetings to a discussion of the doctrinal issues concerned rather than sounding a call-to-arms for city evangelism.

Mrs. White saw this as a clear indication that Daniells was not

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[4]Letter, A. G. Daniells to W. C. White, January 3, 1910.

committed to the task. W. C. White, himself sympathetic to Daniells' views, conveyed to him Mrs. White's displeasure with his course of action:

> . . . I am now forced to the conclusion that there has been an error in judgment, and that it would have been better to have given less attention to this matter, that it would have been better to have trusted God to vindicate the truth and your position in His own time and in another way. . . . I think it must be that the time, the thought, and the energy devoted to this would have counted more to the cause of Christ if it had been given to a study of how we can get the message before the people in the great cities.
>
> Can we not now redeem the time . . . and let all your time and thought and energy be given to developing the evangelistic work in our great cities?[5]

Without his prestige and influence squarely behind a denominational program of city work, Adventists were moving forward very slowly and unevenly, with scattered small efforts and correspondingly small results. In the Review and Herald of April 21, 1910, for example, a listing of recent accessions by the church proceeds about as follows:

> One new convert is reported in Flint, Michigan.
>
> Nine new believers united with the Wade, Pennsylvania, church recently.
>
> Brother E. F. Ferris reports five new Sabbath-keepers at Elizabethtown, Illinois.
>
> Three persons have taken their stand for the truth at Ford City, Pennsylvania, recently.
>
> Six persons were baptized at El Campo, Texas, by Elder J. I. Taylor.

Thus continues a rather dreary report of many small efforts being made: three persons in Davenport, Iowa; seven at Rossburg, Ohio; ten at Dodson, Louisiana. Occasionally eighteen or twenty converts were won, a

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[5]Letter, W. C. White to A. G. Daniells, June 20, 1910, pp. 8, 9.

cause for rejoicing.

Although the denomination, in the person of its leading officers, had not yet been wholly committed to public evangelism, there were at this time some rays of hope for the future. For example, along with many other denominations, Adventists were doing an aggressive work among the increasing numbers of immigrants. One evidence of this was the flourishing of a special General Conference office for this work and the training of "home-foreign" workers. M. L. Andreasen, for example, launched a Bible school in New York for foreign speaking persons "who desire to better prepare for the work."[6] Andreasen had been at work in New York for a number of years, having baptized seventy persons in a "home-foreign" campaign conducted in 1907.

Most hopeful of all for the future, however, was the emergence at this time of a number of men who later were to become leading lights in a new era of Adventist public evangelism. For example, O. O. Bernstein, who had been active in Philadelphia, moved in April, 1910, to New York City. There he began an evangelistic career that was eventually to become nationally known. In March, 1910, W. H. Branson was the leading figure in a tent effort in the city of Miami. He had been conducting meetings elsewhere in the state with somewhat meager results but was looking forward to a more successful endeavor in Florida's largest city.[7]

Overseas, tent evangelism was continuing and ever accelerating. A tent effort at Hiroshima, Japan, in the early part of 1910 resulted in

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[6]Review and Herald, February 10, 1910, p. 15.

[7]Review and Herald, March 17, 1910, p. 15.

nine baptisms and the hope that a Seventh-day Adventist church could be raised in that city.[8]

Personal Pressure on the President

But these indications of future hopes for the cause of public evangelism were not as yet by any means the mainstream of denominational endeavor. Mrs. White seemed to have reached a point of desperation in urging the General Conference leadership to make public evangelism their first order of business. Even her son and first aide, W. C. White, seemed at a loss to understand the intense feeling Mrs. White had about this matter. He wrote to A. G. Daniells:

> This morning Mother said to me that while our brethren have done a little here and there, they have not instituted that thoroughly organized work which must be carried forward if we shall give our cities a proper warning. . . . It seems to me that there must be some great crisis just before us. I cannot in any other way understand the intensity of Mother's distress regarding our slowness of action in getting the work going in our big cities.[9]

This seemingly prophetic view of world crisis ahead and impending doom was emphasized in an article by Mrs. White, published in the Review and Herald of April 7, 1910:

> The conditions that face Christian workers in the great cities constitute a solemn appeal for untiring effort on behalf of the millions living within the shadow of impending doom. Men will soon be forced to great decisions, and they must have the opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side. God is now calling upon His messengers, in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth. . . .

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[8] Review and Herald, September 29, 1910, p. 8.

[9] Letter, W. C. White to A. G. Daniells, February 11, 1910.

> A little has been done in years past, it is true, in a few cities; but in order to meet the mind of the Lord, those in responsibility must plan for the carrying forward of a broad, well-organized work. . . . The work in the cities is now to be regarded with special importance. . . . I am bidden to keep this matter before the attention of the believers, until they shall be aroused to a realization of its importance.[10]

Clearly, then, Mrs. White was urging not the deployment of an individual evangelist here and another there in scattered efforts, but a concerted, broadly organized program representing the commitment of the entire denomination. She placed the responsibility for this squarely upon the leadership of the General Conference.

A. G. Daniells was beginning to feel the responsibility in a personal way. It struck him as somewhat ironic that he should now apparently stand before the entire Seventh-day Adventist membership as guilty of gross negligence in public evangelism when that had in fact been his first work and perhaps still the work closest to his own heart. The demands of administration, reorganization, and organizational extension had turned him aside from direct involvement in evangelism, but now his response to Mrs. White's counsels was turning him back to his original personal commitment to the public platform.

With some nostalgia he shared his feelings with an old friend:

> I went out to the Australasian field a young man with very little experience in this cause except as a preacher. During my first four years in that mission field, I gave myself wholly to evangelistic work. Then Brother and Sister White came, and in a short time I was called to conference administrative work, and was closely associated with them. This was all new and untried to me. It seemed as though I could never get hold of administrative work. . . . But Brother and Sister White encouraged me to hold on and helped me to succeed. Sometimes the

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[10] Review and Herald, April 7, 1910, p. 3.

> help given was in the form of sharp reproof from Sister White. This was not pleasant to the natural heart I can assure you. . . . But I did not dare to reject the counsel, and as I studied and prayed, and yielded my heart to submission to God, light came to my mind and courage to my heart, and always new help for my tasks.
>
> As soon as I heard you have been relieved of the conference responsibilities . . . I said . . . that if I were in that situation I would take advantage of the change to do evangelistic work for a time. . . . That is the most satisfying work to my heart I have ever done. I would be glad if I could take up that blessed work today and forever be free from the harrassing perplexities of administrative work.[11]

Commitment to Evangelism

With a fond remembrance of his former evangelistic days growing ever stronger, Daniells was administered another sharp reproof. On a visit to California it was Daniells' intention to call on Mrs. White to review a projected meeting with evangelists in New York City to plan for their work in that city. To his surprise and dismay she flatly refused to see him--until he should personally lead out in the work of evangelism in a manner to inspire complete denominational commitment.[12]

Thus turned aside, Daniells humbly yielded his pride. Contritely he wrote to Mrs. White, declaring his intention to take personally her counsels to make the Seventh-day Adventist church truly evangelistic:

> I was sorry I could not have talked with you while at St. Helena, concerning the work for our cities. I wanted to tell you that I shall take hold of this work with all my heart. . . . I have felt greatly concerned about this for several months, and now I feel that I must take hold of this work

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[11]Letter, A. G. Daniells to H. W. Cottrell, March 15, 1910.

[12]Interview with Arthur L. White, grandson of Ellen G. White; secretary, Ellen G. White Publications, Washington, D. C., October, 1964.

> personally. Whatever money and laborers may be required in these places I will do my best to secure. And I am willing to spend months in personal efforts with the workers, if necessary.[13]

The General Conference president moved promptly to turn his pledge into action. He began to enlarge his plans for personal participation in the promotion of city evangelism, including a conference with evangelistic workers in Boston, Portland, Maine, and Philadelphia, as well as New York City. But these plans had scarcely been laid when he received word from St. Helena that they still fell far short of what was needed--a more personal involvement and commitment. He later referred to the experience in an address to Australian Adventist ministers:

> Mrs. White sent messages to me regarding the work in the cities in the Eastern States. I seemed unable to understand them fully. Consequently I did not do all that these messages indicated should be done. Finally I received a message which said, "When the president of the General Conference is converted, he will know what to do with the messages God has sent to him." I did not then have as much light on the matter of conversion as I now have. I thought I had been converted fifty years before, and so I had; but I have since learned that we need to be reconverted now and then. . . . That message, telling me that I needed to be converted, cut me severely at the time, but I did not reject it. I began to pray for the conversion I needed to give me the understanding I seemed to lack.[14]

Correspondence of the time clearly indicates Mrs. White's conviction that what was required for success was the personal leadership of Daniells and his General Conference associates in city evangelism, and that if they were not able to grasp the situation properly, the time had come for others to carry the responsibilities of denominational leadership. Yet, she urged Daniells' personal involvement as a means not only

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[13]Letter, A. G. Daniells to Ellen G. White, May 26, 1910.

[14]Australasian Union Conference Record, August 13, 1928, p. 1.

to Adventist evangelistic success but also to his own spiritual renewal for continuance in leadership.[15]

The General Conference president was informed through a mutual friend of Mrs. White's conviction that

> . . . If Elder Daniells and some of his associates who are bearing large responsibilities, could personally enter the cities, and act as leaders in a mighty effort to get well under way the very work that God has been calling upon His people to do, [there] would come a discovery of ways and means. That which is not plain at present, would be revealed as the actual work progressed under active, personal leadership of Elder Daniells and his associates.[16]

In anticipation of the long-planned meeting with evangelistic workers in New York, Daniells took the whole matter to the General Conference Committee. Impressed with the urgency of the situation, the group took a far-reaching action committing the General Conference to unreserved evangelistic effort, "in view of the earnest message given by the Spirit of prophecy . . . that special efforts should now be made to warn the masses in the cities."[17]

At his request, the president was relieved of a long-standing itinerary of camp meetings during the summer of 1910 and plans for an October trip to Australia, in order to give the time and attention to the city work which the messages from the Spirit of prophecy indicate should be done.

Ellen G. White had urged that a group of men be chosen to unite

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[15]Letter, Arthur L. White to Howard B. Weeks, October 29, 1965.

[16]Cited by C. C. Crisler in a document addressed to A. G. Daniells by W. C. White, "An Outline of an Interview with Mrs. E. G. White on the Work in the Cities," June 19, 1910.

[17]General Conference Committee minutes, July 1, 1910.

with the General Conference president to set in operation a concerted work for the cities.[18] This Daniells proceeded to do. The action of the General Conference Committee records that a special committee on city work was appointed including A. G. Daniells as chairman, W. C. White, G. A. Irwin, S. N. Haskell, W. B. White, G. B. Starr, O. O. Bernstein, R. D. Quinn, C. F. McVath, H. B. Saxby, W. W. Prescott, B. G. Wilkinson, W. A. Henning, A. T. Robinson, O. A. Olsen, L. H. Christian, David Paulsen, J. S. Washburn.

This group was divided for regional responsibility with W. B. White as chairman of the eastern group; O. A. Olsen, chairman of the central group; W. C. White, chairman of the western group; and C. F. McVath as chairman of the southern group.

It was also voted that all union and local conferences be requested to give special attention to the cities in harmony with the Ellen G. White counsels, and that the conferences of the West which had more members and more workers be requested to share their means and their laborers with the weaker conferences in the East, in which most of the large cities were located.

Finally the conference appealed to the constituency at large:

> In order to do our utmost to quickly give our message to the inhabitants in these cities we appeal to our people living in them to take an active part in all kinds of missionary work such as the circulation of our literature, Bible work, and house-to-house visitation.[19]

Along with the communication of this enabling action taken by the

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[18] Letter, Ellen G. White to A. G. Daniells and W. W. Prescott, B-58, June 15, 1910.

[19] Copy of General Conference Committee action, July 1, 1910, sent by A. G. Daniells to W. C. White.

General Conference Committee, Daniells sent a letter to W. C. White in which he revealed both his determination to go forward in fulfillment of Mrs. White's counsels and also a trace of perplexity that he alone seemed to be singled out to bear the burden of reproach because of the failure of the church to move forward more rapidly in city evangelism. Daniells maintained that:

> Ever since the last General Conference it has seemed to me that the counsel concerning the city work was directed to the General Conference Committee, and not to me in particular or alone. . . . As Elder Irwin is Vice-President for the North American Division, it has appeared to me that a special responsibility rested on him in this respect.[20]

Daniells reminded White that in April, 1910, at the spring meeting of the General Conference Committee, he had requested church leaders, including White himself, Irwin, and others to meet together to pray concerning the work of city evangelism and to devise ways by which it could be carried forward.[21] He declared:

> I was greatly disappointed, and expressed my disappointment, because none of the brethren seemed able to throw any special light on the question of how to do the large work which it seems, from the message coming to us, we ought to do. I had earnestly hoped that Elder Irwin and yourself would be able to present a comprehensive scheme of some sort that would lead the Committee to take very definite action on behalf of the city work, but in this I was greatly disappointed. You will remember that while we journeyed to the Pacific Coast together, and studied the matter over with others in California, no one seemed able to suggest more than we were already doing. Finally you and I agreed that on my return to the East I would

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[20]Letter, A. G. Daniells to W. C. White, July 4, 1910.

[21]At this council, in fact, White and Daniells had discussed the possibility of a General Conference Department of Evangelism to promote public work in the large cities. (Letter, W. C. White to A. G. Daniells, June 20, 1910.) This is one of the earliest references to the type of organization later seen in the Seventh-day Adventist Ministerial Association.

> take up the work personally, and do all in my power to carry it forward. This I shall do. But why does not this whole question belong to the Vice-President of the North American Division the same as it does to me? And why are not he and the other members of the General Conference Committee located in the United States responsible with me for responding to these messages?[22]

Daniells pointed up the large expenses involved in evangelism in a city like New York, and reminded W. C. White and other church leaders in the West of their responsibility with him in advancing the work:

> Now, Brother White, I must look to you and your associates on the Pacific Coast for help in regard to this city work. I do not believe the responsibility rests all on one or two members of the Committee, nor do I believe that it is within the power of one or two members to do what is called for in the messages that are coming to us.[23]

At the same time Daniells vigorously assumed his personal responsibility, taking direct leadership of evangelism in the cities. On July 7, 1910, Daniells convened in New York City a meeting of the newly created seventeen-man committee on city work. He was under no illusion concerning the difficulty of an all-out attack on the large cities. En route to the New York meeting he had undertaken a personal survey of current evangelistic work and was disappointed to see how limited it was. He expressed gratitude for what was being accomplished, but declared, "O, what a task we have on our hands!"[24] At the same time he declared his fundamental optimism. "I am becoming deeply interested in this evangelical work," he exclaimed. "It is the most important phase of the work we are carrying forward at the present time."[25]

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[22]Letter, A. G. Daniells to W. C. White, July 4, 1910, p. 3.

[23]Ibid., pp. 6, 7.

[24]Letter, A. G. Daniells to W. C. White, July 13, 1910.

[25]Letter, A. G. Daniells to W. C. White, July 29, 1910.

Ellen G. White was delighted with Daniells' personal entry into the evangelistic arena. She was also appreciative of his realistic appraisal of the circumstances facing the church in its effort to move ahead:

> I am very glad to hear that you have been led to understand for yourself the condition of the unworked cities. . . . I am intensely in earnest, and O, I beg of you to encourage our people to redeem the time.[26]

Daniells resolutely cancelled his other itineraries, appointments, and plans through July, 1911--a full year--in order to devote himself completely to city evangelism. He said to W. C. White:

> I think I may say to you that I have set my hand as firmly and determinedly to this city evangelistic work as I have ever taken hold of anything in my life. I have become very greatly interested in it. It appeals to every fiber of my body. . . .
>
> With the help of others, I ought to be able to set on foot a movement that will mean a great deal for the hastening of this work.[27]

Reassurance To a President

Yet Daniells continued to be troubled by the disturbing messages he had received from Ellen G. White in the spring of 1910, messages which seemed to suggest that the time might have come when he should lay aside entirely the leadership of the General Conference. By August, with the foundation of a new city evangelistic program laid, he felt a compelling need to clear up this question.

In a letter written outside the office and typed confidentially for him by Mrs. Daniells, he asked W. C. White to obtain a clarification. He reminded White of his earlier statement that Daniells would do well to

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[26]Letter, Ellen G. White to A. G. Daniells, 84, 1910, p. 1, July 26, 1910.

[27]Letter, A. G. Daniells to W. C. White, August 17, 1910, pp. 1, 4.

lay on other men for a time, at least, some of the burdens of his work, giving himself largely to "proclaiming of the truth in the large cities." This seemed at first, Daniells said, a mild, kind way of letting him know that the time had come quietly to resign. Seeking counsel from other General Conference leaders, however, he had concluded that all Ellen G. White had in mind was that he relinquish some of his routine responsibilities in favor of public evangelism. This he had done. W. T. Knox, the treasurer, had taken over his financial and general administrative responsibilities, and E. R. Palmer of the publishing department had agreed to take over most of his correspondence. Daniells now urged W. C. White to counsel with his mother and let him know if he was doing the right thing:

> Now, Brother White, I am doing the very best I know how to follow the instruction in the Testimonies and to be true to this cause. That is all I can say. Whatever comes I want to take a Christian course and make no trouble nor commotion of any kind.[28]

Six days later a reply came directly from Ellen G. White herself that completely dispelled the clouds of despair:

> I have received your letter regarding the council held in New York, and the efforts that are being made in behalf of the multitude in the large cities. . . . The position you have taken is in the order of the Lord, and now I would encourage you with the words, Go forward as you have begun, using your position of influence as President of the General Conference for the advancement of the work we are called upon to do. . . . I can now take hold with you in full confidence for the doing of the work that rests upon us. The Lord in His mercy will pardon the past. He will be your helper, . . . and we will draw with you and give you all the help we can to use in your position of influence as president of the conference, and to work wisely in the education of others to labor in the cities. . . . Redeem the lost time of the past nine years by going ahead now with the work in our cities, and the Lord will bless and sustain you.[29]

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[28]Letter, A. G. Daniells to W. C. White, August 5, 1910.

[29]Letter, Ellen G. White to A. G. Daniells, D-68, 1910, August 11, 1910.

Amid its complex organization and its heavy commitment to institutions, the Adventist church had once again been confirmed as an evangelical movement with public evangelism re-established as its prime function--a remarkable reversal in the history of a highly institutionalized denomination.

At the General Conference Session of 1913, delegates heard the reading of an address from Mrs. White in which she expressed her great satisfaction in the new direction of the church and the transformation in the lives of the leaders:

> It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord. . . . When they heeded the instruction that was sent, and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations. . . . He will never forsake or leave in uncertainty those who follow His leadings with full purpose of heart.[30]

[30] General Conference Bulletin, May 19, 1913, pp. 33, 34.

CHAPTER V

NEEDED: A COMPETENT, CO-ORDINATED MINISTRY

A stirring recommitment of the Seventh-day Adventist denomination to public evangelism in the cities was one thing. A successful program to implement that commitment was another. And although the tempo of Adventist evangelism quickened in 1910 with the personal entry of A. G. Daniells into the field, great success was not yet to be realized. The real breakthrough which opened the modern era of Adventist city evangelism was still six years in the future.

Among the problems facing the denomination as it sought to mount a major evangelistic drive in the cities were a lack of qualified evangelistic speakers, a lack of unity in both the message and the method of evangelism, and, of course, the traditional Adventist dislike of the large cities.

Courage To Conquer the Cities

This historically rural people must have regarded the injunction to enter and do their most important work in the cities in about the same way Jonah of old must have regarded his assignment to Nineveh. Few men had substantial experience in city work. Moreover, there was no real desire to come into contact with city life, much less to become a part of it. The task was seen more in terms of duty than of delight. R. D. Quinn, president of the Greater New York Conference, for example, likened the modern cities to Jericho and the Seventh-day Adventists to the children of Israel:

> It was the cities that were great and walled up to heaven, and the giants living in them, that staggered Israel's faith at Kadesh-Barnea, and indirectly delayed their entry into the promised land for nearly forty years. . . . It is not difficult for us to understand these things; for, spiritually, we occupy a similar position.[1]

Quinn reminded Adventist laymen, however, that they were face to face with these strongholds, these "modern Jerichos," and that the only way to the promised land led directly through them. "The cities must be warned before the end shall come," he emphasized.

David Paulson in the Chicago area painted for Adventist members a dramatic picture of the wickedness of the cities. Chicago's seven thousand saloons if placed side by side, he pointed out, "would make a solid wall of sin nearly sixty miles in length." He spoke of the white slave traffic, and "the nickel theaters, which are accustoming the eyes of tens of thousands of young people, and even mere children, to scenes of sin and iniquity." Paulson spoke of Christ who wept over Jerusalem, then entered the city, preached the gospel, and lay down His life in the process. "So to-day it is not enough for us to weep over our large cities; some must enter them, and again heal the sick, preach the gospel, and perhaps lay down their lives."

Paulson expressed the feeling of most Adventists as they pondered their urban mission:

> As we look at these large cities, walled up to heaven with sin and sinful practices, we can understand a little better the feeling of the ten spies when they said, "We be not able to go up against the people; for they be stronger than we." "We are in our own sight as grasshoppers, and so we were in their sight."[2]

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[1] Review and Herald, May 19, 1910, p. 4.

[2] Review and Herald, July 7, 1910, p. 4.

Greatly needed, he suggested, were dedicated young men and women who could "resist the commercial allurements" and "witness effectively for the gospel."

Among the influences that helped Adventists to overcome their resistance to city work was the enthusiasm of their world president, Daniells himself. Having at last been fired anew with a spirit of evangelistic adventure, he endeavored to convey that spirit to ministers and laymen throughout the field. He declared:

> In turning my attention again to evangelistic lines of endeavor I am something like the old soldiers who hear the bugle call. It thrills my heart, quickens my activities, and gives me delight. . . . I wish that I could fire the heart of every minister in this denomination with the feeling that I have regarding the importance and the great value of evangelistic work.[3]

To his old friend, W. C. White, he said, "You will see that I am taking hold of this line of work to win."[4]

Responding to the challenge, inspired by the example of their world leader, local conference presidents throughout North America appealed to him for help in developing city work in their fields. Daniells reported:

> From all parts of the country I am getting requests from the Conference Presidents to help them start this special work in their leading states. The President of the Minnesota Conference appeals to me to help him get a good strong evangelist for Minneapolis. Missouri wants one for St. Louis. They must have one for Chicago. East Michigan wants help for Detroit. Western Pennsylvania urges that we shall help them start the work in Pittsburgh. . . . Western New York presses for an evangelist for Buffalo.[5]

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[3]Letter, A. G. Daniells to W. C. White, September 26, 1910.

[4]Letter, A. G. Daniells to W. C. White, September 27, 1910.

[5]Ibid.

The General Conference leader and his administrative colleagues in the field did their best in dispersing the meager evangelistic talent available to work in places where the needs were considered greatest and the opportunities most ripe.

In New York, O. O. Bernstein and others moved ahead with an eight-tent campaign, after the manner of Chapman's "simultaneous evangelism" which had come to such prominence a few years previously. The New York meetings produced well over one hundred new members, a ten per cent increase in the total membership of the Adventist church in New York City at that time. The evangelists were encouraged.

Bernstein completed his own summer's campaign with thirty conversions. His large tent was located in one of Manhattan's better residential districts, at St. Nicholas Avenue and 180th Street, among a cluster of new apartment buildings. A baptism, in the Hudson River, included recent immigrants from France, Sweden, England, and Germany who were located in this area. At the close of the summer tent effort, Bernstein moved into a 400-seat hall at 600 West 181st Street, in order to maintain the interest of those who had attended the tent meetings but had not yet accepted the Adventist message. In addition to musical features of a high quality, employing some professional musicians, Bernstein also included in his meetings health talks and a cooking school conducted by Drs. D. H. and Lauretta Kress.

Also at work in New York City was J. K. Humphrey, speaking particularly to the Negro people. More than fifty persons were baptized in Humphrey's services, conducted in a tent "pitched in the heart of a fine district," according to Daniells. Archer V. Cotton conducted evangelis-

tic services in Brooklyn with fifteen or twenty baptisms.

In Indianapolis, Morris Lukens secured an attractive campground in the heart of the city and also several new tents, at a cost of $1,000. There he developed the largest audiences ever attracted by Adventists in that city. A. G. Daniells himself went to assist Lukens.

In Chicago, Charles T. Everson reported that in response to the call to city evangelism, David Paulson had been authorized by the Northern Illinois Conference to establish a medical missionary home as a base for evangelistic operations in the city.

S. N. Haskell reported advances in California city work, San Francisco in particular, where evangelists had rented attractive vacant storerooms and supplemented their meetings with a great deal of house-to-house effort. Also in California, E. L. Cardey was beginning his evangelistic work with a series of tent meetings in Orange and an attendance of two hundred to three hundred persons each evening. Having established in that city a church of forty-two persons, Cardey moved in the fall to Santa Ana. There, leading a company of workers, he attracted audiences of as many as four hundred persons every night of the week.

Other tent meetings were under way in California in two sections of Los Angeles; also in San Diego, in San Bernardino, and elsewhere. According to E. E. Andross, special efforts had been put forth to make the tents attractive and to secure the best locations, and in general to reach for greater success than had ever been realized before. The results included audiences, "composed of a superior class of hearers," with a total of 110 baptisms during the summer.[6]

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[6]The foregoing references to evangelistic campaigns from Review

Surveying the results of this first summer of concerted public evangelism under the leadership of the General Conference, A. G. Daniells was optimistic. "I believe we are getting hold of the secret of success," he said. "I am sure the Lord is adding His blessing to the efforts we are making."[7]

Training and Unification of Adventist Ministers

Despite the encouraging results of the summer, it was apparent to Daniells and other denominational leaders that there were not enough men among the Adventist ministry qualified to command significant audiences in many of the large cities. The ministry as a whole was "utterly unprepared" for the task, Daniells later recalled.[8]

Moreover, the Seventh-day Adventist church, as a highly organized denomination, faced certain risks in placing large numbers of evangelistic spokesmen before the public. Disunity and confusion concerning the constituents of the Adventist message and the tone of its presentation could easily result without adequate training and mutual understanding among the evangelist speakers.

Official decisions made. Consequently, at the annual fall meeting of the General Conference Executive Committee in 1910, discussion of city evangelism centered on the need for more satisfactory training of

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and Herald, August 12, 25; September 15, 29; October 13, November 10, 1910; and letters, A. G. Daniells to W. C. White, August 12, October 7, 1910.

[7]Letter, A. G. Daniells to W. C. White, September 23, 1910.

[8]Review and Herald, January 8, 1919, p. 34.

evangelists. Among sixteen recommendations adopted by the committee relating to city evangelism, ten dealt with the need of more adequate personnel. These included a recommendation that conferences in which large cities were located establish small training centers where workers of various kinds could stay for a time to receive "an all-round training in city work." It was also recommended that evangelistic efforts in the largest cities "be so conducted as to accomplish as much as possible in the training of the younger conference laborers and laymen." It was further recommended that students in Seventh-day Adventist schools, when they seemed mature and promising, be encouraged during vacations and after graduation, to connect with the city training schools.[9]

A special course was inaugurated by the denomination's Foreign Mission Seminary in Washington, D. C. Its purpose was the training of "mature young people who can spend but a short time in school." The training course, eighteen weeks in length, included studies in history and prophecy, Bible doctrines, pastoral training, Bible work, Reformation history, general history, English, journalism, Greek, hygiene and sanitation, botany, bookkeeping, and denominational history.[10]

The most important action of the 1910 council, however, was the authorization of a series of ministerial institutes for all pastoral and evangelistic workers,

> . . . in view of the very urgent calls which are coming to us . . . to enter the large cities without delay . . . and knowing well that our ministry . . . feels altogether unequal

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[9]Review and Herald, December 15, 1910, pp. 16, 17.

[10]Review and Herald, December 29, 1910, pp. 15, 16.

to the task without special preparation.[11]

Daniells assured the Whites that he would not revert in these institutes to the old doctrinal discussions through which the evangelical thrust of the denomination had been blunted in times past. He wrote:

> We are not planning to spend long weeks in systematic study of theology, but we do aim to give ourselves whole-heartedly to the study of the most vital, fundamental questions which have a bearing upon an efficient, able, successful ministry.[12]

These institutes were the beginning of Daniells' close personal involvement in the educational preparation of the ministry, and were to lead eventually to the creation of an Adventist ministerial association and the present-day comprehensive program of academic preparation for Seventh-day Adventist ministers.

Institutes for ministerial instruction. The ministerial institutes begun in 1911 were of utmost importance in the minds of Daniells and his fellow denominational leaders. Daniells emphasized that twenty years had passed since the last such institutes were held, except for brief ministerial meetings at General Conference Sessions, and the turnover in ministerial personnel had been great.[13] Comparatively few ministers who had come onto the scene during the preceding two decades had received extended official instruction concerning their duties as ministers. Moreover, the comparatively meager educational attainments of the ministry of that day and a deficiency in unity of purpose and attitude were seen by Daniells as major obstacles to successful work in city

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[11] Review and Herald, December 22, 1910, p. 13.

[12] Letter, A. G. Daniells to W. C. White, August 3, 1911.

[13] Review and Herald, April 6, 1911, p. 15.

evangelism.

The first ministerial institute of 1911 was held in March, in Knoxville, Tennessee. Virtually all of the ministers, the conference presidents, and Bible workers in the southern states gathered at the Knowville Presbyterian Church, rented for the occasion. W. W. Prescott spoke on various doctrinal themes important to Seventh-day Adventists. G. B. Thompson conducted a series of studies on the ministry of the Holy Spirit. A. G. Daniells took for himself the topic of ministerial duties and methods of work. The group also held prayer meetings and certain "social meetings." In addition, meetings for the public were held every evening. These were well attended and reported in the local newspapers. According to Daniells, this important institute enabled the ministers to "go back to their fields with new courage and power." He declared that it would "mark a new era in the history of the work in the South."[14]

With the Knoxville institute as a kind of training session, Daniells and his fellow leaders moved on to a larger institute in Philadelphia. Conducted for eighteen days from April 12 to 26, 1911, this institute was convened in the West Philadelphia Seventh-day Adventist church. Approximately 175 ministers, presidents, and Bible workers from three union conferences--Atlantic, Columbia, and Canadian--attended. Daniells, as in Knoxville, discussed ministerial responsibilities and methods. W. A. Spicer portrayed the history of the church with emphasis upon prophetic guidance in the Adventist movement. G. B. Thompson continued his studies on the ministry of the Holy Spirit, emphasizing

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[14]Review and Herald, March 16, 1911, p. 15.

the ministers' need of complete personal conversion before they could be empowered to evangelize the cities. According to Daniells, it was necessary that the ministers "have greater power . . . to impress the hearts of those to whom we preach, that our message is from God. We must see greater results from the expenditure of time and means than is being made."[15]

One of the most notable developments at the Philadelphia institute was a great wave of religious feeling and emotion that came over the ministers and others in attendance. In the words of Daniells:

> Deep conviction of sin began to lay hold of hearts. From the meeting where the Spirit's presence was so deeply felt many went to their rooms to plead earnestly with the Lord to forgive their sins and cleanse them from all unrighteousness. Severe battles were fought and glorious victories were won by many on their knees. . . . Many remained in the church until midnight, struggling for deliverance, and they received it. . . . It was not what are considered great, serious sins that brought this deep conviction. It was the terrible character of sin, and its hold upon our hearts, that laid us in the dust. . . .
>
> The testimony of all was that they never faced the future with such courage. . . .
>
> It will surely mark the turning point in the lives and the work of many who were present; and it must mark the beginning of a new era in our cause.[16]

This remarkable experience among the ministers of the eastern part of the United States was related directly to their intention to evangelize the cities. A committee had been at work formulating resolutions pertaining to evangelism. The report of this committee to the institute was itself the occasion for the emotional manifestation of ministerial

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[15] Review and Herald, April 6, 1911, p. 15.

[16] Review and Herald, May 4, 1911, p. 14.

commitment. According to Daniells:

> The day when the committee brought in its report on city work will never be forgotten by some. The first recommendation was a call to all our gospel workers and a solemn pledge on the part of those present, to a new and full consecration of spirit, soul, and body to this work of God. After a few had spoken of the absolute necessity of such consecration, we all bowed down on our knees before God, to make it with all the heart. As we did this, the presence of the Lord in melting, overwhelming power filled the house where we were kneeling, and gave us assurance that the Lord accepted us and the consecration we were making.[17]

In addition to the call for consecration that inspired this response, the committee's report "in view of the importance of evangelistic work in the cities of the nations," recommended several measures to the church at large. The first, and most general, was that each local conference committee make the need of the cities in their respective fields a matter of first importance; and, "that broad plans be laid for the accomplishment of a speedy and thorough work."

Suggestions concerning advertising emphasized primarily the importance of quality "in keeping with the character of the efforts." The group moved to discourage "all advertising methods which are undignified, and which detract from the exalted character of our message," encouraging workers to "study modesty and good taste, and avoid sensationalism, taking care to prepare carefully worded advertisements that will create a good impression of our work."

The committee on city work which made these suggestions was comprised, among others, of Carlyle B. Haynes, O. O. Bernstein, Archer V. Cotton, and A. E. Sanderson.[18]

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[17] Ibid.

[18] Review and Herald, May 11, 1911, pp. 11, 12.

So significant was the spiritual effect of the Philadelphia institute upon the ministry of the eastern seaboard that Daniells called for a repetition of such a program and such an experience throughout the field. "I feel a profound conviction," he declared, "that the same work, only in deeper and fuller measure, should be begun in every union and local conference."[19]

Thus, several additional institutes were held for periods of two weeks or longer: in Walla Walla, Washington, September 25 to October 8, 1911; Battle Creek, Michigan, November 7 to 19; and Los Angeles, California, during the month of March, 1912. A similar institute was conducted for the British Union Conference at Stanborough Park, near London, December 11 to 20, 1911, in which Daniells himself participated. In each case there was a repetition of the conversion experience among ministers present.

It should be emphasized, however, that while a reconsecration of the ministry in its new-found evangelical unity was the most remarkable result of the meetings, the predominant material covered in the institutes pertained to specific duties and methods of work. A list of topics presented personally by Daniells in Los Angeles, for example, included:

1. What Constitutes the Christian Ministry?
2. The Place of the Ministry in the Gospel Plan
3. The Call to the Ministry
4. The Holy Spirit's Place in the Gospel Ministry
5. The Minister's Public Effort; that is, the Minister with the Congregation

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[19] Ibid., p. 14.

6. The Minister's Personal Effort, or His Work with the Individual

7. Evangelistic Work of the Minister in New Fields

8. Pastoral Work, or the Minister with the Church

9. Preparation for Efficient Service

10. The Minister in His Study

11. Preparation of the Sermon

12. The Delivery of the Sermon

13. The Value of Time

14. The Improvement of the Vocabulary

15. Improving Opportunities[20]

Emphasis was given to the necessity of constant training and practice that the minister might be a forceful and effective speaker. Alluding to a common Adventist practice of rather sober lecturing on standard doctrinal topics, Daniells declared:

> A preacher should exert himself all through his ministry to rise above a tame, prosy manner. He should speak to the people so earnestly and forcibly that he will make them feel that he surely has a message from God. He must summon all his energies and throw them into his effort.[21]

Daniells insisted that the minister should discipline himself for constant improvement in his speaking ability:

> The minister should ever strive to improve. A man who can learn to read and speak at all can learn to read and speak well. There is no limit to the improvement he can make. He ought to do better work every year but the fact is many fail to keep on improving. They are very anxious

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[20]A. G. Daniells, The Church and the Ministry: Addresses before the Los Angeles, California, Ministerial Institute (Riversdale, Jamaica: The Watchman Press, 1912), pp. 1, 2.

[21]Review and Herald, August 24, 1911, p. 12.

> about making a good start. They want their first sermons to be good, and so they make great preparation during the first year or two of their ministry, but when they find that they are able to present the truth fairly well, they cease to put forth their most earnest efforts, and after a few years it is plain to all that they are no stronger nor more efficient in their ministry than they were at the end of the first year or two.[22]

Daniells urged the ministers to "be brief." He suggested that the minister should be able "to crowd into a forty-five minute sermon all that an ordinary audience can appropriate." Daniells also insisted on vigor and persuasiveness in bringing people into actual conversion to the Adventist faith. Simple teaching was not enough, he believed:

> It makes no difference whether we have five or five hundred, we want to lead as many of them as possible to decide for the truth. . . . The first item, and one of the chief elements in this, is the earnestness of the preacher and the workers. Of course, we know it is the Spirit that leads them to obey; but we ourselves must be tremendously in earnest about this work, and preach God's truth as though we believed it with all our hearts.[23]

Plans for continuing instruction. In order to sustain the institute-inspired interest of ministers in self-improvement, Daniells inaugurated a new column in the official church paper which he entitled, "Gospel Workers' Department--Their Divine Calling, Qualifications, and Preparation. Methods of Labor, Plans, etc.," with his own name as a by-line.

Another important step in the continuing education of ministers was taken at the fall meeting of the General Conference Committee in 1912, where Daniells urged the adoption of a ministerial reading course.

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[22] Ibid.

[23] Ibid.

This course, administered by the General Conference Department of Education, was to be required of all ministerial licentiates, with an examination on its content before ordination. The proposal was referred to the 1913 General Conference Session and then adopted by the church at large.[24]

The course was formally inaugurated in 1914 with seven hundred ministers initially enrolled. Each enrollee was to file a written statement with the Department of Education, testifying to his faithfulness in reading the required books.[25] The first book included in the new reading course was Preparing to Preach, by Dr. David R. Breed. A reading schedule was published each month in the Review and Herald as a guide to readers in pacing their progress throughout the year. One reason why Breed's text was chosen was that it not only presented helpful material to the minister on the art of preaching, but also had very extensive references to collateral sources including Behrend's Philosophy of Preaching, Shedd's Homiletic and Pastoral Theology, Horton's Verbum Dei, and Jefferson's The Minister as Prophet.[26]

Formal education intensified. Institutional efforts to advance Adventist ministerial education were continued and strengthened by the Foreign Mission Seminary. According to M. E. Kern, its president:

> The cities of the world are still unwarned on the near coming of Christ. Spirit-filled ministers, consecrated Bible workers, and medical missionary evangelists are needed at once. The pastoral training-class, with its thorough instruction and practical work, the Bible workers'

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[24]Review and Herald, October 17, 1912, p. 9.

[25]Review and Herald, January 1, 1914, p. 19.

[26]Letter, A. G. Daniells to George Butler, November 11, 1926, from the files of C. Burton Clark, Cattaraugus, New York.

> training class . . . and the medical missionary training-courses, are designed to take persons of maturity and education, and quickly prepare them for efficient service in gospel work in the world wide field and in the great cities of our own land.[27]

By 1913 the Seminary's pastoral training class had been enlarged to a full year of studies including "the principles of sermon building, and the preparation and delivery of sermons," and Seminary leaders were looking to the inauguration in 1914 of a second year of pastoral training, "which will include a study on exposition, the history of preaching, and further work in instructive homiletics."

Of course, the Seminary ministerial training program was a specialized one and not the only training available to Adventist ministers. Denominational educational institutions were equipped and qualified to carry students through the college level, although a special denominational commission in 1913 found "a surprisingly small number of students" working above the high school level.[28] Keenly aware of this deficiency, Adventist leaders urged higher educational attainments not only for the ministry but also for Adventist young people going into other lines of work. J. L. Shaw, secretary of the General Conference Department of Education, declared, "There is a growing conviction among our leading men that a much larger number of our young people should remain longer in school and take college courses." He cited the voluminous counsel of Ellen G. White concerning the importance of education:

> A life devoted to God should not be a life of ignorance. . . . Religion . . . will not lead to a cheapening of the

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[27] Review and Herald, May 25, 1911, p. 18.

[28] Review and Herald, August 7, 1913, p. 17.

> literary attainments. It will make all true Christians feel their need of thorough knowledge, that they may make the best use of the faculties bestowed upon them. While growing in grace and in a knowledge of our Lord Jesus Christ, they will seek constantly to put to the stretch their power of mind, that they may become intelligent Christians.[29]

A course in public speaking. A remarkable effort was made, beginning in 1913, to improve the public speaking of Adventist ministers and other workers through a course in public speaking taught by correspondence! This course was offered by C. C. Lewis of the Fireside Correspondence School, an institution operated in Washington, D. C., under the auspices of the General Conference. Lewis was then teaching a course in public speaking at the Foreign Mission Seminary; and during the two preceding years, 1911 and 1912, had taught classes in public speaking at Pacific Union College in Angwin, California. He claimed some qualification for conducting public speaking courses, but also issued a disclaimer. "I am not wholly without preparation for this work," he suggested, "although not much of a public speaker myself."[30] Some twenty years earlier, about 1893, Lewis had been an English teacher at Union College in Lincoln, Nebraska. In connection with his teaching of English he had conducted special classes in public speaking, "because I saw the great need in this direction and no one else seemed to have a burden to supply it." In the 1890's, Lewis himself had taken regular work in "the public speaking class" of the University of Nebraska.

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[29]J. L. Shaw, "Talks on Education," Review and Herald, August 21, 1913, p. 19, citing Ellen G. White, Counsels to Teachers, pp. 504, 511.

[30]Review and Herald, August 14, 1913, pp. 16, 17.

Lewis' correspondence course in public speaking was adapted from the work of Grenville Kleiser and consisted of forty lessons, complete with exercises and opportunity for the student to correspond directly with the teacher, to ask questions, and to secure clarification of any obscure points. Included in a $15 charge for the course were several important texts: A. E. Phillips' Effective Speaking, and Natural Drills and Expression; Straw's Lessons in Expression; and Gregg's Parliamentary Law.

All of these evidences of a new educational emphasis make it clear that, with the deployment of scores of evangelists to spread the Adventist gospel in the cities, Adventist leaders deemed it imperative that there be as much unity of concept and expression as possible so that the church's message would remain recognizable, although declared by many voices. This emphasis on national co-ordination and unity in the interest of one church distinguishes Seventh-day Adventist public evangelism from what is frequently referred to as "modern revivalism," featuring many differing itinerant non-denominational evangelists. A spirit of unity, a "focusing" of evangelistic emphasis, probably accounts in part for the tangible results of Adventist evangelistic labors, in terms of accessions to the church, whereas much criticism of the prominent revivalists centers in their seeming failure materially to enlarge the churches and to advance organizational interests.

An Important Evangelistic Council

The ministerial institutes of 1911 and 1912 were one means of fostering unity of commitment and methodology among Adventist ministers.

New programs in continuing ministerial education were another means to this end. Still another was an important council on city evangelistic work held in Takoma Park, Maryland, May 13 to 16, 1912. Here, approximately fifty city evangelists gathered to discuss objectives and methods.

According to A. G. Daniells, the purpose of the council was not the reading of papers. This had been done at the ministerial institutes. "What we need to do," he said, "is to get down to a very earnest, systematic study of these questions, and to reach an agreement regarding a general course of procedure to be followed in our city work."[31]

On Daniells' agenda for discussion by men active in city evangelism were the following topics:

1. Advertising: What is proper, consistent advertising for securing an audience?
2. The Scriptures: Their value and their purpose in preaching our gospel message.
3. Visiting: Its great importance and efficacy in connection with public meetings.
4. Bible Workers: How can they labor to the best advantage in connection with the public meetings?
5. Magazine Sellers: How can they be associated with, and used in, the city effort?
6. Medical Missionary Work: How can it be combined most effectively with the evangelical work?
7. The Press: How can its columns be secured for reporting lectures and sermons?
8. Preaching: How can it be made most powerful and effectual in winning souls to Christ?
9. The Workers: What should be their personal association and relationship in their united efforts?

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[31] A. G. Daniells, general letter, May 6, 1912.

The purpose of this agenda was to provide "questions concerning which a good understanding could be reached by all our workers, so that all may be as well prepared as possible to work in harmony with the most approved and effectual plans."[32] It was Daniells' hope that the council would "set on foot a new program in our evangelical work."[33] One main topic of discussion at the council was advertising, a matter of great concern to Daniells. "In many instances our public announcements are the first information people receive of us," Daniells said. "First impressions as we all know, are lasting, and will have much to do in leading to a decision to attend our meetings or to remain away."[34] Some of the points on which the advertising of Adventist evangelists had been criticized, Daniells pointed out, were:

> First, the extent to which the evangelist advertises himself, by the use of his photograph, and the use of statements regarding himself,--where he is from, his former process, and the manner in which he will present his subject.
>
> Second, the use of too many and too strong adjectives in describing his tent, outfit, subjects, music, etc.
>
> Third, the number and the character of the illustrations used.[35]

Daniells strongly insisted that while evangelists might sincerely hold different views on some things, they should reach a common ground on so important a question as making public announcements, especially the extent to which the evangelist advertised himself as well as his message.

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[32] Ibid.

[33] Review and Herald, June 6, 1912, p. 15.

[34] Ibid.

[35] Ibid.

Adventists generally were still unfavorably disposed toward the prospective emergence of glamorous platform celebrities who might attract more attention to themselves than to the church. In this they reflected the spirit of Moody far more than that of Billy Sunday. Moody had refused to sit for the camera at all; and when unauthorized pictures of him were offered for sale, he pleaded with his New York audience to refuse to purchase them. "Oh! Let me beg of you to do anything you can to keep down this man-worship," he cried.[36] This attitude was in contrast to that of the later revivalists who routinely sold photographs, autobiographies, and souvenirs.

Adventist evangelists themselves were not entirely united on the question of personal publicity. At the 1912 evangelistic council, speaker after speaker, including K. C. Russell, J. L. McElhany, R. E. Harter, spoke against personal advertising of the evangelist. A. V. Cotton was one evangelist who spoke for a differing point of view:

> I believe in plenty of advertising. We must remember that we are living in a time of popular advertising, and the people of the world expect it. While we should strive to magnify the truth and the subject to be presented, yet we cannot divorce a man's personality from the advertising matter. . . . The use of photographs is a form of education. . . . The people expect to see the photograph of the man connected with the effort.[37]

However, men of more conservative view won the day, and in the council's resolution on advertising and publicity it was recommended:

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[36]Rollin W. Quimby and Robert H. Billigmeier, "The Varying Role of Revivalistic Preaching in American Protestant Evangelism," Speech Monographs, XXVI, August, 1959, p. 220, citing D. L. Moody, Holding the Fort: Comprising Sermons and Addresses of the Great Revival Meetings (Philadelphia, 1877), p. 19.

[37]Review and Herald, June 6, 1912, p. 16.

> That in giving publicity to our evangelistic efforts we should avoid all that borders on sensationalism, and shun every expression that savors of self-exaltation, always endeavoring to magnify and exalt the message instead of the man.
>
> That we discourage the general use of our photographs in advertising our meetings; that we would especially counsel our young and inexperienced workers in this particular.
>
> That we recommend that only such cartoons or illustrations be used as are of a dignified and modest character which will teach the truth in a clear and elevating manner, avoiding all illustrations which caricature and burlesque.
>
> That in advertising we maintain a high and dignified standard in subject-matter, workmanship, and quality of material, ever seeking to exalt the message we are bearing.[38]

In another meeting of the evangelistic council the subject of personal visitation by the evangelist was emphasized. Here, as in the discussion of advertising, there seemed to be an effort to discourage the would-be evangelistic celebrity. In fact one evangelist, W. H. Hickman, went so far as to downgrade the large city campaign in general:

> I believe that this personal work will solve the problem of city work. I do not believe that we ever can secure the masses through great preaching. I believe that several smaller efforts where the preacher can come into close contact with those who come to the meetings, would produce much better results than one large effort.[39]

This view had been expressed publicly only a short time before by S. N. Haskell, a veteran evangelistic worker. Haskell represented a substantial majority of Adventists in taking a dim view of the evangelist who attracted an audience to himself as a great preacher. Referring to his work in London, some twenty-five years previously and his subsequent

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[38] Ibid.

[39] Review and Herald, June 20, 1912, pp. 15, 16.

experience, Haskell declared:

> I have noted that where large companies are brought out simply by preaching, after a few years many of them are lost to the church. . . . These people come up largely through preaching instead of through individual study of the Bible, and therefore when adversity comes they do not know how to stand firm on the Bible alone.[40]

Haskell was devoted to the traditional primacy of close personal work, carefully teaching and indoctrinating prospective converts before they were brought into the church. His criticism of the dominant platform personality is worth remembering for it has been repeated internally through the years against Adventist evangelistic "stars" as well as men in other faiths who use preaching as the primary influence in conversion. Adventist evangelism, as a matter of fact, has alternated more or less regularly between emphasis on preaching, with the attraction of a powerful personality, and emphasis on the simple presentation of the message with close attention to the indoctrination of individuals. In general, this history is a noteworthy example of the varying tension between persons of an evangelical orientation and those of an organizational orientation; the former tending to emphasize individual conversion and public expression, and the latter, carefully conditioned conformity to group standards.

Ambivalence regarding the evangelistic message. In a discussion of the message of the evangelist, the Adventist evangelistic council of 1912 reached unanimity on the proposition that the real mission of the Adventist evangelist was to present the teachings of the Bible, avoiding

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[40] Review and Herald, May 2, 1912, p. 5.

the then-current "drift away from the Bible." W. W. Prescott reminded the ministers, however, that the Bible as an abstract document was not quite the same thing as the message or subject of the Bible:

> I would raise the question whether we study the Bible, or whether we study certain subjects upon which we think we must preach. When we have preached on all the subjects of a certain list have we presented the subject, the real thing? The real subject is salvation through Jesus Christ; and when we do not teach that, no matter what we do teach, I think we get away from the real subject of the Bible.[41]

K. C. Russell also emphasized the importance of "personal salvation," which he declared should "stand out prominently in our evangelical work."

It may seem strange that a group of evangelists should make a point of insisting that the matter of personal salvation should be emphasized in evangelical preaching. The fact that such admonition was considered necessary at this evangelistic council is a further evidence of the long preoccupation of Seventh-day Adventist tent workers and evangelists with the didactic lecture and doctrinal formulas. The emphasis of contemporary evangelists of other faiths, of course, was on salvation, the acceptance of Christ, and conversion. Here in the evangelistic council of the Adventist church in 1912, we hear strong voices raised to press this central theme of evangelism upon Seventh-day Adventist preachers.

Unanimity on health emphasis. Prominent in the discussions of 1912 was the question of how Seventh-day Adventist health emphasis could

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[41] Review and Herald, June 13, 1912, p. 18.

be co-ordinated with the work of gospel evangelism. For forty years or more, in response to the counsels of Ellen G. White, the Seventh-day Adventist church had strongly emphasized the importance of healthful living as a Christian obligation. In this they came to see an effective appeal to the public. There were many efforts to attract evangelistic audiences with a primary emphasis on healthful living, and there was much discussion of ways in which health instruction and the gospel ministry could be combined for the greatest public impact.

Prominent among those advocating "health evangelism" at the 1912 council were J. H. N. Tindall and C. E. Garnsey, who had been working along these lines in the District of Columbia. According to Garnsey:

> The medical work is an opening wedge, helping us to get into the homes of the people and to break down prejudice. . . . We have labored in places where strong opposition to our evangelical work was overcome by the medical missionary work.[42]

Tindall recommended the affiliation of a qualified physician and a nurse with evangelistic campaigns so that sick persons might be visited and that men might be brought to see a certain unity and wholeness in an evangelistic message that embraced not only salvation of a soul but also the health of the body.

So important was this matter regarded at the council of 1912 that a lengthy resolution was adopted urging that "the medical missionary work in all its phases . . . be made more prominent in our evangelistic work than it has in the past."[43] Ministers were encouraged to engage in personal study in order to prepare themselves for giving health lectures

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[42] Review and Herald, July 11, 1912, p. 20.

[43] Review and Herald, July 18, 1912, p. 20.

and to secure charts and other equipment for the purpose. At least one night a week during evangelistic campaigns was recommended for the discussion of health and temperance questions. Ministers and other workers in connection with city campaigns were urged to visit the sick and to help them.

Reflections of the Contemporary Scene

This strong drive to enlist the denomination's medical work in direct public evangelism was a measure of the effort under way among Adventists in 1912 to mobilize all the denomination's resources to meet the evangelical commitments previously made, and to bring about unity of purpose and expression in public witness.

While, as has been mentioned, the success of this co-ordinate effort and its focus on the message and organizational interests of one denomination are distinguishing marks of Adventist evangelism, the effort toward evangelistic mobilization itself was in 1912 a partial reflection of the times.

From 1912 through World War I there was a rather widespread reaction among laymen of many churches against the social gospel movement. Billy Sunday, in fact, "rose to fame on the crest of this reaction," according to McLoughlin.[44] Even the Federal Council of Churches, which had been a power center of the social gospel movement, yielded to this resurgence of conservatism and in 1913 established a new commission on evangelism. Appointed as secretary of the commission was William E.

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[44]William G. McLoughlin, Jr., Modern Revivalism (New York: The Ronald Press Company, 1959), p. 399.

Biederwolf, who had been an independent evangelist, formerly president of the Interdenominational Association of Evangelists. The tasks assigned to the new Federal Council agency were "to place renewed emphasis on the fundamentals of the gospel," and "to elevate the standard and to safeguard the work of a sane and thorough type of evangelism."[45] This move of the Federal Council, along with a modification of its strong stand on economic questions which had been set forth in its "Social Creed" in 1908, were meaningful indications that the new day belonged to the evangelicals.

In the field, the evangelist assumed a dominant role in the Protestant ministry. In 1911, for example, there were 650 active, full-time professional evangelists itinerating in the United States, in addition to 1,300 part-time evangelists, many of whom sought to emulate and imitate Billy Sunday. The minister, particularly the "social gospeler," was definitely in the shade as a soul-winner.[46]

Thus, as the Seventh-day Adventists mobilized their resources for evangelism, they were, in part at least, in harmony with a nation-wide rebirth of conservative revivalism.

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[45]McLoughlin, op. cit., p. 395, citing Charles E. Schaeffer, A Brief History of the Department of Evangelism of the Federal Council of Churches (New York, 1951).

[46]McLoughlin, op. cit., pp. 448-450.

CHAPTER VI

EVANGELISTIC ADVANCE: 1911 - 1915

Even before the effects of the new denominational ministerial training program could be felt, there were evidences that public evangelism had become a top priority Adventist objective. As General Conference President A. G. Daniells set the pace, other administrators followed his example in promoting evangelism and encouraging the development of evangelistic talent. One result was a multiplication of Adventist evangelistic speakers. In Indiana, for example, nine separate companies were reported in action in the early spring of 1911.[1] This profusion of evangelistic efforts was duplicated in conference after conference across the nation. Another apparent result was that the Adventist membership growth rate in America once more began to rise. Whereas in 1910 it had sunk to a negative 1.5 per cent, it had risen in 1911 to a plus 2.5 per cent, by 1913 to nearly 5 per cent, and the best was yet to come.[2]

Evangelistic Campaigns Multiply

By 1913, fifteen evangelists, assisted by many other workers--forty-two in all--were at work in the Greater New York area. Some of these were conducting efforts for foreign language groups, with gratifying results. B. E. Miller and D. N. Wall, for example, conducted two

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[1] Review and Herald, March 9, 1911, p. 14.

[2] Statistical Secretary, General Conference of Seventh-day Adventists, Washington, D. C.

separate German tent efforts in Brooklyn, with a total of fifty-one converts. Campaigns for other audiences were being conducted by Lee Wheeler and L. T. Nicola near 180th Street and Jerome Avenue, while A. V. Cotton and R. J. Bryant were at work in Brooklyn. Cotton had introduced in his campaign a stereopticon feature in which he presented color screen pictures of Seventh-day Adventist activity around the world. His purpose, he reported, was to demonstrate that "the Advent movement is not merely local in extent, but is world-wide, and a fulfillment of prophecy. It shows the third angel's message as progressive, and that Seventh-day Adventists are a live people."[3]

Most of the campaigns in the new surge of Adventist evangelism were still conducted as tent meetings, using public halls occasionally during the winter months in order to continue the evangelist's persuasive efforts.

An excellent picture of the typical tent meeting is provided by a Bertha Iliff, who in 1914 recounted her experience in attending an Adventist evangelistic meeting in 1908:

> There were only three tents. The two in the rear were the dining tents and the bedrooms of the gospel workers. These were small and screened, and scrupulously clean. The audience tent faced the streets. The ground was sodded with clean sawdust. Under the neatly arranged, canvas-folding benches were tufts of green grass. About the organ and the pulpit were house plants and green foliage. The altar was draped in blue and white, and suspended from the tent above and back of the pulpit was a chart representing the image of a man with a head of gold. Above the altar, written in white on blue, were these startling words: "Behold, I come quickly," and above these was the solemn inscription, "Prepare to meet thy God." These words seemed to burn into my soul. The solemnity, the simplicity, the spotlessness of this place seemed heavenlike. To my tired soul, here was something

[3] Review and Herald, December 5, 1912, p. 19.

> new under the sun, yet the message delivered from the pulpit was the old, old story told in a new setting; told by unlearned lips, but lips touched with a living coal from off the altar.
>
> The peace and quiet confidence in that minister's face, his plain clothes, and his simple, earnest manner revealed a life of faith that impressed me deeply. I shall never forget the first Sabbath spent on that tent ground. It was the brightest day of my life. The sun seemed brighter than I had ever seen it; the grass seemed a living green and the tents glistening white. There was a corresponding light on the faces of the gospel workers, reflected, perhaps from the faces of the new converts.[4]

Whether in a given case the minister was "plain and unlearned" or more colorful and sophisticated, as was increasingly the case with more training and co-ordination, tent meetings of the 1910's were more successful than they had been during the preceding decade. In a report for 1913 from the Columbia Union Conference, in the middle Atlantic states, the president of one conference declared that every tent effort in his territory the previous summer had resulted in the formation of a new Seventh-day Adventist church--an experience repeated in many other conferences throughout the country.[5]

When tent meetings were not successful, the infringement of organizational interests on the evangelist was likely to be blamed. K. C. Russell suggested, for example, that when meetings were not successful, the cause was likely to be the premature closing of a summer effort because of the conference demands that all ministerial workers gather to prepare for the annual camp meeting. According to Russell:

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[4]Bertha Iliff, "The Message in a Tent," Review and Herald, March 5, 1914, p. 17.

[5]Review and Herald, February 26, 1914, p. 17.

> Hundreds of tent-meetings were discontinued with the interest possibly at its height. . . . The time has come when every conference official and laborer should seriously study the disastrous results that are sure to follow in closing our tent efforts before the interest is sufficiently developed.

In the words of A. G. Daniells, Russell reminded conference officials:

> The preaching of the gospel is the fundamental part of gospel work. It precedes all other phases of that work. It is that which, more than any other kind of effort, makes disciples, and add to the church such as are being saved. All other features of gospel work are built upon this. All the administrative and institutional work of the church springs from the results of preaching the gospel.[6]

This was a clear reminder that the denomination had swung decisively into evangelism and that administrative or organizational interests should support, not hinder, evangelistic work.

In response to the emphasis of the hour, conference presidents more and more stressed the results of evangelism as they made their regular reports to the church constituency. A. R. Ogden, himself an effective evangelist, reported in 1915, for example, that nine tent companies had been at work in the Iowa Conference during the summer of 1914. These were led by J. W. McComas, P. E. Broderson, J. W. Beems, among others. Eleven primary workers were involved, with several assistants assigned to each of the meetings.[7] The Nebraska president, D. U. Hale, reported seven evangelistic campaigns under way, involving not only a large company of ministerial workers, but also many volunteer laymen.[8]

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[6]Review and Herald, August 21, 1913, p. 16.

[7]Review and Herald, August 12, 1915, p. 15.

[8]Review and Herald, November 19, 1915, p. 15.

In southern California, A. S. Booth, conference president and evangelist, reported that even in that prosperous area of Seventh-day Adventist activity, increased evangelistic effort was greatly accelerating the growth of the church. In December, 1913, he revealed that membership of the ten churches in Los Angeles had passed the 1,000 mark. Attendance at evangelistic meetings varied from 150 to 600, Booth said, attributing this increase over the attendance experienced in the past to "thorough advertising we have done by means of the newspapers and announcements, and by faithful work from house to house with our literature."[9] Also boosting attendance was the use of the stereopticon with songs and sermons illustrated on the screen.

Between April, 1913, and May, 1914, Booth himself conducted four series of meetings: two in Los Angeles; one in Phoenix, Arizona; and another in Sacramento, California. Congregations ranged in size from 75 to 650 persons. More than 100 adults were converted and baptized as members of the Adventist church in these meetings. Such results were sufficient to inspire the exclamation:

> The Lord is pouring out His Spirit upon the people. Everywhere there are those who are dissatisfied with the popular religion of the day and are anxiously inquiring, "What must we do to be saved?" How thankful we should be for this last message of salvation, and how willing and anxious to bear the truth to others![10]

In 1915, Booth noted further success in a series of meetings in Ogden, Utah, which was covered by the local newspapers to the extent of 117 articles totaling 1,420 column inches--"The first time in the history

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[9]Review and Herald, December 11, 1913, p. 11.

[10]Review and Herald, July 16, 1914, pp. 13, 14.

of the paper that they have given any evangelistic effort so much publicity," he reported. Thirty-three persons were converted.[11]

Evangelistic Leaders Appear

In spite of denominational preference that evangelistic speakers be relatively self-effacing, avoiding personal display, certain men of greater-than-ordinary ability, like Booth, began attracting special attention very early in the new Adventist evangelistic drive. These men commanded larger-than-average audiences and usually produced more-than-ordinary numbers of converts. The stories of their evangelistic exploits were featured in denominational papers, and their methods came to be widely imitated by lesser evangelists.

J. W. McCord. In the San Francisco area, J. W. McCord and a group of six or seven assistants experienced noteworthy success. McCord reported somewhat apologetically that in the Bay area they were not able to use tents to advantage "because of high winds and fog." He was "obliged to labor entirely in halls and store buildings," a circumstance which made the work somewhat more expensive, and according to McCord, "to some degree less attractive." A 1913 spring campaign in a rented theater ran for ten weeks with forty-five converts.[12]

An autumn campaign in the San Jose area in 1913 converted sixty-five persons. The campaign continued for twelve weeks, "the longest and the most successful in the ministry of the workers." Sunday night

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[11] Review and Herald, September 16, 1915, p. 17.

[12] Review and Herald, July 5, 1913, p. 14.

attendance during the campaign varied from five hundred to six hundred.[13]

During 1914 some one hundred persons were converted in two campaigns, one of which continued for fourteen weeks in a rented hall. This campaign alone produced seventy-two converts, results previously seldom experienced in Adventist evangelism.[14]

The longer evangelistic campaigns undertaken by McCord were in some contrast to the six and seven week, or even shorter, efforts common at this time. McCord's success seemed to confirm the merit of a suggestion made by A. G. Daniells in June, 1912. He had declared that it was a great mistake to plan only a short campaign:

> I believe that the conditions which led me to carry on my campaigns in New Zealand [in the 1890's] eighteen months to two years without a break, prevail here. . . . A steady, continuous effort will bring results similar to those that came to me.[15]

McCord's success continued to increase, and in the summer of 1915 a fifteen-week campaign produced approximately one hundred converts in Oakland, California. In this campaign McCord used a new tent, with an attendance of about six hundred each weekday night, approximately eight hundred on Saturday night, and an average of fully one thousand persons present on Sunday nights.[16]

Here for the first time since the success ten years earlier of W. W. Simpson in Los Angeles and E. E. Franke in New York, regular attend-

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[13]Review and Herald, December 4, 1913, p. 16.

[14]Review and Herald, December 4, 1915, p. 16.

[15]Letter, A. G. Daniells to W. C. White, June 6, 1912.

[16]Review and Herald, December 9, 1915, p. 19.

ance at Adventist evangelistic services reached the one thousand mark.

K. C. Russell. Strong impetus was given the Adventist evangelistic movement when K. C. Russell, head of the General Conference Religious Liberty Department, and a major denominational figure, was released to "devote his entire time to evangelistic work in our cities." A. G. Daniells explained that this action, which had been under consideration for more than a year, was a response to the counsels of Ellen G. White of 1909:

> The messages that have been coming to us since the General Conference session of three years ago, calling for greater efforts in behalf of our large cities, have awakened a new interest in evangelistic work, and created a great demand for evangelical workers.[17]

Taking Russell's place in Washington was none other than W. W. Prescott, the man upon whose withdrawal from the editorship of the church paper Ellen G. White had insisted, that he might devote himself to evangelistic work. With little or no background in public evangelism, Prescott had not been a great evangelistic success. He was now called back into headquarters work so that Russell, a man of considerable experience in evangelism, might enter the field as a contribution of the General Conference to public evangelism.

Russell was first assigned to the Chicago area, and launched a campaign in Austin, one of the city's western suburbs. A tent pitched at the corner of Chicago and Laurel Avenues attracted audiences of three hundred to four hundred at each of the meetings, held daily during the months of July and August, 1912.

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[17] Review and Herald, May 2, 1912, p. 24.

Russell was pleased with the advertising of the Austin campaign. With what was doubtless a side glance at another leading Adventist evangelist, O. O. Bernstein, whose advertising consisted very largely of the cartoon-style illustrations somewhat disapproved in resolutions of the evangelistic council of 1912, Russell declared:

> We have endeavored to follow the most approved and up-to-date methods in conducting our meetings. We have aimed to advertise in a dignified and attractive way, using folders and cards neatly printed on good material, but not copiously illustrated.[18]

In addition, Russell posted large printed signs near the center of the city's traffic flow, giving the location of the tent and the time of services. Also used were bulletin boards as well as articles in three neighborhood weekly newspapers which co-operated fully in promoting the meetings. Associated with Russell, in the presentation of health lectures, were Drs. D. H. and Lauretta Kress, who conducted a "school of health" each Monday afternoon, with a health lecture in the evening.

The General Conference, impressed by Russell's initial success, moved to strengthen evangelistic work in Chicago, appropriating $3,500 toward additional efforts and appointing several evangelistic assistants. In addition, evangelists were deployed to other areas of Chicago, with as many as six tent efforts simultaneously under way and a field school of evangelism conducted for the training of younger workers.

Adventist evangelism in Chicago was greatly influenced by the work of Dr. David Paulson and the Doctors Kress. These "medical missionaries," all of whom were qualified medical doctors, co-operated with the

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[18]Review and Herald, August 22, 1912, p. 17.

evangelists in establishing "small medical missionary centers." From these centers nurses went out seeking needy persons--house-to-house--giving simple treatments and delivering health talks, which attracted people to hear the evangelistic addresses. In February, 1913, approximately fifteen of these centers were reported in operation throughout the Chicago area.[19]

In early 1913, Russell attempted a larger, more ambitious campaign, renting a Baptist church in the center of the metropolitan area, at Ashland Blvd. and Monroe Street. The church had a seating capacity of sixteen hundred. Actual attendance figures for the campaign were not reported, although Russell called it "a fairly good attendance of a substantial class of people," including "a number of professional men and women and other influential people."[20] The Doctors Kress continued their program of "health evangelism" at these meetings, with three public services each week.

During this central Chicago campaign Russell reverted to his former interest in the Religious Liberty Department of the General Conference, scheduling as a part of the program, a "religious liberty convention." After another summer of public evangelism in Chicago, he was called in 1914 to the presidency of the New York Conference, although he continued in a more or less active evangelistic role.[21]

Charles T. Everson. A newcomer to the evangelistic scene was

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[19]Review and Herald, February 13, 1913, p. 16.

[20]Review and Herald, February 27, 1913, pp. 15, 16.

[21]Ibid.

Charles T. Everson, who had been at work in the North Illinois Conference along pastoral lines since returning from Italy in 1909. He launched his first evangelistic effort in Chicago in the autumn of 1911, and during the ensuing year conducted several additional meetings with attendance at times reaching more than five hundred. Everson was successful in attracting to these meetings audiences of fairly substantial persons, including "lawyers and doctors of some prominence, quite a number of preachers, [and] business men, including at least one millionaire."[22] He was somewhat disappointed in the results of his efforts, however, blaming a lack of personal workers. Nevertheless, he baptized thirty-two persons during the course of his first year in city evangelism.

J. S. Washburn. Another major evangelist in the field following the ministerial institutes of 1911 and 1912 was J. S. Washburn, a key figure in the important 1905 evangelistic meetings conducted in Washington, D. C., under the sponsorship of the General Conference. In 1911, Washburn held a series of meetings in Memphis, Tennessee, pitching his tent in the suburbs--where Adventist city campaigns were usually conducted. In 1912, however, he moved his tent to the heart of the city. Here moderate success was realized, with thirty-one persons signing a "covenant" indicating their acceptance of the Adventist message. But Washburn was not satisfied. He reported that the evangelistic group was holding a special weekly meeting to "pray for the outpouring of the Holy Spirit." The evangelist insisted that "this alone can solve all of the difficulties and perplexities in the city work to which the Lord has

[22] Review and Herald, December 5, 1912, p. 19.

called us at this time."[23]

By 1914, Washburn had been transferred to West Philadelphia and began to realize greater success. He launched a series of tent meetings on Sunday, July 19, "with the largest attendance for the opening night and the best interest I have ever known in all my experience since I began holding tent meetings in Iowa, thirty years ago."[24] The large tent, brilliantly lighted with electric lights, was packed, Washburn reported, and a great number of people stood on the outside to hear. The evangelist had the services of a thirty-voice choir, which seemed attractive to "the middle class people" noticed at his meetings. Washburn saw in his new evangelistic success a fulfillment of prophecy:

> It would seem that a new era is opening for the work in this great city, the second of the large cities of the East, and one specially mentioned by the spirit of prophecy as among those to which the work of God should return in power when the time should come in the providence of God for the message to return to the East.[25]

Even with a good attendance at the meetings, however, results in terms of baptisms were not large. Only twenty persons were converted in the West Philadelphia campaign, but Washburn reported that he had the names of two hundred additional interested persons with whom personal workers could continue to labor.[26] Another Washburn campaign during the summer of 1915 also attracted "very large congregations," filling the evangelist's large canvas pavilion.

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[23] Ibid.

[24] Review and Herald, August 6, 1914, pp. 14, 15.

[25] Ibid.

[26] Review and Herald, March 11, 1915, pp. 16, 17.

Encountering increasing difficulty in securing the names and addresses of interested persons in Philadelphia, Washburn devised a new evangelistic technique. He offered a series of twenty-eight printed studies called "The Family Bible Teacher," which on request were to be mailed in sequence, in installments of seven lessons at one time. Pencils and slips of paper were distributed to the audience for the purpose of securing the names and addresses. The evangelist developed a recording system whereby files were maintained on each "interest" with notations as to lessons sent and visits made. "We have found this system an excellent one," Washburn reported, "enabling us to get into close touch with the people." Washburn also worked diligently on the problem of persuading people to bring their Bibles with them so that they could follow the texts discussed. In order to encourage this, he began a plan of responsive reading from the Scriptures in connection with each lecture subject, encouraging the people to follow the texts and mark their Bibles for future reference.[27] In both of these procedures--the mailing of a regular schedule of printed Bible lessons and systematic efforts to persuade people to read and mark their personal Bibles as the evangelist presented his lecture--Washburn was experimenting with two supplements to the spoken word which, with some refinement, are in widespread use among Adventist evangelists today.

In common with other leading Adventists of the day, Washburn seemed impressed with the number of substantial citizens who appeared at the church's evangelistic meetings, something relatively uncommon in

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[27]Review and Herald, October 7, 1915, p. 18.

former years. In connection with his 1915 West Philadelphia meeting, for example, Washburn mentioned one prominent physician and two other doctors in attendance, a number of Catholics, and several educators.

Again, the results of the 1915 meetings were not great--eighteen persons were converted, including some from among the "substantial citizens" who attended--but Washburn was impressed with the number of interested families still taking studies after the close of the meetings, more than two hundred and fifty, the largest number in Washburn's evangelistic experience.[28]

R. E. Harter. Two years earlier, in 1913, R. E. Harter had attracted audiences of nearly seven hundred persons in Philadelphia near the location of Washburn's meetings. (Washburn's work was, in fact, a continuation of Harter's evangelistic campaigns, using the same tent and some of the same workers.) Harter's musical director was Henry de Fluiter, and among his assistants was young Harold Richards, better known in later years as H. M. S. Richards, perhaps the most renowned of all Seventh-day Adventist evangelists.[29]

Harter moved from Philadelphia to Washington, D. C., and launched tent meetings in the Lincoln Park area, then one of "the most desirable sections of the city." Working with Harter were Evangelist S. B. Horton, a choir of sixty members, and the Review and Herald orchestra, in addition to a number of other assistants. Here in Washington the Adventists found new evidence that their evangelistic appeal was getting through to

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[28] Review and Herald, December 23, 1915, p. 17.

[29] Review and Herald, September 11, 1913, p. 16.

increasing numbers of persons. Harter's opening address, on June 27, 1915, was presented to an audience of at least one thousand persons. Week-night audiences numbered between six hundred and eight hundred, attracted in part by Horton's stereopticon lectures.[30]

Gustavus P. Rodgers. Work was being done among Negro people in the Baltimore, Maryland, area by Gustavus P. Rodgers. He, too, reported better results than he had ever before experienced. During the course of the summer's campaign in 1914, Rodgers estimated that 25,000 persons visited the tent at some time during the season. "Wherever we went we found the people talking about the meetings," he said. "They came out to all the services, even on nights when it rained very hard." Fifty-five persons were converted. Another series conducted by Rodgers in 1915 attracted six hundred persons on the opening night. He encountered considerable opposition from other ministers and became involved in two debates, each of which attracted "vast crowds"; but the end of the campaign, thirty-four persons united with the church.[31] Among other Negro evangelists, J. M. Campbell was at work conducting an effort in the northwestern part of Washington, D. C., at 22nd and M Streets. He reported a nightly attendance of three hundred to five hundred.[32]

Carlyle B. Haynes. One of the most prominent leaders in the resurgence of Adventist evangelism was Carlyle B. Haynes. Converted by

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[30]Review and Herald, August 12, 1915, p. 17.

[31]Review and Herald, October 21, 1915, p. 16.

[32]Review and Herald, August 12, 1915, p. 17.

E. E. Franke, the controversial Adventist evangelist in New York City at the turn of the century, Haynes entered evangelism in New Jersey in 1905.[33] One of his most successful early campaigns was in Baltimore in 1911, with attendance ranging upward to about four hundred.[34] Twenty-five persons were converted, with a public baptism conducted at Glen Oak Park, attracting an audience of some four thousand persons. In league with Haynes in this campaign was Walter L. Burgan, who coached Haynes in the stimulation of newspaper publicity, a performance that helped to inspire the formation of a General Conference press bureau later the same year. In the fall, Haynes booked a new theater on Lexington Street for a continuation of his meetings.

The summer of 1913 found Haynes in Florida conducting a hall campaign in Jacksonville, attracting "a large and attentive audience." This nine-week campaign was well publicized in the newspapers, a procedure which Haynes claimed had made the effort in fact "a city effort," reaching the entire population. Among the fifty converts of this campaign were four ministers--three Negro and one white.[35]

E. L. Cardey. E. L. Cardey attracted wide attention as an evangelist when, in the wake of public reaction in Albany, New York, to his lecture, "Will Rome Rule America?" his tent was forcibly closed by the county sheriff. Many citizens, including ministers and public officials, sided with Cardey in the issue, and many continued to come to Cardey's

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[33]Letter, Donald Haynes to author, November, 1964.

[34]Review and Herald, October 26, 1911, p. 17.

[35]Review and Herald, June 14, 1913, p. 19.

meetings when they were transferred to the Seventh-day Adventist church itself. Converts swelled the membership of the church, including "a number of substantial persons," and a new building was erected to accommodate them. According to A. G. Daniells, Cardey's efforts brought "new life and activity into the church."[36] Cardey was especially pleased with the number of men who were converted in his meetings--"more . . . here than at any other place I have ever labored."[37]

By mid-1914 Cardey had moved to Brooklyn, and was conducting a number of campaigns in various places, including the central YMCA auditorium and Sonia Hall, "one of the finest . . . in the city." During six months these efforts resulted in sixty new converts with about twenty-five additional prospects "on the waiting list."[38] By April 15, 1915, the membership of the Brooklyn English church had reached 215.

Cardey, like Haynes, emphasized the importance of the press in public evangelism. In the winter of 1915, he reported, the General Conference Press Bureau had established a branch office in Brooklyn, headed by S. E. St. Amant, a newspaperman converted to Adventism during the preceding summer. Between February and April, 1915, St. Amant had secured the publication of approximately two hundred newspaper articles in the Brooklyn and Long Island papers, with many others appearing elsewhere throughout the United States.[39]

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[36]Review and Herald, January 15, 1914, p. 16.

[37]Review and Herald, April 9, 1914, p. 15.

[38]Review and Herald, January 14, 1915, pp. 17, 18.

[39]Review and Herald, April 15, 1915, pp. 16, 17.

O. O. Berstein. After the institutes and the evangelistic council of 1912, O. O. Bernstein, with a now well-established evangelistic reputation--despite his persistence in a kind of advertising disliked by many Adventist leaders--moved from New York to begin campaigns in Minnesota. Eight weeks of tent meetings during the summer of 1912 and three weeks of follow-up meetings in a hall yielded thirty adult converts. Bernstein felt that the "influence of the tent-meetings [had] been felt in various quarters of the city." A second six-weeks' campaign in a rented Baptist church at Nicolet Avenue and 15th Street produced audiences beyond the capacity of that church.[40] Other campaigns were conducted in the Pence Auditorium in the spring of 1913, with audiences ranging up to nine hundred persons. By January, 1914, the number of Bernstein's converts in Minneapolis had reached eighty; and he was laying plans for another hall campaign in St. Paul. The tent meetings of the preceding summer, Bernstein felt, were a success, "although interfered with by intense heat and swarms of hungry mosquitoes."[41]

Bernstein worked in Minneapolis for more than two years, conducting four evangelistic campaigns yielding approximately 125 additions to the Adventist church. In the summer of 1915 he moved to Lincoln, Nebraska, where he launched a tent meeting with an attendance ranging between three hundred and seven hundred persons.[42]

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[40]Review and Herald, December 12, 1912, p. 17.

[41]Review and Herald, January 1, 1914, p. 16.

[42]Review and Herald, July 29, 1915, p. 15.

Evangelistic Work Abroad

Increasing Adventist evangelistic success in North America was duplicated in many countries abroad. A tent meeting conducted in Nagasaki, Japan, in the latter part of 1910, attracted one thousand or more persons daily to meetings during the height of a local festival. Much favorable newspaper publicity was given these meetings, creating such favorable impressions about Christianity that "even other pastors apparently appreciated [the] work."[43] In 1913 a hall was secured in Bombay, in which a continuous succession of public evangelistic campaigns were held.[44] Evangelistic audiences numbering "in the hundreds" were being reached in Sao Paulo and Rio de Janeiro, Brazil. It was declared by church leaders in that country that "experience . . . seems to be demonstrating that the large meeting tent is the way by which we can meet the multitudes living in our large cities."[45]

In Nanziang, China, a pagoda-like mat and bamboo tabernacle was constructed, displaying a large illuminated glass sign reading, "The Great Warning Meetings." On either side of the sign were twenty-foot strips of cloth, hung in the style of Chinese scrolls, proclaiming a cordial welcome to all. The tabernacle was filled to capacity from the start. When stereopticon lectures were attempted, the crowds became too large to manage safely in the tabernacle. To accommodate them, a large military parade ground was secured, and pictures projected on the

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[43]Review and Herald, January 19, 1911, p. 16.

[44]Review and Herald, March 18, 1914, p. 12.

[45]Review and Herald, April 29, 1915, p. 12.

wall of a high building, whitewashed to serve as a screen. The pictures included views of the San Francisco earthquake, floods, famines, and wars in China, some of the industrial conditions prevailing in the great countries and "the mighty preparations for war." Closing the lecture were screen pictures of a last great world earthquake and Christ's second coming. The crowds were so large that the speaker used a megaphone in order to make the people hear. F. E. Stafford, one of the evangelists, was highly pleased with the "vast multitude, . . . probably . . . as large an audience as has ever had the privilege of listening to the . . . message at one time in China."[46]

Public Affirmation of Evangelistic Commitment

At the General Conference session, May 15 to June 8, 1913, Daniells brought before the constituency of the church at large the urgency of the evangelical objectives that had been adopted since the last session in 1909. Amid reports of accelerating evangelistic success, he called attention to membership growth during the preceding quadrennium--"one of the largest gains we have made in any four-year period." Daniells emphasized what he considered to be the three most important considerations before the church: (1) development of a stronger and more efficient ministry; (2) greater emphasis on evangelical work; and (3) stimulation of greater activity in home missionary work by lay members of the church.[47]

This was a remarkable change from the statement of objectives made four years previously, when emphasis was primarily on the institu-

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[46]Review and Herald, November 26, 1915, p. 16.

[47]Review and Herald, May 15, 1913, pp. 10, 11.

tional work of the denomination--with only a passing reference to increased distribution of literature representing evangelical interests of the church. Now, in 1913, Daniells stressed the primacy of evangelism over every other consideration of the denomination. Speaking of the administrative and institutional features of the work, Daniells cautioned, "The tendency has ever been for these features to paralyze evangelical work."[48] He declared further, in words previously cited:

> The preaching of the gospel is the fundamental part of gospel work. It precedes all other phases of that work. It is that which, more than any other kind of effort, makes disciples, and adds to the church such as are being saved. All other features of the gospel work are built upon this. All the administrative and institutional work of the church springs from the results of preaching the gospel. However good and important the administrative and educational work may be, it never can successfully take the place of purely evangelical work. That must go on, or the other departments, which sprang from its results, will become of none effect in advancing the cause of Christ.[49]

Yet, Daniells also made clear the importance of the denomination's institutional work and called for improvement in the finances and administration of those institutions. Seeking to blend both evangelism and institutionalism, Daniells said, "In this age evangelical and institutional work are very closely, if not inseparably, connected. It is essential that we hold true conceptions of the place, the purpose, and the value of our institutions."

Thus, while those persons concerned with the church's institutional program were assured that their interests were remembered, first place nevertheless was now given to the work of evangelism. With new men of

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[48] Ibid.

[49] Ibid.

evangelistic ability moving to the front, with the rank and file of ministers becoming better trained and more effective, and with the curve of membership growth swinging upward, it seemed evident that the General Conference response to the evangelical urgings of Ellen G. White was beginning to pay dividends.

CHAPTER VII

THE PRESS: AN EVANGELISTIC TOOL

As the Adventist church organized its forces for all-out evangelistic work, it also created new agencies for effective public communication. Directly related to the revival of denominational interest in evangelism was the formation of a General Conference Press Bureau, the first such venture by any religious organization.[1]

Early Emphasis on the Press

Adventists had been urged to employ the public press to multiply the effect of evangelistic meetings as early as 1875, at a time when the American press, with leadership from such men as Pulitzer and Scripps, was becoming a truly national force.

In that year, aware of the agitation and readjustment even then reshaping the country, Ellen G. White wrote:

> There are many who desire to know the truth. The angels of heaven are moving upon human minds to arouse investigation in the themes of the Bible. . . . All who will be saved must cooperate with the agencies of heaven to arouse the inhabitants of the earth to the solemn truths for this time. . . . The angels of God will even now go through all the land to arouse the minds of the people if we will cooperate with them. . . .

She then pointed to the public press as a means of accomplishing the great work essential to the advancement of the cause:

> Men will misrepresent the doctrines we believe and teach as Bible truth, and it is necessary that wise plans should be laid to secure the privilege of inserting articles into the

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[1] George W. Cornell, "Religion Today," an Associated Press dispatch in the Arizona Daily Star, July 31, 1959.

> secular papers; for this will be a means of awakening souls to see the truth. God will raise up men who will be qualified to sow beside all waters. God has given great light upon important truths, and it must come to the world.[2]

James White, then the General Conference president, ventured to follow this counsel himself, beginning with a series of camp meetings in 1876. Recruiting as a news reporter Miss Mary L. Clough, Mrs. White's niece, White launched a highly successful nationwide publicity campaign.[3]

The vision of many doctrinal messages going via the press into hundreds of thousands of homes assured James White of the wisdom of Mrs. White's counsel of the preceding year. At the General Conference Session in September, 1876, he inspired the following official action:

> Resolved, That we heartily approve the plan carried out by Elder White in obtaining so able a reporter, Miss M. L. Clough, and in securing so extensive publication of these reports in the leading papers of the various states, and that we recommend that the same plan be carried out next season.[4]

Not a very extensive resolution, to be sure, looking forward only to the next camp meeting session, but it was nevertheless an important step--the first official Adventist recognition of the values to be derived from reaching out through the public media to a wider audience than could be touched by the denomination's own resources.

Thus encouraged, others took up the work during subsequent years; and in 1884, S. N. Haskell brought to the General Conference session an inspiring account of his own recent experiences with the press. The

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[2]Ellen G. White, Letter 1, 1875, published in Counsels to Writers and Editors (Nashville, Tennessee: Southern Publishing Association, 1946), pp. 140, 141.

[3]Review and Herald, October 19, 1876.

[4]Review and Herald, October 5, 1876.

assembled leaders were moved to take the first formal action calling for a continuing, systematic plan of press relations, at least in connection with important gatherings of the church:

> Resolved, That it is the sense of this body that faithful reports of all our general gatherings should be made for the leading papers, and that the services of good reporters selected from our people, should be secured for this purpose at the commencement of the meetings.[5]

This was a general recommendation, leaving every man to himself with no specific responsibility assigned, but it was a long second step toward a deliberate public relations program.

Use of the press gradually increased among Seventh-day Adventists. It was greatly stimulated in the early 1900's by the necessity of explaining to the public why the church opposed the then-frequent attempts to enact a national Sunday observance law. It was also accelerated by the increasing interest of the church in city evangelism. By 1905, the use of newspapers as a supplement to public evangelism was relatively common among Adventist evangelistic speakers.

One notable example of the enthusiasm with which the press was employed was a campaign in Nashville, Tennessee, conducted by J. S. Washburn. The mayor of the city was attracted to the meetings by means of newspaper reports; and in general, Washburn reported, there was "a thinking, intelligent class . . . greatly interested in the meetings." Accompanying the regular publicity were daily reports in the paper (as much as a full column if the evangelistic company would buy one hundred papers). In addition, Washburn hoped "to get in a brief history of the

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[5]General Conference of Seventh-day Adventists, Yearbook (Battle Creek, Michigan: Review and Herald Publishing Association, 1884).

Advent[ist] movement." Sensing something of a "breakthrough" via this public-relations-oriented evangelistic approach, Washburn exclaimed, "The Lord has given us favor with the people."[6]

Formal Organization of a Press Bureau

With a new consciousness of the denomination's powers in public encounter, encouraged by an often favorable public response, together with repeated demonstrations that the press would circulate a great variety of information about the denomination, the time seemed ripe at the 1911 Autumn Council of the General Conference Committee to establish a general press bureau to serve all the church.

Background of the action. Carlyle B. Haynes had been one of the most successful exponents of the public relations approach in evangelism, and had only that summer achieved the publication of eighty-four articles in Baltimore newspapers during the course of an evangelistic crusade. These articles had an aggregate circulation of 9,655,000 copies, Haynes reported--a figure calculated to stir the imagination of church leaders oriented to literature distribution.[7] Moreover, professional help was at hand, for Haynes had previously baptized Walter L. Burgan, a reporter of some twelve years' experience on the Baltimore American and the Baltimore Sun.

With the opening of the Council in late October, Haynes was on the

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[6]Review and Herald, July 19, 1906, p. 15.

[7]Walter L. Burgan and Carlyle B. Haynes, A Series of Lessons in Newspaper Reporting, No. 1 (Washington, D. C.: The Press Bureau, General Conference of Seventh-day Adventists, 1912), p. 1.

job supplying the Washington press and the press associations with daily reports of the meetings. Newsmen had even been sent to the gathering in suburban Takoma Park for photographs of the Adventist college and hospital to illustrate Haynes' stories. This on-the-scene demonstration of a general publicity operation had its effect. An official interim report of the Council enthusiastically exclaimed:

> Thus by . . . this one brother, information regarding our work has been placed before probably millions of readers. The Council has been giving study to the importance of this kind of publicity work, which can be made use of wherever councils or meetings are held.[8]

K. C. Russell, then of the Religious Liberty Department, and under whose sponsorship an informal "press bureau" had grown up, urged the leaders forward. "The press bureau work should be greatly extended," he told the Council. He added:

> Plans should be developed for publishing articles through the newspaper syndicates, the expense of which might be met by special donations to a fund dedicated to that purpose. We should secure space in the great metropolitan papers of the country.

From actual experience, Russell pointed out, it was not difficult to secure space for reports of meetings and synopses of sermons. "Such reports are gladly accepted as items of news." In order to obtain publication of material "designated for enlightenment," however, he observed that "more than ordinary care" was needed in the preparation of articles.[9]

As church leaders pondered the alternative courses they might

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[8] Review and Herald, November 2, 1911, p. 24.

[9] Ibid., p. 18.

take in strengthening the work with news media, they focused at length on "the importance of more general use of the public press," rather than having the work included in any one existing department. By special request, Carlyle B. Haynes was called upon to read a paper on the subject to complement what Russell had said. According to the official report of the Council:

> . . . [Haynes] spoke of the large use that had been made of the press in Baltimore during the last tent meeting season. Of 54 sermons preached in that city, 51 had been reported in the papers. Brethren K. C. Russell and S. B. Horton, of the Religious Liberty Department, also brought before the Council the large work which had been done from the department offices in the way of duplicating articles on special features of the message, which have been placed in the hands of our people throughout the country for insertion in the country press.[10]

Organization accomplished. The pleas of these men, and the tangible evidence of what was already being accomplished throughout the country and abroad, and the recognition of the value of a professionally-manned, general press bureau for the entire church organization, led the Council at last to take this action:

> Recognizing the power and value of the public press as an influential medium for conveying information, molding public sentiment, and educating the masses, and appreciating the openings universally existing, whereby the gospel message may go to millions of readers; and,
>
> Whereas, Encouraging results have already attended efforts put forth in that direction,
>
> We recommend, That the General Conference employ a man to take charge of and to operate a general press bureau.[11]

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[10] Review and Herald, November 9, 1911, p. 14.

[11] Ibid.

That "man" was Walter L. Burgan, Haynes' evangelistic convert. Undoubtedly Burgan's professional qualifications and his availability went far in persuading church leaders to establish the press relations work as a distinctly separate agency of the church, as so many secular organizations were then doing.

Burgan, as a new recruit to church membership, relatively unacquainted with the ways of the church organization, needed a mentor, however, and this was supplied in the person of Carlyle B. Haynes. Early publications of the new press bureau were in the names of both men; some early itineraries were undertaken in tandem--that none should lack confidence in the new "professional" director of the denomination's press bureau.

Burgan's appointment was recognized as a significant step in denominational history, the fulfillment of the hopes of many years. Introducing Burgan to the field, less than a month after the historic action of the Autumn Council, General Conference president A. G. Daniells recalled the early entreaties of James White that just such a program be undertaken:

> Thirty years ago James White felt a great burden to make use of the public press in giving publicity to our message and our movement. Just before his death he made a great effort to awaken the conference leaders to the importance of training persons. . . . For a time there was considerable activity but the effort was not carried far. For years we have done but little. However, during the last three or four years the importance of this work has pressed upon the hearts of many of our ministers.
>
> The General Conference has made a number of efforts to establish a Press Bureau. It has at last succeeded. At the Autumn Council the Committee was requested to secure an experienced newspaper man to take charge.[12]

[12] Review and Herald, December 14, 1911, pp. 9, 10.

The General Conference leader spoke approvingly of Burgan's experience as a newspaperman and revealed plans for a series of classes in press relations to be conducted for ministers and "other workers engaged in public work" beginning in January, 1912. Burgan was to lead out in the series of "workshops" in the northern part of the country, Haynes in the South. Daniells expressed hope that workers would:

> . . . take advantage of this opportunity to learn and thus be enabled to report tent, hall, and camp meetings through the public press so that people will have their attention frequently directed to both our message and our work from the Atlantic to the Pacific.

He added, in a sort of benediction, "We believe that our present bureau will prove to be of inestimable value to our cause."[13]

Thus was launched the first formally organized press bureau among America's churches, six years before similar agencies were created by the National Lutheran Council and the Catholic church through the Knights of Columbus.[14] As Burgan began his work in January, 1912, and as he and Carlyle B. Haynes began their first field itinerary, the Review and Herald gave the pioneers an enthusiastic send-off, with the hope that:

> . . . a hearty reception will be accorded them at all our union conferences. . . . We have lost many opportunities to bring the message before the public by failing to utilize the various avenues open to us through the weekly and daily press. We should well improve this means of spreading truth in the future.[15]

Evangelistic Application of the Press Bureau Concept

Burgan and Haynes plunged into their work with a prophetic spirit.

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[13] Ibid.

[14] Scott M. Cutlip and Allen H. Center, Effective Public Relations (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1958), p. 42.

[15] Review and Herald, January 11, 1912, p. 24.

They declared:

> The newspaper has been brought to its high state of efficiency in the rapid dissemination of news for the express purpose of being used of God in these last days to finish His work and cut it short in righteousness. This is the real purpose for the existence of the press of the world.[16]

Such an observation would doubtless have seemed quaint to Hearst, Scripps, and other "press lords" of the day, but it does serve as an indication of the evangelistic zeal with which the Adventist press bureau got under way. "There is a system in actual operation," said Burgan and Haynes, "which if we can but use for our own purposes would go far toward solving the problem of warning the world."[17]

Burgan's objective, supported by Haynes, was to "train a force of workers in the practical use of every avenue of publicity." A series of printed lessons was prepared, including "instruction in writing articles for the daily and Sunday newspapers, the weekly country papers, the weekly and monthly magazines, and in reporting tent and hall meetings, sermons, addresses, lectures, local and union conference sessions, ministerial institutes, departmental conventions and camp meetings." As a result of training present workers along these lines, it was declared, the church leaders "hope to provide a trained press agent for every conference and institution without additional expense."[18]

By 1914, Burgan had branched out into paid advertising. In that year he issued a thirty-two page booklet of sample newspaper advertise-

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[16] Walter L. Burgan and Carlyle B. Haynes, op. cit., p. 2.

[17] Ibid.

[18] Ibid.

ments for use in publicizing evangelistic meetings, rallies, and other events, a service greatly appreciated by men in the field who were struggling with the problems of preparing advertising copy.[19]

The General Conference press relations director spent a great deal of his time attending evangelistic campaigns in the larger cities, personally preparing news copy and advertising material, most of which he relayed to the field at large in printed or mimeographed brochures.

The press was thus firmly established as an agency of Adventist evangelism. While Billy Sunday and other evangelists also made the press a major instrument of their appeal and while Sunday, of course, occupied considerably more space in the newspapers than did any other evangelist of the day, the Adventist evangelists preceded Sunday in the development of an intensive, systematic plan for the evangelistic use of the press.

CHAPTER VIII

PRELUDE TO SUCCESS

Mounting Adventist gains as the world was drawn into the Great War were in no small measure the result of intensive preparation after 1910. However, denominational commitment to evangelism, extensive ministerial and evangelistic institutes, and other training measures doubtless would not have been so successful, had the times not been ripe for an Adventist evangelistic breakthrough.

Discontent in Old Denominations

There was much discontent in the larger old-line churches of America. Many members of the fundamentalist orientation greatly resented the increasing acceptance by clerical leaders of "the claims of science, scholarship, and social reform."[1] There were pitched internal battles between fundamentalists and liberals within the larger denominations. At conventions of the Northern Baptists, Presbyterians, Methodists, and Disciples, for example, the fundamentalists sought to force the adoption of fundamentalist creeds--but with no decisive victories.[2] For that matter, ever since 1900, with a declining interest in Biblical prophecy, perfectionism, and adventism among the newly dominant liberal leaders of the major denominations, new sects had been splitting off as persons within those groups sought more congenial

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[1]William G. McLoughlin, Jr., Modern Revivalism (New York: The Ronald Press Company, 1959), p. 453.

[2]Jerald C. Brauer, Protestantism in America (Philadelphia: The Westminster Press, 1953), pp. 249, 250.

spiritual homes.[3]

Adventist evangelists benefited from this discontent by placing the picture of current religious events and trends in a prophetic perspective. The Seventh-day Adventist church, since its beginning as a union of persons who had departed their former churches in the Millerite movement of the 1840's, had applied to those churches the prophetic declaration of John the Revelator that "Babylon is fallen, is fallen."[4] Throughout their subsequent history, Adventists had seen themselves as comprising a special movement ordained to "call out" into a separate group those who "keep the commandments of God, and the faith of Jesus."[5] To their imprecation against the "fallen" Protestant churches was added a strong mixture of anti-Catholicism. Adventists predicted, on the basis of their interpretation of Bible prophecy and the writings of Ellen G. White, that Catholicism and apostate Protestantism would ere long unite and persecute the faithful ones.

Adventist speakers and writers quoted liberally from the press of other denominations, pointing up their internal conflict and the departure from the fervor and standards of former days. "There is a growing feeling on the part of many thoughtful men and women in the various churches," the editor of the Adventist church paper reported, "that there is a great departure from the old time preaching of the Word on the part of many professed ministers of Christ." He quoted the Lutheran

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[3]McLoughlin, op. cit., pp. 464, 465.

[4]Revelation 14.8.

[5]Revelation 14:12.

of August 12, 1915:

> There is not the slightest doubt that many laymen leave the house of God on Sundays feeling that they have not been fed. . . . They feel that they have been cheated. If there is one reason why many believe that the pulpit has lost its power, here is the explanation of it beyond the shadow of a doubt.[6]

On another occasion the editor lamented the passing of the "amen corner," which he said:

> . . . has ceased to exist for the most part in the great churches of Christendom. Formalism has in large measure supplanted spirituality. Much of the preaching is not a character to awaken deep spiritual emotions, and on the part of many there is an indifference to the utterances of the minister so long as sinful pleasures and practices are not too strongly rebuked.[7]

It is a fact that there was comparatively little growth of membership in the larger churches during these years despite the pervasive influence of the itinerant revivalist. In the Christian Observer of August 5, 1914, it was said:

> In view of the continued destitution in our beloved Zion and the slow growth of the church, and especially in view of the meager report of accessions and of the distressing fact that last year 1399 congregations . . . reported no conversions, we would earnestly appeal to all our people to bow in importunate and faithful prayer to God to build up our waste places and to bring multitudes into the kingdom of our Lord Jesus Christ.[8]

In 1912, despite the influence of the Men and Religion Forward Movement, in which more than one million dollars was expended on co-operative evangelism by the various churches, the membership growth of

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[6]Review and Herald, August 26, 1915, p. 24.

[7]Review and Herald, February 18, 1915, p. 24.

[8]Review and Herald, September 24, 1914, p. 10.

all American churches was only 579,000 compared with 859,000 the year before. According to Adventists, this relatively poor showing was "in large measure due to the work of evolution and higher criticism."[9]

Adventist evangelists spoke out freely against almost every effort at church unity. These were seen as fulfillments of prophetic beliefs that an apostate Protestantism and Catholicism would be bound together in a persecuting covenant against "Sabbath keepers." According to W. W. Prescott:

> One of the cardinal points upon which the Federal Council of Churches of Christ in America is united is that of compulsory Sunday observance. Greater emphasis is being placed upon this feature of the federal movement at each successive council.[10]

To back up his assertion, he cited actual resolutions of the Council in favor of legally supported Sunday observance. The Men and Religion Movement was viewed with similar suspicion. In fact, in reference to religious unity movements in general, it was said:

> Great organizations already committed to definite religious movements are working with all their power to accomplish results which they believe to be for the betterment of the world, but which we know are the devices of Satan to fasten men and women in his snares, and prevent them from listening to the message when it shall come to their ears . . .
>
> As yet the forces of Seventh-day Adventists are too feeble to attract the attention of the world; when we shall at last awake to our obligations, and to give the warning in its fulness, we shall soon feel the hand of oppression laid heavily upon us.[11]

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[9] Review and Herald, March 6, 1913, p. 10.

[10] Ibid.

[11] Review and Herald, May 23, 1912, pp. 5, 6.

This prospect of impending persecution as the result of predicted fulfillments of prophecy figured prominently in Adventist comments on the religious scene. J. O. Corliss quoted a speaker at a Men and Religion Forward Movement meeting as declaring:

> . . . that the blood **would** flow before all the work contemplated by the movement should be accomplished. . . . It seems that the enemy of souls is ripening every conceivable scheme, in his final attempt to thwart God's plan of salvation for the human race.[12]

In criticizing the church unity movement and in decrying the "fallen" state of the larger Protestant churches, Adventists were not, however, saying more than many persons within the churches themselves were saying, as has been mentioned.

Further, in speaking against Catholicism, the Adventists were merely touching on widespread fears of the Roman faith among Anglo-Saxon Americans in the wake of many years of heavy immigration from southern Europe. Some of the criticism was most pointed. For example, The Northwestern Christian Advocate of December 16, 1914, declared:

> Roman Catholics throughout the country propose to unite in a demand upon Congress for the enactment of a special law excluding anti-Catholic publications from the United States mail. They also advocate the use of the threat that they "cannot support at the polls an administration which is so remiss in its duty as to allow such filthy sheets to use the money of American citizens to circulate slanders." . . . It might not be amiss to apply the old suggestion about a physician healing himself before applying his nostrum to others.
>
> As long as Roman Catholicism . . . lays violent hands upon the public school; as long as she sets church above state, cardinal above President, Rome against Washington, so long may she expect a force, a strong and ever swelling force, to be directed against her.[13]

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[12] Review and Herald, March 4, 1912, p. 7.

[13] Cited in Review and Herald, February 11, 1915, p. 11.

Thus, based on the twin concepts of fallen Protestantism and sinister Catholicism and the knowledge of widespread agreement among many fellow Protestants, Adventists zealously gave their proclamation that "Babylon is fallen," and freely appealed to members of other churches to join the Adventist movement in preparation for the coming of Christ.

There were, however, moderating voices within Adventism urging caution in criticism. H. J. Rogers, for example, admonished his fellow ministers:

> Observation and long experience have taught me that in presenting the truth to persons, either privately or publicly, it is not best to assail what we conceive to be their views of scripture, doctrine, or the "popular view" but to give the word of the Lord direct and straight. . . . Combatting in a critical spirit their errors, does not convert them, but leaves them with the same opinion still.[14]

Repeatedly lending her influence to this moderate public approach was Ellen G. White. In one publication she cautioned the ministry of the Adventist church:

> It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect and may give these pastors and their congregations favorable impressions of the truth. . . .
>
> Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep. . . .
>
> On entering a new place of labor, we should be careful not to create prejudice in the minds of the Catholics, or do anything to lead them to think us their enemies. . . .

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[14] Review and Herald, June 13, 1912, p. 5.

> While the claims of the law of God are to be presented to the world, we should never forget that love--the love of God--is the only power that can soften the heart and lead to obedience.[15]

While this note of caution was to become more insistent as the United States entered the war, Adventist evangelism during this period was almost always a message of warning of Christ's soon return and a call for separation from "Babylon." Confusion and discontent among a large body of American Protestantism provided a setting in which that warning and call rang true for many people.

World Catastrophe

With the outbreak of hostilities in Europe, Adventist evangelistic zeal received new stimulation. Deterioration in world conditions lent weight to the Adventist premillennial view of growing world disorder as a prelude to the second coming of Christ, as opposed to that of liberal churchmen, particularly in the social gospel movement, who had long forecast increasing world betterment. Moreover, the early involvement of Turkey in European strife was seen as one of the apocalyptic signals in Adventist prophetic teachings.

According to certain time-honored interpretations of the extensive portrayal of political turmoil in Daniel 11, Turkey was that power of the North who would be driven out of his land by surrounding powers and who would "come to his end, and none shall help him."[16] The significance of

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[15] Review and Herald, June 13, 1912, pp. 3, 4.

[16] Daniel 11:45.

this event was that, according to the prophetic interpretations adopted --but not necessarily originated--by Adventists,[17] "At that time shall Michael [Christ] stand up," Armageddon, earth's last great battle, would ensue; then would come the resurrection and the long-looked-for return of Christ.[18] It was, therefore, with some excitement that Adventists noted in 1911 the entry of Turkey into active hostilities with its neighbors and a declaration of war against Turkey by the Italian government, with no one "interposing in behalf of the Ottoman empire."[19]

A. G. Daniells at once began a series of articles in the church paper, outlining what came to be an oft-repeated evangelistic message on world affairs during the World War era. Turkey, Daniells declared, fulfilled the specifications of that power described in prophecy as the "king of the north" and according to the prophecy would ultimately lose all its possessions in Africa and Europe, be driven out of Europe, re-establish a capital in Jerusalem, and then finally be permanently obliterated, receiving no help from any allies. Thereupon would be launched the battle of Armageddon, bringing the close of human history and the return of Christ, as seen in other prophecies.

Adventists became keenly interested in the day-by-day flow of world news. A special feature was included in the official church paper for the purpose of keeping the membership abreast of rapidly changing world events--in many details of which Adventists saw a fulfillment of

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[17]See LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, four volumes (Washington, D. C.: Review and Herald Publishing Association, 1953).

[18]Daniel 12:1-3.

[19]Review and Herald, January 4, 1912, p. 8.

apocalyptic prophecies. Adventist evangelists began more definitely to key their public appeal to current events and the insights afforded by Adventist interpretations of Biblical prophecy.[20]

With the sudden outbreak of World War I in July and August of 1914, Adventists were stimulated to new levels of anticipation. "The events of the last few days indicate how rapidly we are approaching the final conflict,--the Armageddon foretold in Scriptures," the editor of the church paper declared. Citing the words of an editorial in the London Daily Telegraph of August 1, 1914, he exclaimed: "Human imagination is stunned by so sudden, so tremendous, so unexpected a catastrophe."[21] It was not claimed that the war was itself Armageddon. However, it was suggested: "It surely stands as the precursor of Armageddon. It is the nearest approach to that last great conflict that the world has ever seen."[22]

Then, with the entry of Turkey into the general conflict, Adventists expected its imminent destruction. Albert Bushnell Hart of Harvard was cited in the New York Times of November 8, 1914: "Apparently the end of the Turkish Empire is at hand, whether it accepts or resists the hammer strokes of either side."[23] W. H. Branson declared:

> What a clarion call to Seventh-day Adventists is the present war which now involves all Europe! We have long preached that the European powers would be thrown into great conflict and that the Turkish empire would be dried up as a result. If the

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[20]Review and Herald, June 11, 1912, p. 9.

[21]Review and Herald, September 3, 1914, p. 6.

[22]Ibid.

[23]Review and Herald, December 17, 1914, p. 5.

> present war continues, it will in all human probability result in the expulsion of the Turk from Europe and the destruction of his government. But this event will be a sign to this people that their work is over.[24]

By 1915, as the war advanced, predictions were more specific. The editor of the church paper called upon his fellow believers to "realize as never before that this work is soon to close. A few more years and we shall witness the end of earth's history and the coming of our Lord."[25] A. G. Daniells himself in 1913 had called attention to the fact that at the beginning of the Adventist movement in 1844 it was believed that the work would be finished in a single generation after that date. He said, "That generation has now nearly passed away. The end cannot be far off."[26]

Adventists' belief in their message of an impending end was strengthened by a growing public interest in what they had to say. For example, with Daniells traveling in Australia when the war broke out in Europe, it was reported that newspaper men in Australia eagerly solicited his views of the world situation.[27] The same interest was noted in the homeland. According to Walter L. Burgan:

> Editors . . . now appreciate the fact that the Adventists are the one denomination which has predicted these things coming upon the earth. The result is that editors are now anxious for our ministers to give their views through the columns of the newspapers.[28]

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[24] Review and Herald, December 17, 1914, p. 5.

[25] Review and Herald, March 11, 1915, p. 9.

[26] Review and Herald, November 13, 1913, pp. 7, 8.

[27] Review and Herald, October 1, 1914, p. 15.

[28] Review and Herald, September 10, 1914.

The church was encouraged to utilize the press, and evangelists in particular seized upon the war interest to attract people to their meetings. Burgan reported:

> Taking advantage of the opportunity offered them by the terrible war that is now being waged in Europe to announce to the world the nearness of the coming of the battle of Armageddon, a number of the ministers engaged in tent efforts and others holding special meetings have preached on this subject and have had extracts of their sermons published in the newspapers. The newspapers of America are giving liberal space to the details concerning this conflict and the effects it will produce; and no better opportunity than the present one could be offered to publish extracts of sermons telling of this momentous battle.[29]

The Adventists also hurried their own publishing facilities into action in their effort to reach a national audience with the denominational view of the world situation. The Southern Publishing Association of Nashville, Tennessee, announced a new tract entitled, "Is It Armageddon?" The Pacific Press Publishing Association of Mountain View, California, published the tract: "Have We Come to Armageddon?"[30] The Review and Herald Publishing Association produced an extra edition of the church paper entitled, "Eastern Question Extra," having just previously published a "War" extra, of which more than 1,500,000 copies were distributed.[31] The Adventist publishers were encouraged in their production not only by an avid public response but also by editorial statements of public interest in such literature. The Literary Digest, for example, cited the Springfield Republican as predicting immediate changes in the character of American reading matter:

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[29]Review and Herald, August 20, 1914, p. 16.

[30]Review and Herald, August 27, 1914, p. 24.

[31]Review and Herald, November 5, 1915, p. 24.

> A world event of such transcendent importance will not only create a demand for special literature . . . it is likely, also, to have a marked effect upon literary taste. . . . Writers who can tell a stupefied world what this fearful portent means, who can throw light on the great fundamental problemns of the race and give some hint as to its destiny will have an attentive and even anxious hearing.[32]

Adventist writers and evangelists alike were sure they knew the meaning of world events and were ready to inform the public.

In addition to the war, numerous other social developments were portrayed as further signs of world deterioration and disintegration preceding a premillennial second coming. In 1916, conflict between capital and labor was described as a part of the last great conflict. The church paper cited the occurrence of 36,757 strikes between 1881 and 1905, and such incidents at an even greater rate between 1906 and 1914, in addition to more recent labor difficulties in 1915 and 1916 as "a sign that we have reached the last days of earth's history."[33] Epidemics of infantile paralysis, floods, fires, earthquakes, and other calamities were described in vivid fashion as "telling us in clear tones that sin's harvest is almost ripe, and the day of God is at the door."[34]

A Deepening Spiritual Commitment

Increasing public response to the Adventist message was accompanied by a deepening spiritual commitment of Adventists to their task. There was an inspired conviction that after many years of ridicule as forecasters of world catastrophe in the face of the "world betterment"

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[32]Cited in Review and Herald, December 3, 1914, p. 22.

[33]Review and Herald, September 21, 1916, p. 4.

[34]Ibid.

views of other churches, actual events had at last proven the Adventists right and the others wrong. Adventists hastened to press their advantage by calling on unhappy members of other churches to join them in their great movement. The denomination was caught up in a new spirit of confidence, unity, and commitment. I. H. Evans, president of the North American Division, declared:

> God is visiting His people. Marked experiences in gaining personal victories over evil habits have come to many. . . . Our evangelists report good meetings in connection with their field efforts, and many are stirred as they contemplate present day conditions in the world.[35]

Ministers in the field echoed this same awareness of awakening. Taylor G. Bunch from the Southern Oregon Conference reported:

> It is indeed encouraging to see the awakening among our people throughout the conference, and the missionary zeal that is taking hold of them. They seem anxious to do something. The present widespread alarm of war is opening the way for many opportunitities to present the truth as to what these things mean. We never before saw so many good openings for meetings. . . . Good audiences are easily secured by announcing subjects relating to the war.[36]

It is important, however, to note that this spirit of revival and commitment was merely enhanced by the outbreak of war and not created by it. It had actually begun in 1911 in the wake of the ministerial institutes and evangelistic councils convened by A. G. Daniells. At that same time he had inaugurated a plan of revival among Adventist churches throughout the country with an urgent plea to the church at large:

> The revival of new consecration and spiritual life has already begun with our ministers and Bible workers in the ministerial institutes that have been held. . . . It must come to

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[35] Review and Herald, August 27, 1914, p. 7.

[36] Review and Herald, February 4, 1915, pp. 20, 21.

> all the people. Everyone must experience this; and everyone will be aroused and impelled to do all in his power to hasten forward this work.[37]

Following the institute held in the Atlantic Union Conference, the officers of that field began a series of revival meetings in the churches in order to "impart to the members of our churches the blessings we had received." He reported:

> We were surprised to find that God had gone before us, that already some had been earnestly praying for the baptism of the Holy Spirit. They came to the first meeting ready to praise God for the power they had received. . . . There was no special excitement in any of the meetings held. So far they have been too solemn for anything of a superficial nature. . . . We feel convinced that this movement is of God, the time for the manifestation of this gift has certainly arrived. It will be needed by the church for the finishing of the work.[38]

This spirit of revival continued and deepened; and on January 8, 1914, it was reported in the church paper:

> A deep religious revival and reformation are in progress among our people. . . . It is difficult to tell just when and how this revival began; but it is here, and there is great rejoicing over the glorious results it is producing. It seems to have begun in the very earnest appeals of [Ellen G. White] during 1909 in behalf of the millions of lost souls in the great cities.[39]

Then was recounted the convention of city evangelistic workers in New York in June, 1910, followed by the ministerial institutes in which ministers experienced "deep conviction of the sinfulness of sin" and "deep repentance":

> . . . and now this experience is being extended to the teachers and students in our academies and colleges and to our dear peo-

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[37] Review and Herald, December 7, 1911, p. 9.

[38] Review and Herald, January 1, 1913, p. 14.

[39] Review and Herald, January 8, 1914.

> ple in the churches. A revival is in progress. A new life and new experience are coming to men and women who fear God.[40]

In March, 1914, it was reported that "the Greater New York Conference has been passing through one of the most searching revivals in its history."[41] And again in April, 1914, it was said of the field at large:

> One of the most encouraging omens of certain success in this work is the spirit manifested throughout the ranks of this people to rise up and take hold with earnestness in the special soul-winning campaign recently inaugurated.[42]

In July, just before the outbreak of World War I, it was further recorded:

> A new spirit is working among us. Greater power is accompanying the efforts of our ministers. . . . The spirit of revival [is] felt by our churches. . . . In the various tent meetings and evangelistic services being carried on in the different parts of the field a larger number than usual are being converted. Victory is turning on the side of Israel.[43]

With the hour of their great evangelistic breakthrough at hand, the Adventists were ready. For five years they had been intensively cultivating evangelistic talent. The unstinting commitment of the leadership of the denomination to evangelism had immeasurably elevated the status of the evangelist and prepared the people to support his work. The members themselves were spiritually revived, unified, and mobilized. As the outbreak of the European catastrophe shattered the confidence of many Americans in themselves and in their traditional religious leader-

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[40] Ibid.

[41] Review and Herald, March 19, 1914, p. 17.

[42] Review and Herald, April, 1914.

[43] Review and Herald, July 2, 1914, p. 24.

ship, Adventists were well prepared to offer an attractive alternative with vigor and with success.

Ironically, the voice that had urged them toward this state of readiness was now stilled. On July 15, 1915, after a period of illness, Ellen G. White died, at the age of eighty-seven years. Yet, as Adventist evangelists moved toward their greatest period of ministry in a chaotic world, her written counsel--so frequently recalled by voice and pen--remained both an inspiration and a guide.

CHAPTER IX

1916: EVANGELISTIC BREAKTHROUGH

With a sublime fitness, the major breakthrough inaugurating the modern era of large-scale Adventist evangelism occurred under the direct ministry of A. G. Daniells--who for so long had borne the burden of the denomination's evangelistic negligence; and in Portland, Maine, the childhood home of Ellen G. White--who had urged him into personal action. The year: 1916.

Portland had long been an object of Mrs. White's special interest; and she had suggested that there, as well as in other cities of the East, the Adventist message would "return in power" after its long years of nurturing in the West. In response to Mrs. White's interest in Portland, S. N. Haskell had moved there from Tennessee in 1912 and had been doing an effective work of literature distribution and personal visitation. While he realized comparatively few converts, he reported at the time of his departure for California that "a foundation [had] been laid . . . for a substantial and fruitful work."[1]

Early in 1916, impressed by a spirit of revival in the Portland church, its zeal in having erected a new church building, and a great interest among the Adventist leadership of that area in launching an effective evangelistic program, A. G. Daniells responded to an invitation to be their speaker.

He had but recently returned from a world tour during which, with

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[1]Review and Herald, September 12, 1912, p. 14.

the outbreak of World War I, he had experienced a new surge of public interest in Adventist viewpoints. Throughout his itinerary, in New Zealand and Australia in particular, Adventists in the principal cities had arranged for him to speak in large halls, where in almost every case, exceptionally good audiences were attracted. He returned to America pleased with the fact that Adventist evangelists at home were also meeting with increased success, and he was anxious to renew his personal involvement in city evangelism.

New Success in Portland, Maine

The opportunity came in Portland, where the local conference had secured the new Civic Auditorium--"one of the finest in the United States"[2]--for its evangelistic campaign. Meetings were scheduled for two Sunday nights, January 23 and 30, and Wednesday, January 26.

The series was thoroughly advertised by means of handbills, show cards in shop windows, large painted signs in prominent places. as well as a liberal amount of newspaper space--all "of a creditable, high-class character."[3] Lecture titles presented were: "Changing the World's Map: or, The Place and Meaning of the Present Great World Struggle of the Nations as Foretold in the Prophecies of the Bible"; "Miracles of Modern Missions"; and "Preparedness and Armageddon." Daniells was advertised not as the president of the World Conference of Seventh-day Adventists, but rather--perhaps because of a fear of prejudice toward Adventists--as "From Washington Missionary College, Washington, D. C."

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[2] Review and Herald, April 6, 1916, p. 7.

[3] Ibid.

On Saturday preceding the Sunday night meeting, the Adventist churches of the Portland area observed a day of fasting and prayer. During this season, members of the church and local leaders expressed an expectation of success, confident that the Civic Auditorium would be filled. Daniells, somewhat cautious, declared, "Personally I felt that if five hundred persons came to hear us I should feel encouraged."[4]

To Daniells' surprise and to the delight of local members, the first night's congregation numbered nearly two thousand persons--who "listened with intense interest as [Daniells] explained with vigor how the present world crisis is a fulfillment of Bible prophecy."[5] This was nearly twice as many persons as the best Adventist evangelists were accustomed to seeing. It was noted that "most of these [persons] were strangers whom we had never met before."[6]

Even more surprising to Daniells was an immediate invitation to repeat his lecture the following evening to the Portland Business Men's Club. On this occasion, unprecedented in Daniells' experience, about 250 of the leading men of the city were present and "listened with deep interest as he explained that the present scramble for Turkish territory must result in the removal of the Turkish capital to Jerusalem, and that the deliverance of God's people will soon follow."[7]

Daniells' personal account of this incident written in his own

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[4]Ibid.

[5]Review and Herald, February 24, 1916, p. 14.

[6]Review and Herald, April 13, 1916, p. 7.

[7]Review and Herald, February 24, 1916, p. 14.

hand to I. H. Evans the following morning, reveals his amazement and deep awareness that a historic moment had arrived in the history of Adventist evangelism:

> At 6:15 I sat down to dinner with 250 merchants, bankers, doctors, architects, etc. I was introduced by the chairman at 6:45 and spoke to them until 7:30. In some respects this was the most remarkable meeting I ever held. Those men were keen thinkers, familiar with the political and geographical points I had to deal with, and with the history I had to sketch.
>
> They eyed me like a hawk. But when I came to the application of Daniel 11:45 and 12:1,2, they seemed spellbound. The silence could be felt as I told of the beginning of the reign of the Prince of Peace, the time of trouble, and the deliverance of everyone that should be found written in the book of life.
>
> I told them I was a Christian, a believer in the inspiration and divine origin of the good old Book. I told them of the skepticism that had been growing among professional and business men. . . .
>
> Well, I did not know that I could ever stand before 250 of the first business and professional men of a city and talk our message as I did in that club room. The mayor sat directly in front of me and the editor of the Evening Press by my side and never took their eyes from me the whole time. A divine power was present. At the close many came and thanked me most cordially for the address. Some said it was the first serious and definite explanation they had ever heard of the present terrible struggle.
>
> I have felt very solemn all day--almost sad as I have thought of those upturned faces. I wonder if there is not some way to get before this class of men in our cities. . . . We had nearly two thousand people out Sunday night, and only a few of them were our own people. There is something more than ordinary about this whole work in Portland. I am seeking the Lord with all my heart to know how to do my part. I felt very much dissatisfied with my address in the big hall. Pray for me. I can do so little.[8]

Somewhat fewer than one thousand persons attended Daniells' Wednesday evening lecture on January 26, entitled, "Miracles of Modern

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[8]Letter, A. G. Daniells to I. H. Evans, January 25, 1916.

Missions"; but on the following Sunday, January 30, the audience again numbered nearly two thousand persons who, it was said, "felt a solemn conviction of truth and duty," as Daniells presented his lecture on "Preparedness and Armageddon: or, The Last Great Battle of the Nations."[9]

The reaction to these unusual meetings in the city of Portland was apparently good. Liberal space was given in the newspapers to reports of Daniells' addresses, with "many favorable comments on the points made by the speaker."[10] Managers of the Civic Auditorium offered further use of the building free of charge to A. E. Sanderson, a local evangelist, to continue the lectures. Public interest continued at such a high level that after attending to certain duties in Washington, Daniells was persuaded to return to Portland for an additional series of eight meetings in the Civic Auditorium, to be held twice weekly over a period of four weeks.

Daniells arrived in Portland at 4:30 on Sunday afternoon, February 20, only three hours before the service was to begin. When he reached the building fifteen minutes before the advertised time, he was astonished to find every one of the three thousand seats taken and hundreds standing along the walls and in both galleries--and still the people were streaming in. At length police ordered the doors closed, and hundreds of persons were turned away. According to Daniells:

> One of our brethren who could not get inside told me that the street was [filled] with people leaving the building. One of the ushers estimated that more than one thousand people were shut out. We were very sorry for this. We have arranged

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[9]Advertising leaflet.

[10]Review and Herald, February 24, 1916, p. 14.

> for an overflow meeting in another hall if we have such a crowd on Sunday night.[11]

A report in the Portland Eastern Argus the following morning suggested the air of excitement generated not only among the Adventist promoters of the meeting but also among the public itself:

> A half hour before Dr. Daniells began his lecture every available seat was taken in the great amphitheater.
>
> Hundreds stood on the main floor and also in both balconies. More than one thousand were turned away, the police taking precautions that no more forced their way through the entrances.
>
> Great enthusiasm prevailed as various scenes of the war were thrown on the screen, and though the lecture lasted an hour and a half, the crowd gave excellent attention throughout.[12]

The meetings continued with similarly interested crowds well into March and were the beginning of a continuing and systematic evangelistic campaign throughout the state of Maine. During this period meetings were also held in suburban halls on Monday, Tuesday, and Thursday nights in the manner of Chapman's simultaneous evangelistic campaigns. Daniells emphasized that the meetings were known as Adventist meetings--although that fact was not mentioned in advertising. In sermon content, he explained, "We connect these world conditions with the prophecies of these times, endeavoring to impress the people with the conviction that they are facing the end of the world."[13]

Daniells saw the sensational developments in Portland as a ful-

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[11]Letter, A. G. Daniells to W. C. White, February 22, 1916.

[12]Review and Herald, March 2, 1916, p. 24.

[13]Letter, A. G. Daniells to W. C. White, February 22, 1916.

fillment of the words of Ellen G. White that new power would come to the movement when the city work was undertaken in earnest. He declared, "It has certainly developed into the greatest movement I have ever had on my hands in the way of public meetings."[14] He said further:

> We believe that the experience of the last few weeks in Portland will be duplicated in many cities. The people are anxious to know the meaning of these great world events. The prophecies of the Word furnish answers to their inquiries. Seventh-day Adventists who have the light of prophecy should realize that God has called them to the place they occupy for such a time as this.[15]

Alert to the historical significance of what had happened in Portland, Daniells exclaimed:

> Never in my experience had I witnessed such a desire on the part of the public to hear the message we are proclaiming to the world. We are deeply impressed that we are entering upon a new experience in our work on behalf of the masses in the cities.[16]

He was convinced that:

> The time has fully come for a greater work to be done for the masses in our cities than we have yet seen. Large halls will be filled with people anxious to hear God's message . . . the promise of a "new era" to the cause of God throughout the world.[17]

As Daniells' success in Maine was reported to the Adventist constituency in North America, he received many calls for personal assistance in helping the conferences to test the potential for similar meetings in their large cities. As he related the situation to W. C. White:

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[14] Ibid.

[15] Review and Herald, March 2, 1916, p. 24.

[16] Review and Herald, March 30, 1916, p. 7.

[17] Review and Herald, April 13, 1916, p. 7.

> Our brethren who have heard of the work here are pressing me to help them get it started in other cities. The Syracuse church is making arrangements to hire the largest theater in the city. Professor [B. G.] Wilkinson and Elder [F. H.] Robbins, the president of the West Pennsylvania Conference, are urging me to give them some help in a large hall in the city of Pittsburgh. . . . The Boston church is planning for a great meeting in Tremont Temple. . . . I am not unmindful of the pressing messages that came to me a few years ago regarding this city work. At the present time I am the freest to engage in this work that I have been for fifteen years.[18]

More Triumphs in Pittsburgh

The most urgent and promising of the appeals coming to Daniells seemed to be that from the Western Pennsylvania Conference for the special effort in Pittsburgh. The Columbia Union Conference was planning its regular constituency meeting; and in connection with this, had secured the Pitt Theater, "the largest and most modern in the city," for two public Sunday evening lectures, March 12 and 19.[19]

Daniells joined the local leaders, F. H. Robbins, D. A. Parsons, B. G. Wilkinson, and C. S. Longacre, on March 12, to speak on the subject: "The Call to Arms: Is America Yet to be involved?" Although the theater seated only two thousand persons, there were at least twenty-five hundred present to hear him; and some seven hundred persons left their names and addresses, desiring to receive a printed copy of the evening's lecture, "among them . . . three ministers, one leading lawyer of the city, and other prominent men." The second meeting on March 19 drew an even larger audience, with more than one thousand persons turned away.

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[18]Letter, A. G. Daniells to W. C. White, February 22, 1918.

[19]References relating to the Pittsburgh campaign are drawn from the Review and Herald, March 30, 1918, p. 24, and April 27, 1916, pp. 15, 16.

At this meeting approximately one thousand persons turned in names and addresses for a copy of the lecture.

Daniells had intended to speak only twice but was prevailed upon to speak at a third meeting on April 2 on the subject, "The Coming of the Prince of Peace." Approximately seventeen hundred persons attended this meeting, with "the boxes . . . occupied by some of the best people in the city." Additional meetings were planned to sustain the interest generated in Pittsburgh, with B. G. Wilkinson appointed as the speaker. Associated with Wilkinson in the continuing campaign were D. A. Parsons, J. P. Gaede, W. F. Schwartz, Dr. D. H. Kress, and F. H. Robbins, in addition to a number of Bible workers.

There were clear indications in the Pittsburgh meetings, as well as those in Maine, that the Adventists were appealing to new people among the other Protestant churches who previously had not been interested in the Adventist message. In some cases, apparently, a seeming failure on their own ministerial leaders to provide satisfying explanations of the world cataclysm had turned them to the Adventist speakers with evident appreciation. Dr. D. H. Kress quoted a number of persons in attendance at Pittsburgh to this effect. One prominent business man, he reported, said: "I do not wish to find fault with my church or with the other churches, but really I get very little in going to these churches. Since coming to these meetings the Bible has become a new book." The business man explained that his wife went to their regular church because she had to do it inasmuch as she sang in their program, but he attended the Adventist meetings and his wife came as soon as she could complete

her singing chores at the regular church.[20]

In Pittsburgh, as in Maine, the participants sensed a historic turn of events. According to L. A. Hansen, the Pittsburgh meetings, in the wake of those in Maine, "seemed like the beginning of a new and great work. As we hear of calls for similar meetings in a number of other large cities, we can but recognize that we have entered upon a new era."[21,22]

A Need To Follow Through

In the midst of this sensational Adventist success in attracting large audiences, Daniells felt restless and disturbed. Thinking of the

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[20]Review and Herald, June 1, 1916, p. 16.

[21]Review and Herald, March 30, 1916, p. 24.

[22]The breakthrough in Portland, Maine, together with that in Pittsburgh, may be considered the beginning of the modern era of Adventist city evangelism even though it was not in fact the first time so large an audience had ever been attracted to hear an Adventist evangelist.

William Ward Simpson had attracted audiences of two thousand persons in Los Angeles in 1906, as noted previously. In addition, a later, but isolated, example occurred in 1913 in Portland, Oregon, where Luther Warren, assisted by M. H. St. John, J. J. Nethery, and H. W. Cottrell, "taking advantage of a providential opportunity afforded us by the present war in Turkey," secured the largest theater in the city of Portland, with a seating capacity of three thousand. Advertising produced by some Adventist laymen who were professional advertising people attracted an overflow audience to a single meeting. Later, the Gypsy Smith Tabernacle was secured for an afternoon meeting on Sunday, November 17, when thirty-five hundred persons came to hear the Adventist message. It is remarkable that no other such events occurred for another three years.

The Portland, Maine, and Pittsburgh meetings of 1916 were the beginning of a new era because from that time forward many other Adventist evangelists throughout the country enjoyed similar success in a concerted national effort in the cities.

thousands of persons who had attended the second Pittsburgh meeting, he wrote:

> I kept wondering how we were going to take care of that great crowd of interested, anxious people. . . . It seems a terrible thing to me to call the people out as we have in Pittsburgh and give them just a little and then let the work drop to a large extent.[23]

Insistent invitations from church leaders elsewhere convinced Daniells that the new evangelism was no passing phenomenon and that they must develop plans for systematic evangelistic follow-up. Leaders in Chicago, for example, wired Daniells in Pittsburgh asking him to come and "give them a lift." They declared that the church there would secure an auditorium that would hold five thousand people with confidence of being able to fill it.

I. H. Evans, president of the North American Division, concurred in Daniells' concern, declaring that he, too, was "distressed and perplexed in regard to these great meetings." Evans thought it imperative that they get results in terms of conversions to the church. "Our people expect results," he said. ". . . We have quoted the Testimonies [Ellen G. White's counsels] to them, and said that we believe this was the beginning of the fulfillment of those promises."

Evans affirmed his belief that they would get results in proportion to the effectiveness of their organization:

> While I would not in any way discount the Holy Spirit and the power of God, yet I believe results are obtained somewhat in proportion to human effort and human wisdom. . . . We are under obligations to leave nothing undone that can be done in order to win out in this great fight.

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[23]Letter, A. G. Daniells to I. H. Evans, March 20, 1918.

Evans appealed to Daniells to lay the groundwork of good follow-up organization before he undertook another large evangelistic enterprise in a new place:

> . . . It would be a splendid thing if you would get the executive committee of the union conference together and decide definitely how many men, and whom, you would put into a place to follow up your work. Then if you could lead out with two or three of your very strong lectures, then counsel these men and let them follow your advice and work with you, I would be very glad to see you take work in several cities; but really just to have a big crowd two or three times, with no follow-up plans and no method of developing the interest aroused, it seems to me is going to give us considerable perplexity.[24]

Daniells left B. G. Wilkinson and C. S. Longacre in charge of evangelistic follow-up in Pittsburgh and returned to Portland, Maine. Here he worked with the Union Conference Committee in setting up an extensive organization to carry on a permanent work. K. C. Russell was called from the presidency of the New York Conference to be the evangelistic director. Associated with him was A. E. Sanderson as "permanent assistant evangelist." H. W. Carr was delegated to serve as "financier." Listed as "assistant evangelists" were C. B. Haynes, who was called from the Southern Union Conference, R. D. Quinn, and A. G. Daniells himself. In addition, five Bible workers, four colporteurs, and three nurses were appointed.

The plan was for Russell to work in the city of Portland, with Sanderson assisting in the preaching, and for the other assistant evangelists, including Sanderson and Haynes, to tour cities of the state, two by two, capitalizing on the interest that had been stimulated by the Portland success. Meetings in Portland were to continue in the Pythian

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[24]Letter, I. H. Evans to A. G. Daniells, March 22, 1916.

Temple, a hall accommodating about six hundred persons, with other meetings on other nights in smaller halls around the suburbs. In addition, colporteurs and Bible workers were deployed, joining with the evangelists themselves, in a careful canvass of the six hundred families who had sent in names and addresses for literature.[25]

In this follow-up program in Portland, the public press was extensively utilized. W. L. Burgan of the General Conference Press Bureau was personally on the scene for a time. In addition to these publicity measures, during the Maine State Exposition June 5 to 17, Russell secured a booth in the new exposition building, "in a very central location." At this booth Adventist literature was exhibited for sale, and demonstrations of Adventist health principles given. Also, at various places throughout the state, cooking schools were employed as an additional means of attracting public attention.[26]

Returning to Pittsburgh for a final address at the Pitt Theater, Daniells called the local conference men together to form a committee to carry on a strong follow-up program there. The conference was urged to call in some of its workers from elsewhere in the field, and also to invest "every dollar it could spare" in the campaign.

Daniells' major concern in Pittsburgh, however, was not organization so much as an attitude that he felt was not quite intense enough. He declared:

> All through our council there was a bit of lightness and a lack of seriousness which makes me fear. These big public

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[25]Letter, A. G. Daniells to I. H. Evans, March 29, 1916.

[26]Review and Herald, June 8, 1916.

> efforts cannot be maintained by mere stage acting. Intellectual preparation, while very necessary, will not answer. To my mind there is but one thing that will draw the people and keep them coming and that is tremendous earnestness on the part of those conducting the campaign. Unless they feel the worth of souls, unless they love the people whom they meet with that constraining love that appeals to the heart, they will not be able to hold these big audiences.[27]

The Pittsburgh evangelistic presentations, combined with an organized follow-up work, apparently produced the results for which Daniells hoped. It was reported that the membership of the Adventist churches in Pittsburgh doubled during 1916 and that a new church building was erected.[28]

Success Multiplied

Daniells closed his work in Maine during the month of April; and although he conceded that "the city work which I got into by going to Maine has thrown a very heavy burden upon me,"[29] he responded to calls of other Adventist leaders throughout the country to repeat in their fields his recent triumphs. In Minneapolis, for example, audiences of 2,000 persons assembled to hear Daniells' explanation of world events. In Duluth, a 1,300-seat auditorium was overcrowded with 1,400 persons; and at Columbus, Ohio, he spoke to "a large audience" in the Memorial Auditorium.[30]

In the north-central states Daniells gave a total of ten lectures in ten meetings in public halls and auditoriums, speaking to a total of 12,000 persons. Lectures were given in St. Paul, Superior, Jamestown

[27]Letter, A. G. Daniells to I. H. Evans, April 3, 1916.

[28]Review and Herald, February 22, 1917, p. 19.

[29]Letter, A. G. Daniells to W. C. White, April 5, 1916.

[30]Review and Herald, July 13, 1916, p. 24; and Letter, A. G. Daniells to W. C. White, July 23, 1916.

Fargo, Hutchinson, Mankato, and Colquet, in addition to those in Minneapolis and Duluth. Daniells' topic at all of these meetings was, "The World's War: Its Cause and Meaning," and his objective clearly was to emphasize the relative nearness of the end:

> From prophecy and history and from statements of modern scholars and writers, emphasized by various maps and view thrown upon a large screen by a stereopticon: convincing testimony was given that the present European conflict is a prelude to Armageddon.[31]

At these lectures some two thousand interested persons gave their names and addresses, requesting additional information. Plans were laid to make personal follow-up contacts with these individuals in order to assess the degree of their interest.

In the wake of the new success in the Northern Union Conference, Charles Thompson emphasized the importance of a more general use of auditoriums and other public buildings in lieu of the tent that had been more or less standard among Adventist evangelists.

> There are thousands of people in the cities, many of them the very best class of citizens, that will never go to one of our churches, or attend a public effort in a tent. They will, however, attend a lecture in an auditorium or other public building . . . and they will leave their cards with the lecture committee. This opens the way for personal work to be done by the rank and file of our church members. . . .
>
> I believe that many of our ministers who are able to present various phases of our message in an interesting manner should develop further the line of work being done by Elder Daniells in this public way, and thus reach not only the "masses" but the "classes" also, . . . thus taxing our church members to the extent of their ability to answer the calls.[32]

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[31] Review and Herald, August 3, 1916, pp. 15, 16.

[32] Ibid.

A belief that other men, as well as Daniells, were able to attract large audiences, and also that other aspects of the Adventist message as well as its topical prophecies would appeal to a large audience was strengthened by the success of Charles T. Everson in New York City, not long after Daniells' meetings in Portland and Pittsburgh.

A major difference in Everson's approach was the length of his campaigns; not two or three weeks, or even two or three months, but as long as seven months or more. Consistent with his belief in a longer evangelistic exposure, Everson booked the Fulton Theater for thirty consecutive Sunday nights, a plan that "had never been attempted in other cities."[33] Concurring with him in this audacious plan were division and local church leaders, including I. H. Evans and R. D. Quinn.

These meetings, scheduled through the winter of 1915 and 1916, attracted constantly growing audiences "until we tested the capacity of the theater," Everson reported. At that time the management wanted the theater for other uses on Sunday evenings and offered Everson the much larger Hudson Theater only three blocks away for the same fee. There, Everson said, the meetings continued to grow "until we filled up to the top gallery."

Everson was pleased that his large audiences were not the result of an emphasis on war topics. He had not attracted them by "following only popular lines," he emphasized; presenting, rather, "almost every phase of the truth," including the somewhat controversial Adventist doctrines. The doctrine of the judgment, for example, "drew the greatest crowds of the season," Everson reported; "not even the war topics

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[33]References to Everson's 1916 New York campaign are from the Review and Herald, July 5, 1916, pp. 14, 15.

appealing to the people so strongly."

Everson's ability to move audiences emotionally, later to become one of his most noted characteristics, was evident in this first extended campaign. "An unusual power characterized this service the night the subject of the sin against the Holy Spirit was presented," he reported. "There was a solemn hush when an appeal was made; all over the theater people stood up for Christ."

The evangelist made extensive use of the newspapers in publicizing his campaigns, this being his primary means of attracting an audience. He also used some tickets for special meetings, window cards, and circulars, and also stimulated direct news coverage on certain of his topics. This advertising helped to make Everson's meetings something of a conversation piece in New York. "One minister . . . ," he reported, "remarked to a worker of another church, that wherever he visited the people in the neighborhood of [his] church, he heard about our meetings."

Here in Everson's seeming breakthrough in New York was evidence that through the ministry of other evangelists, even without Daniells' personal kind of "magic," the public was ready to hear the Adventist message.

Formal Recognition of the New Era

As the time approached for the Fall Council of the General Conference in October, 1916, many minds were thinking in a similar direction. The new "city evangelism" must be given effective form and order so that it might be pursued more consistently and effectively by a variety of men and that it might be followed up with greater results.

Carlyle B. Haynes, fresh from his special tour of duty in Maine

with A. G. Daniells, set down his thoughts on evangelistic organization for the benefit of I. H. Evans, president of the North American Division. These were first considered by Haynes' own Southern Union Conference and voted as a recommendation to the Fall Council. They were similar to suggestions which Haynes had presented at the Fall Council of 1909, but which the church at large apparently was not then ready to accept. As a matter of fact, even in 1916 the church was not ready to accept all of Haynes' recommendations; but they did much to stimulate the adoption of a comprehensive evangelistic policy at the Fall Council.

Prior to that meeting, Evans convened an evangelistic study session to which were invited R. D. Quinn, L. H. Christian, B. G. Wilkinson, Charles Thompson, as union conference presidents; as well as several evangelists, including K. C. Russell, Charles T. Everson, M. H. St. John, A. S. Booth, and Haynes. The purpose of this meeting was to formulate a systematic plan for the new city evangelism and to study Haynes' suggestions as a means to this end.

These suggestions focused on the appointment of two strong evangelistic companies for general work throughout the North American Division. These companies would include a leader--a capable, experienced city evangelist--with whom would be associated a singer, a publicity agent, two or more Bible workers, and other workers such as a pianist, nurses, colporteurs, and perhaps others. Conferences in which larger cities were located could make calls for the services of these companies at such times as they were prepared financially and otherwise for "a far-reaching and systematic work."

The local or union conferences would bear all the expenses of the campaigns including the erection of any special tabernacles or auditoriums

that might be required if they could not secure large theaters or public halls. They would also send to work with the evangelistic company as many of their local workers as possible so that they would be prepared to do the important follow-up work, releasing the division evangelistic company for other campaigns. Also to be connected with the large campaign would be promising young ministers and ministerial students, so that the campaigns might serve as field training schools. All of the preparatory work would be done by the local field under the direction of an "advance man" from the division evangelistic company.

This plan approximated closely "the methods of the apostles," Haynes maintained, pointing to their method of going from city to city, completing their work in each place and leaving it to the local men. In addition, he pointed out, the plan was designed to meet the suggestions of Ellen G. White that they bring into their evangelistic work "system," "thoroughness," and "organization."[34,35] It also reflected in many details, incidentally, the Billy Sunday campaign organization.

In the Fall Council itself a comprehensive resolution on city evangelism was adopted. While it went beyond Haynes' recommendations in some respects, it failed to call for the essential measure: the appointment of North American Division evangelistic teams. The resolution did, however,

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[34]Letter, Carlyle B. Haynes to I. H. Evans, September 17, 1916.

[35]Mrs. White had frequently written of this necessity. For example, in 1887, she said: "It is essential to labor with order, following an organized plan and a definite object." Manuscript 24, 1887, cited in Ellen G. White, Evangelism (Washington, D. C.: Review and Herald Publishing Association, 1946), p. 94.

> . . . encourage the formation of strong evangelical teams, either by local or union conferences, or both, as conditions will permit, the same to undertake stronger evangelical efforts in the large centers of population than we have hitherto been able to conduct.[36]

As for the North American Division, it would "fully cooperate with these efforts in union and local conferences, by helping to secure strong workers, and by assisting financially as far as possible."

The Fall Council resolution also provided that large city campaigns be conducted as training schools for the benefit of younger or less successful workers, and that systematic procedures should be adopted by the local and union conferences to be sure that the way was properly prepared for such large campaigns and that plans were laid early in the effort to provide for the follow-up of interests created. It was also urged that the public press be used, harnessing "its power in proclaiming the truth for this time."

Perhaps even more productive of immediate results was a pointed provision that:

> . . . every laborer under conference pay be earnestly urged to undertake a stronger and more active soul winning campaign than ever before; and that those who are unable to succeed be advised to take up self-supporting work.[37]

Here in unmistakable terms, every minister was served notice that evangelism was indeed the first order of the day in Adventist enterprise, and failing his personal results along this line, he might think of looking elsewhere for his salary!

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[36] Review and Herald, November 9, 1916, p. 6.

[37] Ibid., p. 5.

Confirmation of Zeal

The Adventists were stimulated in their new endeavor--seen largely as a mission to warn the world of its impending fate--by the seeming concurrence of many other persons that the world was indeed "tottering on the brink." Even President Wilson on January 29, 1916, in an address in Cleveland, Ohio, declared:

> The world is on fire.
>
> Sparks are likely to drop anywhere.
>
> Things are getting more and more difficult to handle. . . .
>
> No man in the United States knows what a single week or a single day or a single hour may bring forth.[38]

The editor of the North American Review spoke of the times as, "The modern twilight of the gods." The editor of Hearst's Magazine wrote, "The rulers of the nations are stupid. . . . It is as if a madness is upon them, a fatuity incurable; a mania, fatal, malignant, satanic." The Springfield Republican spoke of the fury of the European fighting as something akin to "demonical possession." The Pope declared in one publication, "All civilization seems to have gone mad." Former President Taft declared, "Nothing like it has occurred since the world began. It is a cataclysm. The future looks dark indeed." Rudyard Kipling wrote of the war, "This is not a war of victories, but a war of extermination. . . . Universal ruin awaits us."[39]

A. G. Daniells quoted an 1890 statement by Ellen G. White which he said predicted just such a time:

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[38]Washington Post, January 30, 1916, cited in Review and Herald, February 10, 1916, p. 6.

[39]Review and Herald, February 17, 1916, p. 6.

> The Lord will arise to shake terribly the earth. We will see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of the earth will be swept away in flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing.[40]

"Surely these perils are upon us," Daniells declared. "It surely looks as if the world is beginning to go to pieces. . . . This is the hour of opportunity for God's people to be the light of the world, the salt of the earth, a great blessing to hopeless men and women."[41]

Convinced that their message of an imminent second advent and world destruction was the message of the hour, fortified by unprecedented success in attracting public audiences, Adventists moved rapidly on many fronts. A survey, reported in March, 1918, revealed that during 1917, major evangelistic campaigns had been conducted in more than half of America's seventy-one cities of 100,000 population or more; and plans were afoot to cover the rest during the next year or so. The denomination thrilled to the prospect of continuing expansion. Said Daniells:

> Whose heart has not been cheered by the experience of our city evangelists the last two or three years. During the past winter the largest buildings our evangelists have been able to pay for in a number of cities have been well filled, and at times thousands of anxious people have been unable to get seats or standing room. The authorities have been compelled to lock the doors to prevent overcrowding. This has been the experience of our evangelists in New York City, Philadelphia, Detroit, Atlanta, Nashville, and other cities. Not only have thousands come to hear, but they have become deeply interested and have continued to come week after week. . . . Hundreds have taken their stand for the truth

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[40] Review and Herald, February 17, 1916, p. 6, citing Signs of the Times, April 21, 1890.

[41] Ibid.

> and are now members of our churches. . . . It looks as if we must secure larger halls and organize stronger staffs of helpers.[42]

Daniells recalled the seemingly enormous problems the church had faced in 1909 and 1910 when first it tried to respond to Ellen G. White's insistence on more aggressive work in the cities, and declared that the church was well on its way toward solving those problems:

> We are all well acquainted with the stirring messages that came to us through the spirit of prophecy a few years ago in behalf of the masses gathered in our large cities. When these messages began coming, we had done but little really succesful work in these great, congested centers. We did not know how to make ourselves known or heard. The task seemed insurmountable. These cities seemed like so many mighty Jerichos whose walls we could neither scale nor throw down. But aroused by oft repeated and most urgent messages, we applied ourselves to the great undertaking. Our efforts have been blessed of God. . . . We are getting inside the ramparts, and today the outlook is good.[43]

The surging Adventist success was also noted by other denominations. The Christian Advocate of November 4, 1915, observed:

> There are 125,844 Seventh-day Adventists, and the net gain last year was ten per cent, an accelerated increase which is no doubt partly attributable to the partial success of those evangelists who are reading the morning paper with one eye on the book of Daniel.

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[42] Review and Herald, April 4, 1918, p. 6.

[43] Ibid.

CHAPTER X

ADVENTIST WARTIME EVANGELISTS

The evangelists spearheading Adventist wartime evangelism included many old hands as well as new men who had but recently risen to prominence. Almost without exception they experienced success unknown to Adventists before the great conflict.

In Chicago, a major campaign was conducted in 1917 by M. H. St. John and I. J. Woodman in an attractive hall in the heart of the Chicago Loop. Here they spoke to standing-room-only crowds and in addition had their sermons published gratis in the Chicago Daily News.

E. L. Cardey conducted several campaigns in Boston. Early in 1917 he delivered a series of Sunday afternoon lectures to overflow crowds in the Tremont Temple in the center of Boston's downtown area, securing liberal free newspaper space for evangelistic sermons. In the fall of 1917 he moved to the Colonial Theater, "one of the best-known theaters in the city"[1]; and in 1918 he held Sunday evening services in the Park Square Theater during January, February, and March, with capacity crowds. In addition, tent efforts were held in the summer.

Carlyle B. Haynes, recently returned from his round of meetings with A. G. Daniells in Maine, was invited to conduct a series of meetings in Atlanta. The Grand Theater was leased for five Sunday nights, two thousand invitations in the form of free tickets were distributed, and announcements were made in the three leading daily newspapers.

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[1]Review and Herald, January 31, 1918, pp. 17, 18.

The first meeting, on Sunday night, January 27, featured the subject, "The Crash of Empires." According to an associate, B. W. Brown:

> Long before the hour announced for the opening of the doors, several hundred people were present. Before 7:30, the time for the meeting to begin, every seat was filled, and the aisles were packed, with several hundred persons standing. And still they came, many urging that they be admitted. At least 500 persons were turned away. The seating capacity of the theater is 2,200, and it is safe to say that fully 2,500 persons were present.
>
> The large audience listened, almost spellbound, as Elder Haynes gave the message from the second chapter of Daniel. Hundreds of soldiers and army officers were present and listened attentively, hoping to hear something that would give them light on the present World War. As the speaker presented the events leading up to Christ's coming, the people assented to the fact that we are living in the last days of earth's history.[2]

In Philadelphia, under the local leadership of H. M. J. Richards, B. G. Wilkinson was booked as the speaker for a series of meetings in the Garrick Theater, "one of the finest in the city," beginning Sunday, February 25, 1917, and continuing for ten Sunday evenings.[3] Week-night meetings were scheduled for a smaller hall nearby. Again was given the by-now familiar report:

> . . . At 7:30 the doors were locked, and hundreds were turned away. . . . That large audience listened with rapt attention as Wilkinson explained the meaning of the war from the Biblical standpoint.[4]

Spokesmen reported that the names and addresses of two thousand persons interested in obtaining further information on the Adventist message were turned in at the meeting.

The Philadelphia Adventists scheduled another series of meetings

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[2]Review and Herald, February 28, 1918, p. 18.

[3]Review and Herald, February 15, 1917, p. 17.

[4]Review and Herald, April 26, 1917, p. 24.

in the Garrick Theater the same year, beginning on November 25, 1917. The opening night attendance revealed that the interest was even greater than it had been at the previous meeting, it being estimated that as many as two thousand people were turned away after the doors were locked. One anxious person, having been locked out, succeeded in passing himself off as a fireman, mounting the fire escape for entry into the building. Another secured a policeman's star, pinned it to his lapel, and endeavored to gain entrance to hear the evangelist.[5]

In New York, Charles T. Everson, during the summer of 1916, used a tent--"the largest that has ever been used by our people in work in this city," with the crowds at times overflowing onto a surrounding lot.[6] In the winter of 1917 and 1918, he rented the Casino Theater--"one of the finest and largest theaters on Broadway"--for every Sunday night during a period of seven months, using the long campaign format he had inaugurated the year before. Here, Everson said, "the beacon light of God's truth" was placed "right on the White Way." Across the stage Everson hung an electric sign proclaiming, "Behold, I Come Quickly," which he felt "wonderfully impressed" the audience.

At a time when pastors of other churches were complaining of difficulty in attracting crowds in New York "where there are so many unfilled churches," Everson reported that he was "holding the largest Sunday night audience to be found in the city." His week-night meetings in the Bronx and upper Manhattan also attracted large audiences.

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[5]Review and Herald, December 13, 1917.

[6]References to Everson's 1917-1918 campaign, from Review and Herald, March 29, 1917, p. 18.

Everson continued to make a point of the fact that he did not dwell on the sensationalism of war, but rather was "giving the whole counsel of God in the most straightforward way of which we are capable." Taking a cue from Billy Sunday, whose largest campaign was held in New York in 1917, Everson sought to make a strong appeal to men and to leading citizens of the community. Recounting one experience, Everson reported:

> One of the leading members of the Republican Club in New York, perhaps the most noted club in America, invited me to speak on "Peace After the War" at the club. I did so, and had the privilege of telling some of the most noted men in New York of the coming of the Prince of Peace as the only solution of the peace problem after the war.[7]

In Milwaukee, J. H. N. Tindall lectured in the city auditorium "in the very center of town," attracting crowds which overflowed the auditorium's capacity of one thousand persons. Tindall's sermons were published regularly in the Milwaukee Journal, and later published in booklet form with accompanying photographs. Along with his lectures, Tindall conducted, in a room "in one of the best downtown buildings," a series of "decision" classes for interested persons. A worker was in charge at the location throughout the day with an assortment of literature for interested persons who might call in the evangelist's absence.[8]

James W. McComas conducted a tent series in Toronto in 1916; and while the attendance was less than a thousand, another tent campaign in a larger pavilion in the spring of 1917 attracted what was described as the largest attendance ever experienced by Adventists in that city. In the winter of 1917 and 1918, McComas, accompanied by Harry P. Gray, rented

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[7] Ibid.

[8] Review and Herald, November 21, 1918, p. 13.

the Strand Theater for lectures in downtown Toronto; and simultaneously, H. M. J. Richards conducted meetings in the Regent Theater in Ottawa. In each case the audiences numbered well over one thousand persons. McComas utilized the stereopticon for illustrated lectures, and displayed life size images on the stage illustrating the prophecies of Daniel.[9]

A. S. Booth continued his work with hall and theater campaigns in Baltimore and Hagerstown, Maryland. In the latter city, a two thousand-seat theater was packed, with nearly three hundred persons standing throughout the service and many hundreds turned away.[10]

In California, J. W. McCord during 1917 conducted successful campaigns in Pasadena, Long Beach, and Sacramento.[11]

Meanwhile, work among Negroes was spearheaded by J. K. Humphrey in New York City, with converts numbering more than one thousand from 1914 to 1917.[12] Another prominent Negro evangelist, G. E. Peters, conducted a large tent effort in the spring of 1917 in Jacksonville, Florida. In 1918 Peters conducted similar meetings in Chattanooga, Tennessee, and in Savannah, Georgia.[13]

In Detroit, Archer V. Cotton attracted audiences ranging between 1,200 and 3,500 in the Arcadia Auditorium, beginning in October, 1917, and continuing until February, 1918. Working with Cotton were L. C.

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[9]Review and Herald, January 24, 1918, p. 21; and March 28, 1918, p. 17.

[10]Review and Herald, January 25, 1917, p. 17; and February 28, 1918, p. 17.

[11]Review and Herald, March 28, 1918, pp. 17, 18.

[12]Review and Herald, November 1, 1917, p. 14.

[13]Review and Herald, January 30, 1919, p. 21.

Metcalfe, directing a chorus of 150 voices, and Walter L. Burgan, director of the General Conference Bureau of Press Relations. The Arcadia Auditorium campaign had been preceded in the summer of 1917 by an outdoor tent meeting conducted by Cotton on the same spot which Billy Sunday's tabernacle had occupied in 1916. Cotton's work in Detroit provides an excellent example of one kind of Adventist evangelism--a somewhat combative, predictive style, against which Adventist leaders were soon to warn evangelistic speakers. The evangelist, himself, is remembered by presently living members of his Detroit audience as of striking appearance, "immaculate, flawless, and handsome," with a pleasing personality. On the platform he was calm and dignified and not especially emotional or gesticulating, which was something of a contrast to Billy Sunday. Cotton's voice is remembered as clear and forceful, although he was apparently an average "speaker." Nevertheless, by a logical presentation of information, he could make a point stick. While his rather restrained style of speaking led some to believe that he did not really feel what he was preaching, yet, even the critics recall him as a person who was "tall, handsome, and made a fine appearance."[14]

The newspaper was Cotton's primary means of promoting his campaign and the advertisements published suggest its tone. For example, in the second week a twelve-column-inch display advertisement was placed in the newspapers declaring:

> Turkey Will Be Driven From Europe, Followed by the Battle of Armageddon. Momentous Things Are About to Happen. The Bible Tells All About Them. Hundreds are Being Benefited.[15]

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[14]Survey conducted in Detroit, Michigan, April, 1963.

[15]Advertisement in the Detroit Free Press, November 10, 1917, p. 5.

An unusual "comic strip" format was featured in other advertisements that reveal Cotton's tendency to deal severely with other clergymen and churches. One of these, entitled "That Much Wanted Text," portrayed a Bible-carrying gentleman striding along the sidewalk, saying to himself, "I am going over to ask Rev. Mr. Jones to find a text that commands the religious observance of Sunday, so I can get the reward of $25,000 that is offered by Evangelist Cotton." (See Figure 1.)

"Reverend," he says in the next frame, as he shakes hands with a Sunday-keeping pastor, "I have come over to ask you for a text that commands the religious observance of Sunday. I want the reward offered by Evangelist Cotton."

Next frame: The good pastor, apparently having searched the Bible in vain, scratches his befuddled head and says, "I can't find it just now. Come next week, and in the meantime I will try to find the text."

"I haven't been able to find anyone who can find that text," says the gentleman. "I am going to Evangelist Cotton's meeting Sunday night and see who gets that reward of $25,000."[16]

Other advertisements in Detroit newspapers further reveal Cotton's somewhat provocative evangelistic approach. Appearing as a prophetic figure with a certain voice at a cataclysmic moment in the nation's history, he issued striking predictions as to the outcome of present events, challenged long-held religious views, and freely reproached the established clergy who led the people in these views. At length he presented his own church as the true church, giving the "last warning message" to the world. Headlines like these illustrate his style:

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[16] *Ibid.*

FIGURE 1

CARTOON ADVERTISEMENTS USED BY ARCHER V. COTTON IN DETROIT, MICHIGAN, 1918 (DETROIT FREE PRESS, FEBRUARY 16, MARCH 10, 1918)



Coming of Christ Forecasted in Present War

The Doctrine of Eternal Fire Makes God a Tyrant

Christ's Return Is Near at Hand

Signs Point to Christ's Return

Clergy Blind Who Follow Evolution

False Doctrines Are Doing More to Spread Infidelity Than . . .

The Apostles Did Not Keep Sunday

Bible Authority Is Lacking for Sunday Observance

Apostle Peter, if Living, Would Be an Adventist

Man-Made Sabbath a Forgery to Heaven

Those Who Uphold Sacredness of First Day Guilty Before Heaven

Last Message of Mercy Now Going to World

These are challenging assertions to say the least. However, because of the mood of the times Cotton's approach probably struck less fire in clerical circles than might be imagined. It is important to remember that the established denominations during this period were experiencing internal clerical tension, possibly as acute as anything Cotton might have created from the outside. As mentioned previously, it was a time of struggle for denominational control between the fundamentalists and the new generation of liberals or modernists. In a setting of denominational agitation, with theological stalwarts within the established churches crying charges of "betrayal" against the newly dominant liberals, the Adventist evangelist's advertising and preaching does not seem so singularly harsh. What was possibly "scandalous" to the family of churches, however, was that he deliberately carried the conflict into the newspaper columns, making his charges against the clergy before the public at large. Moreover, in his provocative observances in regard to Saturday vs. Sunday

observance he was, of course, attacking both fundamentalists and liberals.

Yet, considering the times, his material was probably not so much a breach of good taste as it might be considered today. In any case it had the virtue of riding a wave of interest among certain fundamentalist "believers" who could possibly be attracted to the evangelist's banner.

Even when Cotton published a blast at the "unjust capitalists" who were destined to "weep and howl"--according to Adventist interpretations of Bible prophecy--and when he specifically singled out Standard Oil, the coal operators, and the railway companies who "mulct the people," he was reflecting and exploiting conflict more than he was creating it. He was following in the wake of the muck-rakers, and the worst that he said was but a shadow of what Ida Tarbell, for example, had recently proclaimed in McClure's.[17] Thus if Cotton was a provocative, no-holds-barred evangelist, he lived in, and reflected the temperament of a provocative, no-holds-barred era of religious and political adjustment.

Yet, even though Cotton did not hesitate to affront the mainstream of Protestantism, he made numerous efforts to identify himself and his campaign with general public interest. The most obvious of these efforts was made in the field of current events, particularly in connection with the war. Early in his campaign, for example, Cotton advertised a Sunday night topic declaring, "The Kaiser Doomed!"[18]--an almost essential allegation at the time for any minister who wanted to get a hearing. A Rev. Ames Maywood, of the Cass Avenue Methodist Church, was one such minister

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[17]Edwin Emery, The Press and America, second ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1962), p. 478.

[18]Advertisement in the Detroit Free Press, November 19, 1917, p. 8.

--quoted to the effect that "Germany must be crushed."[19] A Bishop William F. Faber, speaking at a Lenten service in St. Joseph's Episcopal Church, declared that under certain circumstances "Jesus Christ would sanction sticking a bayonet into a German."[20] Cotton's efforts at public identification seem mild by comparison.

Cotton took still other notable steps to identify himself and his campaign with current public interest. Amid a nationwide Red Cross drive for funds to aid troops overseas, the evangelist conducted a "Red Cross Night" at one of his meetings. The hall was decked with Red Cross banners, four young ladies in Red Cross uniforms manned subscription booths, and Cotton himself appealed to the audience to join the Red Cross.

Even the evangelist's blast at the "unjust capitalists" was another effort to identify himself with the people. Further, in one sermon on that subject he commended those persons who were "doing their part in the war effort," and declared them deserving of governmental protection against "exploitation by the capitalists."

In one of Cotton's early Detroit advertisements, appearing on the Monday following the opening night address, there appears a conscious effort to identify even with the very churches that he so freely criticized, and their "Bible students." He reported:

> In the audience were Bible students from all parts of Detroit and other nearby places who were much interested in the explanation given to the prophecies which speak of this particular subject. Delegations from various Bible classes in the leading churches of the city were among those present, and followed the speaker closely as he outlined what the seers of old declared

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[19]News item in the Detroit Free Press, December 3, 1917, p. 3.

[20]Ibid., February 20, 1918, p. 3.

> would be the fate of the Ottoman Empire and the relations of its downfall to the return of Christ.[21]

While Cotton's claim of "delegations" from Bible classes in Detroit's leading churches may be suspect, at least it was an effort at public identification, perhaps an invocation of recollections of Billy Sunday's recent meetings in the city, with his famous delegation system. Everson, Cotton, Cardey, Haynes, and the many other men cited in this chapter are but examples of the small "army" of Adventist city evangelists deployed during the war years. Their "crisis" evangelism produced the most rapid gains the church in North America has experienced in the twentieth century, the annual percentage membership increase reaching a peak in 1917 of nearly ten per cent over the preceding year. Thus, the Adventist denomination seemed to reap abundantly the benefits of its prewar evangelistic commitment, organization, and training; and of its apocalyptic message that, amid the turmoil of the times, seemed attractive to many thousands of people.

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[21]Advertisement in the Detroit Free Press, November 12, 1917, p. 14.

CHAPTER XI

POSTWAR RECESSION AND REAPPRAISAL

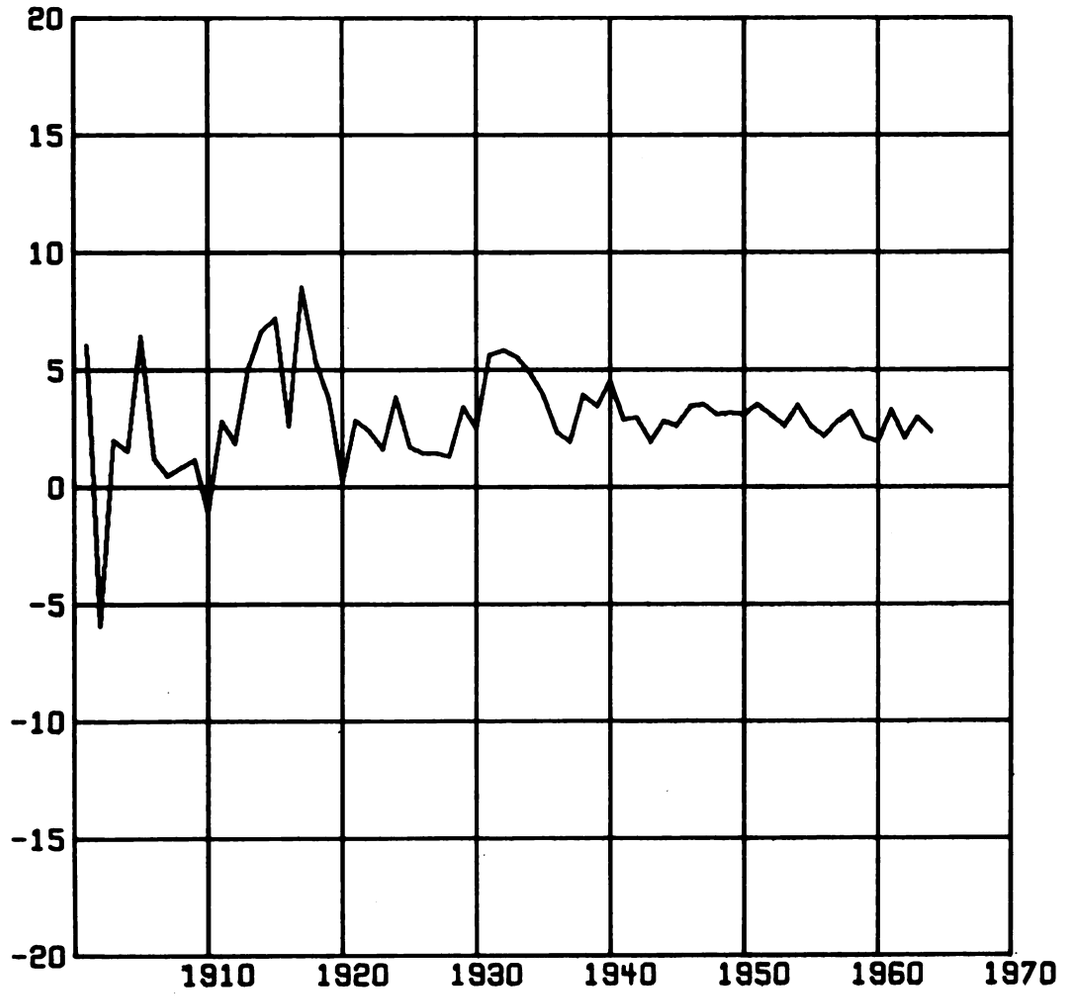
Intensive wartime evangelism with large meetings in prominent theaters and halls contributed to the most rapid membership gains the Seventh-day Adventist church has experienced in the twentieth century. These gains reached a peak in 1917 with a ten per cent membership increase over the preceding year. Yet, within three years, by 1920, the annual percentage gain had dropped to virtually zero. (See Figure 2.) While slight improvement was noted in succeeding years, the rate of growth remained on a low plateau throughout the prosperous twenties. It did not rise appreciably until 1932 when, briefly, it exceeded five per cent. Paradoxically, throughout this period public evangelism continued to be a major activity of the Adventist denomination, with many successful evangelists in the field.

Reasons for Diminished Growth Rate

The abrupt decline in the rate of Adventist church membership growth following World War I, despite continuing emphasis on public evangelism, may be attributable to several factors. One of these may have been the departure of many new converts initially attracted by the apocalyptic expectation apparent in much Adventist evangelism before and during the early years of the war. With the entry of the United States into the conflict, caution and a spirit of co-operation were strongly urged by Adventist leaders. This change of emphasis and the apparent failure of seeming predictions of an imminent Armageddon, to say nothing of certain very specific predictions of the fate of Turkey, possibly

FIGURE 2

ANNUAL PERCENTAGE INCREASE IN SEVENTH-DAY ADVENTIST MEMBERSHIP (UNITED STATES AND CANADA)
(FOR ACTUAL NUMERICAL INCREASE SEE APPENDIX)



contributed to the disillusionment of some of the recent converts.

Another factor in the decline may be seen in the great influenza epidemic beginning in 1918, which occasionally inhibited the work of the evangelist, many of whom reported in church publications the necessity of delaying campaigns for a few weeks. In many communities large gatherings were prohibited or discouraged at various times, although this problem did not extend beyond 1920. Still another factor may have been a general decline in religious interest toward the end of the war and particularly after its close. All churches felt this decline, most noticeable in the rapid extinction of large-scale revivalism in the manner of Billy Sunday.

Of equal importance in explaining the postwar decline of the Adventist growth rate were certain internal problems of organization and administration. With large numbers of new members added to the church there was a proliferation of newly formed congregations but a corresponding lack, in America, of pastors to care for them. This was due in part to overseas expansion as well as to financial difficulties in the early twenties. In addition, there was an increasing tendency for evangelists to bring many persons who were already baptized members of other churches into the Adventist church on "profession of faith" rather than through rebaptism. This, together with a neglect of close indoctrination in Adventist beliefs, could have inhibited full acceptance by the converts of their new church home and, conversely, acceptance of the new converts by present members.

From alarm to caution. One of the most obvious of these influences was the shift from evangelistic alarm to institutional caution as the

United States entered the Great War. On February 22, 1917, as American involvement seemed imminent, a front-page editorial in the church paper warned Adventist members and ministers:

> These are times when we cannot afford to indulge in wild talk. God's judgments are abroad in the land. We are in the throes of earth's final struggles. We need to think seriously and soberly, and talk wisely and discreetly.[1]

At the Spring Council of the church in May, a resolution pertaining to "public utterances by workers" was adopted:

> We urge upon our brethren and sisters throughout the field, and especially upon ministers, teachers, and writers, the necessity of safeguarding their public utterances and work from extravagance of speech, unwarranted statements and predictions, and sensational methods. We also caution against the harboring of a spirit of unchristian partisanship.[2]

In a presentation of this resolution to the field, the church editor emphasized that this applied especially to "writing or speaking upon subjects of prophetic import." He urged the ministry to avoid indulgence in

> . . . too much speculation as to the outcome of many of the great issues of the world. Let us not hazard our reputation as a people for consistency in Bible exposition, by making wild statements. . . . Let us speak where the Word speaks; where it is silent let us be silent. Let us not seek to be wise above what is written. Let us use calm statements and sane methods, and like wise, sober, level-headed men and women, consistently and considerately give to the world the message which God has given us.[3]

Again, as the crisis deepened and as patriotic zeal was turned against persons or groups that seemed uncooperative in the war effort, the church was cautioned to take care:

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[1]Review and Herald, February 22, 1917, p. 1.

[2]Review and Herald, May 10, 1917, p. 5.

[3]Review and Herald, May 24, 1917, p. 1.

> Let us speak and write guardedly. . . . We are living in days of stress and strain. . . . In almost every quarter of the world, including the United States, the spirit of rebellion, riot, and insurrection seems to be on the increase. . . . The wildest predictions are being made by writers and speakers desirous of gaining the popular ear. It should be the burden of our hearts to pour oil on the troubled waters, and exert no influence directly or remotely which will accentuate the troubled conditions which exist.[4]

At the annual Fall Council of the church the same admonition was given official weight, with a resolution urging Adventist ministers "to be careful of . . . utterances; to guard every expression in speaking and writing which could be taken in any way as ministering to the spirit of sensation or discontent."[5]

A month later the same counsel was repeated in a general committee meeting held in Takoma Park. Again the official church paper exhorted ministers to "be careful of . . . forecasts."[6]

At the Midsummer Council of July, 1918, evangelists were urged to avoid sensational methods "not in keeping with the sacred character and solemnity of the message." They were urged to avoid everything "of a theatrical nature" and "cultivate courtesy and refinement of manner." It was further emphasized:

> Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest the hearers, to hold this interest, yet at the same time they must carefully guard against anything that borders on sensationalism.[7]

The very weight and volume of this counsel reflect a deep con-

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[4]Review and Herald, September 6, 1917, p. 5.

[5]Ibid.

[6]Review and Herald, September 6, 1917, p. 1.

[7]Review and Herald, August 1, 1918, p. 4.

cern regarding public statements of evangelists and other ministers. Within the church, this official posture of caution possibly had the effect of undermining the influence of those Adventist evangelists who were attracting many new members with a seemingly clear, positive, and detailed knowledge of the future course of world events.

In the urgent desire of church leaders for more caution and less sensation in evangelism one finds not only the desire to maintain the dignity of the movement but also a certain fear for the good name of the church. At odds with the larger religious community on matters of Sunday observance and some other aspects of Christian belief and practice, taking a noncombatant position toward war, the church was deemed vulnerable to a public hostility that might be aroused by too much public attention.

Such apprehension is revealed in the response of A. G. Daniells in January, 1918, to leading evangelists of the denomination who urged that a forthcoming quadrennial General Conference of the church, scheduled in San Francisco's Exposition Auditorium, be made a great "pacemaker" evangelistic crusade. This auditorium, seating ten thousand persons, would have provided facilities for a campaign far beyond anything Adventist evangelists had thus far undertaken. Daniells resisted efforts to schedule such a program in connection with the church conference. Although earlier he had thought such a meeting advisable, he had changed his mind and gave this explanation:

> About the time we made these arrangements for the auditorium our young men were getting into perplexities all over the land with local boards regarding the draft, and further, our people were being criticized because they were not purchasing Liberty Bonds, and supporting the Red Cross work with the enthusiasm manifested by their neighbors. . . . It occurred to

> some that just now in the heat of war times, it would not be best for us to make a very noisy effort for publicity.[8]

Not at all willing that Adventists be regarded as aloof in a time of national emergency, church leaders stressed their responsibility during the war effort, their "duty to civil government,"[9] urging co-operation in campaigns of national interest. President Wilson's appeal for the "suffering Armenians and Syrians" prompted substantial efforts in Seventh-day Adventist churches with a special collection taken on January 12, 1918, for this purpose.[10]

Members were also urged to participate in a special campaign on behalf of the Red Cross in May, 1918. In addition, words of support for President Wilson were frequently published. In one such statement, the Adventist paper declared:

> We have in the White House at this time, when the world is experiencing a Gethsemane, a finished scholar, a diplomat, a man of the highest culture, a man who believes in God and in prayer, and who exalts the Bible in his public utterances. . . .
>
> No occupant of the White House since the days of Lincoln has carried so great responsibilities amid so many intricacies and perplexities. President Wilson today stands as the leading figure among the statesmen of the earth. The nations await his words, and study what he says. Being a man of peace, he is not responsible for the bloody conflict which is staged among the nations of the earth, and which threatens to blot out culture and civilization. . . .
>
> We should remember at the throne of grace our nation's Chief Executive. He needs prayer more than censure and criticism. . . . A heartbroken, sobbing world is calling for help, and we should do all we can to minister to the needy and suffering.[11]

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[8]Letter, A. G. Daniells to I. H. Evans, January 17, 1918.

[9]Review and Herald, August 9, 1917, p. 1.

[10]Review and Herald, January 3, 1918, p. 24.

[11]Review and Herald, December 20, 1917, p. 24.

Thus, when, as has been shown previously, some Adventist evangelists utilized sensational, predictive themes to attract crowds to their meetings, emphasizing Adventist "separateness," the heart of the church in wartime was really not with them; and those responsible for the church as an institution were actively working against this spirit, attractive though it may have seemed to many new converts--a circumstance that surely must have been puzzling to some of them after they entered the church and began reading its periodicals.

Reversal of predictions. A factor contributing even more, perhaps, to possible second thoughts among some converts, was a turn of events in the "Turkish situation." Adventist evangelists, including Daniells himself, had stated almost categorically that Bible prophecy called for the Turks to be driven out of Europe, whereupon they were to establish a new capital in Jerusalem.

Oddly, the Turks remained in Europe and were, in fact, driven out of Jerusalem, on December 10, 1917. This momentarily brought an end to Moslem rule in that city and stimulated widespread expectation that the Jews would be its new inhabitants--again in seeming contradiction of Adventists' prophetic interpretation that the Jews would never return to Palestine. It was said that "the entire Christian world . . . was thrilled and startled by the news that Jerusalem had fallen."[12] A reflection of internal discussion of this question is observed in a special note published in the church paper only ten days after this event:

> The passing of Jerusalem into the hands of the British has raised many interesting questions as to the future of this

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[12]Review and Herald, January 3, 1918, p. 24.

> historical city. . . . Some of our brethren have raised the question as to what significance the possession of Jerusalem by the British will have on the fulfillment of the prophecy of Daniel 11. . . . These are days in which we do well not to hazard too much speculation in regard to the trend of events in the world. This war has afforded a long and continued series of surprises. The forecasts of the best informed men have come to naught. It is better for us to await patiently the progress of human history and the unfolding of God's plan rather than to run ahead of His providence and make statements which time may demonstrate have been only idle speculation.[13]

This question was still actively under discussion in 1919, as seen in this statement leaving to the future its ultimate resolution:

> We have long looked forward to the time when Turkey, driven out of Europe, should make Jerusalem her headquarters. Many have supposed that this present war was to bring the fulfillment of this prediction; but now we see Jerusalem, not in the hands of the Turks, but in the hands of the English, with no immediate prospect of its being returned to Turkish control. Shall we therefore cast aside this prophecy, for whose fulfillment we have looked so long? Only the future can disclose how events will turn.[14]

In reference to the prospect that Jews might be returned to Palestine, it was said:

> What if we should see an attempted restoration of the Jewish nation in its homeland. . . . God, in His inscrutable wisdom, might allow the enemy of our souls to bring about such a seeming fulfillment of the predicted restoration of Israel that many even of God's own people would be led to doubt that blessed hope.[15]

Here we have a prudent suspension of judgment in contrast to the strong conviction voiced by many Adventist evangelists only a short time previously, a shift of emphasis probably not missed by some new converts.

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[13] Review and Herald, December 20, 1917, p. 24.

[14] Review and Herald, May 15, 1919, pp. 5, 6.

[15] Ibid.

Decline of religious interest. If recent converts questioned the validity of Adventist theology because of apparently erroneous predictions, they reflected a rather general decrease in acceptance of spiritual authority throughout society in the wake of World War I. I. H. Evans, president of the North American Division, said of the war years:

> The times in which we are living are not conducive to spirituality. The supreme attention is centered in the awful world war. For three years or more it has dragged out, drawing into its vortex the whole world, and the end is not in sight. The political, social, and financial conditions tend to deaden our spiritual faculties so we ourselves often seem half stupefied and greatly perplexed concerning our present duties to the church and the cause we represent.[16]

Many non-Adventists, too, noted the spiritual decline. One of these was Washington Gladden, who deplored "the great lack of religious awakening in consequence of the present war." Gladden recalled a temporary awakening at the beginning of the war, but declared:

> Such temporary awakening is apt to attend the outbreak of war, but a reaction usually follows, the audiences are depleted and the enthusiasm abates. At the close of our Revolutionary War the churches were nearly deserted; at the close of the Napoleonic War there was a great dearth of religion; and our own Civil War was followed by some unfruitful years. All of the indications are that this war will close with a shrinkage in the religious life of the nations that are at war. . . . We are approaching the end of this war . . . with less religion that we had when we began it.[17]

Gladden's predictions seemed verified when a statistical study in 1920 revealed that there were "three million fewer children . . . attending Sunday school than before the war." Further, it was said, "twenty per cent of the men holding pastorates before the war have resigned to

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[16]Review and Herald, November 29, 1917, p. 24.

[17]Review and Herald, February 14, 1918, p. 3.

enter other occupations," and there was an "alarming decline" in the supply of new ministers.[18]

Institutional inadequacy. Another major cause of the decline in the Adventist membership growth rate following 1917 may well have been the unsatisfactory institutional accommodations found by many new converts. Adventist congregations during this period were poorly housed and inadequately shepherded. Between 1910 and 1917, three hundred new Adventist congregations had been created; but many of these met in rented buildings, private homes, or occasionally in inexpensive halls or other public places. In Boston, for example, with six hundred members and five congregations, E. L. Cardey reported in 1920 that they had "not a single building of our own."[19]

There was also, as previously noted, an acute shortage of Adventist pastors. Membership during the period between 1910 and 1917 increased forty-three per cent--from 60,873 to 87,222. However, during that same period, only eighty-two ordained ministers were added to the clerical force of the denomination--from 558 to 640--a thirteen per cent increase. Contributing to the lack of Adventist ministers in America was a greatly increased tempo in foreign missions activity immediately following the war. According to Warren E. Howell, secretary of the General Conference Educational Department:

> The Macedonian cry is heard from every corner of the globe, while our home base is being stripped to the minimum to supply the need. For example, in one of our most thrifty unions, the

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[18] Review and Herald, March 11, 1920, p. 7, citing an article in United Presbyterian.

[19] Review and Herald, February 12, 1920, pp. 26, 27.

president told me a short time ago that no local conference in the union had more than two ordained ministers.[20]

The decade of 1901 to 1910 had been years of intensive foreign mission activity, with 736 workers sent to mission fields. During the following decade, however, the number increased by sixty per cent, with 1,209 sent abroad. An additional 1,673 were dispatched during the next decade, from 1921 to 1930.[21]

Lack of adequate pastoral strength possibly meant that many new converts were admitted without institutionally acceptable "screening." After the war, for example, new members admitted on "profession of faith," without the rite of baptism, were at an all-time peak. In 1921, 2,525 persons were admitted in this manner--proportionately eight times as many as in 1964, when, with a church membership nearly four times greater, only 1,294 persons were so admitted. (See Figure 3.) Fears about even the orientation of many baptized converts had been expressed in 1917, at the height of Adventist evangelistic success. Daniells wrote to I. H. Evans from an appointment in Japan:

> It is cheering to hear of the large numbers who are being baptized each quarter in the North American Division. With you I regret the very large losses that are reported each quarter. I cannot understand why this is, and for years I have been unable to understand it. As you say, the brethren have always given as the reason, that they are clearing up the church records; but one would suppose that the bottom would be reached in a short time, and that then such a careful work would be done that losses would be greatly reduced. I suppose . . . that the real cause is the superficial work that is done with the people before they are baptized. Then, too, the lack of shepherding after they have come into the church is probably another cause. I am inclined to believe that you should sound a note

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[20]Review and Herald, May 1, 1919.

[21]Statistical report of Seventh-day Adventists, General Conference of Seventh-day Adventists, Washington, D. C., 1936, p. 5.

FIGURE 3

ANNUAL ADMISSIONS TO THE SEVENTH-DAY ADVENTIST CHURCH
ON "PROFESSION OF FAITH" (UNITED STATES AND CANADA)



> of warning regarding the quality of the work to be done. . . . I count it a very serious thing to have so many thousands of people going away from our ranks. . . . It does seem to me that we should somehow find the real cause of this very heavy drift away from us, and set ourselves resolutely to stop it.[22]

With the war's end, there was even more reason to be concerned. In 1920, the year in which growth was at a virtual standstill, apostasies equaled sixty per cent of total accessions, twice the rate of apostasy only two years previously; and the net gain in the North American Division was only 175 members.

With large numbers of converts coming into a church suffering a dearth of church buildings and a lack of pastors--and perhaps in some cases inadequately indoctrinated or even misinformed concerning the basically conservative outlook of the denomination--then departing that church by the thousands, it would seem that evangelism had outrun institutionalism. Here was a sharp reversal of the situation only ten years earlier, when church leaders were chided for institutional preoccupation and vigorously were urged to initiate the very evangelistic thrust that now seemed to be accompanied by other disquieting developments.

Postwar Reorientation

With the passing of the war, which many Adventists had thought might be "the beginning of the end," the first task facing the church was to see meaning in the unexpected new circumstances. This was accomplished by a realistic appraisal of the work still confronting the church in its avowed world mission of evangelism, and in a new look at the role of evangelistic oratory in the over-all structure of the church.

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[22]Letter, A. G. Daniells to I. H. Evans, January 29, 1917.

An interpretation of peace. Adventists came to see the coming of peace as "in the direct providence of God." It was an answer to the cry "that has gone up from thousands of burdened hearts," an evidence that God was "holding in check the winds of war and strife" that the gospel might rapidly be carried to all the earth.[23]

Adventist literature no longer featured the title, "Armageddon," as it had before the war; but rather, "World Peace in the Light of Bible Prophecy." Now, rather than stressing an imminent end, the church emphasized "what remains to be done," rejecting any thought of discouragement. A. G. Daniells gave the church its challenge:

> . . . Much has been done. Many countries have been entered by the Advent message, and men and women have accepted the message by hundreds and thousands. But let us not deceive ourselves into believing that nothing much remains to be done. Let us face real facts without discouragement. There still remains . . . the finishing of the work of carrying the Advent message to all the world.[24]

L. L. Caviness, associate editor of the Review and Herald, conducted a survey of the world field which demonstrated the vastness of such a task. In Africa, for example, he listed twenty-six countries with a total population of seventy-four million where no Adventist worker had yet gone. In Asia, sixteen countries with a population of forty-six million were unentered. The story was repeated in South America and Europe as well as in the island lands. While, as Caviness pointed out, the Bible had been translated into more than six hundred languages, Adventists published their beliefs in only ninety-four. "What of the more than five hundred in which we have no literature?" he asked. Even in the lands

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[23]Review and Herald, January 16, 1919, p. 1.

[24]Review and Herald, January 2, 1919, p. 3.

where work was established, Caviness emphasized, "there are large areas unentered." He then called upon the church to "rededicate ourselves to the finishing of the work."[25]

Continued expectation of disaster. However, in adjusting to peace and viewing it as a providential opportunity for the fulfillment of their world task, Adventist spokesmen had no thought that peace would last; and their prophetic view was somewhat more alert to calamities than to signs of progress. Members were cautioned:

> This world situation has in it a thrilling appeal to God's remnant people. Nothing could be more fatal than to be deceived by the present era of apparent financial prosperity. The whole world is on the verge of ruin.[26]

There were continuing references in church publications to disasters and crises, as well as suggestions that the "little time of peace" could not long endure. Periodically, tabulations of recent disasters and world crises were published.

Adventists felt somewhat justified in a continuing expectation of chaos by virtue of the fact that other persons were also making pessimistic predictions. One of these was Raymond B. Fosdick who, in a 1922 commencement address at Wellesley College, declared:

> Up until 1914 most of us were fairly confident of the result, fairly easy about the future. We talked glibly of the direction and goal of human evolution, and of the bright prospects of the race. But now we know that we did not know . . . We see now the abyss upon the edge of which the race is standing.[27]

Adventists actually were not pessimists at all, it was maintained,

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[25]Review and Herald, January 2, 1919, p. 32.

[26]Review and Herald, November 20, 1919, p. 4.

[27]Review and Herald, December 14, 1922, p. 4.

but rather worked "to revive hope in the hopeless, to bring good tidings of great joy to the sorrowing, and to point the despondent to the light that continues to shine in this dark world."[28] That light, of course, was the hope of the second advent of Christ beyond world chaos. In fact, according to W. A. Spicer:

> About the only optimists today are Seventh-day Adventists. We have hope and joy in Jesus Christ. So far as we are personally concerned, it does not make any difference to us how soon the end comes. Really, the sooner the better, for when it is all over the Lord will come.[29]

Thus, while interpreting the coming of peace as in the providence of God, and recasting its public approach accordingly, the church remained strongly "adventist," maintaining a sense of urgency, and expectation. Still, vital questions of balance and priority as between public evangelistic effort and other church interests demanded settlement before a co-ordinated approach could be made to the new peace-time challenge of a world task.

An Effort Toward Evangelical-Institutional Balance

Even as the evangelistic drive reached its height during World War I, some voices of criticism were being raised indicating discontent in a few quarters with the general management of the church. Exhorting church members to a greater spirit of tolerance, F. M. Wilcox, editor of the Review and Herald, urged:

> Let us avoid becoming chronic kickers, faultfinders, pessimists. . . . It is sad to find such persons in the church today. They are obsessed with the idea that something is terribly wrong,--there is mismanagement in the church; there is centrali-

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[28] Ibid.

[29] Review and Herald, November 2, 1922, p. 19.

> zation of authority; increasing indebtedness; failure to plan properly; and weakness in discipline; and a thousand and one other things showing to their minds that the whole cause of truth is awry and that the ship of Zion is about to run upon the rocks.
>
> Now it may be that some or all of these evils exist in a measure in the church; but instead of forever finding fault and criticizing, let us take hold in the fear of God and seek, with the aid of His Spirit, to remedy the situation. . . . We cannot afford to cast a pall of darkness and gloom over our associates.[30]

At the 1918 General Conference Session, I. H. Evans, president of the North American Division,[31] outlined his view of both the institutional and evangelical needs of the church. First, he said, the denomination's home base should be kept strong and its institutions maintained in an efficient condition. At the same time, he added, the constituency should continue to be increased. Second, Evans stressed the importance of avoiding further indebtedness--"even to make improvements, before we raise the money with which to meet the expense they will incur." Third, a stronger and more efficient evangelical work was endorsed, but with close supervision of the work of evangelists and stronger church discipline, including a careful study of losses in church membership. Evans pointed out the need for such a study:

> When you realize that we are losing annually almost as many souls as the net increase in the church membership, so that half of all we do is consumed by our losses, you can readily comprehend what a gain would be made if we were able to eliminate a large percent of these losses.[32]

Regarding the shortage of church workers, Evans suggested the importance of greatly increasing the attendance of Seventh-day Adventist

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[30]Review and Herald, March 1, 1917, p. 5.

[31]At that session, the North American Division was merged with the General Conference itself.

[32]Review and Herald, April 4, 1918, p. 13.

young people at denominational schools:

> We are unable to man the fields at home and abroad, and unless we can increase the output from our schools, the future manning of our field will be greatly embarrassed.[33]

With the same problem in mind, the church leader also urged a more effective program for training laymen in evangelistic work:

> Numbers must be trained and drilled for service. Institutes should be held where men and women can study and qualify to do local evangelistic work. The time must come when there will be hundreds of our people who have received short courses of training, who will give lectures, conduct Bible studies, hold cottage meetings, and engage in medical missionary work, . . . thus greatly multiplying throughout the entire field the work that is now done by our regularly employed workers.[34]

In order to take a step in this direction, Evans suggested that every Adventist college arrange

> . . . to conduct a short course of special training, separate from the regular class work, giving drills in the correct use of English, public speaking, spelling, and penmanship; having lectures on church history, studies in the Testimonies; and instruction in home Bible readings, conducting meetings and singing.[35]

Such a course, he supposed, might be conducted during a period of six months or two years qualifying "men and women of good character, with sufficient education to read and speak well . . . as workers who can hold meetings in rural communities and small towns."[36]

Institutes and conventions. These suggestions by Evans became the basis for a number of important Adventist activities after World War I.

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[33] Ibid.

[34] Review and Herald, April 4, 1918, p. 13.

[35] Ibid.

[36] Ibid.

These included a new round of ministerial institutes held in each of the union conference territories in 1920 and 1921. The dominant concerns in these institutes were a reappraisal of the work of the denomination and its prophetic outlook, as well as measures needed to enhance its success. The quest for new direction was expressed by A. G. Daniells in his report of one of these institutes:

> The keynote of the meeting was the finishing of the work the Lord has given us to do. Every lesson and every subject considered in the meeting centered in this great problem. We endeavored to look at it from every angle. What is meant by finishing the work? Has the Lord fixed a time for finishing His work? If so, when? What is necessary on the Lord's part for its finishing? What is necessary on the part of the church? What stands in the way of its being finished? What steps should we take to remove every obstacle and hasten the work onward to its close?[37]

In addition to regional institutes, a major evangelistic convention was held in Washington, D. C., in May, 1919. Here, rather than concentrate on such matters as advertising, methods of labor, and other considerations that had been the main substance of previous ministerial sessions, the evangelists gave attention to a renewal of courage and unity. This emphasis is understandable in view of the heavy criticism some of their number were receiving. For example, F. M. Wilcox, the denomination's chief editor, had recently lamented:

> It is to be regretted that there is a marked tendency among some of our ministers to copy the sensational style of gospel presentation. Forms of advertising which would have shocked the sensibilities of every Seventh-day Adventist a few years ago are now employed unchallenged. And there is a growing tendency, particularly on the part of some of our young ministers, to copy the style of Billy Sunday and other popular revivalists. . . .

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[37]Review and Herald, February 24, 1921, p. 1.

> We recoil with horror from hearing a popular revivalist, in order to gain applause from the crowd, roar out, "To hell with the Kaiser!" even though we equally, with him, may deprecate the principles for which the Kaiser stood. However, this is but little worse than for Seventh-day Adventists to advertise their lectures under such headings as "The Devil, the Kaiser, and the Two Horned Beast." . . .
>
> The Master in His work never played the part of a demagogue. There was nothing in His ministry of a sensational character. Multitudes thronged His steps and hung upon His words, but they were drawn by the charm of His irresistible life. . . . We cannot conceive of His ever playing on popular prejudice or passion by extravagance of expression or by sensational methods. . . . Christ is our model, not Billy Sunday.[38]

In an apparent effort to free the evangelistic work of any taint of sensationalism or crudity, and to present the city evangelists anew to the church as dedicated, competent spiritual leaders, they adopted at their council this declaration:

> We hereby covenant
>
> 1. To give ourselves as never before to prayer and to the study and the ministry of the Word of God.
>
> 2. To study to eliminate anything in our work which may appear to be objectionable or tend to offend the finer sensibilities of the people for whom we labor.[39]

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[38] Review and Herald, February 27, 1919, p. 4.

[39] An enumeration of the evangelists attending this postwar convention includes well-known men and also provides perhaps the only glimpse appearing in denominational periodicals of many other city evangelists active at that time: A. G. Daniells, W. W. Prescott, G. B. Thompson, Charles Thompson, Wm. Guthrie, W. H. Branson, R. D. Quinn, L. H. Christian, S. E. Wight, C. F. McVagh, A. V. Olson, J. E. Jayne, D. A. Parsons, C. L. Kilgore, K. C. Russell, Dr. D. H. Kress, N. Z. Town, C. T. Everson, J. C. Stevens, A. V. Cotton, B. G. Wilkinson, E. L. Cardey, A. E. Sanderson, I. D. Richardson, H. W. Carr, A. T. Robinson, I. M. Martin, H. C. J. Walleker, F. W. Paap, A. E. Serns, M. H. St. John, A. J. Clark, F. M. Wilcox, M. C. Wilcox, B. E. Miller, J. K. Jones, H. C. Hartwell, O. O. Bernstein, L. C. Metcalf, J. W. MacNeil, R. S. Fries, Stemple White, C. V. Leach, S. J. Lashier, A. W. Werline, H. M. S. Richards, W. H. Green, G. E. Nord, G. P. Rodgers, W. C. Moffett, H. H. Votaw, F. D. Gauterau, F. H. Robbins, W. H. Heckman, T. E. Bowen, H. G. Gauker, O. F. Schwedrat,

In reporting the session to the constituency, Carlyle B. Haynes called for renewed appreciation of the evangelists:

> Let us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our neglected cities. Let us remember that it is our duty to give these workmen encouragement. God is displeased with the lack of appreciation and support shown our faithful workers in our large cities by His people in our own land.[40]

As a part of the postwar effort to make evangelism a more careful and productive procedure, special emphasis was given to the work of a major evangelistic assistant--the Bible worker. Bible workers, usually women, were persons skilled in explaining Bible teachings by giving "Bible readings," either to a single individual or to a small group gathered in a home. During a series of public lectures in a large city, a corps of Bible workers called regularly on persons expressing an interest in Adventist teachings in order to refine their understanding of those teachings, and if possible lead them to a decision to accept the Adventist faith.

This kind of evangelistic work had been established as a regular Adventist procedure since S. N. Haskell launched the plan rather accidentally in 1882. When in a camp meeting tent on a very rainy day the people had difficulty in hearing, Haskell gathered them together in a dry area and gave out texts to be read in answer to his questions. The response was so favorable that Haskell prepared Bible readings which others

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J. F. Huenergardt, R. J. Bryant, T. B. Westbrook, J. K. Humphrey, A. S. Booth, J. A. Leland, B. W. Spire, Max Trummer, Charles Baierle, R. S. Lindsay, W. W. Rice, M. R. Coon, Virbrook Nutter, J. H. Wierts, O. L. Ice, Kenneth Gant, F. W. Johnston, I. J. Woodman. Some of these men were administrators, of course; but by and large the list represents the panoply of Adventist city evangelists in 1919. Review and Herald, June 5, 1919, p. 2.

[40] Ibid.

might give to small audiences. By 1883 the plan had spread so widely that the General Conference began publishing a supporting magazine for the purpose, The Bible Reading Gazette, with more than 12,000 copies distributed monthly to both laymen and ministers. With increasing demand, the Bible readings were bound into a volume entitled, Bible Readings; subsequently enlarged under the title, Bible Readings for the Home Circle, and sold by colporteurs to the public.[41]

When the era of city evangelism dawned in prewar America, the Bible work was already an essential part of the program. More often than not a number of Bible workers were attached to each evangelistic company. At the close of the war, with a persistent shortage of ministers, the work of the Bible instructor received added attention. Bible workers' institutes were scheduled, conjointly with the evangelistic institutes conducted throughout the country, with training provided not only for those doing Bible work professionally but also for persons desiring to enter the field.

A typical institute included the reading of papers on such topics as: "The Bible Reader and Charity Work," "Literature and How to Use It," "How to Reach the Entire Family," "Best Methods of Holding Attention," and "Deportment and Dress." In addition, detailed studies were given on various doctrines of the church, with instructions on how to present them, meet objections, and lead hearers to acceptance of the teaching. Prominent among Bible workers leading out in these institutes were Mary Baxter and Mrs. Jennie E. McClelland, who had been trained under S. N. Haskell and another prominent evangelist, G. B. Starr.

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[41] Review and Herald, March 18, 1920, p. 26.

New emphasis on lay evangelism. As a part of the postwar reorientation of Adventist evangelism suggested by Evans, new importance was given to the work of the Home Missionary Department. First organized in 1913, this department had initially been charged primarily with encouraging the distribution of literature by laymen and the solicitation of missions gifts in the annual "Ingathering" campaign. By 1919 it was also an agency for the promotion of lay Bible reading and lay evangelistic work, and the new emphasis frequently was referred to as "The Laymen's Movement." A home missionary convention was held in October, 1919, attended by representatives from each of the local conferences.[42] Regional conventions subsequently were organized to spread the new laymen's movement throughout the field.

In addition, in the face of epidemics and other world health problems, the Home Missionary Department was called into action, along with the Medical Department, for the training of competent home nurses, so that "believers throughout the world [might] bear their full share of the burden imposed upon Christians and other philanthropists to minister to the needs of suffering peoples."[43]

The many new points of emphasis and re-emphasis in Adventist work after the war indicate that the denomination no longer gave single-minded attention to the city evangelist, and was actively seeking a new balance in its affairs. Without extensive involvement of local church membership and leadership in the work of evangelism, institutional interests of the church apparently had suffered to some extent, despite--or perhaps even

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[42] Review and Herald, October 30, 1919, p. 2.

[43] Review and Herald, April 29, 1920, pp. 7, 8.

because of--large numbers of new adherents. Thus, major emphasis was placed on the role of laymen, Bible workers, and pastors, in sharing the evangelistic mission.

Enhanced ministerial education. This reassertion of the institutional interests of the church was accompanied by persistent calls for a more highly educated ministry. E. K. Slade, for example, declared:

> The work of God in these closing days is in great need of truly educated workers [with an] education that embraces conversion and regeneration. . . .
>
> [God] would have men become as intelligent and efficient as lies within their power, through careful development of every faculty. . . . The trained mind, the developed faculties, the pleasing personality, the winning ways of refined and highly developed Christian men are used of God to work and win for His kingdom. It becomes even more important now than in former years that our ministers should be well educated, for we are living in a time in which the educational standard is high in nearly all classes and nations.[44]

Ministerial education already had been stimulated by wartime governmental requirements pertaining to "divinity schools." It was necessary for the church to meet these requirements in order to gain draft exemption for divinity students. The government's recommendations for qualifying Adventist colleges coincided largely with the denomination's own plans for the improvement of ministerial training, but went further in suggesting that Bible departments in the colleges be named "schools of theology," and that on completion of the ministerial course, the degree of Bachelor of Sacred Theology be granted.

Although church leaders conceded that such nomenclature rang strangely in the Adventist ear, the General Conference Committee adopted

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[44] Review and Herald, July 18, 1918, p. 12.

these two measures, along with other improvements in ministerial training, in order to produce better recruits for the ministry and to define more clearly for the military the status of Adventist schools. However, the S.T.B. degree was not required for entry into the Adventist ministry.[45]

With an expanded program of ministerial training provided for the development of future workers, the church also took definite steps to improve the ministry of men already in the field. For example, efforts toward the improvement of Adventist public speaking included selection of the book, Effective Speaking, by A. E. Phillips, for the 1918 Ministerial Reading Course.[46] In addition, a steady stream of admonition was directed to Adventist ministers in their special section of the church paper--a column entitled, "The Gospel Ministry." Throughout 1920 this column stressed methods of public speaking and sermon construction. In the first article, "Attaining a Logical Method in Speaking," ministers were admonished to be mindful of the audience:

> The purpose of preaching is so to present truth that it will appeal to the minds of the people and be accepted by them. To do this it is necessary to follow the thought processes which are common to one's audience. It is not sufficient for the preacher to satisfy himself of the correctness of position; he has not succeeded unless he has also satisfied the minds of his hearers. Every sermon should be a lesson, not a monologue. The speaker should be sensible, not that he has made an oratorical flight into the clouds, but that he has followed the thought-trail of his auditors to their home in the jungle of life. In doing this he will be logical.[47]

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[45]Five denominational colleges were in operation at this time, one medical school, in addition to a large number of ten, twelve, and fourteen grade schools. Review and Herald, September 26, 1918, p. 21.

[46]Published in 1908, this was a significant work in the history of twentieth century rhetoric, spearheading a movement in which renewed emphasis was given to classical standards and methods.

[47]Review and Herald, March 18, 1920, pp. 28, 29.

Ministers were informed that sermons may be grouped under three classes: narrative, homily, and argument, each of which requires a logical arrangement of thought according to its special character. Under the heading of argument, the ministers were introduced to the procedures of syllogistic reasoning and argument, with examples utilizing Adventist doctrine presented by way of illustration.

Still another presentation on "The Art of Speaking" dealt entirely with sources of material in original thought, experience, observation, travel, and reading.[48]

Two subsequent articles presented suggestions on "How to Construct and Deliver a Sermon," and "Outlining Sermons," the last of these emphasizing the value of the extemporaneous method.[49]

Improvement in church housing. The post-war adjustment of evangelistic-institutional balance in the Adventist church required not only improvement in the quantity and quality of its ministry but also of its church buildings, especially in the large cities. In 1920 a new Church Extension Fund was created, to be administered by the General Conference Committee. This new financial plan was expected to provide annually about $110,000, and members were urged to make special gifts and legacies to swell the fund.

Such a plan of mutual help was necessary because "believers in the great cities of the world, including those of North America, . . . find it impossible, without such aid, to provide places of worship that will

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[48] Review and Herald, July 8, 1920, pp. 27, 28.

[49] Review and Herald, October 7, 1920, pp. 13, 14; October 14, 1920, p. 30.

properly represent this message in the centers of population."

The background of this action lay in the substantial losses previously mentioned, suffered in part because of a lack of adequate church facilities to accommodate the influx of new church members. The constituency was so informed:

> We recognize the new demands which are made upon us, and the effort in recent years to reach the people in the great centers of population throughout the world. We now have a growing work, and in some cases a considerable number of new believers in this message, in New York, Chicago, London, Paris, Buenos Aires, Rio de Janeiro, Calcutta, Singapore, Canton, Shanghai, and Tokio; and frequent calls are coming to us for assistance in providing suitable houses of worship in which those who have accepted the truth in these and other large cities, may meet, and to which they may invite others. In some of these cities we have already suffered serious losses in membership and have been badly handicapped through lack of the needed facilities for extending our work. . . .[50]

The Church Extension Fund was expected to "make it possible to provide suitable memorials to represent this Advent Movement in a number of the great cities of the world."

The new interest in church building stimulated many local plans for improving the situation. In the Pacific Union Conference, for example, professional architects were employed to prepare standard plans for new churches. Prior to that time, it was said that:

> With few exceptions our church construction in the Pacific Union territory had been carried out with little or no regard for architectural beauty or even neatness of design, and often with indifference to convenience for Sabbath school work and baptismal purposes, and without regard for accoustical properties.[51]

The new Pacific Union plan provided three separate sets of blueprints for

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[50] Review and Herald, November 25, 1920, pp. 10, 11.

[51] Review and Herald, June 9, 1921, p. 18.

congregations of varying sizes.

Financial reversals and a new administration. Despite the best intentions of church leaders to strengthen the denomination both evangelically and institutionally, financial reverses accompanying a general business recession in 1920 greatly slowed their progress. The report of W. T. Knox, treasurer of the General Conference, for the nine months ending September 30, 1920, revealed expenditures of $2,026,000 and income of only $1,589,000.[52] As the financial crisis deepened, the services of many ministers in the conferences of North America were terminated, and many of those ministers who remained had to accept twenty-five or fifty per cent of their wages in order to stay on the payroll. Looking to 1923, the treasurer anticipated a shortage of 28.5 per cent in funds necessary to maintain the work already in progress, much less to launch new enterprises.

Along with decreasing ministerial rolls in many conferences, some ministers who had been stellar evangelists were called in to take over conference presidencies. Just a partial list of such transfers from evangelism to administration reveals that in 1921, E. L. Cardey was president of the Southern New England Conference; O. O. Bernstein, the New Jersey Conference; A. S. Booth, the Chesapeake Conference; H. F. Harter, the District of Columbia Conference; B. M. Heald, the Eastern New York Conference; J. W. McCord, the West Virginia Conference, J. L. Shuler, the Florida Conference; and Carlyle B. Haynes, the Greater New York Conference.

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[51] Review and Herald, November 25, 1920, p. 11.

By 1922, while business conditions were brightening, there was continuing uncertainty in the Adventist church, not only as to its financial condition but also its effectiveness in meeting denominational objectives. Although many plans had been initiated after the war, evangelism seemingly had been reduced from its status of recent years; and with a high rate of losses, membership gains were low. There was much concern for the approach which the denomination should now take. At the General Conference Session of May, 1922, A. G. Daniells himself expressed this concern:

> While the reports of our activities and achievements in the past will give us the information we should have in such an occasion . . . after all, our minds will turn to the future. . . . We shall be saying in our hearts, when and how is this work going to be finished? . . . What experience do we need? What steps should we take to finish quickly what remains to be done?[53]

After his long tenure of twenty-one years as president of the General Conference, Daniells felt that a partial answer to his own question was a new administration, and "declined definitely to allow his name to be entered for president."[54] The voluntary withdrawal of his name as president left the way open for a realignment of the church organization. W. A. Spicer, the former secretary of the General Conference, was made president; and Daniells was appointed secretary, although it was not expected that he would carry the detailed work of that office. Rather, he would function as a world field secretary for the mission board and as a general counselor. In addition, a new General Conference constitu-

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[53]Review and Herald, May 22, 1922, p. 4.

[54]Review and Herald, June 8, 1922, p. 32.

tion was adopted, allowing a far greater degree of autonomy for the world divisions of the church. W. A. Spicer summarized the general intent of the actions in his first major presidential address to the General Conference Session:

> There has been a bit of cramping, a bit of question as to authority in relationship between the General Conference Committee and the field. These great divisions may function as complete in themselves, all united together in one central committee, each division standing on its own responsibility; and we will push forward together. . . . I feel that your selection of myself as president of the General Conference means that we have reached a time when our work is so big that we do not need big administrators necessarily at the center. We must just have a committee at the center, easily cooperating with every union and division, cheering everyone on, forming the connecting link between all, ready if possible to inspire by giving counsel and sending the word of cheer to keep us all moving together.
>
> I believe it is really a good thing to get our eyes off from men sometimes. God chooses the weak things of this world, that men may understand that all the power in this work is dependent upon our relationships to the living God, whose the work is.[55]

For his own part Daniells, in his new and subordinate role, led the assembled delegates in an expression of solidarity:

> We have each had our own various viewpoints, and we have tried to stand for them. We have not all seen alike; but, dear friends, we have done the best we could, and here we are. Shall we not this morning let everything of a contentious character slip away. . . . I feel so. I feel to join the president in the suggestions he has made, unity, forward movement, advance, finishing the work are the only things worth while.[56]

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[55] Review and Herald, June 5, 1922, p. 3.

[56] Ibid.

A Provision for Continued Evangelistic Emphasis

Although at this quadrennial Session Daniells laid down his responsibility as president of the General Conference, he assumed a new responsibility and the realization of a long cherished dream--the creation of a General Conference Ministerial Commission, which he was to serve as chairman. This same Commission had been proposed at the 1918 Session but it was laid aside because of strong opposition from the field leaders. The opposition at that time was summarized by M. N. Campbell, president of the British Union: "It would seem that if the great body of our ministry were to be placed under the direction of this department, there would be danger of confusion in our local and union conference administration."[57]

Subsequently, however, the Australian field had moved forward with the organization of a division-wide ministerial association in 1920, led by A. W. Anderson. Its work included the direction of a ministerial reading course as well as the publication of a periodical entitled The Evangelist.[58]

In 1922, with Daniells now in an advisory rather than an executive role, the Session approved the creation of a world-wide Adventist ministerial agency and specified its role as "a medium for the interchange of plans, methods and information and for the definite strengthening of the gospel ministry," and "to give special attention to the encouragement . . . of young men in training for the gospel ministry. . . ."[59]

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[57]Review and Herald, May 2, 1918.

[58]A. W. Spalding, Christ's Last Legion (Washington, D. C., Review and Herald Publishing Association, 1949), p. 237.

[59]Review and Herald, June 15, 1922, p. 29.

However, it was emphasized that while the Ministerial Commission would be under Daniells' direction as a general field secretary, it would operate under the General Conference Committee, and that Daniells would "function through existing leadership . . . without the creation of additional machinery in either union or local conferences."[60] Thus, institutional control and co-ordination of evangelical activity were assured.

Despite these limitations, the Commission provided a direct link between Daniells as a representative of the General Conference, and the evangelists of the denomination. The weight of his still considerable prestige in this new role, and the continuing belief of Adventist ministers in the counsels of Ellen G. White that had led Daniells to launch the Adventist drive in city evangelism twelve years previously, go far in explaining the church's continuing emphasis on public evangelism during the 1920's, when other institutionalized denominations virtually abandoned it.

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[60] Ibid.

CHAPTER XII

THE DECLINE AND REVIVAL OF REVIVALISM[1]

In 1917--the year in which the Adventist growth rate, stimulated by extensive public evangelism, reached its peak in this century--modern revivalism in general was in flood tide. In that year Billy Sunday, in the biggest campaign of his career, called nearly 100,000 New Yorkers down the sawdust trail. The governor of the state dedicated Sunday's tabernacle; Sunday's public relations man was none other than Ivy Lee, today revered as the "father" of public relations; and the revivalist was feted as a national celebrity. Most of the Protestant churches united to sustain his work. In the hinterland his hundreds of imitators were rallying the same kind of support. It was the climax of a modern revivalism launched by Charles Grandison Finney nearly three-quarters of a century before.

Yet, while the revivalists were reveling in the glory of their finest hours, the very foundations upon which their work was based were crumbling. By the 1930's revivalism was all but dead. Sunday coasted past the World War I area with a few more great successes--Chicago, 1918; Cincinnati, 1921--but by 1930 he was reduced to one-man stands in individual churches where there was enough fundamentalist strength to support him. In 1935 he died.[2]

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[1]This brief review of the evangelistic activities of other religious groups from World War I to the Billy Graham era is provided as a background against which Adventist evangelism of the same period, as described in following chapters, may be seen more clearly.

[2]Among the pall bearers at his funeral--Charles T. Everson, the noted Adventist evangelist.

Why did revivalism go into rapid decline after World War I? What kind of "soul-saving" activity were the churches promoting from the 1920's to the 1950's? Revivalism declined after World War I not so much because revivalism changed but because America changed and revivalism tended to stay the same. According to McLoughlin:

> It was because the professional evangelists lost touch with the prevailing trend of American religious and social thought after World War I (and not because of the vulgarity, sensationalism, or commercialism of Billy Sunday and his imitators) that the revival tradition went into its thirty-year eclipse.[3]

In an advancing, increasingly sophisticated society, the revival possibly seemed remote from the present, the real world. The radio brought the city into the home of the rural American. The automobile put him on the road instead of in the pews. "Abstemiousness, frugality, and thrift, seemed antique values in a world of the salesman, credit buying and the ad man."[4]

More important, McLoughlin points out, in rejecting scientific and scholarly theories, insisting on the small-town morals of a nineteenth-century America, turning their backs on social reform as a concern of the churches, few of the revivalists had little left to say that seemed meaningful to most Americans of the 1920's and 1930's. In McLoughlin's words, they "doomed themselves to obscurity along with the fundamentalism to which they clung."[5,6]

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[3]William G. McLoughlin, Billy Graham: Revivalist in a Secular Age (New York: The Ronald Press, 1960), pp. 19, 20.

[4]Bernard A. Weisberger, They Gathered at the River (Boston: Little, Brown and Co., 1958).

[5]McLoughlin, loc. cit.

[6]See also: McLoughlin, Modern Revivalism (New York: The Ronald Press, 1959), p. 453.

As the newer, "scientific" religion came into its own in the prosperous 1920's,[7] a majority of urban ministers repudiated fundamentalism. As mentioned previously, a delaying action was fought by fundamentalists in the major churches, but in the end they lost control of the church machinery.[8] This tactical loss of the means of organized support was a serious blow to revivalism of the Billy Sunday type. Under the control of more "modern" religious leaders who were concerned by a diminishing public response to traditional revival campaigns, the churches turned to other, more sophisticated activities:

> Ministers who had employed revivalists each year as an accepted part of their church's schedule now sought cheaper and more ethical ways of accomplishing their religious purposes. By 1924 middle and upper class churches which had previously employed them, had abandoned the use of revivalistic devices. Even the churches with the large proportion of lower class members reduced the use of revivalism and eventually the larger denominations abandoned it almost entirely.[9]

Consequently, many of the large number of revivalists who had been in the field before and during World War I found it difficult to obtain good appointments. Early in the 1920's it was estimated that some six hundred professional evangelists were unemployed simply because there was no demand for their services.[10] Even in the South and rural areas of the West, where fundamentalism maintained a certain strength, the major

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[7]William Warren Sweet, The Story of Religion in America, 2nd rev. ed. (New York: Harper and Brothers, 1950), p. 420.

[8]Jerald C. Brauer, Protestantism in America (Philadelphia: The Westminster Press, 1953), p. 262.

[9]Rollin W. Quimby and Robert H. Billigmeier, "The Varying Role of Revivalistic Preaching in American Protestant Evangelism," Speech Monographs, Vol. 26 (August, 1959), No. 3, pp. 218, 219.

[10]McLoughlin, op. cit., p. 261.

denominations gave up revivalism after the 1930's; and "the one-hundred year tradition of modern revivalism subsided into a relatively unimportant and unsung role."[11]

Visitation Evangelism

As the popularity of revivalism decreased, that of visitation evangelism increased, and the churches took up evangelization by door-bell ringing on a grand scale.[12] By 1930, two-thirds of the city church federations were using visitation in some form as their main evangelistic activity. They spoke enthusiastically of its relative success, low cost, lack of sensationalism, and emphasis on the work of the local pastors and church people rather than on the itinerant evangelist.

The concept of visitation evangelism had received an official boost in 1918 when Charles L. Goodell, with some ten years of experience in visitation work in Manhattan, became the executive secretary of the Commission on Evangelism of the Federal Council of Churches, a body which only six years before had been headed by a professional revivalist. Goodell visited ministerial conferences, seminaries, and denominational headquarters, promoting the advantages of personal work over mass evangelism with such success that by the winter of 1929-30 five teams were required to handle all of the requests from cities where visitation training was desired.[13]

With all its success, however, visitation evangelism quickly

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[11] Ibid., p. 452.

[12] Ibid., p. 456.

[13] Quimby and Billigmeier, op. cit., p. 223.

developed the same kind of professionalism that had characterized the revival campaign. Numerous "experts" arose who, for a fee, would manage a visitation campaign and guarantee its success.[14] One of the most important of the visitation experts was the Rev. A. Earl Kernahan, who in 1923 established an office of "Directed Survey and Visitation Campaigns" in Washington, D. C. At the request of a community group of churches, he sent a specialist to direct a city-wide religious census in order to develop a list of prospect cards" upon which the visitation campaign would be based. Next, another expert was dispatched to train the laymen, committing them to a specific number of hours they would work in the visitation process. If not enough volunteers were forthcoming, professional paid visitors were available from Kernahan's organization. The actual campaign was concentrated in a one or two week period during which visitors met every night for dinner and pep talks, and then went two-by-two to make their visits. Prospects who were persuaded to join a church signed a "Record of Decision" card and were then listed on the visitor's records as "won." The campaign was over when all the prospects had been visited.

Kernahan made remarkable claims of success for his system. Between 1923 and 1929, he said, a total of 370,750 prospects were visited, of whom 187,867 were "won to the church."[15] Other promoters of visitation evangelism were equally enthusiastic in their interpretation of its financial advantages. Dr. L. A. LaFlamme, field secretary of the New

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[14]McLoughlin, op. cit., p. 457.

[15]McLoughlin, op. cit., p. 458.

York Church Federation, cited comparative statistics:

> The revival campaign lasted nine weeks, they got fifty-three conversions, and it cost twenty-five thousand dollars. Last year the same three churches adopted the modern method of sending visitors, two by two, to the houses, and they obtained one hundred and six conversions for four hundred and fifty dollars.[16]

But there were built-in weaknesses in professional visitation just as there were in professional revivalism. One of the most important of these was what was regarded as the superficiality of the campaign's appeal. There was little theological foundation, the prospect being asked to join a church merely because it was the "decent" thing--which was about what Billy Sunday had asked people to do.

Kernahan's visitors appealed to their prospects to make their home a Christian home, to enter into Christian service in the community; and exhorted them to be prepared for the hereafter. Any specific theological commitment was left up to the pastors. One Baptist pastor said: "We should call upon persons not to be saved but to become Christians." Kernahan himself said in 1925: "The thing that people are most interested in now is what does Christianity do for life?" They are "not at all interested in dogmatism."[17] However, this nontheological approach was the object of much criticism by many pastors.

Another major complaint was that visitation programs did not reach the masses. Makers of prospect lists excluded the tenement dwellers and those without a Protestant background. In fact, it was charged:

> The adoption of the visitation system was a virtual acceptance of the fact that the regular Protestant churches were exclusively middle-class institutions and had abandoned any

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[16]Cited in Quimby and Billigmeier, op. cit., p. 223.

[17]Ibid., p. 461.

hope of reaching the workingman.[18]

As they had lost patience with high-pressure, professionally directed revivalism, so the major churches soon tired of high-pressure, professionally directed visitation. Many of them continued the basic visitation idea after 1930 on an individual basis, but most abandoned the big, city-wide campaigns:

> Between 1930 and 1950 the majority of urban or suburban Protestant churches did their visitation by themselves or occasionally joined in a visitation program with one or two nearby churches to round up new people in the neighborhood or to bring lapsed members back.[19]

As "big-time visitation" faded, the major non-fundamentalist denominations turned more toward education within the church as a means of "evangelism." By 1946, Willard L. Sperry, dean of Harvard Divinity School, was able to speak for many of the larger churches when he observed:

> We are tired of religious revivals as we have known them in the last half century. . . . Among all but the most backward churches it is now agreed that education ought to be, and probably is, the best way of interesting our people in religion and of identifying them with one or another of our many denominations. Our efforts therefore have been turned from the religious revival to religious education.[20]

Religion and Depression

Back in the depths of the depression, however, some churchmen did look hopefully for a return of the old-time revivalism. Such a revival of revivalism, in fact, had been predicted by historians as well as by churchmen. However, some church leaders regarded the prospect with great dismay.

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[18] Ibid., p. 459.

[19] Ibid., pp. 462, 463.

[20] Ibid., p. 462.

"If there are signs of its return, such signs are to be regarded not with gladness but with foreboding," said an editor of the Christian Century, which had come to be the voice of liberal Protestantism. The journal deprecated the "spiritually devastating, high-pressure, blatant, mercenary, sensation-seeking" revivalism of bygone days. A real "religious revival," the Christian Century maintained, was to be measured in terms of the progress of the social gospel, an increasing awareness of "the essentially religious nature of the social problem." What was needed, it said, was "social repentance."[21]

Why did the depression fail to inspire a return of old-fashioned revivalism? The Christian Century supplied one answer: "The idea prevails that our economic system is a man-made system and being man-made it can be remade." The depression was seen not so much as an act of God as a failure of human intelligence. Therefore, there was no reason to become religious when people only needed to become intelligent.[22] Thus, "the depression did not drive men to God," as predicted.[23]

Yet, the needs were still there. Many people had been disastrously affected by the depression. There were deep emotional needs that the educational approach, the "social salvation" concept, apparently could not fill. Thus, "the revival tradition continued to some extent among unsophisticated rural folk and among the country-bred evangelical urban dwellers of the 1930's."[24] There were still hundreds of professional

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[21]Editorial, "Why No Revival?" Christian Century, LII (September 8, 1935), pp. 1168-1170.

[22]Ibid.

[23]Sweet, op. cit., p. 422.

[24]McLoughlin, Billy Graham, p. 20.

evangelists "booked" into tents and tabernacles in rural county seats, or neighborhood churches, but influencing only a few dozen metropolitan blocks.[25] To some extent the same kind of personal religion attracted some of the intellectual and the prosperous through such a group as the Buchmanites (later known as Moral Rearmament) meeting in hotels and private houses; a movement within the churches but ministering in a way the churches, for the most part, were not.[26]

Reorganization of Fundamentalism

One segment of Protestantism that profited greatly by the depression was the group of churches often referred to as the "sects"--Pentecostal, Nazarene, Assemblies of God--that stressed emotional conversion of the sinner and a new, holy life.[27] Serving spiritual needs apparently not being met by the larger churches, these groups grew at a rapid rate through the 1920's and especially, the 1930's. The Assemblies of God, formed in 1914, had 48,000 members by 1926, and 175,000 by 1937. Between 1926 and 1937, the Nazarenes doubled their membership.[28] In other areas of fundamentalist growth, many pastors and congregations--formerly Baptist, Methodist, or Disciples of Christ, among others--separated from denominations now under liberal control and became independent churches or took up a holiness title of their own invention. Thus, at a time when many Protestant leaders thought fundamentalism had died, in reality it

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[25]Weisberger, op. cit., p. 267.

[26]Sweet, op. cit., p. 423.

[27]Brauer, op. cit., p. 266.

[28]Sweet, op. cit., p. 423.

had gone "underground"; and was continuing to grow, more rapidly in fact than were the established denominations.[29]

By the mid-1930's, according to McLoughlin, there were really two national Protestant religions: the liberal and the pietistic fundamentalist.[30] The differences between these two religious streams were not only theological, but also social, economic, and intellectual. It thus became necessary for the fundamentalists to develop a new institutional framework as a means of perpetuating an "ideological separateness."[31]

Some of the evangelists who found themselves without institutional support when the fundamentalists lost control of the churches proceeded to "institutionalize" themselves, settling down in one community, building up a gospel church or tabernacle. Aimee Semple McPherson was one of these evangelists. Another was Bob Jones, who founded not only a church but also a college, one of the scores of "nondenominational" Bible institutes "founded on a shoestring by pious preachers in the 1920's and 1930's." Jones' college, incidentally, had the endorsement of Billy Sunday, whose wife was on its board of trustees.[32]

These independent churches and institutions, including such big-name establishments as the Chicago Tabernacle, Angelus Temple, and the Detroit Metropolitan Tabernacle, provided a circuit of support for itinerant fundamentalist evangelists throughout the 1930's and 1940's. Most of the larger institutions had radio stations, a summer camp, some kind

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[29]McLoughlin, Modern Revivalism, pp. 465, 466.

[30]Ibid.

[31]Ibid.

[32]McLoughlin, Billy Graham, pp. 30, 31.

of home and foreign missions--and usually a large and devoted following. "Among these people the tradition of modern revivalism was perpetuated."[33]

The fundamentalist colleges, including the Bob Jones College, Moody Bible Institute, Fuller Theological Seminary, and Wheaton College, became new centers of theological, social, and ecclesiastical reorganization for the fundamentalists.[34] They were instrumental in developing a "culture within a culture." Their periodicals, publishing houses, radio programs, youth movements, and missionary organizations (Christian Businessmen's Association is an example) "kept alive a pietistic fervor . . . which was bound to break forth once the climate was right."[35]

This is not to say that during this period public preaching had been entirely eliminated from the evangelical efforts of the leading denominations. Some leaders among the denominations, especially the Methodist and Baptist groups, felt that they had reduced their appeal to the lower classes by the abandonment of revivals, "who have therefore been drawn toward the holiness sects."[36] Thus, in a reappraisal of revival oratory, the Federal Council of Churches convened a Conference on Evangelism in 1931, where committees of co-operating denominations adopted a plan providing for "holding special evangelistic meetings or preaching missions" in addition to the visitation procedures[37]--the first reference

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[33]McLoughlin, Modern Revivalism, pp. 469, 470.

[34]McLoughlin, Billy Graham, pp. 22, 23.

[35]Ibid.

[36]J. Milton Yinger, Religion, Society, and the Individual (New York: The Macmillan Co., 1957), p. 283.

[37]Federal Council Bulletin, September, 1931, p. 14, cited in Quimby and Billigmeier, op. cit., p. 224.

to special preaching services since it was omitted by the Conference on Evangelism in 1924.

There were some efforts to combine the best elements of evangelism and visitation evangelism, notably by Bishop Adna E. Leonard of the Methodist Episcopal Church, who claimed to have developed the technique of the "preaching mission" about 1926. The bishop suggested four steps that characterized the "preaching mission": (1) an advance canvass of the church members in order to explain the revival program and solicit support; (2) daily preaching services during the revival period, featuring a reasonably well-known visiting minister, who also made himself available at a "fellowship hour" for counseling; (3) visitation of prospects; (4) a continuing program of preaching and counseling organized in the local church in order to preserve the gains made during the mission.[38]

In 1935 the Federal Council of Churches adopted the idea and announced the first "National Preaching Mission," which was conducted from September to December, 1936, with much success. So numerous were applications from cities asking to participate in the mission that the applications had to be screened, and twenty-eight large cities across the nation were finally selected. E. Stanley Jones headed the campaign team, mobilizing the efforts of eighty of the best preachers and laymen that could be assembled, including Lynn Harold Hough, Ivan Lee Holt, T. Z. Koo, Muriel Lester, Merton Rice, Francis B. Sayre, Roger Babson, and others.

Taking a leaf from Billy Sunday's book, the preaching mission team

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[38]Quimby and Billigmeier, op. cit., p. 224.

in each city appointed local committees which arranged special meetings for women's groups, business clubs, high schools, and colleges, with an average of 104 such appointments made in each city. Attendance was good in each case with "crowds . . . large enough in each city to fill the largest available halls and cause press comment."[39]

The National Preaching Mission was a "showcase" demonstration of what could be done, and served to inspire new interest in revivalistic techniques among Protestant denominations. Many formerly neglected committees on evangelism were revived and in years immediately following 1936, evangelistic staffs in denominational headquarters were enlarged.

However, the difference between the preaching mission and the old revival, as explained by Gerald Kennedy, Methodist bishop for the Los Angeles area, was in an institutional selection and control of speakers with insistence that "the officially sanctioned evangelists be able preachers who are well educated and thoroughly experienced in ecclesiastical matters."[40]

This reawakening of an interest in evangelistic oratory within the major denominations went a long way toward preparing them for joint action with fundamentalist groups in the new surge of religious interest that ushered in the Billy Graham era of modern revivalism.

Revival of Revialism

There were other factors that helped to develop a climate in which an institutionally-strengthened fundamentalism could regain a certain

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[39] Ibid., p. 225.

[40] Quimby and Billigmeier, op. cit., p. 26.

initiative in revivalism. First was a general theological reorientation in America. In the 1930's, Paul Tillich, Reinhold Niebuhr, and Harry Emerson Fosdick, among others, were leaders in a searching re-examination of the modernist theological position. Fosdick, for example, said as early as 1935 that modernism, of which he had been a leading advocate, had "left souls standing like the ancient Athenians before an altar to an unknown God."[41]

Second, the "sobering effect of fifteen years of world turmoil" was a weakening of the liberal faith in such ideas as "progress, the innate goodness and perfectability of man, and the manifest destiny of Anglo-Saxon democracy to triumph peacefully and easily throughout the world."[42]

> As liberal Protestantism was undermined by the neo-orthodox movement and by the inadequacy of its optimistic message in the midst of the dire calamities of the years from 1930 to 1950, the neo-fundamentalists began to take the offensive.[43]

Youth for Christ rallies, beginning in 1941, provided a training ground for a brand new crop of revivalists, including Billy Graham. By 1942, the recently organized National Association of Evangelicals had united the forces of some thirty fundamentalist groups claiming a membership of some ten million persons. The NAE and the Youth for Christ movement together stimulated a new religious revivalism which, supported by newly-interested denominations, came to national prominence in the 1950's.[44]

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[41] McLoughlin, Billy Graham, p. 23.

[42] Ibid., p. 24.

[43] Ibid., p. 39.

[44] McLoughlin, Modern Revivalism, pp. 474, 476.

During the postwar years, dozens of inter-denominational, fundamentalist revivals were being held throughout the nation by the new professional evangelists: Jack Shuler, Bob Jones, Jr., Merv Rosell, Hyman Appelbaum, Charles Templeton, Oral Roberts, Alan Redpath, Tom Rees, Bryan Green.[45] But it was Billy Graham, supported by the National Association of Evangelicals, as well as the Youth for Christ organization, who broke through to national prominence in 1950. Himself "a product of the realignment in Protestantism,"[46] Graham reassembled some of the old cherished symbols of faith and gave new assurance to those who still held to the time-honored tenets of the American, the Christian, way of life."[47] As the nation's general outlook changed momentarily from liberalism to conservatism in the 1950's, many liberal churchmen "turned to give a helping hand to those who spoke with such assurance of their orthodoxy and divine authority."[48] Revivalism, dying in the 1930's, came vigorously to life.

Because the Adventist church combined a strong institutionalism with a strong evangelical commitment, its evangelistic activities after World War I reflect the reappraisal seen in the established denominations as well as the persistent use of evangelistic oratory seen in the fundamentalist movements. In the evangelical history of this one denomination may be traced the surging of evangelism in times conducive to its success; then its ebbing when public interest wanes and institutional forces seek its more effective control.

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[45] Ibid., p. 489.

[46] Ibid., p. 482.

[47] McLoughlin, Billy Graham, p. 24.

[48] Ibid., Modern Revivalism, p. 482.

CHAPTER XIII

POSTWAR ADVENTIST EVANGELISM: NEW WAYS FOR A CONTINUED MARCH

While revivalism in general diminished during the 1920's, Seventh-day Adventist public evangelism, chastened and institutionalized, continued as a major preoccupation of the church. This was true despite the fact that some Adventist evangelists had recently received strong internal criticism for practices considered inconsistent with denominational ideals and interests; and even though Adventist evangelism tended to produce less during the 1920's than had been the case during World War I--baptisms between 1920 and 1930 averaged 6.5 per cent of church memberships, compared with an average of 9.5 per cent during the war years, 1914 - 1918. (See Figure 4.)

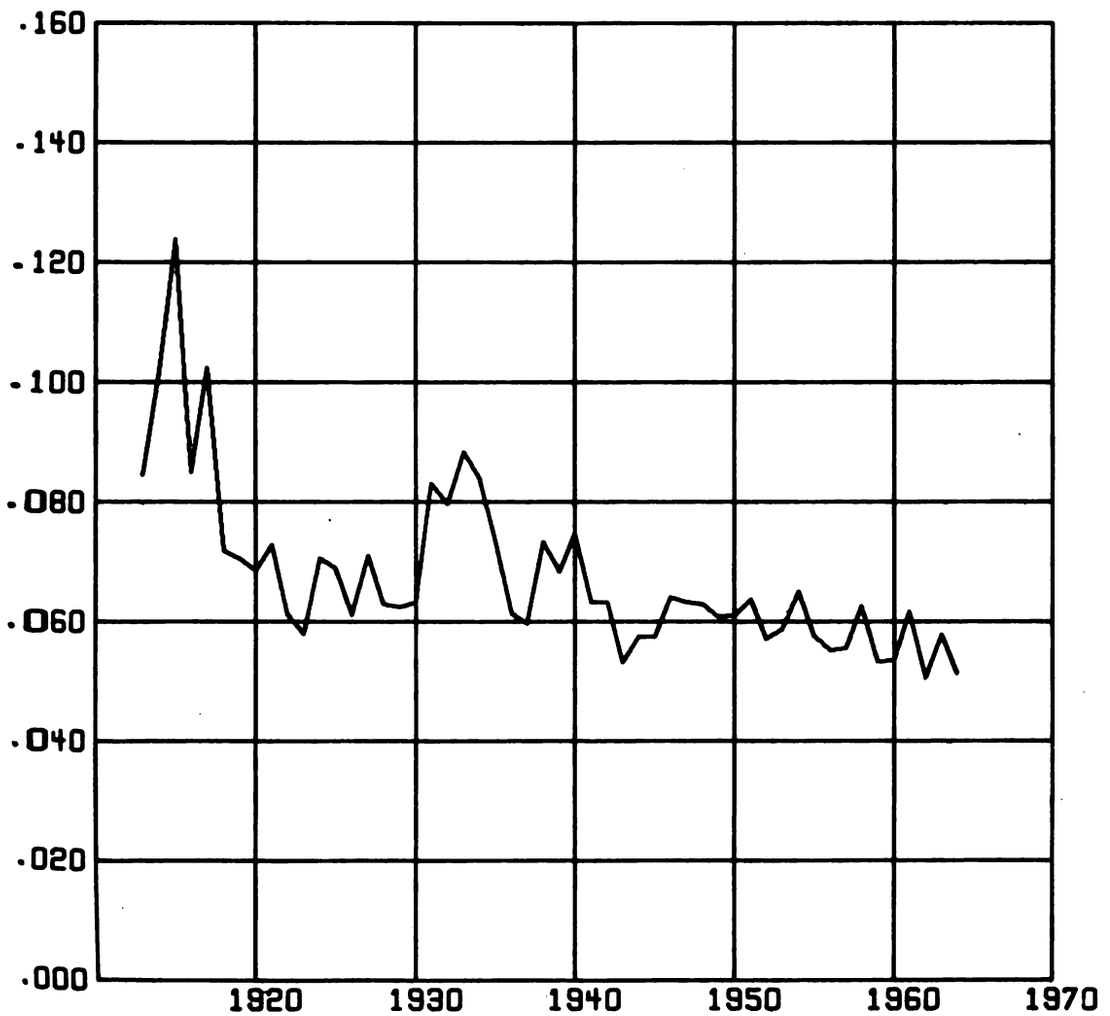
A Continued March

The continued march of Adventist evangelism during the "sunset years" of revivalism probably can best be explained by continuing organizational support, the continuing presence of an interested audience, and stimulating examples of success presented by leading Adventist evangelists.

Organizational support. Most independent evangelists of the Billy Sunday "school" joined the ranks of the unemployed when they could not muster organizational support for city-wide multi-church campaigns or did not receive invitations from individual revival-minded congregations. As the larger denominations in the 1920's came under the control of clergy not entirely sympathetic toward fundamentalist revivalists, the machinery

FIGURE 4

ANNUAL ADMISSIONS TO THE SEVENTH-DAY ADVENTIST CHURCH THROUGH BAPTISM; EXPRESSED AS A PERCENTAGE OF TOTAL MEMBERSHIP (UNITED STATES AND CANADA)



of these denominations was progressively less available to them.

The Adventist evangelists were, however, in an altogether different situation. Not dependent on the will of a single congregation or on the wishes of a group of denominations, they worked under the direction of conference organizations. While they frequently were sent to conduct campaigns at the request of individual congregations, just as often they were dispatched by the conference organization to a place of evangelical need for the purpose of raising up a new congregation. In this mission their task was to attract an audience from among the general public, persuade a number to accept Adventist beliefs, induct them into church membership, and form a new church. Thus, Adventist evangelical activity was not so much the result of local, congregational interest as it was the studied policy of a central church organization; although, of course, congregational interest was important to the success of a campaign and often influenced conference officers in making evangelistic assignments.

While there had been some adjustments in the organizational context of Adventist evangelism when A. G. Daniells stepped down from the presidency of the General Conference in 1922, with more autonomy given to the local fields, the General Conference nevertheless continued its active encouragement of public evangelism through the influence of the newly-created Ministerial Commission, with Daniells in charge.

One of Daniells' first moves was to organize a new round of ministerial institutes for the United States and Canada through the years 1923, 1924, and 1925. This was the first such series of institutes on a division-wide basis under the direct auspices of the General Conference since those Daniells conducted in 1911 and 1912 in order more adequately to prepare Adventist ministers to begin the task of city evangelism.

The Ministerial Commission also provided organizational support in the form of special evangelistic councils from time to time. One of the more important of these was held in Milwaukee in 1926 in connection with the General Conference Session. In addition, the General Conference Committee itself made various pronouncements in support of public evangelism; and the Ministerial Commission provided an exchange of views and experiences among evangelists by means of a series of mimeographed reports. In 1928, the Commission launched a new periodical especially for "the evangelical workers" of the denomination--The Ministry.

A continuing audience. Of equal importance with organizational support as a factor in the continued momentum in Adventist evangelism during the 1920's was the continuing presence of an interested audience. Despite the relatively greater sophistication of many Americans during the first postwar decade, fundamentalism vs. liberalism was a conflict not as yet entirely resolved by any means. The celebrated Scope's "monkey trial" of 1925, while viewed by men of the liberal school as a triumph over unenlightened fundamentalism, nevertheless illustrated the great level of public interest in the question. Many conservative Protestants were openly looking for new church homes where old, familiar ways were to some extent preserved. As outlined in Chapter XII, they found such church homes among the sects, including Holiness groups, the Jehovah's Witnesses, and many newly formed independent churches of Baptist, Presbyterian, and other denominational derivation.

Many persons of this sort were also attracted to the Seventh-day Adventist church. While it held certain views quite different from those of the established Protestant denominations--observance of the seventh

day as the Sabbath, for example--it nevertheless proclaimed an adherence to the Bible as the rule of life and maintained old-time standards of personal conduct. At the same time the Adventist church presented a feature doubtless appealing to some disaffected members of other well organized denominations--a highly developed organizational structure of its own, mellowed by time since its inception in 1863.

Moreover, despite an adherence to Biblical conservatism, Adventists projected a contemporary image in their persistent preaching on current world developments, their emphasis on world missions, together with a certain educational and institutional sophistication characteristic of their denomination. All these appeals offered to the disaffected religious conservative a reasonably congenial alternative to his former church home.

Also attractive to many people, both within and outside other religious communions, was the seeming certainty continuing among Adventists as to the ultimate outcome of world affairs. Despite the relative industrial prosperity of the 1920's, this era nevertheless was a period of considerable disorder and disorientation. Insecurity was generated by many fears, as seen in the Great Red Scare of the early 1920's (and the protracted Sacco-Vanzetti trial), fierce power struggles in Russia, the failure of efforts toward enduring peace as in the Kellogg-Briand pact, and a rise of anti-Catholicism in connection with the 1928 campaign of Al Smith. These and many other sources of tension and uncertainty provided a setting within which the "prophetic voice" of the Adventist evangelist continued to find an audience.

Examples of success. Not the least factor in the continuation of Adventist evangelism during the postwar decade was the influence of

successful evangelists themselves, although none, perhaps with the exception of Charles T. Everson, enjoyed success at the World War I level. The numbers of these men multiplied during the years following World War I when many new men rose to prominence while old-timers continued their work and even reached their zenith during the 1920's. Among the leading evangelists active during this period were Everson, A. S. Booth, Taylor G. Bunch, J. W. McComas, H. M. S. Richards, Carlyle B. Haynes, J. S. Washburn, B. G. Wilkinson, Louis K. Dickson, John G. Mitchell, Phillip Knox, J. H. N. Tindall, O. O. Bernstein, J. L. Shuler, E. L. Cardey, O. D. Cardey, A. R. Ogden, W. H. Bradley, H. A. Vandeman, G. E. Peters, and J. K. Humphries. These were men with more than a local reputation--men who achieved some renown, at least among Adventists, as regional or national evangelists.

While most of these evangelists maintained the support of the church organization, they were not without adverse criticism. From the outside, some of them drew the fire of clergymen in other denominations on charges of proselytism or "sheep-stealing"--attracting members to the Adventist church from other Protestant denominations. Some Adventist evangelists continued to challenge the ministry of other denominations, either openly or by virtue of a provocative approach, and debates were common.[1] Within the denomination, evangelists continued to receive some unfavorable criticism for bringing in persons not properly screened or conditioned for membership. This internal criticism had some support in fact as apostasies from the church continued at a relatively high level all through the 1920's, reaching a peak in 1928 of sixty-seven per cent

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[1]Letter, L. E. Froom, June 18, 1963.

of all accessions to the church in that year--a ratio not corrected until the early 1930's.

However, despite these continuing clouds in the picture of Adventist evangelism, the evangelists retained substantial and even insistent support from the church. Criticism of membership losses was often deflected from the evangelist to the local church, where often there was a continuing lack of adequate pastoral care. Large evangelistic campaigns, after all, did produce new members, even though at a rate reduced from that of the war years; and of equal importance, perhaps, brought to the relatively small Adventist congregations a brief period of community prominence with widespread advertising, saturation door-to-door contacts, and audiences sometimes outnumbering the local church membership a hundredfold.

Content and Technique

The content and technique of Adventist public evangelism during the 1920's was influenced by the doctrinal discussions of church leaders, and also by successful techniques developed by evangelists in the field.

Doctrinal discussion. A notable example of doctrinal discussion and its impact on the content of Adventist evangelism is the encouragement by A. G. Daniells in the early 1920's of a renewed emphasis in evangelistic preaching on Christian conversion and "righteousness by faith," rather than merely through mental assent to a set of abstract doctrinal tenets as explained by the evangelist.

Even after the notable ministerial institutes of 1911 and 1912, with a remarkable conversion experience by Adventist ministers, their evangelistic approach, generally speaking, had been marked by "legalistic,

debative, and doctrinarian . . . emphasis."[2] L. E. Froom, who became head of the renamed Adventist Ministerial Association in 1941 and was an associate with A. G. Daniells from 1925, has described his personal understanding of the Adventist message and the transformation that came to his own thinking as a result of Daniells' influence:

> I had always been an ardent Adventist, unswerving in loyalty to our doctrines, fascinated with Bible prophecy, and always seeking to present the best possible case for Adventism before the world. I worked hard, and profoundly believed in the triumph of the Advent message and movement. But to me Adventism was to a large degree allegiance to a system of doctrinal truth, fidelity to a message from God and the Word. My Christianity was primarily a devoted mental assent to a beautiful, logical, heaven-sent framework of truth to which proclamation I had given myself without reservation. . . .
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> But I was impressed with a certain sense of futility. Something seemed to be lacking and hindering. The overtures of Adventists to the public, at that time, were not too successful. [In the early 1920's.] Our approach did not seem to have the appeal that it should, and was often gravely misunderstood.
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> It was the approach and the appeal--and the substance of this message and emphasis--that apparently was at fault. That was my personal predicament when A. G. Daniells came to Nashville in the fall of 1925 for one of his soul-searching institutes, held in the chapel of the Southern Publishing Association.
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> . . . I was one of those deeply stirred and devoutly moved by Elder Daniells' meetings. . . . It was the turning point in my life and ministry. Christianity, I clearly saw, was basically a <u>personal relationship to a Person</u>--Jesus Christ. . . .
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> I had been believing and trusting in a Message rather than a Person. I had propagated a message rather than truly preaching a gospel. . . . It was a revolutionary concept, a startling but blessed awakening.[3]

This was just the awakening which Daniells endeavored to stimulate among Adventist ministers after his assignment to the leadership of the

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[2]Letter, L. E. Froom to Howard B. Weeks, October 27, 1964.

[3]Document, "'Righteousness by Faith' Sparked the Ministerial Association," by L. E. Froom.

Ministerial Commission in 1922. He had diligently studied the earlier counsels of Ellen G. White and discovered in them a strong emphasis on the need for more attention in evangelistic presentations to personal commitment to Christ, as the basis for specific doctrinal beliefs.

As has been pointed out, it was on this very point that Adventists and others so often reproached the popular revivalists, charging superficiality in their calls for conversion without providing a firm doctrinal basis for intellectual commitment. What Daniells now thought necessary in Adventist evangelism was a blending of both considerations: retaining a strong didactic and doctrinal context while infusing it with the personal experience of Christian conversion--a point on which some Adventist evangelists previously had been notably weak.

A colorful example of this weakness was revealed by W. H. Branson, then a vice president of the General Conference, in a series of articles on public evangelism prepared in 1941. He recounted an experience of K. C. Russell, a leading evangelist of the World War I era:

> Elder Russell and his associates were conducting meetings every night during the week and were bearing down on the prophecies of Christ's return, the binding obligations to keep God's law and Sabbath, etc. They were giving the message trumpet "a certain sound" and were faithfully warning the people.
>
> Their special attention was called to three men who were coming regularly every night and who always sat together near the front of the tent. They appeared to be deeply interested, and the evangelists thought that surely they would be among the very first to take their stand for the message. But one night all three of these men were missing. Some concern was expressed by the workers, but it was thought that perhaps sickness, or possibly business, had kept them away. Surely they would return the next evening. A whole week passed and no more was seen of these persons. The workers were very sad. They had entertained high hopes for these individuals but they had dropped out as suddenly as they had at first appeared and now they were gone; they probably would not return.

> But they did return. At the end of a week they appeared again and occupied their usual seats near the front. They seemed more interested than ever. There was a new life in their eyes. It was evident that something had happened to them during their absence to deepen, rather than lessen, their interest. At the close of the meeting that night, Elder Russell approached these men and said, "We are truly glad to see you back with us tonight; we have missed you for a week." "Yes," one of them replied, "a Salvation Army meeting was in progress in the city this past week and we went there to get salvation. We felt the need of conversion. Now that we have found the way to Christ over there, we have returned here to learn more about the doctrines."
>
> Elder Russell, feeling condemned and ashamed, said to himself, "God being my helper, no man will ever again have to leave my meetings and go somewhere else to find salvation."[4]

The emphasis of Adventist evangelists on distinctive doctrines was understandable, inasmuch as in the denomination's early years they were speaking almost exclusively to former colleagues within the various denominations they had left to form the Adventist movement. The necessity of emphasizing special truths in order to justify the existence of the movement came to be a guiding objective down through the years. According to F. G. Ashbaugh at the 1926 Milwaukee evangelistic council:

> There was a time when I had the idea that "preaching Christ" and "preaching the message" were two things over against each other. I have said, the Baptists, Presbyterians, and Methodists preach Christ, but the Seventh-day Adventists have a message to give to the world; and so we let the other people "preach Christ" while we "preach the message." . . . How often do people say to us, "You do not preach Christ. All you preach is law!!"[5]

At the same session Taylor G. Bunch, then an evangelist in Oregon, related the lack of gospel preaching to the large number of apostasies

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[4]Manuscript, "Larger Evangelism: Getting People Saved" [1941].

[5]Mimeographed document, "The Field's Answer Box on Successful Methods--No. 16", published by the Ministerial Association of Seventh-day Adventists, Takoma Park, D. C. [1927].

from the Adventist church (in that year, 1926, equaling sixty-two per cent of the total accessions to the church). He declared:

> We all deplore the situation which we face today as a denomination,--a large number coming in through the front door, and at the same time many going out by the back door. I believe that we have found the remedy for this situation and that remedy is--Preach Christ; make Him the center of all preaching, of every doctrine. This is the remedy;--the important thing is to learn how to apply it.
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> In the early days . . . the majority of those who accepted the message were already converted, men and women living consistent Christian lives. The preacher's work was chiefly to present the doctrine of the Sabbath and the law, those who responded to the teaching would become genuine Seventh-day Adventists. But a great change has come in. We have been using the same method as the pioneers . . . and as a result we find our churches being filled up with thousands of men and women who have been intellectually and legally converted to the doctrines but they have not been converted to the Lord Jesus Christ.[6]

The question of righteousness by faith vs. obedience to doctrinal requirements had, of course, been vigorously discussed among Adventists since before the memorable Minneapolis Conference of 1888, mentioned earlier. Individual Adventist ministers and leaders had from time to time sought to point their evangelists toward a more gospel-like approach. A. T. Jones, it will be recalled, declared at the General Conference Session of 1899, "We are so to preach Christ that we shall preach nothing but doctrine; and so to preach doctrine that it is nothing but Christ."[7] W. W. Prescott stimulated a rebirth of emphasis on righteousness by faith and doubtless influenced Daniells himself, with his notable book, Doctrine of Christ, published in 1920, and also Standard Lessons for the Adventist Sabbath School for the year 1921. Other persons such as Oliver Montgomery

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[6] Ibid.

[7] Review and Herald, July 11, 1899, p. 448.

and Worthy Harris Holden also were among those encouraging a new Adventist approach in the 1920's.[8] The effect of Prescott's book, according to Froom, was to give Adventists "the concept that Christianity is a Person; it is Christ Himself, and a relationship to that Person, with all doctrine centering in that Person. . . ." But, says Froom, "that concept . . . had a stormy time, a slow acceptance."[9]

Froom further points out that "many in their public evangelism presented Christ as a subordinate being; . . . some actually as a sinner, who not only bore our sins, but became sinful. . . . All these unfortunate impressions have had to be dissipated." However, emphasis on the righteousness by faith view was seen in the work of some evangelists of the period, notably Charles T. Everson, Carlyle B. Haynes, Taylor G. Bunch, and H. M. S. Richards, to mention a few.

Among subsequent developments intensifying Adventist commitment to this doctrine was the publication in 1926 of the volume, Christ Our Righteousness, by A. G. Daniells, and his emphasis on this theme at the ministerial institute held in that year in Milwaukee; and the publication in 1931 of a statement of "Fundamental Beliefs," by F. M. Wilcox, as a preface to the Adventist Yearbook of that date--a statement that crystalized previous trends and officially committed the denomination to what Froom calls the "Christian verities."

Other developments included the publication in 1941 of a uniform baptismal certificate spelling out the view that belief in Christ is an

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[8]Leroy Edwin Froom, "'Righteousness by Faith' Sparked the Ministerial Association," The Ministry, May, 1965, p. 5.

[9]Letter, L. E. Froom to Howard B. Weeks, June 18, 1963.

all-sufficient means to salvation; and revision in 1944 of two historical Adventist volumes of discussion on the books of Daniel and Revelation by Uriah Smith, this revision omitting Arian views of Christ as a subordinate being. Also, in 1946, the book Evangelism, a compilation of writings by Ellen G. White, was published, which among other aspects of evangelism emphasized Mrs. White's views of the nature of Christ. Still other steps have been the publication of the Adventist Bible Commentary during the years 1953 to 1957, and the notable book, Questions on Doctrine, published in 1958, a volume read for publication by 250 world leaders of Adventism and approved by the General Conference officers. The general result of all these and other measures was, in Froom's terms, "less argument--more Christ."

Successful techniques. Adventist evangelism in the 1920's was greatly influenced by successful techniques introduced by individual evangelists.

Tabernacle Evangelism. One of the most evident new approaches in the postwar decade was the introduction among Adventist evangelists of the specially constructed wooden tabernacle. Before World War I, most Adventist evangelists had conducted their major efforts in tents during the summer months, moving into small public halls with the coming of winter. During the war, with a great increase of public interest in Adventist preaching, major evangelists in the large cities booked the most prominent theaters and public auditoriums they could secure--and easily filled them to overflowing. Although Billy Sunday had made the large wooden tabernacle something of a personal trademark since about 1910, no Adventist evangelist used one of these rather ungainly structures until near the

end of the war.

The first Adventist evangelistic tabernacle was opened to the public on January 5, 1919, for a five-week campaign in Charleston, West Virginia; the opening having been delayed a few months by the influenza epidemic. The campaign featured B. G. Wilkinson as the speaker, in association with T. M. French, T. B. Westbrook, U. D. Pickard, W. L. Atkins; and Miss Jessie Welsh as the Bible worker. Wilkinson was succeeded for another six-week campaign by T. B. Westbrook and J. S. Washburn. The tabernacle approach, according to Wilkinson, was "something new in the Seventh-day Adventist denomination."[10]

It should not be assumed that the wooden tabernacle, unsophisticated as it may seem today, was designed to attract only persons from the lower social and economic classes. On the contrary, Billy Sunday had so popularized these ungainly wood structures that even the Adventists attracted to them numbers of more affluent citizens--just as they had to great theaters and public halls during the war. In Charleston, for example, B. G. Wilkinson reported that "an ex-governor of the state, an ex-senator of the United States, and many business men, lawyers, and doctors . . . attended, . . . some of whom [are] thinking seriously of accepting the truth."[11]

Substantial efforts were made in Charleston to attract such audiences with "an unusually liberal mount of money" spent in advertising the meetings and placing reports of sermons in the papers. In addition, the president of the conference sent out a letter of condolence and

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[10]Review and Herald, March 13, 1919, p. 23.

[11]Ibid.

sympathy to persons who had lost relatives in the influenza epidemic, with the result that some members of the audience and even converts came from among that group. According to J. S. Washburn:

> God has blessed the tabernacle experiment, and [we believe] that this means of promulgating the message can be followed out in many cities of the world, and practically mark a new era in our work. Thus with tents in the summer time, and tabernacles in the winter time, our ministers may be continually at work every day in the year.[12]

The Charleston campaign closed on May 11, 1919, with 110 persons signing a "covenant" to "keep the commandments of God, and the faith of Jesus" (from Revelation 14:22), including a physician, with members of his family, and two ministers of other churches.

Even Charles T. Everson, who had pioneered the large-scale long-term theater campaign in New York City during the war, turned in 1921 to the tabernacle. Because of his extensive use of this kind of structure during the succeeding decade, Everson came to be more closely identified with it than any other Adventist evangelist. (See Figure 5.) After a series of meetings in Kansas City's Convention Hall and Masonic Hall during the winter of 1919-1920, Everson held a summer campaign in a large tent, 80 by 120 feet, with overflow crowds. However, following the summer campaign, he built a tabernacle "after the Billy Sunday type," and paid for it by popular subscription; that is, through the solicitation of gifts for this purpose--in much the same manner as Billy Sunday financed his tabernacles. According to Everson, "Most of the funds for the erection and support of the tabernacle were contributed by those not of our faith."[13]

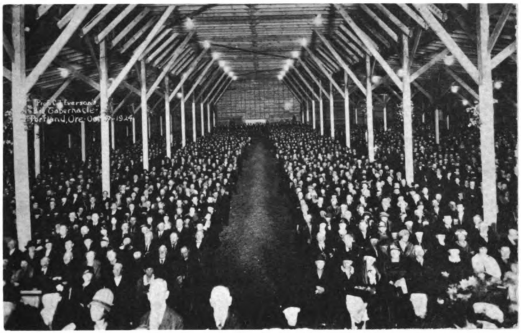
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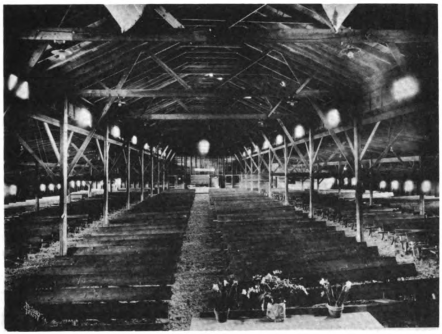
[12] Review and Herald, May 8, 1919, pp. 21, 22.

[13] Review and Herald, February 10, 1921.

FIGURE 5

VIEWS OF "BILLY-SUNDAY-TYPE" TABERNACLES USED BY CHARLES T. EVERSON IN THE 1920'S AND 1930'S





Everson's tabernacle meetings, as had those of Wilkinson and Washburn in Charleston, attracted leading people of the community. At a special Sunday evening guest presentation by A. G. Daniells on March 6, 1921, Everson reported:

> Leading men of various professions in Kansas City, together with members of the Board of Trade and the Chamber of Commerce, listened with marked attention to [the] array of facts, welded together in such a masterful way as to produce a profound impression of the seriousness of the times to which we have come.[14]

This first tabernacle campaign conducted by Everson from January to May, 1921, produced approximately one hundred new members for the Adventist church.[15] During his entire two years in Kansas City, Everson baptized nearly three hundred persons into the church. Quick to point out the institutional benefits of this evangelical enterprise, Everson emphasized that besides the $15,000 raised for the tabernacle and for church building purposes, tithe payments of the Kansas City church increased during the two-year period from $6,067 to $13,000, with an accompanying increase of $2,000 in mission funds--all this in a time of business recession when the Adventist churches generally were taking drastic cuts in revenue.[16]

From Kansas City, Everson moved to the North Pacific Union, where with John Ford as his most prominent assistant, he conducted his best known evangelistic work in Spokane, Portland, Seattle, and other cities of the Northwest, using tabernacles almost exclusively--many of them large enough to seat three thousand or more persons.

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[14] Review and Herald, April 21, 1921.

[15] Review and Herald, July 14, 1921, p. 16.

[16] Review and Herald, March 30, 1922, p. 28.

Another Adventist evangelist prominent in the early use of tabernacles was Taylor G. Bunch. In a 1,800-seat structure erected "on the most prominent avenue of New Orleans," Bunch and his assistant, A. J. Meiklejohn, and a corps of Bible workers conducted a campaign that inducted some thirty-five persons into the church, necessitating the building of a sanctuary. Bunch, like Everson, stressed that city evangelism was worth the money invested, pointing out that a total of $1,700 was contributed in offerings during the campaign. Moreover, he said, "The new members have begun paying tithe, and within a few months it will be again demonstrated that a city effort, though expensive, is a paying investment financially, to say nothing of the untold value of the souls saved."[17]

Another tabernacle campaign conducted by Bunch in Shreveport, Louisiana, produced more than thirty additions to the local church and a small surplus in offerings beyond the campaign's expenses of $3,500. At the close of the campaign the tabernacle was sold for its lumber at a price of $600.[18] Bunch subsequently moved to the North Pacific Union and promptly enlarged the size of his tabernacles. Although not as ambitiously designed as those of Everson, Bunch's tabernacle for an initial campaign in Seattle's downtown area measured 56 by 96 feet, seated twelve hundred persons, and was well filled at each meeting.

J. W. McComas, assisted by H. P. Gray, also preceded Everson in the use of evangelistic tabernacles, with a structure erected in Nashville, Tennessee, during the winter of 1919 and 1920. According to

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[17]Review and Herald, July 8, 1920, p. 22.

[18]Review and Herald, April 21, 1921, pp. 18, 19.

church officials:

> As a conference we have been more than pleased with this experiment, and the coming fall we are planning to put up more such buildings, as we feel the tabernacle has solved one of the problems connected with city work in the winter. Many times in the past we have pulled down the tents with the advent of cold weather and thus allowed an interest to die out. But erection of a cheap tabernacle would have meant the organization of a church. In many instances the lumber can be used later in a permanent church building.[19]

McComas continued his tabernacle campaigns, moving to Detroit for an extended effort from the fall of 1920 to the spring of 1921.[20]

While theaters and public halls continued in use to a certain extent during the 1920's and 1930's, they were likely to be small lodge halls or small neighborhood theaters rather than the prominent buildings formerly utilized. Tabernacles quickly became the primary accommodation for the large-scale Adventist evangelistic campaigns throughout this period, with tents continuing as the first choice for lesser efforts.

"Educational Evangelism." In a postwar era of declining interest in revivalism, increasing mistrust of Biblical infallibility, and growing faith in science, the Adventist evangelist in the 1920's tended to assume the role of "lecturer." In this adaptation he was catering to changing public interest and capitalizing on a trend of the times.

By about 1900 the commercial lecture platform had progressed beyond the old lyceum; and "the trend was toward the Chautauqua, the free public-lecture system, the forum, and the University Extension movement,"

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[19]Review and Herald, June 3, 1920, p. 20.

[20]Review and Herald, December 1, 1921, p. 18.

with the forum coming into a position of prominence after 1900.[21] For example, the Town Hall was established in New York in 1921, and the Chicago Forum in 1925.

Although the lecture platform diminished in influence in the 1930's, with the pervasiveness of radio, motion picture theaters, and national magazines and newspapers, it served as

> . . . an important medium of public address in America from 1865 to 1930; and it contributed much to the life of the nation.
>
> From lecturing came the main stimulus to American adult education, reading courses, book clubs, correspondence schools, the immense business-book publishing business . . .[22]

In the postwar decade emphasis on public lectures and other forms of "continuing education" was seen in the work of various Christian denominations. According to Quimby and Billigmeier, "During the 1920's many congregations hired professional directors to develop educational programs of various kinds."[23]

Relating their work to this trend in public interest, many Adventist evangelists--like William H. Bradley in San Diego, California, in 1927; and William W. Ellis in Portsmouth, Ohio, in 1933--designated their evangelistic campaigns as a "Bible Chautauqua." Others, like George E. Peters in Charlotte, North Carolina, in 1921, utilized the name, "Bible Institute." F. W. Johnston, in a 1924 campaign in San Diego, announced

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[21]Kenneth G. Hance, Homer O. Hendrickson, and Edwin W. Schoenberger, "The Later National Period: 1860 to 1930," in William Norwood Brigance, A History and Criticism of American Public Address (New York: Russell and Russell, 1960), p. 127.

[22]Hance, et al, op. cit., p. 129, citing Upton Close, "The Lecture Business," Saturday Review of Literature, 21 (1940); 15.

[23]Op. cit., p. 221.

his meetings as a "Prophetic Conference Lecture Course," in an allusion not only to the lecture platform but also to a widely publicized prophetic conference recently held by certain fundamentalist church groups. To accommodate Johnston's "lecture course" format, the Adventist church was given a new name: the Broadway Auditorium.[24]

In general, an impression often was given that Adventist evangelistic meetings were not so much the thrust of a specific denomination as a public service event featuring certain aspects of adult education. This concept was stressed in one "Bible Chautauqua," held in Chicago in 1920, to the extent that an admission price was charged. The "Chautauqua" was presented in Orhestra Hall, "where fashionable people of Chicago enjoy musical treats and lectures by leading men," for ten weekly meetings, with ten leading men of the denomination speaking at successive meetings. Local conference officials believed that "some standing with which to attract hearers would be given to the meetings if admission was charged."[25] They were pleased when approximately fifteen hundred persons paid the price to hear A. G. Daniells, who had been prevailed upon to speak at the first meeting.

The lecture approach was seen not only in the advertising but also in the subject matter of Adventist evangelistic campaigns during this period--particularly in topics chosen for the early part of the campaign. In order to attract an audience in an age increasingly skeptical of the authenticity of the Bible, scientific topics frequently were presented at the beginning of a series. When an audience was attracted and had become

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[24]Advertising pamphlet, F. W. Johnston.

[25]Review and Herald, April 22, 1920, p. 23.

interested in the evangelist, he moved on to more typical evangelical Biblical expositions.

A good example of this approach is seen in 1927 in the work of William H. Bradley of San Diego, California. In his initial advertising, which featured pictures of himself peering through a large telescope, he was identified as "Astronomer-Evangelist W. H. Bradley." At his "Bible Lecture Auditorium" (if he were using a wooden tabernacle) or his "Bible Chautauqua" tent, he opened his lectures with the topic, "The Wonders of Astronomy", featuring such sub-titles as, "A Trip Through the Solar System," "The Power in the Heavens," "Are Other Worlds Inhabited?" and "The Science of the Bible and the Science of the Stars." Some of Bradley's other early lectures were entitled, "The Miracle of Light," and "The Beginnings of Geography." Only later in his series did the evangelist move to familiar Adventist crowd-getters of the past, like "The Battle of Armageddon."

Another such evangelist, making even more extensive use of astronomy in an effort to attract audiences and to authenticate the Bible, was Phillip L. Knox. Knox had been active in the Los Angeles area since 1910 and by the late 1920's had become perhaps the best known Adventist evangelist in California. Inspiring many imitators, Knox nevertheless made the astronomy approach "his own," developing a large collection of screen slides as well as a reputation for a remarkably good lay knowledge of the science. His lectures attracted consistently good audiences throughout the Pacific Union area and in occasional appearances elsewhere. His weekly series in the Biltmore Theater in Los Angeles, presented through eleven years, was perhaps the longest sequence of meetings ever conducted by an Adventist evangelist from a single platform.

Astronomy was not an especially odd topic for these and other Adventist evangelists to choose for their "lecture programs" in the 1920's. With the publication of Einstein's theories of gravitation in 1915, astronomy, and science in general, entered a new era of exploration which stimulated much public interest. Although important studies of Mars in 1924 stirred new speculation as to whether or not that planet was inhabited, the interest of astronomers during the period from 1910 to 1926 shifted from the study of the solar system to the stars and nebulae.[26] Many time-honored theories of stellar astronomy were brought into question by their findings. Thus, the topic had the evangelistic virtue of promising additional information in an area already attracting widespread interest.

Medical Evangelism. The traditional Adventist emphasis on health was another appeal attractive to the public in a time of declining enthusiasm for conventional revival or evangelistic campaigns. Ellen G. White's counsel, beginning the 1870's, concerning "medical missionary work" as an inseparable part of the Christian gospel had been implemented in various forms throughout subsequent Adventist evangelistic history, as has been pointed out in previous chapters.[27] However, new point was given the "health message" during the 1920's with increasing public interest stimulated by the rapid strides in the development of community public health programs and the discovery of new nutritional principles,

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[26]Arthur Stanley Eddington, "Astronomy," Encyclopedia Britannica (13th ed.), XXIX, 244.

[27]See for example Testimonies for the Church, Vol. 6, p. 379, and pp. 265, 266.

including the use of vitamins. In addition, the Seventh-day Adventist medical college at Loma Linda was at this time well established and producing some scientific support for Adventist health practices as well as added numbers of medical personnel to assist evangelists in this aspect of their work.

One example of the extent to which "medical missionary work" came to the fore in the 1920's is seen in a report by Dr. E. F. Otis that medical personnel of the New England Sanitarium and Hospital in Melrose, Massachusetts, and evangelistic workers in the area had co-operated in a series of efforts throughout the New England states. In theater campaigns in Boston and adjoining cities, medical workers had conducted demonstrations and given brief health talks. In smaller hall meetings, evangelistic lectures had been preceded by short health talks and demonstrations, health motion pictures, and stereopticon slides. In tent meetings, medical workers had conducted rather extensive health classes and home nursing courses. In addition, public service medical presentations at chautauquas, granges, and clubs served to bring publicity to the evangelistic campaigns.[28]

Among other Adventist medical personnel participating with evangelists in "medical missionary campaigns" during the 1920's was Dr. A. W. Truman, serving in his role as medical secretary of the General Conference. Dr. Truman described his plan in colorful detail:

> Our usual plan was to erect an attractive health booth at one side near the front of the tent in which the evangelistic services were held. . . . The booth was equipped with a gas range, kitchen cabinet, and a work table. . . . At least two evenings per week were devoted to the health work. We used

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[28]"The Field's Answer Box," June 8, 1926.

> a stereopticon outfit and a good assortment of colored slides to good advantage.
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> One evening each week was devoted to the study of some phase of the diet question, followed by a practical demonstration of better ways of preparing and serving foods. Portions of the foods demonstrated were daintily served, cafeteria style, from tiny paper cups on small trays covered with sandwich paper. . . . Another evening each week was devoted to a health lecture on some phase of hygiene and preventive medicine, or the discussion of some common ailment and best methods of home treatment of the same. The lecture was followed by a practical demonstration of simple treatments which could be effectively administered in any home, the demonstration being in charge of a trained nurse.[29]

Dr. Mary C. McReynolds, in California, declared, "This kind of work opens doors into the best class of homes and wins its way into the hearts of the people. Entire families are brought into the truth."[30] Dr. McReynolds' methods included:

> . . . two series of lectures through the greater part of each campaign--taking up the subject of diet on Tuesday evenings, and disease and rational remedies on Thursday evenings. A well trained cook and her assistants prepared and served simple health foods. At the close of the lecture on diet the audience was directed to a daintily spread table and food appropriate to the evening's presentation was served, cafeteria style. As the line halted at the head of the table, the evangelist said grace. Uniformed nurses went with the evangelist and the physician to the platform when lectures on rational remedies for disease were given.[31]

Other physicians doing similar work included Drs. W. W. Worster, A. J. Kistler, E. H. Risley, George W. Thomason, Newton Evans, O. S. Parrett, and Lillis Wood Starr of the Seventh-day Adventist medical college in Loma Linda. In addition, many ministers with some training functioned as "medical evangelists," presenting their own health lectures

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[29] Ibid.

[30] "The Field's Answer Box," June 28, 1926.

[31] Ibid.

interspersed with evangelistic messages. Among such men were J. G. White, L. B. Schick, W. E. Barr, I. D. Richardson; and, perhaps the best known of this period, J. H. N. Tindall.

Tindall began his "medical missionary" evangelism in 1910, in San Bernardino, California, under the direct urging of John Burden, one of the founders of the Adventist medical college. Soon he was transferred to Indianapolis, where he held one combination health education and evangelistic campaign in Hartford City, and two in Indianapolis. Later he held large campaigns in Milwaukee, Tulsa, Oklahoma City, and Dallas, with a combined total of 680 adult baptisms.

Tindall's Milwaukee meetings, from January to June, 1918, were the largest ever held by Wisconsin Adventists up to that time.[32] At some of the weekly lectures hundreds of persons were turned away, with a steady attendance of about one thousand. During July and August Tindall conducted an "evangelistic and health chautauqua," in which, according to Conference President H. H. Hicks, "government and city officials were much pleased with the food demonstrations and the work carried forward in this line." As a result of Tindall's nine-month campaign in Milwaukee, 132 persons accepted the Adventist message.[33]

After a 1919 campaign in Tulsa, Oklahoma, with 110 converts, Tindall moved on to Oklahoma City, where his attendance ranged from six hundred to eight hundred persons on week nights and from one thousand to to three thousand on Sunday nights.[34] Converts numbered 165.[35]

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[32] Review and Herald, May 30, 1918, p. 13

[33] Review and Herald, November 21, 1918, pp. 13, 14.

[34] Review and Herald, April 29, 1920, p. 27.

[35] Review and Herald, July 8, 1920, p. 22.

A field training school with fifty students was conducted in connection with Tindall's Dallas campaign; in co-operation with his associates, W. E. Barr, E. R. Potter, and Dr. Mary McReynolds. According to Tindall:

> The forenoon was used for classwork, and in the afternoon practical missionary work, such as selling magazines, books, giving treatments, and holding Bible readings was carried on.

Although it was thought that time spent by the workers in the school diminished their number of converts, approximately one hundred persons were baptized.[36]

One outstanding feature of Tindall's campaigns was their financial success. It was said of his Dallas campaign, for example, that "from a financial viewpoint, this campaign has been the most successful ever conducted in the North Texas Conference." Tindall urged new members to begin paying tithe on their income and also on the total amount of their present possessions. Apparently many of them did so. One new member in Dallas came to the pastor's office and "placed $6,000 tithe and Liberty Bonds upon the table--not under any excitement, but after having given the matter careful study for several weeks."[37]

From Dallas, Tindall returned to California, and after conducting campaigns in Redlands and several other cities, turned his energies in 1923 to establishing in San Francisco a more or less institutionalized field school for medical evangelism. Here evangelists, nurses, and physicians met together under the guidance of six teachers, including medical personnel from the medical college in Loma Linda, for one year of

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[36] Review and Herald, July 7, 1921, p. 17.

[37] Ibid.

intensive training which included courses in physiology, dietetics, health cookery, home treatments, as well as theology. This school continued in operation for the better part of a decade, or until about 1937.

Evangelists and the Mass Media

The decline of popular revivalism "caused a void in the practices of religious communication," according to Quimby and Billigmeier, with the result that during and after World War I there was "a period of experimentation in which churchmen explored the use of radio, motion pictures, and other mass communication media which were then developing."[38]

It will be recalled that the Seventh-day Adventist church had established a press bureau in 1912 and that similar agencies were created by Lutheran and Catholic groups, as well as by the Federal Council of Churches, in 1918.[39] Following World War I, screens and movie projectors were installed in many parish houses; and some seminaries even began to offer courses in religious drama. America's first regular radio station, KDKA, began broadcasting in Pittsburgh in 1921, with services from the Calvary Baptist Church listed as one of its first Sunday features.[40]

Adventist evangelists were alert to this new emphasis on mass communication in the service of the church. Louis K. Dickson, at the 1926 Adventist evangelistic council in Milwaukee, declared:

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[38]Rollin W. Quimby and Robert H. Billigmeier, "The Varying Role of Revivalistic Preaching in American Protestant Evangelism," Speech Monographs, XXVI (August, 1959), p. 221.

[39]Federal Council Bulletin, January, 1918, p. 12; February, 1918, p. 10.

[40]Quimby and Billigmeier, loc. cit.

> I am one who firmly believes that the great facilities, such as the newspaper, the radio, the motion picture, and other means of publicity in creating an interest, are placed at our disposal by God because of the necessity of getting the message before the masses of people quickly and most effectively . . .
>
> There was a time when a tent could be pitched on a crossroads, and the mere sight of a tent would draw a crowd. That day has gone by, especially in the cities. I believe we must use methods that are dignified, and yet sufficiently spectacular to get the attention of the people.[41]

Dickson's early prominence as an Adventist evangelist was based in part on his outstanding success in publicizing his evangelistic sermons. Assisted by Walter L. Burgan of the General Conference Press Bureau, Dickson secured the publication of some fifty sermons during a 1918 campaign in Portland, Oregon. In fact, he dispensed entirely with handbill and announcement cards and relied for publicity on newspaper coverage of his sermons, each of which was given about two columns in the Portland Oregonian. This publicity inspired widespread interest and inquiries from hundreds of persons throughout the state. According to Dickson:

> One man told us that on an inbound Northern Pacific train he walked through and personally counted fifty persons reading a sermon article in the Oregonian and the Journal, the two dailies in which our meetings were reported.[42]

Evangelists were urged to relate their presentations to the public interest in order to secure space in the newspapers. Taylor G. Bunch, for example, urged that "advantage should be taken of every issue of importance before the public that can be discussed from the viewpoint of the message."[43]

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[41]"The Field's Answer Box," May 11, 1927.

[42]Review and Herald, August 27, 1919, p. 26.

[43]Ibid., p. 2.

The extent to which Adventist evangelists were aided in making such adaptations is revealed in a booklet produced in 1926 by the General Conference Press Bureau: Report Your Sermons in the Newspaper. Suggested sermon reports were included, complete with headlines indicating something of the range of topics employed. Some of these headlines were:

"Society's Collapse Due to Neglect of Parents"

"War, Famine, Pestilence, Labor Disturbances, Moral Degeneracy, and Spiritual Decadence to be Wiped Out when Christ Comes"

"Increased Suicides Due to Discard of Bibles"

"Confusion and Disorder Foretell Christ's Return"

In addition to their use of newspapers, Seventh-day Adventists also moved promptly to utilize radio as an evangelistic medium. One of the earliest such uses was related to the "medical missionary" concept, and consisted of four series of health lectures delivered in 1923 over Canadian stations in British Columbia. The speaker, Dr. O. S. Parrett, medical superintendent of the Resthaven Sanitarium in Sidney, reported letters of response from California, Idaho, and other states, as well as from throughout Canada.[44]

By 1927 the Seventh-day Adventist Emmanuel Missionary College, at Berrien Springs, Michigan, was operating a station with the call letters, WEMC, over which many evangelistic messages were presented; and in the same year W. W. Prescott, president of Union College and former editor of the Review and Herald, reported giving weekly talks on public service time over a station in Lincoln, Nebraska. However, Adventist evangelists were usually obliged to "rent" time from commercial stations.

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[44]"The Field's Answer Box," June 1, 1926.

S. A. Ruskjer, president of the Western Canadian Union, reported continuing success in the evangelistic use of commercial radio in that area; and other officials made similar reports. However, the most extensive early effort in radio evangelism was made by H. A. Vandeman (father of George Vandeman, a present-day Adventist evangelist) over WCBA in Allentown, Pennsylvania.

Vandeman had been inspired by the possibilities of broadcasting when B. G. Wilkinson came to Allentown in 1924 to deliver a series of lectures on the Adventist view of a local Sunday law proposal. After delivering his lectures each evening in a local theater, Wilkinson broadcast them from a home-based station operated commercially by C. W. Heinbach.

Later, in the summer of 1924, the station was moved temporarily to the Adventist camp ground, from which daily camp meeting services were broadcast. Following the camp meeting, Vandeman held a tent meeting in Allentown and was urged by an eager layman to broadcast his evangelistic messages. He did not respond at once, but hearing later that the laymen himself had begun speaking on the radio, Vandeman was stirred to take hold of it because, he said, "As I listened to some of his talks I feared the work would be bungled and result in more harm than good."[45]

Vandeman discussed the possibilities with Mr. Heinbach, and with his assurances, began regular broadcasts; not evangelistic at first but rather in the form of a Sunday afternoon vesper service, including singing and piano solos. Later, he added a Sunday evening lecture in which he presented the Adventist message; still, taking care to avoid offense. According to Vandeman:

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[45]"The Field's Answer Box," No. 35, 1927.

> We deal with every phase of the message--change of the Sabbath, the apostasy of Protestantism, the Bible truth about Catholicism--we try to present these things without the hiss of the serpent but with the love of Christ. Many Catholics are following our services.[46]

Vandeman's use of the radio for evangelistic work was something of a novelty in that part of the country (despite the early religious broadcasting, previously mentioned, on KDKA in Pittsburgh); and his venture was regarded as feature material by the Philadelphia Record, which headed a lengthy article, "Preaches by Radio--His Church Smallest--Congregation Largest." Vandeman estimated his Sunday evening audience at about 50,000 listeners.[47]

Motion pictures. The 1920's were the "golden age" of the movies, and Adventist ministers and evangelists, along with their colleagues in other denominations, began using appropriate motion pictures as an attraction in their public campaigns. There was some variation of opinion as to the propriety of this approach, and as late as 1927 the Adventist Ministerial Association refused to take an official position for or against it. However, in circulating letters from evangelists describing their successful experiences in the use of films in evangelism, the Association conveyed the impression that films could be a worthwhile attraction, although prudently omitting the names of evangelists who had written the

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[46] Ibid.

[47] A glimpse of the rather precarious state of the broadcasting art of the day is revealed in Vandeman's description of how he came to the aid of the Allentown "station." "Mr. Heinbach was compelled to pay a license fee of $500 to the American Telephone and Telegraph Company, and so we undertook to carry this for him. This, of course, paid for our broadcasting for some time. Then later we paid him regularly $5.00 a week. In addition to this we purchased an occasional tube for him."

letters--"lest any be diverted from the study of principles to favorable or unfavorable criticism of the men who have written thus."[48]

However, there was some dissatisfaction even among favorable evangelists with the quality of motion pictures available, including those from the government and other nontheatrical sources, and they often found it necessary to censor films by the deletion of objectionable material. One evangelist cautioned his colleagues to avoid censoring by "hand-hiding" an objectionable part of the reel:

> I have seen other workers watch the picture, and if a scene comes on that is not proper, place the hand in front of the machine, to cut out the objectionable part, but that leaves the people in darkness, and causes them to wonder what is wrong. At other times I have observed the very worst part of the objectionable feature flashed on the screen with the operator removing his hand from the front of the screen just a little too soon; and this makes the whole thing ridiculous.[49]

Evangelists were advised, instead, to preview films and delete the objectionable parts, replacing them when the films were returned. On balance, however, Adventist evangelists saw value in motion pictures as an evangelistic attraction. The prevailing attitude toward films was expressed by one "anonymous" evangelist who said, "A picture is not wrong inherently because it moves, nor is it wrong because the pioneers did not use it. Neither did they use autos or radios; even the stereopticon was once frowned upon." Films were not seen as being particularly helpful in presenting the Adventist message, but rather "in obtaining larger audiences."[50]

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[48]"The Field's Answer Box," June 8, 1927.

[49]Ibid.

[50]Ibid.

As public evangelism declined in other churches during the 1920's, Seventh-day Adventist evangelists continued to receive institutional support and encouragement, along with some correction from time to time. Many new techniques and media, employed in some of the other churches as an alternative to public evangelism, were utilized by Adventist evangelists in its service. Their capitalization of public interest in adult education, science, and health was not an end in itself but a means of leading the public to an appreciation of Adventist doctrine. Their utilization of the press, radio, and motion pictures was primarily as a supplement, not as a substitute, for evangelistic oratory and public meetings.

Perhaps the most important reason why Adventist evangelists were able to use these techniques and media in their service rather than find themselves supplanted by them in the postwar decade, even with diminishing results, was the continuing official emphasis on public evangelism from the general church headquarters. This was especially felt through the influence of the Ministerial Association led by A. G. Daniells, who had fully convinced the Adventist denomination of the importance of Ellen G. White's urgent advice that public evangelism should be its major business.

CHAPTER XIV

THE GREAT DEPRESSION: AN EVANGELISTIC BOOM

Discouragement at Decade's End

Despite wide-ranging Adventist evangelistic activity during the 1920's and the notable success of a number of outstanding men, the results in general were discouraging; and membership growth barely kept pace with the country's population growth.[1] As America was plunged into the Great Depression, the spirit of church leaders seemed to take on the nation's general mood. At the end of 1930 C. H. Watson, the new president of the General Conference, reviewed the rather discouraging outlook:

> The fact that with more men, more money, and more and better facilities, we are not now as fruitful in soul winning as we once were, should startle us. . . .
>
> Notwithstanding the fact that we are now better equipped for success and more effectively organized for service, and operating with greatly increased facilities, we yet are less fruitful of soul winning per church member, or indeed per capita of workers than we were in former years. . . .
>
> There is a very real sense of disappointment in the hearts of those of our people who understand the comparative fruitlessness of some of the things we do, and more and more is the conviction growing that the work would be more fruitful if its leadership were more spiritual and its operation less mechanical.[2]

There were exceptional fields, of course, but many shared the

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[1]The rapid decline in the membership growth rate following World War I was a particularly North American phenomenon. The rate of Adventist world membership growth declined slightly but remained at relatively high levels, ranging between five and eight per cent per year until about 1925. At that time, however, the world growth rate also fell, continuing through 1930 at about 4 1/2 per cent per year. The rate in North America at this time averaged less than half as much, or about two per cent.

[2]*Review and Herald*, February 5, 1931, p. 2.

experience of the Ontario Conference. There, Maynard V. Campbell reported, a survey had been made in 1929, revealing that during the preceding ten years the conference had suffered a net loss of 133 members. "The churches were almost devoid of young people," Campbell revealed, "and with one exception the church schools, which once flourished in the larger churches, had been closed."[3]

The momentum of wartime success and a historic commitment had kept the Adventist denomination diligently at work in public evangelism through all the postwar years when many other denominations laid it aside. Now the Adventists, too, were beginning to question its effectiveness. As in the early years of declining gains after the World War, evangelism and evangelists were given a searching reappraisal.

A search for cause and correction. Some leaders saw the cause of their present difficulty in the pastimes of the age and a proliferation of gadgets and distractions. W. C. Moffitt, for instance, suggested that "the automobile, the radio, the lure of amusements, and the growing indifference to things religious, make it increasingly difficult to reach the masses in our congested centers of population already satiated with sensationalism."[4] Others, like Louis K. Dickson, saw the problem in too much dependence on the use of "paraphernalia" in evangelism and a corresponding "lack of spirituality."[5]

For example, there was much criticism of the use of stereopticon

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[3]The Ministry, December, 1932, p. 15.

[4]The Ministry, May, 1928, p. 15.

[5]The Ministry, June, 1929, p. 9.

and motion pictures. L. E. Folkenberg declared, "I believe that the use of such things weakens our cause, and that in making use of them we are placing dependence upon the wrong source." G. R. West declared, in specific reference to use of the screen, "We are depending altogether too much on paraphernalia, and altogether too little upon God." Taylor G. Bunch thought that the "paraphernalia" were poor in any case:

> I think the stereopticon lecture is fifty years out of date. It may be that pictures draw our own Seventh-day Adventist people fairly well, because we are not supposed to attend motion picture shows, but when it comes to attracting the public by that method, I think we are making a mistake in attempting to compete with the world. Many of the people who attend our services consider that the pictures we show are cheap, or we would not seek resort to so many methods for getting hold of the people.[6]

Others, like H. A. Meiklejohn, J. A. Schultz, and J. W. Rich, made a case for visual and other supplements to the spoken word, but in general these devices had come to be blamed by many Adventist churchmen for an apparently declining public evangelistic work, or at least as an evidence of failing spiritual power.[7]

Another adverse influence on Adventist evangelistm was seen by Carlyle B. Haynes in what he considered a general drift toward institu-

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[6] The Ministry, December, 1930, pp. 6-9.

[7] As to motion pictures, the issue of their acceptability was not resolved adequately until 1937, when the General Conference Committee, "after months of wide consultation and painstaking study," issued a statement of principles and standards in the use of motion pictures. The committee presented two broad categories, acceptable films and unacceptable films. The basic line of demarcation was drawn between "natural pictures or pictures of real life," and "pictures of dramatized theatrical plots." Listed in the acceptable category for viewing by Adventist members or for use in Adventist meetings were industrial pictures, scenics, travelogs, nature and wild life, art and archeology (excluding films that portray indecent and corrupt art), newsreels and current history, educational films, and films of denominational work and activities.--The Ministry, May, 1937, pp. 1, 3.

tionalism:

> We are today at the same point of crisis [as other religious movements have experienced]. During the early years when this movement began, the thing of chief importance was evangelism. . . . The pioneers in this work were soul winners; they were an evangelizing agency for the gospel of Christ and that spirit of evangelism attending the giving of this message has borne remarkable fruitage, and has extended the message into every part of the world. Indeed this very success, this very enlargement, is where our present danger lies. More and more workers have been called into service, not for direct soul-winning endeavor, but to take care of the . . . churches.[8]

Still others traced the blame to the evangelists themselves and their supposed transformation from "teachers" to orators. Edward J. Urquhart declared:

> General observation forces us to the conclusion that teaching, the method so largely used in the early days of giving the gospel, is greatly neglected today. The present trend is toward the belief that it is more in keeping with the gospel ministry to deliver polished sermons, in which oratorical ability is displayed, and where well-chosen simile and metaphore enhance the lofty themes portrayed by demagogues of learned ability and the people like it! . . . Jesus Christ was a great preacher. He understood the force of simile and metaphore. He could speak with stirring eloquence . . . but he seldom did so. He revealed the great principle in successful preaching--that there is something more forceful, more convincing, and more uplifting, in simple teaching.[9]

These and other expressions suggest a rather general reaction at this time against the Adventist "professional evangelists," particularly those who seemed to have developed rather glamorous reputations as platform orators, and who at times may have over-publicized themselves. Carlyle B. Haynes leveled an especially heavy charge against the latter:

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[8]The Ministry, October, 1930, p. 7.

[9]The Ministry, August, 1929, pp. 4, 5.

> An examination of this past summer's evangelistic advertising discloses that in the majority of cases it is the preacher who obtains largest place in his own advertising. . . . He does not use the message as the great drawing feature, but himself.
>
> A very large amount of sacred money is being used to exalt the human rather than the divine; to magnify human ability rather than the Bible; to create reputations for men instead of directing attention to the message for today.[10]

Haynes especially objected to the unsupported titles employed by some evangelists:

> One element in this tendency to exalt the human, to call attention to self, is apparent in the eagerness to acquire and use some title or degree or to use them without acquiring them. The impression seems to prevail that just the simple, unadorned name of the preacher is not enough. It must be embellished by some important-looking, high-sounding title.
>
> In the past we leaned pretty hard in the direction of "Evangelist" fearful that we should never be recognized as such unless we so tagged ourselves. . . .
>
> Then the fashion changed, and "Professor" came in and before long we had a considerable number of self-appointed "Professors." . . .[11]
>
> Others, observing that it was merely a matter of appropriating a title, reached out for "Doctor," and drew that to themselves. It cost no more than "Professor," and somehow seemed to increase the importance of the misguided individual who took it, even though he must have looked at himself shamefacedly in the glass. . . .
>
> When shall we learn . . . that these things . . . add exactly nothing at all to our advertising. . . . All they do is minister to human pride.[12]

Haynes also complained of the practice of evangelists in advertising

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[10] The Ministry, June, 1932, pp. 12, 13.

[11] The evangelist best known for the use of "professor" as a title was Charles T. Everson, who assumed this appellation during his service in Italy and continued its use during his subsequent evangelistic career.

[12] The Ministry, loc. cit.

intricate, clever subject titles. "It will be profitable for us," he said, "to study how to make our subject announcements clear and illuminating rather than confusing." In his role as a critic of certain evangelistic methods that had come into use during the 1920's, Haynes lamented:

> . . . a tendency among us to flaunt, in our advertising, the snappy, catch phrases of high-pressure salesmanship. . . . The smart, nonchalant, blase reparte which may be heard on the college athletic field; the taudry, cheap claptrap of the theater and the circus. There is a feverish endeavor to dress our subjects up in the vernacular of the street, even descending sometimes to the use of slang. This not only offends good taste, but disgraces our God-given work and discredits our ministry.
>
> The themes which Adventist evangelists have to present to the world are of the most exalted character, the most serious import, and the most profound concern to our hearers. They should be announced in such a way as to create an impression of their seriousness and importance.[13]

In 1931 the general leadership of the church became so concerned about such evangelistic practices that formal action was taken calling for their correction. "The time has come to take a decided stand," J. L. McElhany, vice president of the General Conference, declared, "against certain tendencies that are creeping into the work and methods of some of our ministers." McElhany denounced those evangelists who "advertise themselves in a spectacular and sometimes grotesque manner," and who suggest that "they are men of great renown, with national or international reputations."[14]

The church leader also decried other undesirable practices, citing samples of advertising he deemed not "strictly honest." Among these was

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[13]The Ministry, January, 1932, p. 13.

[14]The Ministry, July, 1931, p. 6.

the designation of Adventist meetings as "inter-denominational," or "evangelical," a term in use by certain specific bodies of Christians. One minister, he said, presented his meetings under the auspices of "The _____ Gospel Medical Society." McElhany declared, "It is a very questionable practice for a preacher, even in his zeal to present the health phases of our work, to present a medical society as a background for his effort."[15]

Amid such criticism, the General Conference Committee adopted a resolution asserting institutional jurisdiction over evangelistic practices, reminding ministers that they were indeed instruments of an organization and not free lance evangelists. "The standing of this movement is involved in the public work of its representatives," the action declared, calling upon ministers to:

> (1) Avoid all effort to enlarge their own prestige by use of titles such as "Reverend," "Bishop," "Doctor," and "Professor," to which they are not entitled . . .; (2) Eliminate from their advertisements . . . all blatant and supported claims, all unfair and unfortunate reflections upon other organizations . . . ; (3) Discard all sensationalism and theatrical methods in preaching this gospel . . . ; (4) Seek to keep within the . . . message itself in the selection of topics, not wasting time with things foreign to this. . . .[16]

Of equal concern to the denominational leadership was the continuing reduction of church gains because of apostasy. Some leaders renewed the charge that such losses were attributable in part to evangelists who neglected to inform new converts of certain "unpopular" aspects of Adventist teaching and practice. Carlyle B. Haynes, and many others in a similar vein, expressed the opinion that:

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[15] Ibid.

[16] Ibid., p. 7.

> . . . one reason why we are losing so many members [is] that in preaching the message and receiving members into the church, there [has] not been exercised a sufficient amount of care to make people acquainted with the doctrinal teachings of the church. . . . They ought not to have concealed from them, either inadvertently or intentionally, that with this message are blended some very unpopular teachings.[17]

There was especially sharp criticism of those evangelists who brought members into the church "under pressure of excitement due to sensational methods of preaching, without experiencing a genuine conversion of heart."[18] A. S. Booth, the veteran evangelist, said of some of his newer colleagues:

> It often happens that some minister is so anxious to baptize a large number of people that he overurges. As a consequence, people are taken into the church before they are prepared, and when they find we believe some things which they had never heard of, they consider this as an excuse for dropping out.[19]

Also blamed for losses was inadequate shepherding of new converts, another persistent problem. According to A. J. Meiklejohn, "Aside from actual apostasy there is a laxity in maintaining actual contact with the church members, which results in unwarrantable loss."[20]

Continued institutional support. As in the past, however, solutions to church problems with evangelists were seen not in reducing their number but increasing it; not in curtailing their work, but in refining and controling it. Among many reasons cited for the problems at hand, one was a continuing shortage of Adventist ministers which limited both

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[17]The Ministry, August, 1930, p. 12.

[18]The Ministry, April, 1929, p. 10.

[19]The Ministry, October, 1928, pp. 19, 20.

[20]The Ministry, March, 1930, p. 6.

evangelism and pastoral work. According to some observers, the ranks were depleted because many of the North American conferences "have given to the point of exhaustion to our world mission fields."[21] Others stressed the financial inability of many conferences to employ adequate numbers of ministers. W. E. Howell, secretary of the General Conference educational department, said:

> Our colleges have increased their output in a remarkable way since the World War, and year by year the number is growing . . . but in connection with this gratifying increase in the output of our schools, there has been an apparent restriction which seemed largely prohibitive of our young people entering upon the ministry or the Bible work.[22]

With no guarantee of their employment by the conferences, O. Montgomery explained, "Many of our young men find their hearts turning toward the ministry but are entering other lines of service because they see no opportunity provided for enlarging and developing the ministerial forces."[23]

The solution adopted in 1929 for this problem was the creation of a ministerial internship plan, which remains in operation today, with subsequent modifications. The plan provided that the General Conference pay two-thirds of the salary for young men entering the ministry and young women entering the Bible work during a period of internship limited to twelve months (later for a time extended to two years). The purpose of this internship was to encourage the placement of persons who had completed the necessary work in Adventist colleges, and also to give such

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[21] The Ministry, July, 1929, p. 6.

[22] The Ministry, July, 1929, p. 10.

[23] The Ministry, July, 1929, p. 8.

young people an opportunity of "proving the divine call" before being taken into full conference employment.[24] It was emphasized that interns should be associated with evangelists of experience or assigned to develop work in new places, rather than being utilized in the care of established churches.

At the very time church leaders were chiding those evangelists who seemed to be operating in disregard of Adventist mores, they moved at the General Conference Session and the Autumn Council of 1930 to stimulate a "proper" evangelistic work. At the latter meeting, under the leadership of C. H. Watson, a lengthy statement to the church was adopted, warning that amid many institutional preoccupations "evangelism may be overshadowed and neglected . . . The energies of our working forces may be absorbed to such a degree in building up our organization as to leave no time or place for evangelism."[25]

The General Conference appealed to field organizations and to the churches to forego the advantages of having individual pastors in the churches so that more men, especially the younger workers, could be free for active evangelism in new places. Also called for was the deployment of administrative, departmental, and pastoral workers "so that some time every year may be spent in direct evangelistic effort." The same appeal was made to institutions--to utilize their personnel in conducting "aggressive field work in evangelistic lines."[26]

With this official call to the church for renewed emphasis on

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[24] Ibid., pp. 6, 7.

[25] Review and Herald, January 1, 1931, p. 11.

[26] Ibid., p. 21.

appropriate public evangelism, A. G. Daniells, who had served since 1922 as secretary of the Ministerial Association, accepted a call to become chairman of the board of the College of Medical Evangelists, the Seventh-day Adventist medical educational center in Loma Linda, California (now Loma Linda University), and relinquished leadership of the Ministerial Association to I. H. Evans, who also continued to serve as a vice president of the General Conference. Leroy Edwin Froom continued as a leading influence in the Ministerial Association.[27]

The Great Depression Booms Evangelism

As in the remarkable breakthrough during World War I, events of the early 1930's conspired with organizational preparation to stimulate another great wave of Adventist evangelistic success. The great crash of 1929 had signaled a monstrous chain of economic calamities that by 1933 had resulted in unemployment for twelve to fifteen million Americans. More than five thousand banks had closed, businesses were going under at the rate of more than thirty thousand a year, and national income had been reduced by two-thirds.[28] Millions of Americans were overcome by a "dreadful fear of inadequacy," which, according to Frederick Lewis Allen, "was one of the Depression's commonest psycho-pathological reactions."[29]

By 1931, as the enormity of the Depression became clear, Adventists in North America and around the world suddenly found attendance

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[27]The Ministry, June, 1931, p. 3.

[28]Samuel Eliot Morison and Henry Steele Commager, The Growth of the American Republic, II (New York: Oxford University Press, 1942), pp. 543-546.

[29]Frederick Lewis Allen, Since Yesterday (New York: Bantam Books, 1961), p. 49.

booming at their evangelistic meetings. As F. D. Nichol explained, "So far as the people to whom we preach are concerned, they may be even more likely to lend an ear to our message in times of adversity than in days of prosperity."[30]

In 1931, more than 10,600 new converts were baptized into the Seventh-day Adventist church in America, a remarkable increase of forty per cent over the number baptized in 1930. With apostasies decreasing, this unusual upsurge of baptisms produced a new gain in membership of nearly six per cent, far higher than the average net gain during the postwar years of only 2.6 per cent; and nearly as great as during the war years, 1914 to 1918, of seven per cent. Moreover, this new rate of growth was well sustained through the next four years, 1931 to 1935.

Watson pointed up the difference in Adventist evangelistic results during times of prosperity and times of adversity:

> In North America, during the four years from 1925 to 1928, when times generally were at their peak of prosperity and money was flowing liberally into our treasury, the average increase in membership was 1,200 a year. . . .
>
> The returns for the first half of 1932, with the depression at its lowest ebb yet, and with our funds so severely shrunken that we were obliged to cut budgets and salaries of workers two or three times within a twelve-month period, our returns in souls won mounted up to a net gain of 6,498.[31]

Laymen involved. One major difference between the Depression era and the World War I era was that laymen, whose training had been encouraged since the evangelistic reappraisal of the early 1930's, played a significantly larger role in Adventist evangelism. According to J. A.

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[30]Review and Herald, August 27, 1931, p. 4.

[31]Review and Herald, October 27, 1932, p. 2.

Stevens, more than half of the net gain of 7,227 in the membership of the North American Division during 1931, "was made possible by the humble soul-winning efforts of our church membership." While evangelists increased their own efforts, aided by laymen, the laymen themselves were solely involved in activities including the actual conduct of public meetings in halls or in some cases in the open air, small group meetings in private homes, and Bible readings, for a total in 1931 of 374,889 separate services conducted by laymen.[32]

The General Conference president, impressed by the effectiveness of the evangelistic work of both ministers and laymen and by the dramatic change in public attitudes, declared:

> An opportunity without parallel in the past lies before Seventh-day Adventists today. . . .
>
> It is the opportunity of winning souls under favoring conditions and with a largeness of fruitage that is unsurpassed in our history as a people. . . . We have much organization . . . we have a large, well-trained force of laborers . . . we have a marvelous system of financing. . . .
>
> The prolonged depression has tried men's souls, and humbled their spirits, to the point where they are willing to listen to the message of hope and comfort and joy that we have to give to them. Our halls and tents are filled beyond capacity, and with a sustained attendance, as these people drink in the truth for these stirring times. In cottages and schoolhouses, laymen are winning souls on a scale that compares favorably with the work of ministers.[33]

The remarkable role of laymen in boosting Adventist growth was fortunate because, with the worsening financial crisis, the denomination, which so recently had taken steps to increase the number of ministerial workers, was by 1932 forced for a time to reduce it, a development which

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[32] Review and Herald, May 19, 1932, p. 18.

[33] Review and Herald, October 27, 1932, p. 2.

Watson viewed as "calamitous, considering . . . such unusual interest on the part of the public."[34,35] Salaries of the General Conference office staff had been cut twenty per cent by mid-1932, and it was recommended that all the organizations do the same.[36]

Administrative cutbacks aid evangelism. The General Conference and the field organizations also moved to divert administrative and departmental personnel to more active evangelistic work. Measures to this end included the merging of certain fields, reducing the number of union and local conference offices, and limiting the tenure of office.[37]

W. H. Branson, vice president for the North American Division, urged administrative workers to gain a firsthand knowledge of evangelism:

> Our work has spread so rapidly over the world, and so many men have been required for field leadership, that a number of those who have been pressed into this service have never had actual experience in evangelistic efforts. Of course, they are in no way to blame for this; nevertheless, this lack is a distinct handicap in their executive duties. We would urge that such lose no time in gaining this experience.[38]

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[34]Review and Herald, December 10, 1931, p. 3.

[35]The total number of full-time Adventist workers at this time, both evangelistic and institutional, was 21,607, stationed in 141 countries.

[36]Review and Herald, July 14, 1932, p. 24.

[37]Territory formerly occupied by twelve union conferences was consolidated to form eight such conferences in the belief that "the saving thus effected in the expense of administration and in releasing men from official duties to take up evangelistic work, would far more than compensate for any inconvenience occasioned." The most notable changes were the merging of two union conferences in the South and Southeastern states to form one as it is presently constituted, the consolidation of two Canadian union conferences, a merger of the Columbia and Atlantic Union Conferences--relinquishing Ohio to the Lake Union Conference; and the merger of the Northern and Central Union Conferences. The last two actions were later rescinded.--Review and Herald, January 14, 1932, p. 3.

[38]The Ministry, March, 1932, p. 4.

Apocalyptic spirit spurs effort. As they had been at the outbreak of World War I, Adventists were inspired anew in the early years of Depression with the conviction that earthly affairs were nearing a termination in preparation for the Second Coming. "The end of all things is at hand," E. E. Andross advised church members; "a fact that is daily becoming more apparent to everyone who is acquainted with and who believes in the prophetic word."[39] F. M. Wilcox, editor of the Review and Herald, felt certain "that the great day of Armageddon is not far off."[40]

However, Adventist publications and ministers usually stopped short of the prognostication in detail that had caused some embarrassment after World War I, and there was censure for those who continually spoke of the end as being only a few years away--frequently suggesting some specific number of years. C. S. Longacre, a religious liberty spokesman, was among those who urged caution in this matter. He cited a letter from a constituent in support of his position:

> For years we have been hearing that the end is only four or five years away, or that the next General Conference will be the last. When we united with the Seventh-day Adventist Church, we were assured that it could not be over five years before the end. We have grown weary of sensationalism.[41]

Longacre declared emphatically:

> When a preacher makes bold to predict that the Lord's coming will take place within the next five years or ten years he is a time-setter. Both the Bible and the Spirit of prophecy [Ellen White's writings] condemn time-setting.

Nevertheless, in the 1930's the conviction was strong among Advent-

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[39]Review and Herald, September 29, 1932, p. 6.

[40]Review and Herald, April 9, 1931, p. 4.

[41]The Ministry, July, 1934, p. 9.

ists that the end was at least relatively near, this conviction being strengthened by certain events other than the Depression itself. One of these was a renewal of pressure for Sunday closing laws, and the actual passage in 1932 (but only by the Senate) of the so-called "Barber Bill," providing that barber shops in the District of Columbia be closed on Sunday--although it included an exemption for Saturday keepers. Early in 1932, three separate Sunday observance bills were pending in Congress. Such prospects had alarming apocalyptic meaning in the context of the Seventh-day Adventist interpretation of Biblical prophecies.[42]

Also encouraging a crisis psychology among Adventists was the seeming confirmation of their prophetic belief of growing world disorder in the successive collapse of various peace negotiations. At Geneva, for example, it was reported that "the great World Disarmament Conference that was to have saved mankind from all fear of future war . . . has ended in complete and utter failure."[43]

In addition, Adventists saw signs of a coming climax in the strong pressure applied on the League of Nations for its support of world calendar reform, a procedure that, by virtue of a blank day provision, would have sent the seventh-day Sabbath wandering through the calendar from year to year. Adventists mobilized their forces and secured the privilege of sending delegates to a League-sponsored conference on the subject in late 1931. The session was attended by 111 such delegates, observers, and experts from forty-two nations, including eleven Adventist representa-

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[42]Review and Herald, March 5, 1931, p. 24.

[43]Review and Herald, August 25, 1932, p. 2.

tives. The issue seemed at first to be going against the church, but was saved in a moment of splendid oratory by Dr. Jean Nussbaum, a physician serving as the Adventist delegate from Paris. According to Arthur S. Maxwell, editor of the Adventist Signs of the Times, who was present along with R. Allan Anderson, then a successful evangelist in England, Dr. Nussbaum arose magnificently to the occasion:

> This was the crisis hour. The burden was placed upon Dr. Nussbaum, of Paris. God stood by him and clothed him with a power that for twenty minutes held the assembly enthralled. Distinguished gentlemen referred afterward to the exquisite eloquence of his masterly address. One ambassador said that he had never heard such beautiful French before . . .
>
> From this moment the tide was turned. After Dr. Nussbaum sat down, there was a tense silence . . . After that almost every speech seemed in our favor . . . the victory was complete.[44]

Heightened criticism of "established" churches. Belief that theirs was the message of the hour was also strengthened for Adventists by the questions in other quarters regarding the relevance of other church organizations to the crisis. For example, Roger W. Babson, the noted statistician, rated prominent space in the Adventist church paper when he asked:

> Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day?[45]

Even the irascible and irreverent H. L. Mencken lent ironic support to the Adventist drive with an American Mercury editorial in which he scored leading churchmen for what he described as a "curious" and "in-

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[44]Review and Herald, November 19, 1931, p. 24.

[45]Review and Herald, August 4, 1932, p. 18.

credible" phenomenon of the depression--"the silence of the theologians." There was one exception, Mencken asserted:

> The Seventh-day Adventist brethren, alone among the divines of the country, have something to say officially about the depression, and what they have to say is singularly clear and simple. They laugh at all the current diagnoses . . . and reject every projected cure as vain and preposterous. It is not Hoover who must be blamed, they say, nor is it the tariff war, . . . nor is it the French or the Japanese, nor is it overproduction, nor is it the foreign bond swindle, nor is it the war debts, nor is it sun spots or witchcraft or marital and spiritual infidelity or any of the other things that have been accused. It is simply the fact that the world is coming to an end.

Mencken quoted at length the "premonitory symptoms" of Luke, James, and other Biblical passages as cited by the Seventh-day Adventists and declared:

> What I would like to know today is how either faction, the Fundamentalists or the Modernists, contrive to get around the implacable and irrefutable proofs of the Adventists . . .
>
> I suspect that the theologians are on a hot spot and I suspect that they will be on an even hotter spot if the Seventh-day Adventists turn out to be right.[46]

However, Adventists deflected frequent charges of "calamity howling" by pointing out that most of their published predictions of catastrophe were actually quotations from "some well known authority in the political, social, religious, educationa, or economic world." Thus F. D. Nichol pointed out, "The 'calamity howlers' [prove] to be quite eminent men."[47]

Evaluation of the role of other church organizations was another matter. Here, Adventists did not hesitate to fire their own guns,

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[46] American Mercury, XXV (April, 1932), pp. 385-390.

[47] Review and Herald, December 22, 1932, p. 3.

particularly in times of crisis, like the Depression, when the philosophy of evolutionary world betterment sometimes seemed incongruous with the actual world situation. The Adventist church paper, noting that the Methodist Church, after one hundred years of publication, had abandoned a magazine devoted to theology, insisted:

> Today the majority in the Protestant churches, leaders and laity alike, would scarcely recognize a clearly formulated doctrine if they met it in broad daylight.[48]

While Seventh-day Adventists took exception to being classed with "the cults" (a term often applied by established Christian denominations to groups deemed sub-Christian), they nevertheless agreed when churchmen occasionally attributed the success of the cults to the failure of the larger churches to emphasize such doctrines as the second coming. "Our existence and success," the Review and Herald maintained, "are due to a failure on the part of . . . other Protestant churches to proclaim the whole counsel of God."[49]

Aggressive Adventist evangelism, combined with a seemingly cavalier attitude displayed by some Adventists toward other churches, together with undeniable success in winning converts, inspired frequent charges of "proselytism." To these, Adventists freely conceded, defining "to proselyte" as "to win over to a different opinion, belief, sect, or party." F. D. Nichol declared, "That is our work." He emphasized:

> If we remain true to God, we must use every means possible to turn men from . . . wrong beliefs--to proselyte them. . . . Where would the world be today if Luther and Calvin and others of the reformers had not gone about preaching to men to turn from their former views on religion--proselyting to them. Our

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[48]Review and Herald, June 11, 1931, p. 10.

[49]Review and Herald, December 17, 1931, p. 5.

> task is to complete the work of these Reformers, and we are happy to follow their example and adopt their methods.[50]

The striking gains made by Adventists during the Depression as well as those of such other less institutionalized and more recently organized groups as the Nazarenes, Jehovah's Witness, and certain Holiness movements (Chapter XII), stimulated a renewal of evangelistic interest among some leaders in the major churches. In fact, in 1931 the Federal Council of Churches convened a special conference on evangelism in which the co-operating denominations were urged to hold "special evangelistic meetings or preaching missions" in addition to the then prevalent visitation evangelism.[51] However, no major evangelistic thrust was attempted by the larger churches until about 1936 with the beginning of the National Preaching Missions.

Stronger institutional support. The Depression-fed upsurge of Adventist membership gains quickly reached a peak in 1932. While these gains declined gradually thereafter, the extent of this decline was not yet apparent; and, in 1934, the church prepared to move forward toward even greater success than it had enjoyed during the preceding three years. Accordingly, at the Spring Council of the General Conference Committee a series of comprehensive actions was taken looking forward toward a wide ranging public evangelism.

Among the recommendations adopted was one urging the local conferences to set aside ten to thirty per cent of their annual gross increase

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[50] Review and Herald, December 15, 1932, p. 4.

[51] Rollin W. Quimby and Robert H. Billigmeier, "The Varying Role of Revivalistic Preaching in American Protestant Evangelism," Speech Monographs, XXVI (August, 1959), p. 224.

in tithe receipts for more liberal support of their evangelists. Another called for more extensive use by evangelists of radio and the public press.

Still another resolution authorized a series of three regional councils on evangelism to be held in the latter part of 1934 and early 1935. The schedule included meetings in St. Louis, Missouri, December 17 to 23, 1934--for the Central, Lake, Southern and Southwestern unions; Philadelphia, December 31, 1934 to January 7, 1935--for the Columbia, Atlantic, and the eastern part of the Canadian unions; and a third in San Francisco, January 10 to 17, 1935--for the Pacific and North Pacific unions and the western part of the Canadian Union Conference.

The attendance was to include full-time evangelists, pastor-evangelists, conference presidents, editors of major periodicals, and ministerial interns. In announcing the Spring Council action, W. H. Branson declared that despite the important work of departments and other auxiliary operations of the church, "the evangelist must lead the way." He insisted:

> . . . Before the work can be finished and Jesus shall come, these cities must be worked. The masses of humanity surging through their streets and thronging their market places must have their attention attracted and must be brought face to face with God's message of truth. . . .
>
> This work must be done by the living teacher. In hall, theater, tent, and on the busy street, he must go and proclaim the message to the multitudes. Our colporteurs, doctors, nurses, leaders of departments, and every church member, young and old, must help; but the evangelist must lead the way.[52]

The councils were well attended. Three hundred evangelists and pastors were present at the first, held in the St. Louis Municipal

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[52]The Ministry, July, 1934, pp. 3, 4.

Auditorium; and approximately 250 evangelists and pastors attended the Philadelphia council, in the Witherspoon Auditorium. These councils, which were termed the dawn of "a new era for evangelism," indeed served to stimulate an interest in public evangelism on the part of many ministers who had not previously been involved. It was said:

> Men left for their homes determined to begin evangelistic efforts at once, if not in some great auditorium or theater, then at least in some church or smaller hall. Our message must be preached to the world, was the responsive cry. It is our profound conviction that these two councils mark a turning point in our movement, the beginning of a new epoch.[53]

With W. H. Branson chairing all the sessions, two leading evangelists, H. M. S. Richards and J. L. Shuler, offered instruction in methods of evangelism; with supplementary instruction by other successful evangelists. Walter L. Burgan of the General Conference Press Bureau was on hand to advise delegates on the evangelistic use of the public press.

Field cleared for "big time" evangelists. While at the time of recent denominational discouragement, headline Adventist evangelists had stimulated internal complaints, W. H. Branson at these councils effectively cleared the field for them, inhibiting adverse criticism of their methods of recruiting converts:

> Now I hear someone say, "Oh, I don't believe in this 'high-powered' evangelism." I tell you brethren, I believe in it, and I believe in it tremendously. . . . Are we not promised that in these last days God will pour out His Spirit? . . . Who am I, then, to set myself up as a criterion and a judge, to say that, because a man brings in a hundred or two hundred converts a year, he is working along lines that are not approved. . . . I know some say that these evangelists who report so many converts do not bring them in very solidly. . . . Those who make such statements base them on a false premise, and that false premise is that because a man is bringing in a large number, he

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[53]The Ministry, March, 1935, p. 1.

> must be doing shoddy work. Brethren, I do not admit that. . . . We need to get behind these men who are bringing in large numbers, and make them examples to those who are not doing very much.[54]

Branson enthusiastically endorsed the work of the assembled evangelists and pastor-evangelists:

> You are the men of the hour. We depend upon the evangelists--the ministry of this denomination--for the building up of the church. Our departments are a help, they are auxiliaries. The laymen are a help, but we must depend largely upon the ministry to go out and bring in new converts and establish men and women in the faith.[55]

Branson urged conference presidents to share his enthusiasm and to provide financial support for the evangelists. "Some seem to have money for everything else, nearly," he said, "except for the preacher to hire a hall and get started in evangelism."

Denominational recommitment. Among the important resolutions coming from the councils was one adopted jointly by the St. Louis and Philadelphia gatherings, outlining a comprehensive program for a more thorough-going denominational recommitment to the primacy of evangelism. Said Branson:

> We have been drifting away as other denominations have drifted away before us--away from the public platform and evangelistic appeal, and into the churches--until we have come to the place where many of our most able men, our most talented and Godly ministers, are giving virtually their full attention to the care of the churches, and have little time to go out and engage in public efforts for the masses still unsaved.[56]

The resolutions placed great emphasis on the necessity of training

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[54]The Ministry, February, 1935, p. 7.

[55]Ibid., p. 31.

[56]The Ministry, March, 1935, pp. 14, 15.

laymen to take over many routine responsibilities of operating the church program--the chairmanship of committees, the leadership of fund raising drives, and at times even the management of the services themselves, "thus releasing the minister for ever-advancing evangelistic endeavor in new and unentered fields."[57]

This resolution of the evangelistic councils later was supported by the General Conference Committee, calling on union and local conferences to hold training meetings for church officers so that they might be prepared to

> . . . carry more responsibility in the details of administration of the local church work . . . making it possible for the ministers and pastors, while giving general supervision of the work of the church, to carry on aggressive public effort throughout the year.[58]

In 1937 institutes of a smaller scope were conducted throughout North America in connection with constituency meetings of each of the union conference sessions. These institutes were patterned after the three large councils of 1934-1935, and were intended to carry some of the same instruction and inspiration to a larger number of men.

In summary, it may be said that the role of public evangelism before and during the Depression illustrates again a by-now-familiar pattern. Faced with waning success near the end of the first postwar decade, the Adventist church subjected its evangelists and their work to a searching criticism and reappraisal. Having asserted its corrective jurisdiction, the denomination reasserted its commitment to public evangelism and its support of acceptable evangelistic practices.

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[57] Ibid., p. 17.

[58] Ibid.

With the coming of world depression, Adventist evangelists found large numbers of disillusioned people coming through their ministry into the church. In this flush of new success, the apocalyptic zeal familiar in World War I rose again. The church rallied to encourage its evangelists and to support them with a more open hand. The result was a flourishing of evangelistic activity, a refinement of evangelistic technique, and a multiplicity of successful evangelists.

CHAPTER XV

MEN AND METHODS OF THE 1930's

While many Adventist evangelists were moderately successful during the 1920's, Charles T. Everson was virtually the only one who continued the high-level of success attained during World War I. His large tabernacle campaigns throughout the Northwest, and later in Colorado and elsewhere, provided something of a model for others to emulate; and his sermons were widely utilized, sometimes almost verbatim, by many lesser evangelists in a usually unavailing effort to duplicate his success.

With the onset of the Depression, however, larger audiences again began flocking to Adventist banners; and the new leadership of the General Conference and the North American Division (in the persons of C. H. Watson and W. H. Branson) gave strong endorsement to the public evangelist as the man of the hour.

Consequently, the 1930's produced an impressive array of outstanding evangelistic personalities. This fourth decade of the twentieth century saw the ascendancy of such persons as H. M. S. Richards, John L. Shuler, R. Allan Anderson, Robert L. Boothby, John E. Ford, and many others.[1]

How vigorously the new generation of evangelists pursued their work is revealed in a report of evangelistic campaigns in progress during

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[1]Whose names might include Phillip L. Knox, B. R. Spear, M. L. and D. E. Venden, Miles R. Coon, C. J. Coon, Frederick Schwindt, Allan Walker, Don H. Spillman, A. A. Cone, W. W. White, A. W. Staples, W. Maudsley, H. A. Lukens, E. L. Branson, and many more--including previously mentioned veterans still in the field, and hundreds of "pastor-evangelists."

merely the summer of 1934. In that brief season 346 separate public campaigns were conducted, or an average of more than six for each of the fifty-four conferences reporting. For the North American Division as a whole, seventy-one per cent of the entire ministerial force was engaged in public evangelistic work. The theaters, tents, tabernacles, halls, and other accommodations in which these campaigns were conducted had a total seating capacity of 84,000 persons; and the actual adult converts numbered 5,559, with the prospect of 2,000 more with adequate follow-up.[2]

Perhaps the most spectacular of the "new evangelists" was John Ford. As Everson's singing assistant and organizer during the 1920's, Ford had helped to develop that great evangelist's campaign methods and he perpetuated them in his own work. Ford's meteoric career as an evangelist in his own right began when he was only twenty-nine years of age with a 1928 campaign in San Diego, California, producing 109 converts. Another, in 1929 in Fullerton, brought in 200 converts. Still another, in Santa Ana in 1930, resulted in 250 baptisms. In the fall of 1930, a campaign in San Bernardino attracted audiences of as many as 4,000 persons, with 250 baptisms--109 converts coming forward on the last Friday night of the campaign. More than 300 persons were converted in a 1932 campaign at the Phoenix, Arizona, armory.

A shift to the Southern New England area in 1933 demonstrated that Ford's evangelistic message and methods produced the same results in New England as in the Southwest. For example, a tabernacle campaign in New Bedford, Massachusetts, brought in 300 new converts; and thereafter, Ford realized 200 to 300 and more converts in each of a series of campaigns

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[2]The Ministry, December, 1934, pp. 12, 13.

along the eastern seaboard, including one campaign in Boston's Symphony Hall in 1934.

Ford's prominence as an evangelist led to his appointment in 1935 as the first radio speaker sponsored by the Seventh-day Adventist General Conference. In fact, the first Radio Commission of the Adventist church was established in the same year (with Warren E. Howell as director), with the primary function of arranging for Ford's "chain broadcasting."[3]

The first broadcast, entitled "What and Where is Heaven?" was presented on Sunday, March 8, over WOL in Washington, D. C., with a transcription previously relayed to WBAL in Baltimore for release at the same time. (The programming subsequently was extended to Wilmington, Philadelphia, New York City, Waterbury, Connecticut, Providence, Boston, and Laconia, New Hampshire.) In the first four days after the first broadcast, one thousand letters were received requesting further literature. In connection with this broadcasting ministry, Ford offered a series of correspondence lessons in what he called the "Bible School of the Air."

The evangelist's career in platform evangelism continued simultaneously with his broadcasting, and included several additional notable campaigns. It came to an untimely end in 1940, however, when personal difficulties led to his departure from the Adventist ministry.

Theaters, Tents, and Tabernacles

Among the many evangelists at work in the 1930's, one of the dominant questions of procedure concerned the locale of the evangelistic

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[3]However, the commission also aided local broadcasters, providing transcriptions of Ford's broadcasts, and also relaying suggestions from successful local broadcasters to the field.--The Ministry, March, 1938, pp. 13, 14, 15.

campaign. Leading men had always taken a dim view of the church as an evangelistic location, contending that public evangelism should be public in every way--completely removed from the church, held on neutral ground. That this view continued to prevail is evident in the fact that among the 346 previously cited meetings conducted in the summer of 1934, only 55 were conducted within Adventist churches.

H. M. S. Richards represented the majority of evangelists when he declared at the 1935 evangelistic council, "The day of the church as a place for evangelistic meetings is largely over. The people have lost confidence in the great churches with their spires."[4]

Theaters and tabernacles. However, evangelists took many varying views as to the best kind of public location for evangelism. Richards advocated a certain adaptability in the selection of meeting places, but emphasized the desirability of prominent public halls or well constructed tabernacles. "The tent can still be used," he suggested--if the tent were large enough and relatively new and clean. John Ford favored the tabernacle, even though he had in 1934 conducted meetings in Boston's finest auditorium, Symphony Hall. With that structure available only on Sunday evenings, however, Ford felt that he would rather have a smaller audience with more exposure to his message throughout the week than a vast audience one night a week in a popular auditorium. M. R. Coon advocated the use of theaters, a practice into which he had been "forced" by an inability to secure suitable halls. "I have always tried to get a high-class place that caters to the better class of clientele," Coon explained. "We

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[4]The Ministry, April, 1935, p. 10.

find that the better the auditorium we can secure, the better class audience we shall have."[5]

Good results in hotel convention rooms were reported by M. R. Bailey, who secured a six hundred-seat assembly room in Chicago's Edgewater Beach Hotel. "Some of the nicest people in the hotel and from the North Side--judges, lawyers, doctors, and the like--have been attending the lectures regularly," said Bailey, who had previously conducted similar hotel meetings in Rochester, New York.[6] Phillip L. Knox's hotel evangelism in Los Angeles during this period has already been described.

Tents and variations. Much of the discussion on evangelistic meeting placed concerned the continuing appropriateness of the frontier-style tent. R. S. Lindsay, who had been working in Erie, Pennsylvania, felt that the day of the tent was over for acceptable public evangelism, contending that attractive public auditoriums brought out a class of people whose offerings would more than pay the bill for these public places. However, in actual practice, while the tent's day may have been over, its use certainly was not; for, of the 346 summer campaigns in 1934, the largest number were tent campaigns. Whereas eight campaigns were held in theaters, 22 in tabernacles, 71 in halls, 55 in churches, and 69 in assorted other places, 121 were held in tents.

R. Allan Anderson pioneered in the use of a combination of accommodations, including a prominent theater on Sunday nights, then hall meetings in other parts of the city throughout the week--after the manner

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[5]The Ministry, April, 1935, p. 12.

[6]The Ministry, April, 1935, p. 13.

of Chapman's "stimultaneous evangelistic crusades." Anderson conducted large campaigns of this sort in Brisbane, Australia, from 1926 through 1928; and in various parts of London into the mid 1930's. One major advantage of such meetings, Anderson believed, was the possibility of developing several new churches in a metropolitan area during a single campaign.[7]

W. H. Holden, of Berrien Springs, Michigan, was among those evangelists defending the tent meeting. "Let us not become prejudiced against the tent," he suggested. "The tent effort is still a success the same as the hall effort is a success." Holden reported that most of the campaigns held in the Lake Union Conference were being conducted in tents--between twenty and thirty during the summer of 1935.[8]

J. L. Shuler also defended the tent but suggested that public auditoriums be utilized conjointly, with an eye to economy. Audiences could first be attracted to a fine auditorium or theater, he pointed out; then when they had become interested, transferred to the more economical tent. Shuler related how he had done just that in the city of Raleigh, North Carolina. There he had used the outstanding State Theater for just two meetings--then transferred to less expensive accommodations for the remainder of the effort. This was more or less the reverse of a system used in Adventist efforts at city evangelism at the turn of the century, when it was a common practice to attract an audience to a large tent for a summer campaign, then transfer to a small hall for a continuation of evangelistic lectures during the winter. However, it will be remembered

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[7]Personal interview.

[8]The Ministry, April, 1935.

that W. W. Simpson in Southern California in 1904 to 1906 employed the auditorium-tent sequence.

John Ford, who as much as any man stimulated the development of large-scale hall and tabernacle campaigns, nevertheless took the more flexible approach of Shuler. Liking the tabernacle best of all, he maintained that if he could not have one, he would take a church, a theater, or a tent. Furthermore, he asserted, if he could not do any better he would go right out to the street and preach in a dignified manner.

W. H. Branson, the North American Division vice president, calmed the discussion by suggesting that evangelists should not make an issue of the kind of place in which the meetings should be held. He seconded Ford's contention that despite the desire of the "pro-auditorium evangelist" to give greater standing to Adventist work, none should hesitate to use the crudest place if it happened to be the only place available in which to deliver an evangelistic message.

Outdoor evangelism. A number of evangelists were, in fact, working in the out-of-doors. R. S. Fries was one of these; and another was L. E. Niermeyer who specialized in the use of what he called the "airdome." This was a roofless structure usually utilizing the side walls of tents, with a stylized cellotex front to lend "respectability." The speaker's platform had a small, overhead canopy, much in the manner of oldtime camp meeting rostrums. Here, "under the stars," Niermeyer preached to audiences of four to five hundred persons, in locations as far north as Minneapolis. He felt that somehow the airdome avoided an association of Adventists with Pentecostal and "Four-Square Gospel"

groups, which he considered to be identified with the tent.[9]

Other Adventist evangelists, working without any enclosure at all, made something of a science of street meetings. B. M. Heald cited as ample precedent for such meetings the examples of Moody and Wesley, who gathered audiences of five thousand to fifty thousand in the out-of-doors. Heald employed the talents of articulate laymen in conducting multiple street meetings throughout New York City in 1931 and 1932 in what was called the "Forty-Corner Campaign."

In this plan, meetings for a time were held regularly on forty street corners, with the speaker and musicians sometimes performing from a platform built on an automobile, sometimes also showing brief films. During the musical portion of the program and the brief address, workers scattered throughout the crowd and secured names and addresses of interested persons for follow-up work through personal visits or literature.[10]

Audiences at Heald's meetings numbered from three hundred to five hundred persons with meetings continuing for as long as two hours, and attracting, he maintained, "a very fine class of people."[11] Similar meetings had been conducted more or less regularly in New York City for many years by Seventh-day Adventist speakers, with a fifteen-year record on one particular corner where over the years more than one hundred converts had been gathered into the Washington Avenue church.

Heald laid down some operating principles for such meetings:

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[9]The Ministry, April, 1935, pp. 14, 15.

[10]The Ministry, March, 1937, p. 5.

[11]The Ministry, April, 1935, p. 15.

> The leader must be a smiling, cheerful, consecrated Christian, one with vision and a good speaking voice, one who is alert and able to cope with any emergency that may arise. He makes all the announcements, introduces the speakers, leads out, and keeps the meeting well in hand and organized. If he is a singer, so much the better for leading out in the hymns.
>
> Someone who is more or less an artist may print the main subject of the evening in some attractive form, on the pavement, in a conspicuous place in front of the line of workers. An automobile backed up within about thirty feet of the intersection of the streets makes a good background. A large United States flag unfurled across the rear of the car gives the meeting a setting of good citizenship. Have as many instruments as possible and plenty of good community singing. Be sure to keep on the key, and try to make the music an attraction.[12]

Heald indicated that the program should continue with prayer by "one accustomed to talking with God," then a number of testimonies, some vocal selections, and then the principal speaker. Heald insisted:

> Whatever doctrinal talks may be presented, have Christ be the center of attraction. The speaker must first of all be on fire with the Holy Ghost. He should not theorize at great length, but should be logical, forceful, and speak to the point in his presentation.[13]

J. E. Schultz, with a number of assistants, was conducting similar meetings on Boston Common during the 1930's. A three-hour service was scheduled each Sunday afternoon, and it was not unusual to attract an attendance of five hundred to six hundred persons, a number increased, Schultz speculated, "by the unemployed who swell the ranks of those who [crowd] about the stand." Schultz believed that these open-air meetings attracted Jewish, Catholic, and "persons of atheistic tendencies" more readily than would a more formal session in a regular auditorium, tabernacle, or tent.[14]

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[12]Review and Herald, September 3, 1931, p. 16.

[13]Ibid.

[14]Review and Herald, November 12, 1931, p. 18.

Special open air sessions were held for Jewish listeners in New York City by Samuel Kaplan, who built a platform on an open truck--complete with piano, lecturn, and backdrop--and moved right into "the very heart of the Jewish Ghetto." Kaplan's plan was so successful that in 1934 it was enlarged, with six separate meetings held simultaneously in Jewish sections, reaching an estimated total audience of twelve hundred to fifteen hundred persons every week.[15]

R. Allan Anderson was prominent as an open-air-evangelism enthusiast in London, and to some extent in America after his transfer to this country. Perhaps more than others, Anderson approached such evangelism as an art; and in 1931 and 1932, with the co-operation of his brother, Clifford Anderson, trained many younger men, including Eric Simes, Leslie Hardinge, C. A. Reeves, and George Freeman, in its principles. Anderson's street meetings were conducted not only to reach an immediate audience, but also to attract persons to large meetings in a nearby theater.

In vigorous, fast-moving presentations, Anderson employed a number of speakers in relays, on the premise that,"You can make a man a dynamo for ten minutes." The first speaker endeavored to "dissolve" with as little break as possible to the next speaker, perhaps referring to him a question from the audience; this routine continuing through perhaps eight or ten consecutive speakers in one evening. The "show," aided by co-operative policemen who cleared the traffic, readily attracted audiences of four hundred to six hundred Londoners, who, of course, were always urged to the "main event"--Anderson's theater meeting.[16]

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[15]The Ministry, January, 1934, p. 7.

[16]Personal interview.

Audience Attractions

In an age of radio, motion pictures, and other dazzling attractions, it was not enough for Adventist evangelists of the 1930's to be good preachers; they also had to be "showmen," and the largest audiences rallied to hear the most colorful evangelists. The methods of advertising used by these men, their special features and supplementary audience-attracting activities were closely observed and widely imitated.

Titles. As in the 1920's, Adventist evangelists of the 1930's employed a variety of appellations to describe their campaigns. Services neither associated with nor held in the church nevertheless required some kind of designation, and the campaign titles in common use included "The Bible Tabernacle," perhaps the most frequently used; "Community Bible Chautauqua," "Big Tabernacle," "Prophetic Lecture Tabernacle," "Adventist Tabernacle," "Free Bible Lectures," "Dynamic Bible Lecture," "Mass Meetings," "Evangelist Bible Lectures," and "Free Prophetic Conference."[17]

However, of even greater importance than campaign titles, according to Shuler, was the title of the first sermon. He emphasized:

> We need a title that is particularly timely; that has the widest possible appeal to the people we wish to interest. That is why we must vary the title according to the time and circumstances.[18]

The purpose of a startling first title, of course, was to attract an initial crowd; following which, presumably, the speaker's force of personality and presentation could keep the audience returning night after night. John Ford and virtually all other Adventist evangelists shared the

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[17]The Ministry, August, 1936, p. 18.

[18]The Ministry, April, 1935, p. 17.

conviction that sermon titles were the important thing in attracting an audience,[19] and even the leading men of the day avidly traded good specimens. For example, H. M. S. Richards confessed, "I am a regular title 'thief.' I 'steal' whenever I find something that I like; and I find some others taking the same liberty with me."[20]

Selections for a typical list of topics presented by H. M. S. Richards during an eighteen-week campaign in 1935 reveal the creative effort of Adventist evangelists to devise intriguing, audience-compelling sermons and sermon titles: "The Coming World War," "The Second Coming of Christ," "A Startling Astronomical Prediction Fulfilled," "A Question That God Can't Answer," "Jonah and the Whale," "Where and What Is Heaven?" "Five Hundred Years of Prophecy Fulfilled in Twenty-four Hours," "Solomon's Temple Explored by Lantern Light," "Why Live Animals Are Not Used in Jewish Temple Service," "Who Put on White Robes?"

"Why Does Not God Destroy the Devil?" "Will the East and West Meet in Armed Conflict?" "Spiritualism--Do the Dead Actually Appear?" "Will Russia Fight?" "What and Where Is Hell?" "Mussolini and the Turk," "United States of Europe in the Light of Bible Prophecy," "Who Claims To Have Changed the Sabbath from Saturday to Sunday?" "The Mark of the Beast," "Is the United States in the Bible?" "The President of the United States of the World: Is the Superman About to Appear?"[21]

Because timeliness and audience adaptation were so important to

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[19]According to Ford, "It is absolutely fundamental."--Personal interview.

[20]The Ministry, April, 1935, p. 20.

[21]The Ministry, April, 1934, pp. 15, 16.

the selection of topics for a given campaign, Richards discouraged younger evangelists from seeking a standard list that could be used in any campaign:

> The political and social world is changing very rapidly, and we change our subjects both in order and in name to fit these changing conditions. We take advantage of what happens to be the big news event of the hour or some condition of great public concern. For another thing, we must remember local conditions, the churches which may be in the neighborhood, the opposition or lack of opposition on the part of other religious movements . . . We must take note of public feeling, of local prejudice and custom, and of the canons of good taste.[22]

A detailed study of typical series of lecture topics as presented by Richards and other evangelists shows in some cases an impressive array of as many as 100 to 125 separate lectures in one campaign, covering a wide variety of subjects. These include some topics like "The Coming World Dictator," which related to public concern about world affairs in order to present a sermon on the doctrine of the second coming for example; and others designed to attract persons merely curious about some new thing. Among the latter were such topics as "My Visit to the Mystery House at San Jose," and "Are Other Planets Inhabited?", complete with appropriate screen pictures. Still other topics were directed specifically to those initiated in the esoteric aspects of Biblical doctrine (e.g., "Was the Old Covenant Made With the Gentiles?" or, "When the Seventh Trumpet Sounds.")[23]

Some evangelists continued the more predictive approach that had been so successful during World War I. In a 1933 campaign in Pontiac, Michigan, Carlyle B. Haynes--president of the conference but still active

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[22] The Ministry, August, 1937, pp. 14, 15.

[23] Ibid.

in evangelism--featured titles oddly reminiscent of headlines in a Russian newspaper: "The Coming World Revolution Which Will Wreck Civilization," "Unmistakable Evidences of the Impending Violent Overturning of the Present World Order," "The Present Generation Is Destined To Witness the End of Modern Civilization," "The Essential Weakness of the NRA Which Must Bring It To Inevitable Failure," "The Millennial Reign of Christ About To Begin," "The Precise Manner By Which the Coming World Dictatorship Will Be Established," and another, perhaps more grimly accurate in 1935 than perhaps even Haynes intended, "The Nations Marshalling For the Greatest War Of All Time, Compared With Which the World War Was Insignificant. The Collapse Of Civilization and the Depopulation Of the Globe."[24]

In marked contrast, topics advertised by Adventist evangelists in Europe were much less flamboyant and predictive. E. Ney, working in Esthonia, presented such topics as: "Is There a God?" "God Revealed in His Created Works," "Who Has Created Sin and Misery?" "Redemption Through an Inestimable Sacrifice," "Christ Our Righteousness," "What Does Death Mean?" and "God's Call to Conversion."[25]

The contrasting American topics clearly indicate the influence of the lecture concept of the 1920's, cited earlier, as well as the showmanship which Billy Sunday brought to American revialism.

Special programs and features. The lecture approach and showmanship were seen not only in sermon titles but also in auxiliary programs

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[24]The Ministry, December, 1935, p. 7.

[25]The Ministry, March, 1936, pp. 6, 7.

previously mentioned, such as cooking schools and health lectures, as well as in special features.

One such feature was the "jury trial," first used by E. L. Cardey in a Lincoln, Nebraska, campaign in the spring of 1935, as an attention-getting and conviction-stimulating feature of his presentation on Sabbath versus Sunday observance. In this special procedure, Cardey invited twelve persons from the audience to serve as a "jury" to hear himself as the "prosecuting attorney" make his case against "the greatest criminal," the Papacy, who had committed "the greatest crime," changing the Sabbath from the seventh day to Sunday. The "case" was a recital of various statements by Catholic spokesmen attesting to what they believed to be the authority of the church to make such a change.[26] The point, of course, was to establish before a largely Protestant audience that Sunday observance derived from the authority of the Catholic church rather than from the Bible itself.

Another well publicized feature, which has since become relatively common in Adventist evangelistic practice, was the scheduling of double sessions on Sunday evenings "to accommodate the crowds." An actual necessity in many places during the early 1930's, particularly when smaller halls were booked, such double headers--together with reserved seat tickets--were also important as a publicity feature. According to J. L. Shuler, "The news spreads all over town that so many people want to hear the subjects presented at your hall that two sessions on the same subject are necessary on Sunday nights." This procedure was used so successfully by Shuler in Raleigh, North Carolina, in November, 1932, that his audi-

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[26]The Ministry, April, 1935, pp. 18, 19.

torium was filled to capacity at every session. By campaign's end, some two hundred new members had been brought into the Adventist denomination --which previously had not even had a congregation in Raleigh. Exclaimed Shuler: "If we had a thousand men doing this kind of work, we could stir the entire country."[27]

Evangelists used a variety of visual devices for "holding the interest." These included the traditional charts and muslin banners that had been used in Adventist meetings since the 1840's. Painted with water-colors or oils, usually on a cloth background, these charts portrayed scenes from Biblical prophecies or historical events, as well as outlines of prophetic time periods, or simply key words for emphasis during a sermon. Models sometimes were used to illustrate the prophetic beasts and images from the Biblical books of Daniel and the Revelation. These were usually one-dimensional models, cut from wallboard or plywood--not as impressive as the three-dimensional papier-mache models used thirty years earlier by W. W. Simpson. Chalk talks frequently were used to illustrate sermons and hymns.[28]

Advertising and promotion. In publicizing their campaigns, Adventist evangelists were also greatly concerned about the most effective means of advertising. While there was general agreement that the program itself, the location, testimonials by prominent persons, and other factors had a bearing on the success of a campaign, extensive paid advertising was considered vital. Some evangelists went so far as to spend

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[27]The Ministry, January, 1933, pp. 4, 5.

[28]The Ministry, August, 1936, pp. 15, 18.

virtually their entire advertising budget in promoting the very first meeting, on the theory that a good crowd on the opening night assured continuing attendance and that offerings thereafter would sustain adequate advertising. Others felt that putting every egg in one basket was risky. John Ford, for example, expended no more than half his advertising budget on the first night, fearing that adverse weather or some other circumstance might mean the loss of his entire campaign.

Newspaper advertisements, posters, handbills, and large billboards were all used by most leading evangelists, with the weight of the advertising going to newspapers.[29] One evangelist secured the privilege of taking over an entire issue of the local newspaper, soliciting advertisements and statements of greeting from the mayor and other officials, and devoting most of the issue's editorial space to descriptions of the meetings.[30]

Occasionally, other media were employed. For instance, M. V. Campbell, then president of the New York Conference, advocated a campaign of telephone promotion with the local directory divided among church members for complete coverage.[31] Richards utilized "whispering campaigns,"

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[29]A display of the advertising of prominent evangelists was presented at the General Conference Session of 1936, and a "preference" contest was conducted; with handbill announcements judged on impressiveness of appearance, appropriateness of title, power of attraction, neatness, balance, dignity, modesty, clarity, style, and technical details. The winning handbills were those presented by C. A. Reeves, R. Allan Anderson (both of London, England); H. M. S. Richards (California); D. E. Venden, M. L. Venden (in Oregon); and O. O. Denslow (in Indiana). The Ministry, October, 1936, pp. 12, 13.

[30]The Ministry, August, 1936, p. 15.

[31]The Ministry, April, 1935, p. 22.

to stimulate public interest in his meetings. He reported:

> In advertising one of our meetings we got two young women to ride the elevators of the big hotels and department stores throughout the day, talking to each other in an interesting way about the meetings. . . . People can ride the street cars and talk to their neighbors about these things. I believe there is a great field that we have scarcely entered here.[32]

Boothby was one evangelist who placed considerable emphasis on heightening the prestige of his lectures by inviting the mayor or some other community official to give the evangelist an opening night introduction. In Topeka, Kansas, the mayor presented a speech of welcome; and in San Francisco, the mayor sent a representative to introduce Boothby to his audience. Other evangelists in the past, of course, had followed a similar plan. Charles T. Everson, for example, through the good offices of influential local Adventists in Portland, was introduced by the mayor of the city, who made an outstanding speech of welcome to the evangelist.[33]

As the 1930's advanced, radio came to be an increasingly important means of promoting public meetings--as well as an evangelistic instrument in its own right. Richards, early in 1934, launched what he called the Adventist Hour and Tabernacle of the Air. His first broadcasts were on stations KGER in Long Beach and KTN in Los Angeles, using what was called "open time," which the evangelist was obliged to vacate if an advertiser willing to pay for the time should appear. Richards, directly from his tabernacle, was on the air with his regular evangelistic lectures, Monday through Friday nights from 8 to 9 p.m.; then from the studio with a special broadcast late on Sunday evening.[34]

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[32]The Ministry, April, 1935, p. 20.

[33]The Ministry, March, 1937, p. 5.

[34]The Ministry, June, 1934, pp. 6, 7.

Richards' radio success, and later that of John Ford as a national broadcaster under the auspices of the General Conference, encouraged additional evangelists and pastors to begin broadcasting as, of course, others had been doing since the early 1920's. Whereas in 1934 twenty Adventist evangelists were broadcasting,[35] by 1936 the number had doubled with more than forty on the air.[36]

Getting "Decisions"

During the 1930's, Adventist evangelists began making systematic progress toward solution of a problem that had beset their colleagues from the very beginning of the denomination's twentieth century city evangelism. This was the problem of bringing interested persons to a definite decision to become members of the Adventist church. While popular revivalists with relative ease could call people down the sawdust trail, appealing simply for faith in Christ and acceptance of salvation, Adventist evangelists had to appeal additionally for acceptance of a body of more specific doctrinal beliefs.

In their early years of city evangelism, most Adventist evangelistic speakers went through the list of doctrines in a more or less didactic style, calling at the end of a series of lectures for a response of acceptance and obedience to "the truth"--frequently indicated by signing a "covenant" card. The results were comparatively limited.

For example, in 1913, John L. Shuler led an audience in Knoxville, Tennessee, through a series of forty-four evangelistic sermons; and

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[35]The Ministry, August, 1934, pp. 12, 13.

[36]The Ministry, August, 1936, p. 7.

though an average of some 350 persons attended every night, there was not a single convert. Shuler's "decision technique" of the time helps to explain why. Not until the last night did Shuler invite the audience to respond, and he went about it in the following fashion. At the conclusion of his final sermon, the evangelist spoke of the interest with which the audience had listened each night, then said, "As many as believe these things you have heard are the truth, please stand up." Immediately, as if on springs, the entire audience arose. Thus encouraged, Shuler went on, seeking a more specific commitment.

"It is fine to know what is true," he admonished his listeners, "but it is better to obey. Now, as many of you as are determined to obey these truths, please remain standing,"

Instantly every person sat down! Shuler was nonplused, and he could do nothing but dismiss the meeting with a fervent prayer. However, he resolved on the spot to revise his methods of persuasion, keenly aware of the need for conditioning an audience to respond from the very beginning of a campaign.[37]

Everson in the 1920's was more adept than other evangelists in getting decisions, putting conversion, in the revival tradition, before indoctrination. This, more than any other reason, according to John Ford, accounts for the fact that Everson was making large numbers of converts during the 1920's when others, possibly attracting large audiences, were having more limited results.

In the mid-1930's, decisions were still a great problem for many Adventist evangelists; but a systematic approach was rapidly being

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[37]Personal interview.

developed by Shuler, who explained, "Many times workers have large audiences, but in the end get very little fruitage. That indicates that there is sometime wrong in the method of getting decisions."

Systematic decision making. Shuler's solution, as mentioned, was to begin calling on the audiences for easy-to-make decisions from the start, leading progressively through increasingly specific affirmations until many persons found it easy to accept the Adventist church as their own. For example, at the close of an opening night lecture on prophetic indications of the coming of Christ, Shuler asked people to raise their hands for prayer that they might personally be prepared "to meet their coming King." According to Shuler, "That turns the tide in the beginning. I think we should direct matters toward the ultimate decision the very first night."[38]

To facilitate this process, Shuler devised a series of cards similar in format to the familiar "covenant cards," but for use throughout the campaign rather than only at the end. The appropriate card was given persons raising their hands in response to a given appeal; then the next for a subsequent appeal, and so on. For example, one card indicated the individual's intention to "follow Christ"; the next his resolve to keep the seventh day as the Sabbath; a later card, his determination actually to become a member of the Adventist church. These successive cards, perhaps a dozen in all, enabled Shuler's campaign associates to visit interested persons with some prior knowledge of their present state of readiness to accept the evangelistic message.

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[38]The Ministry, August, 1935, p. 11.

Of course, as Shuler pointed out, the card "system" alone was not enough. More fundamental influences included inspired preaching and personal work with individuals in their homes, preparing them to respond to the evangelist's appeal at a subsequent meeting.[39] Of equal importance were "altar calls," so well identified with the popular revivalist. All leading evangelists of the Adventist church made altar calls, the basic differences on the question being merely how early in a series of meetings the calls should be made, how general or specific they should be, and what kind of follow-up work should be done with those coming to the "altar."

Altar calls and after meetings. Some men questioned the propriety of a structured pattern of altar calls, feeling that somehow the speaker would be supernaturally impressed when the audience was under the influence of the Holy Spirit. Of course, all evangelists agreed that something of the supernatural was involved in the response of persons to an evangelistic call; yet it was conceded that definite planning and even a timetable of calls throughout a series seemed to be producing results for some men.[40]

Of more concern that the mechanics was the substance of the altar calls--to what were prospective converts being called? Evangelists like Everson and Ford, as has been pointed out, stressed the "call to Christ," in the revival pattern, leaving some aspects of indoctrination to the experience of the convert once he was within the church. Others insisted

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[39]The Ministry, August, 1935, pp. 11, 12.

[40]The Ministry, June, 1935, p. 10.

on thorough-going indoctrination, calling for acceptance of "the truth," the entire complex of Adventist belief and practice before admission to the baptismal rite.

This conflict had been resolved to some extent through the emphasis on righteousness by faith as urged by A. G. Daniells throughout the 1920's and by others following him. As Adventist evangelists struggled to reach a synthesis, the most frequent result was a combination of both approaches: an effort to "get people really converted to Jesus Christ," as Shuler put it,[41] while at the same time leading "converted" persons to a definite acceptance of the Adventist doctrinal structure.

This was usually accomplished through a series of appeals as just mentioned. Thus, the typical Adventist evangelist of the 1930's called on his audience first of all to accept Christ; then, night after night, to accept one doctrine, then another, leading progressively to altar calls in which a person indicated his decision to accept the entire Adventist message. Important in this process, in addition to altar calls, was the "prayer room" service, following the sermon, when respondents were asked to declare themselves further as to spiritual needs and interests; and, possibly, to make further commitments as to their willingness to enter fully into the Adventist church. A later refinement of this procedure for Adventist evangelists was the "after meeting," in which, after the manner of Dwight L. Moody, the evangelist spoke more intimately with prospective converts in a special meeting following the main lecture. Shuler was one of the first Adventist evangelists to employ this method, a procedure that made possible a pointed presentation of some of the more

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[41] The Ministry, February, 1937, p. 4.

controversial elements of the faith to those seriously interested in church membership while avoiding the presentation of provocative subjects to the general public.

Efforts Toward Systematic Evangelism

With Adventist ministers of the 1930's officially being urged into evangelism, increasing emphasis was placed on the distillation and "distribution" of the evangelistic methods proving successful for leaders like Ford, Shuler, and Richards. The previously described evangelistic councils of 1934 and 1935 were one effort in this direction; the publication of evangelistic "principles" was another. In almost every issue The Ministry magazine, for example, carried some explanation of philosophy or technique. A sampling of such articles include, "Operative Principles in Evangelism," by Allan Walker;[42] "English Evangelism and Six Guiding Principles," by W. Maudsley;[43] or "Evangelism's Basic Principles," by A. W. Staples.[44] In addition, for aspiring broadcasters, Richards produced a manual outlining methodology and suggesting actual program formats; and also warning against pitfalls for the amateur.

The impulse toward evangelistic "system" led in 1937 to the organization in the Southern Union Conference of the first formally designated "Field School of Evangelism." Of course, since the earliest days of Adventist city evangelism, conferences sponsoring large evangelistic campaigns had been urged to bring younger ministers into the program in

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[42]The Ministry, May, 1932, p. 13.

[43]The Ministry, November, 1932, p. 15.

[44]The Ministry, July, 1938, p. 19.

order to educate them for evangelistic success of their own. There also had been some efforts at practical training for ministers in most of the colleges. In 1932, for example, small scale "student efforts" were being conducted as a part of the ministerial curriculum at Washington Missionary College in Washington, D. C., under the guidance of B. G. Wilkinson, dean of theology; and at Walla Walla College in Washington state, led by F. B. Jensen, instructor in Bible. The same pattern prevailed in most of the schools, but in the eyes of Shuler and others the scope and realism of these efforts was not calculated to prepare students adequately for large-scale success in major cities. Moreover, students did not always have the advantage of observing top-flight evangelistic speakers in action.[45] As J. K. Jones, president of the Southern Union Conference, put it:

> . . . In many cases our young men continue on, untrained in their work, and finally become just ordinary public speakers; whereas, if they had had the proper training in the field, they might have become outstanding evangelists, capable of entering the very largest cities.[46]

Shuler emphasized what many regarded to be an inadequacy in the college training of ministers when he spoke of the "unbridged gap existing at the present time between the training received in school and actual, successful evangelism."[47]

Accordingly, the Southern Union Conference, with the encouragement of the General Conference leaders, launched its field school, opening in September, 1937, with a campaign in a new tabernacle erected in the city of Greensboro, North Carolina. Shuler was chosen as the director of this

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[45] Review and Herald, December 8, 1932, p. 20.

[46] The Ministry, June, 1937, p. 13.

[47] The Ministry, October, 1937, p. 3.

new "school," and also appointed as a general field secretary of the Union Conference. In consideration of Shuler's experience as the union evangelist and his service in conference administration (called, in fact, from the presidency of the Carolina Conference), Jones described him as "a very practical and successful evangelist, with conspicuous teaching and organizing gifts."[48]

The field school's operational plan called for local conferences within the Union to send younger workers to participate in designated evangelistic campaigns, where they were given definite responsibility for a specific territory within the area. There they were to contact interested persons and conduct "Community Bible Schools" in private homes, along the lines developed a few years earlier by A. A. Cone.[49] At the same time they were to go through a series of lessons with Shuler in Bible study and evangelistic methods. At the close of the field school the "trainees" were given an examination, to which letter grades were assigned, these grades to be "taken into account by the conference committee in planning future work."[50]

Shuler's experience in the Field School of Evangelism led to several important additional measures in the development of evangelistic methodology in the Adventist church. One of these was the stimulation of greater attention to practical evangelistic training in ministerial courses offered at Adventist colleges, with more men of evangelistic experi-

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[48]The Ministry, June, 1937, p. 13.

[49]And for that matter, reminiscent of the community schools conducted in 1906 by W. H. Granger in Columbus, Ohio. See page 30.

[50]The Ministry, October, 1937, p. 4.

ence added to the faculty. One of the most notable of these, R. Allan Anderson, was appointed in 1938 to the Bible Department of La Sierra College, Arlington, California. In addition, the colleges began enlarging the scope of their own field schools, with one outstanding example seen in the work of George E. Vandeman at Emmanuel Missionary College, Berrien Springs, Michigan.

Another important result of Shuler's field school experience was the publication in 1939 of his important book, Public Evangelism,[51] in which he outlined the methods of evangelism he had developed over the years and taught to students in the field school program. Aspiring evangelists were told how to organize an evangelistic company and campaign, how to secure the names of interested persons, how to present certain subjects in the most effective order, how to choose a good location, how to use the best advertising methods, how to develop a financial program, how to secure decisions, how to conduct a baptism, and how to keep new converts in the church.

The importance of Shuler's book is that it became a standard text for ministerial students in all Adventist colleges, helping to develop many of the evangelists who came into view in the 1940's. These men, tutored in Shuler's methods, were remarkably similar in approach, bringing about a certain standardization of Adventist evangelism throughout the 1940's.

Another example of the analytical effort at this time toward the crystallization of a workable "system," transferable from one evangelist

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[51]Washington, D. C., Review and Herald Publishing Association, 1939.

to another, appears in the experience of Fordyce W. Detamore. At work in the Missouri Conference, he was asked in 1938 by E. L. Branson, his president, to go to Philadelphia for ten days to observe the work of John Ford, before launching a campaign of his own in St. Louis.

After only four of Ford's nightly meetings, Detamore endeavored to secure an extended interview in order to probe the evangelist's philosophy and methods in depth; but Ford, at the zenith of his career, was somewhat reluctant to grant such an interview. According to Detamore, "he was somewhat suspicious of my motives," because of a recent build-up of criticism from persons not in sympathy with his philosophy of evangelism. However, when Ford discovered that Detamore was sincere in his desire to learn, he warmly invited the young evangelist to ride with him by car to Washington, D. C., and conduct the interview along the way.

Detamore prepared carefully for this conversation, which he later described as the turning point of his evangelistic career. Before the trip to Washington he wrote out three full pages of questions; and as he asked these questions of Ford during their trip to Washington, "light began to dawn." Detamore exclaimed:

> A picture of an evangelistic system came into focus. Here was a man who knew where he was going and what he was doing. He had a detailed plan for every aspect of his evangelistic campaign.[52]

Detamore recalls that he was "greatly thrilled," clearly seeing how "even an ordinary preacher" he himself could do such a work by following the outline Ford suggested. For example, Ford admonished Detamore to be ready for a baptism by a specified week of the campaign. "How

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[52]Personal interview.

do you know you will have people ready for a baptism by that time?" Detamore queried. "What if no one comes forward?" Ford replied, in a figure, that when one plants corn and tends it, he knows when to expect the harvest. It is the same in evangelism, he maintained, if the evangelist follows a definite system, he will know exactly when to plan for baptisms and how many converts to plan for. Detamore made careful notes on everything Ford suggested and, as he said later, "followed it slavishly" for the first few years of his own evangelistic experience.

Ford later produced a manual of evangelistic methods but it was not published until recent times when a mimeographed version was produced by the Australasian Division for use by evangelists in that field. By the mid-1940's Detamore himself had produced an influential handbook of evangelist methods, in mimeographed form, as well as several similar volumes of transcribed evangelistic sermons.

Evangelistic methodology achieved a certain institutional status with its incorporation into the curriculum of the Seventh-day Adventist Theological Seminary in 1939. The Seminary itself had been formally organized only in 1936 (having been preceded in 1933 by a graduate program in Bible and religious history under the auspices of the General Conference). Despite general approval of the new seminary structure, some voices of criticism were raised suggesting that the institution would cause Adventist ministers to lose their evangelistic zeal in preference to scholarly pursuits. According to Shuler, one move made by the Seminary to counter this criticism was an invitation to him to join the Seminary faculty in order to create a special course of studies in evan-

gelistic philosophy and methods.[54]

Accordingly, during the second term of the school year, January 4, to February 14, 1939, Shuler launched a six-weeks' class in evangelistic principles. The program was later extended and came to include practical experience for students through participation in field schools of evangelism. Field schools, as originally developed by Shuler, were organized around large-scale public campaigns held in various parts of the country, and eventually overseas, with the sponsorship of local conference organizations. The Seminary leaders were pleased and looked to an increasing involvement of the institution in the evangelistic interests of the denomination:

> This is the first time such a systematic, well-organized study has been offered for our mature workers, and we trust it is but the earnest of ever greater and more comprehensive courses in this supreme field of ministerial privilege and responsibility.[55]

This formalization of evangelistic methodology as a Seminary course was something of a climax in the strong drive of the 1930's for an increasingly systematic evangelism; and there was great significance for the subsequent history of Seventh-day Adventist evangelism in the implied assumption that the art of evangelism is not exclusively a supernatural "gift," bestowed on a few especially equipped individuals, but rather resides to some extent in an organization, which through systematic educational procedures can produce effective evangelistic spokesmen. A further assumption in the formalized training of evangelists by an organi-

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[54]Personal interview.

[55]The Ministry, January, 1939, p. 2.

zation is their utility in serving the organization's institutional interests--in sharp antithesis to the "classical" concept of "prophetic evangelism" in which charismatic personalities do not serve organizations so much as they create and use them.

CHAPTER XVI

WORLD WAR II: A MORE INSTITUTIONAL APPROACH

Post-Crisis Slump and Re-evaluation

In the first shocking years of the Great Depression, the Adventist membership growth rate rose to its highest point since the record peaks of World War I. But just as the rate plummeted after the initial crisis of the Great War had passed, so it did in the late-middle 1930's with a semblance of recovery from the Depression. By 1937 the annual rate of growth in North America sank to less than two per cent.

Diminishing conversions. Although some leading evangelists of the denomination continued to attract sizeable audiences and to make large numbers of converts, the total number of accessions to the church declined, from a "Depression-peak" in 1933 of 12,711 baptisms, to only 9,830 in 1937--a drop from nine to six per cent of current membership. At the same time apostasies climbed from thirty-four per cent of total accessions to the church in 1931, to fifty-five per cent in 1937.[1]

This evident repetition of the pattern of World War I--a high growth rate during the crisis and a high drop-out rate following it--seemingly confirmed the Adventist evangelistic appeal as primarily a crisis appeal, a fact clearly recognized by denominational leaders. According to Francis D. Nichol:

> Our message is made for troublous times. It is not a fair-weather doctrine. It is a robust teaching which concerns

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[1]These and other data throughout chapter from: Statistical Secretary, General Conference of Seventh-day Adventists, Washington, D. C.

> calamities and their meaning, a warning to men to flee from the wrath to come. Our message finds its most emphatic support from the presence of earthquakes and amid the roar of battle.[2]

A new reappraisal. It will be recalled that in the flush of Depression-fed success, Adventist evangelists were given a clear-track and open-handed denominational support. As their success subsided, however, there was new adverse criticism of their methods and denominational concern over the quality of their converts. H. T. Elliott, associate secretary of the General Conference, was one who spoke of the "undue losses in church membership" and appealed for "action in stopping the gaps." He urged evangelists to be more careful in the kind of persons brought into church membership:

> It is not fair to converts to baptize and receive them into church fellowship before they have a full and comprehensive knowledge of what the church stands for. Nor is it fair to the church to leave it to struggle over a group of newly received members who are really not in fellowship with our faith.[3]

There was continued adverse criticism of the practice of baptizing persons, then leaving much of the detailed instruction in church belief to the local pastor, a method which, as previously noted, was often attributed to Everson and Ford. However, many evangelists freely accepted the "denominational" point of view and themselves spoke disapprovingly of their more "free-wheeling" colleagues. E. L. Cardey, for example, maintained:

> Our call is to make disciples of all nations. We are consequently to instruct new converts in all the vital truths of

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[2]Review and Herald, November 23, 1939, p. 9.

[3]The Ministry, January, 1938, p. 5.

> this message . . . so that when they are baptized they may become fully one with us in belief and practice upon entering the church. We cannot therefore rightfully baptize anyone unless we baptize him into church membership.[4]

Those evangelists who, like Everson, believed they were following the New Testament pattern in baptizing persons as soon as they indicated an acceptance of Christ and a general belief in the Adventist message, laid some of the blame for losses at the door of pastors who were "indifferent to the converts of other men." Everson himself declared:

> One of our leaders once told me that he held an evangelistic meeting which he was not able to carry on to completion, and left some fifty names of interested people to be followed up by his successor. He related with much regret how that worker paid no attention to these interested people, and they were lost to the message for lack of proper attention.
>
> I believe that the converts of other preachers ought to be as precious to us as our own. . . . When we are called upon to look after new converts we should redouble our efforts in their behalf.[5]

H. T. Elliott, too, deflected some of the adverse criticism of evangelists by pointing out a cause of losses entirely outside the context of public evangelism:

> In my opinion, the largest losses . . . are from among those youth who are really never won to membership in the church. . . . Those of our young people who are taken into membership . . . are oftimes not thoroughly indoctrinated or converted when baptized.[6]

Elliott cited a denominational study of 8,963 young people from six to twenty-five years of age, which revealed that of those over fifteen years of age, sixty-three per cent were not even baptized--a circumstance

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[4]The Ministry, April, 1938, pp. 13, 14.

[5]The Ministry, December, 1937, p. 8.

[6]The Ministry, January, 1938, p. 5.

he deemed "a shock to our sense of the fitness of things."

Nevertheless, evangelists were the main target of unfavorable criticism; and specific recommendations were made in the mid-1930's to reassert the authority of local church leadership in the admission of new converts. The key suggestion was for the appointment of a baptismal committee to function in connection with large evangelistic campaigns, this group to be composed of the local pastor and other persons who would remain after the close of the campaign, such as locally employed Bible workers, lay elders, deacons, deaconesses, and the church clerk.

According to G. A. Roberts, General Conference vice president for the Inter-American Division, the purpose of this committee would be "to examine all candidates who desire baptism, using perhaps a list of questions agreed upon by the committee and the evangelist in charge of the effort." Roberts believed that "such an arrangement as this will relieve the evangelist from charges now placed upon some of our most successful men--that they rush people into baptism prematurely, in order to make a big showing."[7]

Everson acceded to this arrangement when it was invoked in some of his later campaigns. Ford, while co-operating, was personally opposed to the plan and even today declares that "nothing could be devised to stifle evangelism more effectively."[8]

War-Crisis Advance

Scarcely had the low point of Adventist church growth been reached

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[7] The Ministry, December, 1936, pp. 3, 4.

[8] Personal interview.

in 1937 when the world was drawn into new strife. The League of Nations had died in Ethiopia. There was war in Spain, war in China, and open aggression in Europe. Adventist membership again began to climb. (See Figure 6.)

However, the rate of growth was not what it had been in earlier crises. At the height of the new "upsurge," in 1940, total accessions were little more than eight per cent of current membership; more than in 1937, but still far short of the peaks of the Depression and World War I.

A calmer approach. One factor possibly contributing to this diminished apex was the relatively calmer approach of Adventist evangelists and writers to World War II than to World War I. In the World War I era, it will be recalled, evangelists frequently took a very positive and predictive approach to current and future events. There was very much less of this as World War II approached. While many evangelists raised the broad question, "Is this war Armageddon?" they came far short of predicting an imminent end. As they ultimately had during World War I, leaders of the church pointedly advised against such speculation. The General Conference president, J. L. McElhany,[9] declared soon after the outbreak of hostilities in Europe:

> There will doubtless be those who will venture to forecast the whole course of events, and attempt to define the outcomes. Such a course we regard as unwise and attended with much peril. This is a grave and serious hour, a time when our words should be few, thoughtful, and well chosen.[10]

Frederick Lee, associate editor of the Review and Herald, sounded

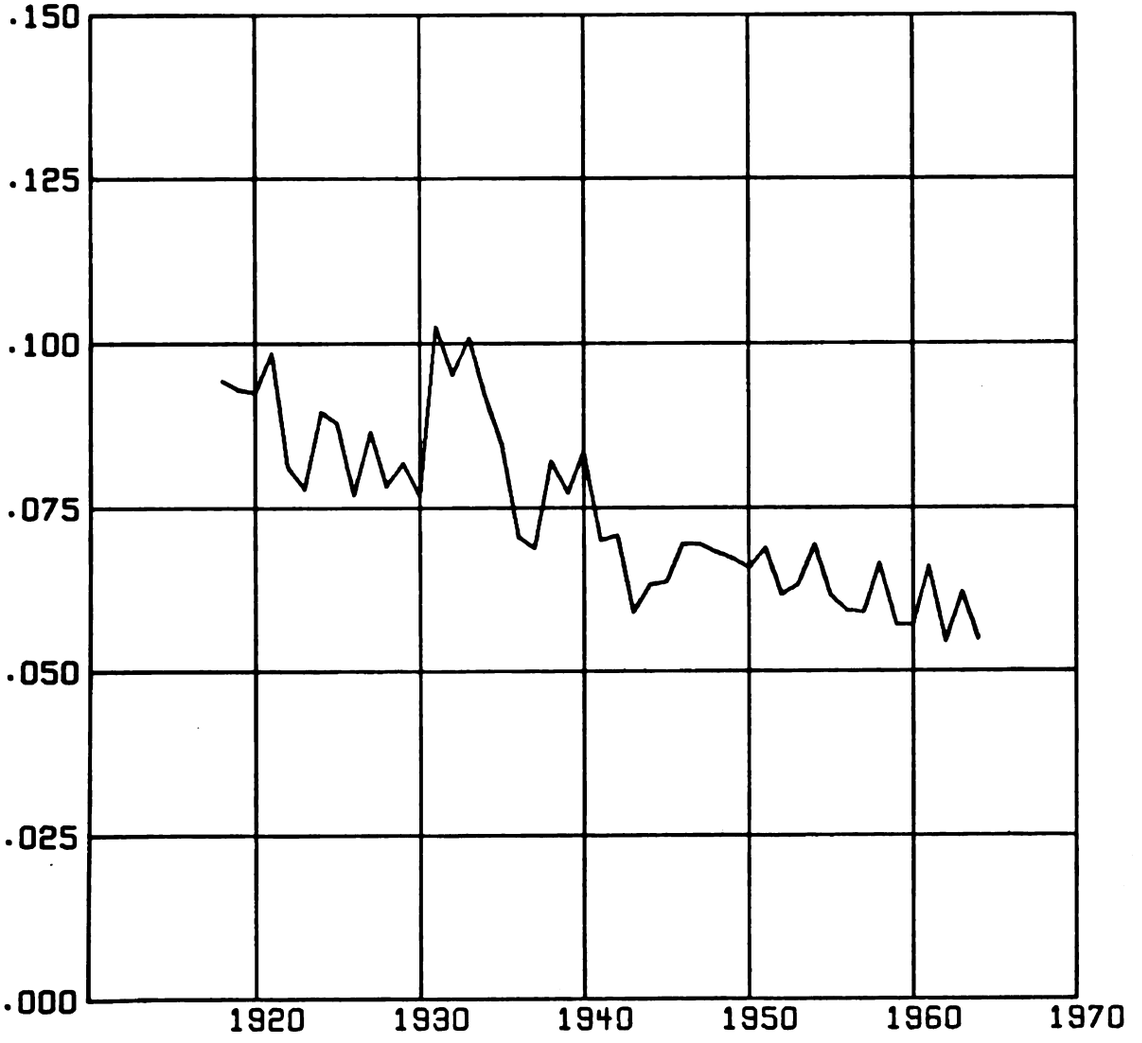
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[9]Elected at the General Conference Session of 1936.

[10]Review and Herald, September 14, 1939, p. 24.

FIGURE 6

ANNUAL COMBINED ACCESSIONS (BAPTISMS AND "PROFESSION OF FAITH") TO THE SEVENTH-DAY ADVENTIST CHURCH; EXPRESSED AS A PERCENTAGE OF TOTAL MEMBERSHIP (UNITED STATES AND CANADA)



a similar note of caution:

> May all . . . avoid being led astray into vain speculations and give attention to that which is most important--the preparation of a character that will daily witness to the converting power of the truth of God.[11]

With the embarrassing experiences of World War I still in view, this advice had a more telling effect in 1939 than in 1917. According to Francis D. Nichol:

> There were those during the great World War . . . who fell before the temptation to pose as possessors of great foresight and understanding as to the details of the destiny that God had in store for the nations. . . . It did not . . . aid our cause in the eyes of those in the world who had heard these predictions and whose memories were long enough to note that the predictions rather generally did not come true.[12]

This experience, Nichol hoped, would serve "to put a curb on a tendency that is present in almost all of us to offer a few predictions as to how events will turn at the present time."

Church authorities moved resolutely to control the occasional evangelist whose desire for sensation momentarily overcame his good judgment. For example, in the Southeastern California Conference, only a few days after Pearl Harbor, one evangelist printed a striking, outsize handbill proclaiming: "THE UNITED STATES SOON TO BE CONQUERED AND OVERRUN BY AN ALIEN POWER!" (His subject was the second coming of Christ.) Before he could circulate these sensational and dangerous advertisements, however, local conference officials ordered their immediate destruction.

A reminder of responsibility. Just as in World War I, the entry of the United States into the conflict and the attending concerns of

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[11] Review and Herald, August 10, 1939, p. 7.

[12] Review and Herald, November 2, 1939, pp. 10, 11.

patriotism and duty tended to soften the combative element in Adventist evangelism that earlier may have attracted certain kinds of persons. Shortly after Pearl Harbor, American Adventists were instructed in their responsibilities as constructive citizens:

> As citizens in this country, those of us who live in the United States, we must be loyal to our government in this time of national emergency. . . . We are to support the government under which we live in every measure and undertaking that does not violate the relationship which we sustain to God.[13]

The official church paper reminded members of their duty to ease the ills of their fellow men; that Adventists were, in fact, believers in a kind of "social gospel." In the words of Frederick Lee:

> Yes, the earth is about to perish; prophecy foretells it. The history of man is nearing its end; the Bible signs all point to it. But we are not called to lay down our tools and instruments, close our shops and business places, leave our fields untilled, these means by which the life of the community continues to exist. . . .
>
> If there was ever a time when the world needed the steadying influence of men and women who have strong confidence in God, today is such a time. The ministrations of the consecrated Seventh-day Adventist physician and nurse are appreciated as never before. Our missionaries scattered on a wide front have unprecedented opportunities for serving suffering humanity, and are ready to do their part.
>
> Yes, Seventh-day Adventists believe in the social gospel, and are practicing it throughout the world.[14]

Continued Official Support

Despite this official emphasis on caution and co-operation, the General Conference in war time continued to give attention and encouragement to public evangelism. For instance, an action of the 1938 Autumn

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[13] Review and Herald, December 18, 1941, p. 24.

[14] Review and Herald, November 27, 1941, pp. 12-14.

Council declared that "the spirit of evangelism" in certain sections of the country needed to be revived; and urged all conference organizations to mobilize their forces "for aggressive evangelistic advance." This call was directly related to the atmosphere of world crisis, because of which it was said, "We must not hesitate longer to press all ministers and lay forces into this all-important line of service."[15]

Evangelistic institutes and councils. This resolution was followed by an important evangelistic council in the Columbia Union Conference, held in January, 1939; and attended by several hundred evangelists, including many from nearby territories. Principal speakers were Shuler; R. L. Boothby, the Columbia Union Conference evangelist; M. R. Coon, Ohio Conference evangelist; and Lindsay Semmens, dean of the School of Theology of Washington Missionary College; in addition to world leaders of the church. M. N. Campbell, General Conference vice president for the North American Division, declared the meeting of great importance, and encouraged other union conferences in the ivision to sponsor similar sessions.[16]

Such institutes were conducted in most of the unions between 1939 and 1941, at all of which Shuler served as one of the principal instructors--by then acting in his new role as instructor in evangelism at the Seventh-day Adventist Theological Seminary.

The momentum of these institutes was continued at the 1941 Session of the General Conference, in a pre-conference evangelistic council after

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[15]The Ministry, January, 1939, pp. 6, 25.

[16]The Ministry, April, 1939, pp. 3, 4.

the manner of those held in 1930 and 1936. At this council, active evangelists of the denomination intensively studied prevalent methods of evangelism; exchanged experiences in such matters as advertising, visual aids, broadcasting, and tabernacle construction; and viewed a panorama of exhibits and special displays revealing the large array of sophisticated visual and sound equipment, addressing and filing systems, and other aids that had come to be a part of Adventist armament.[17]

A stronger Bible work. Notable at the council was the renewed attention given the Bible workers,[18] with several special sessions for their benefit. Mary Walsh from New Jersey, served as chairman; with presentations made by Rose Boose, Mrs. B. R. Spear, Mrs. B. M. Heald, Lona Brosi, Mrs. Howard Curran, Oleta Butcher, Pearl Stafford, Elizabeth Beck, Mrs. D. B. Darst, and others.[19]

A more evangelistic Ministerial Association. Interest in "the Bible work" was also evident in new appointments made by the General Conference Session to the Ministerial Association. Included as an assistant secretary was Louise C. Kleuser, whose responsibility was the continued development of this aspect of evangelism. Her appointment reflected a general strengthening of the Ministerial Association; and this was most evident perhaps in the election of R. Allan Anderson as associate secretary. Anderson's selection was specifically designed to bring into the association the influence of an experienced, successful evangelist.

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[17]The Ministry, July, 1941, p. 9.

[18]Renamed "Bible Instructor" in 1943.

[19]The Ministry, August, 1941, pp. 13, 14.

"Distribution" of Evangelistic Responsibility

Throughout the 1930's, although a large number of evangelists were in the field, Adventist attention was primarily on the "stars," like Ford, Richards, and Shuler. However, with increasing emphasis on evangelism as a denominational, not individual activity, as well as a more widely available "methodology" (outlined in Chapter XV), renewed importance came to be attached to a multiplicity of smaller efforts. According to Shuler, perhaps the leading "tutor" of the "small evangelist":

> Two mistaken concepts are reacting unfavorably against the holding of small evangelistic efforts. First, there is a growing tendency to regard evangelism as work for a few specialists, who apparently have been endowed with a special gift for winning souls to the Lord. This is a wrong concept. . . .
>
> Second, there is an ever-increasing trend toward the holding of big efforts. . . . If we cannot preach the message in Symphony Hall[20] or some other mammoth auditorium, we can preach it in a school house. . . . I hold that the young intern evangelist who can go into a new town where there are no members and raise up a new church of twenty to twenty-five, is holding an effort which is just as successful in its sphere as that of the city evangelist who brings in seventy-five or one hundred from a city effort where there is a large church. . . . Let us hold more small efforts. A few may hold large efforts, but let all the rest be holding what efforts they can wherever they may be.[21]

Increasing manpower. The men were at hand to take up Shuler's challenge, for with an increasingly effective ministerial internship program, together with what was undoubtedly some stimulation from the rising clouds of war, ministerial classes in Seventh-day Adventist colleges were growing. For example, in 1941, more than one hundred students were enrolled in theology at Pacific Union College in Angwin, California. As these men and those in other colleges were graduated, the ranks of in-

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[20] In Boston, the scene of one of John Ford's major triumphs.

[21] The Ministry, April, 1939, pp. 7, 8.

terning ministers greatly increased. Whereas in 1938 there were only 364 licensed, unordained Adventist ministers, by 1941 the figure had risen to 495, an increase of more than thirty-five per cent; and by 1942, the number had soared to 782--an additional sixty per cent in one year. By 1945 the number had grown to 910, nearly three times as many as in 1938. (See Figure 7.)

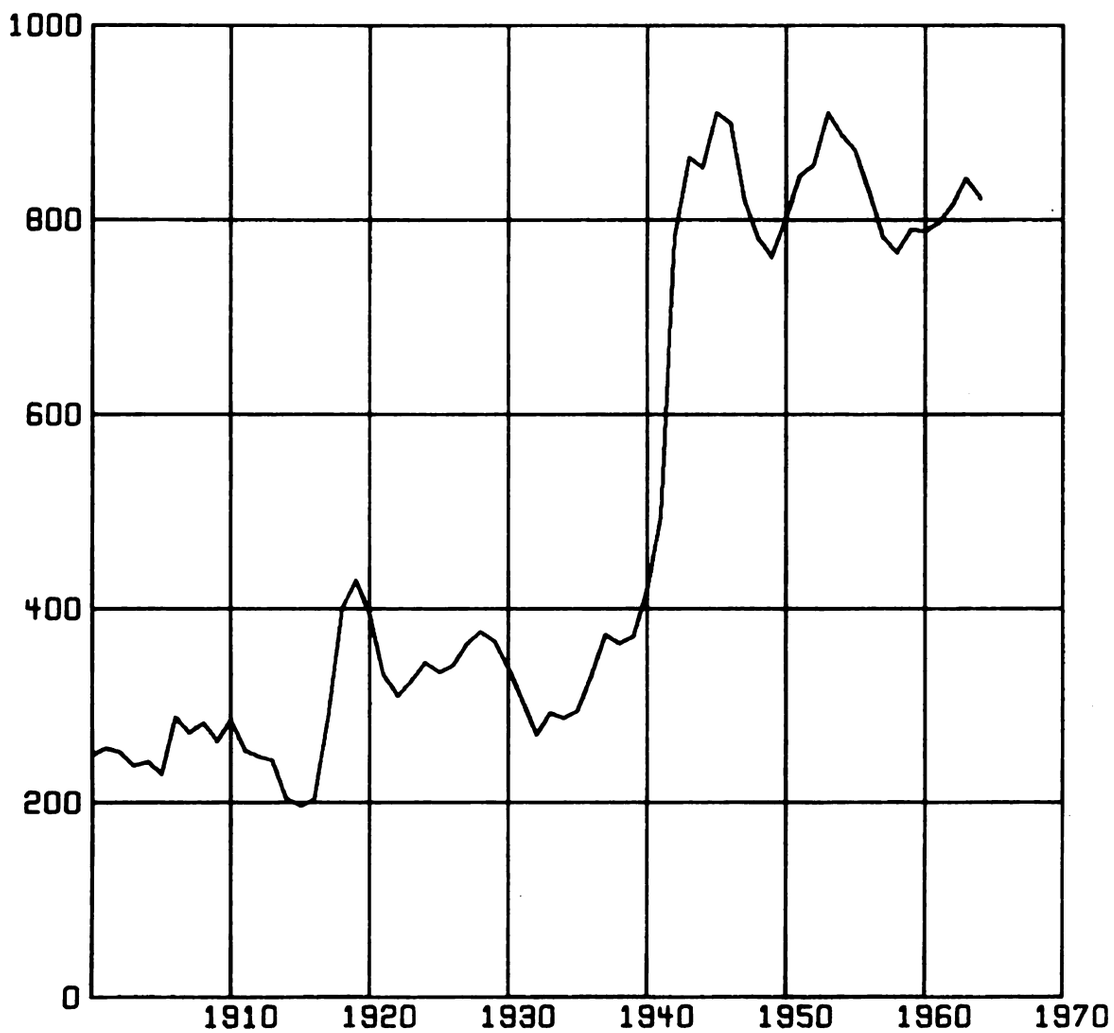
More systematic training. These ministerial recruits were well adapted to enter evangelism, for in their studies they had enjoyed the advantage of Shuler's recent book, Public Evangelism, which outlined a comprehensive system which most aspiring evangelists could put into practice without the necessity of all the trial-and-error characteristic of the methods of his evangelistic forebears. There was also a book by Carlyle B. Haynes, Living Evangelism, published two years earlier in 1937; not so detailed in technique, but rather devoted to an exposition of evangelical philosophy. In addition, Detamore's handbook was available to the later graduates.

Also, some of the young ministers were able to attend the Seminary and observe Shuler in person teaching his classes in Methods of Evangelism. Others developed the grasp of evangelism in field schools conducted by Shuler; and, later, by R. Allan Anderson, Fordyce Detamore, George Vandeman, and other leading men.

As an example, one such school in Atlanta, in the spring of 1939, involved eight pastors and evangelists, and nine lay workers. All of these spent three forenoons each week under Shuler's instruction; and in addition, were assigned to specific districts to conduct personal work with interested persons. This follow-up work included not only visits in the homes, but also the direction of community Bible schools, nineteen of

FIGURE 7

LICENSED MINISTERS (PRE-ORDINATION) EMPLOYED BY THE SEVENTH-DAY ADVENTIST CHURCH (UNITED STATES AND CANADA)



which were in operation throughout the Atlanta area, with small neighborhood audiences of thirty to forty persons.[22]

Also contributing to the preparedness of the large number of wartime evangelistic recruits was the increased experience they were receiving in field evangelism during their academic training, as mentioned previously. Adventist colleges had responded to the challenge of Shuler's field schools and were doing much more along this line than formerly. At Pacific Union College, for example, it was declared:

> . . . We are enlarging our plans for field work, so that on graduation our young men can go out with a tent and engage in active evangelism as they enter their first year of internship. This means that each one must learn to preach and conduct a well organized effort before he receives his diploma.[23]

The students were prepared for this career by participation in tabernacle efforts conducted by Fred B. Jensen, field director for Pacific Union College, and other experienced evangelists. Walla Walla College, under the leadership of V. E. Hendershot of the School of Theology, was giving its ministerial students experience in conducting hall meetings. In Southwestern Junior College, under the direction of H. B. Lundquist, a two and a half month campaign was undertaken by a student evangelistic company.[24]

In addition, at La Sierra College, R. Allan Anderson, as head of the Bible Department, organized a large segment of the student body in an organization entitled, "The King's Crusaders." Within this structure, ministerial and premedical students, as well as others, participated in

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[22]Review and Herald, May 25, 1939, p. 20.

[23]The Ministry, October, 1942, p. 19.

[24]Ibid., p. 20.

holding public campaigns on a six-night-a-week basis, with students speaking in rotation.[25]

Although the church was rapidly widening its evangelistic ranks, not all of the men in the bumper crops of ministerial students during the early war years were deployed for long in evangelistic work. Many were diverted after brief field service to the Seminary as the church moved to upgrade ministerial training. At the Autumn Council of the General Conference Committee in 1941, it was voted that ministerial interns who had spent at least a year and a half in active service, be allowed to take advanced studies at the Seminary for up to eighteen weeks.[26] By early 1944, Denton E. Rebok, president of the Theological Seminary, was urging a full year of graduate study, following completion of the Bachelor of Arts degree and a period of field service. The Autumn Council of that year inaugurated just such a plan, with later amendments providing that men selected by the local fields be enrolled in a program leading to the Master of Arts in religion, with an additional year leading to the Bachelor of Divinity for those who "can continue on."[27]

The Evangelist As An "Organization Man"

The "new" Adventist evangelists emerging from Adventist schools in the late 1930's and early 1940's were likely to be more conditioned and disciplined to denominational ways than were some of the individualistic Adventist "evangels" of the past. They regarded their work in terms of

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[25] The Ministry, March, 1941, pp. 5-7.

[26] Review and Herald, December 4, 1941, p. 11.

[27] The Ministry, January, 1944, p. 35; January, 1945, pp. 3, 4; May, 1945, p. 13.

"system," "principles," and "methods"--a framework of reference conducive, perhaps, to a subordination of self to the needs of a systematic church organization. For example, Melvin K. Eckenroth, in Florida, said that, in his view:

> . . . Evangelism today is definitely a science requiring the most exacting qualifications. Modern evangelism cannot be measured by the standards and methods of yesterday, any more than we can measure transportation in the terms and methods of a few years ago. . . .
>
> It is basic to study your effort, plan every detail of it before your first sermon is preached. . . . Modern evangelism demands skillful organization. Do not shun details, with the idea that they will work out by themselves.[28]

Particularly in a war-time setting of centralized authority and national mobilization, it was only a step from this prevalent view of the necessity of order and organization in the practice of evangelism to an acceptance of the necessity of its control within the larger denominational organization.

Assertion of organizational authority. This necessity frequently was stated during the war years, with perhaps its best expression by Leroy Edwin Froom, then the secretary of the Ministerial Association:

> Be it never forgotten that the Seventh-day Adventist evangelist is not like the independent evangelist of the popular churches about, who goes where he pleases, says what he likes, and is supported by the free-will offerings he is able to raise. On the contrary, the Seventh-day Adventist evangelist is not a free-lance, but is bound by the mutual ties of the brotherhood of the ministry of this movement. In such a union, he knowingly and voluntarily surrenders certain independent rights. He becomes an appointed representative of the entire movement, and is amenable to counsel and subject to the direction and discipline of the church.[29]

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[28] The Ministry, June, 1943, p. 7.

[29] The Ministry, January, 1939, pp. 2, 39.

Specification of the evangelist's organizational duties. The responsibility of the evangelist as an "organization-man" was maintained not only in reference to his recruitment of new members but also to his duty to give these new members an institutional conditioning. Froom, in an article entitled, "Bounden Obligations in Evangelism," emphasized the responsibility of the evangelist

> . . . to separate the remnant people of God from the customs, practices, philosophies, and entanglements of the world, and, from the apostate churches of the world. . . . Our ministers and Bible workers, in public and personal evangelism, are bound before God to teach their new converts the principles of Christian education, and to lead them to place their children in our own church schools, academies, and colleges.[30]

In addition to supporting the Adventist educational interests, the evangelists also were instructed carefully to indoctrinate members in denominational health standards, being certain that new members were suitably informed and committed. Froom said:

> The practices of the world . . . [make] it incumbent upon our workers in their public and personal evangelism to teach healthful living and to help new recruits to our faith to adopt a balanced and wholesome dietary.[31]

Another "bounden obligation" of the evangelist lay in the temperance aspect of Adventist work. Froom maintained:

> Strong, clear exposure of the iniquity of drink, scientific exposure of its harmfulness, a host of signatures to the temperance pledge, and the casting of our influence behind the ballot to curtail and prohibit, are all within our possibilities and obligations.[32]

There were still other vital organizational considerations, such

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[30] The Ministry, October, 1942, p. 21.

[31] Ibid.

[32] Ibid.

as the Adventist religious liberty program, pressed upon the denomination's evangelistic orators. They were indeed not merely "voices crying in the wilderness," but were in fact spokesmen for a complex organization --as well as recruiters of new members to its ranks.

As might have been expected, there was polite resistance by some evangelistic workers to the strong emphasis on membership recruitment and organizational indoctrination. For example, Dorothy Whitney Conklin, a Bible instructor in the Southern New England Conference, possibly spoke for a number of other individuals when she wrote:

> Can it be that we have been seeking to make Seventh-day Adventists more than to make Christians? Are we mere pedagogues, to be content with the accolade, "My, he certainly knows the Bible"? Or do we know the Author of the Book sufficiently well to introduce people to Him?
>
> "How many church members do you think we will get out of this effort?" I am challenged by zealous brothers and sisters time and time again. "How many are going to take their stand?" they query week after week. . . . Finally, in desperation, I state flatly, "I don't have any idea!" I am not here simply to recruit new members for the church. My commission is to teach people to know Jesus. . . . If I have done my work aright . . . He leads them to seek church membership. . . .
>
> Having resolved to steer a course away from the "sawdust trail" type of evangelism, are we perhaps veering too sharply to the right and missing the heart of the matter? . . .
>
> Henceforth, I am resolved to show the people first the Way, the Truth, and the Life, believing that once they have seen Him as He is, they cannot help loving Him and desiring to follow Him wherever He leads. Fellow workers, if this be heresy, then make the most of it![33]

Mutual evangelistic-organizational support. In general, however, evangelistic workers, despite occasional expressions of exasperation with the strictures of organizational necessity, loyally supported de-

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[33]The Ministry, December, 1944, pp. 7, 8.

nominational interests. In turn, organizational spokesmen, even those most vocal in reminding evangelists of their role as representatives of a highly institutionalized church, came readily to their defense. Thus, we find such a person as Froom, who stressed the organizational "bounden obligations" of evangelists, also vigorously castigating their captious critics. Froom spoke understandingly of the active evangelists who faced the exigencies of work in the field versus the "theorists" in college classrooms, pastoral studies, or administrative offices. These theorists, Froom said, frequently charged the evangelist

> . . . with sensationalism in his publicity, lack of dignity in his presentation, superficiality in his discussion, carelessness in his citation, and with a lack of the staid, worshipful atmosphere of the church in his temporary auditorium or tent.[34]

As a matter of fact, Froom pointed out, the active evangelist was faced with a very practical necessity of arresting the attention of large audiences of people

> . . . who are indifferent, hostile, hurried, or curious in attitude. These he must succeed in gathering together, and he must continue to bring them back, in order to give them the advent message, persuade their minds, win their hearts, answer their objections, revolutionize their concepts, change their habits, and transform them into substantial Seventh-day Adventists.[35]

Froom declared that the leadership of the Ministerial Association stood solidly behind "sound evangelism," and against

> . . . that regrettably constant barrage of criticism laid down by some who have teaching, pastoral, or other gifts, but who probably could not gather and hold a large outside audience through a single meeting, much less bring back 500, 1,000, or 1,500 night after night for 12 or 15 weeks--until 100 to 200

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[34]The Ministry, August, 1942, pp. 21, 46.

[35]Ibid.

have broken with the ties that held them, and have joined the . . . church.[36]

Froom's enumeration of the evangelist's multitude of critics provides a pathetically humorous picture of his plight in a strongly institutional denomination.

> The [Adventist] scientist comes along with a heavy criticism of the evangelist's handling of evolution and creation, or astronomy and the Bible. The archaeologist tears apart the allusions to the testimony of the monuments and other witnesses from antiquity. The physician takes issue with the form and content of his health and temperance presentations, the historian challenges his historical evidences concerning the fulfillment of prophecy. The teacher of Biblical languages criticizes his allusions to the original text, or his employment of other translations or versions.
>
> The English teacher deplores his vigorous diction and free style. The speech teacher is distressed by his tonal qualities and his gestures. The music instructor deprecates his lack of musical training and appreciation. The editor registers distress over his lack of finesse in writing his sermon reports and articles. The printer expresses disgust over the layout of his publicity materials--the crowded copy and lack of white space. The scholarly research worker is annoyed by his loose citations and credits, and his failure to distinguish between authorities. And so on, ad infinitum.
>
> Poor evangelist--or what is left of him! . . . It is doubtful that an angel from heaven could satisfy all the professional critics encountered. . . . If the sundry counsels and varied criticisms were all borne in mind during his public presentations, the evangelist's message would become so self-conscious, hampered, and stilted that all the evangelistic fire would be well-nigh extinguished. His message would be so trimmed and guarded that it would lose its force and drive and appeal. He would become the same, inarticulate type of speaker as are most of his critics, who are devoid of the evangelistic gift. . . .
>
> On the other hand, foolish is he who disdains constructive criticism, and suicidal is that attitude which is not constantly striving to improve in content, form, and method of delivery. . . . But doubly foolish is he who tries to please everybody and thereby loses the force and personality and appeal of the gift of God that is in him.[37]

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[36] Ibid.

[37] Ibid.

At the same time, Froom asserted the traditional Adventist effort toward balance between evangelistic and institutional interests by maintaining that the evangelist and the critic "if rightly related . . . serve as a wholesome check upon each other."

There was no question, considering the many official Adventist declarations previously cited, that the denomination stood "staunchly behind capable and well-trained men, as they enter the great cities of earth to hold aloft the banner of evangelism."[38] The "capable and well-trained" evangelist had this support, of course, as long as he recognized the need for thorough instruction of converts and their integration into the church. This meant induction into the Adventist "Sabbath school," the involvement of children in activities of the young people's department, the introduction of parents to various programs of the laymen's department, and promotion in the homes of new converts of Adventist periodicals and books. In brief, it was said:

> Our converts should be integrated into the spirit, life, and vital activities of the church. They must become full-fledged participants in God's organized movement, not mere members of the church, as are most adherents of popular Protestant denominations.[39]

Renewed Emphasis on Lay Evangelism

In the aftermath of the emphasis on stellar evangelistic personalities of the mid-1930's, as evangelism again became more an organizational enterprise than an individual one, laymen again became more involved--as they had been in similar circumstances in 1930. This

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[38]The Ministry, September, 1941, p. 19.

[39]The Ministry, January, 1944, p. 22.

involvement was not only a means of enlarging the evangelistic range of the church, but also of bringing laymen into contact with prospective converts so that the laymen might serve as a continuing personal influence on the converts after the evangelist's departure.

Laymen were supplied with standard Bible lessons prepared by John L. Shuler (similar to those previously developed by A. A. Cone for use in Community Bible Schools), together with accompanying film strips developed by the Mayse Studio in San Diego, California. With these film strips and standard lessons, laymen could readily conduct small evangelistic meetings in individual homes or even in small halls.[40]

This and other plans for mobilizing laymen in evangelistic service met with considerable success. For example, Arthur L. Bietz, pastor of the Auditorium Church of North Minneapolis, Minnesota, reported an enthusiastic group of 105 laymen enrolled in a class for the study of evangelistic methods. Some members of the class were spending as many as nine hours a week, Bietz said, "in order to prepare themselves to win others." Bietz utilized this group of trained laymen in a successful evangelistic campaign.[41]

Entire conferences put laymen to work in a similar manner. One of these was the Southern New England Conference, which furnished its ministers and church officers with detailed instructions for developing a ministerial-laymen evangelistic campaign; and reported that thirty-eight of its sixty-three churches had organized their members for action. At the same time in Southern California, lay evangelists were conducting

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[40]The Ministry, September, 1941, pp. 9-11.

[41]Review and Herald, March 23, 1939, pp. 20, 21.

public meetings in Colton, San Diego, and many other communities.

In 1941 the North American Division conducted a series of "lay preachers" councils. By February, fifteen such councils and institutes had been conducted under the leadership of Steen Rasmussen, secretary of the General Conference Home Missionary Department, and his associates; and a total of 695 laymen had attended these meetings "seeking preparation for lay evangelism through the holding of public meetings, cottage meetings, or Bible studies."[42]

Radio Evangelism an Organizational Enterprise

Local churches were supported in their evangelistic efforts by an increasingly effective use of radio, particularly network programing which brought high quality Adventist broadcasts into many communities where small Adventist churches otherwise could not make a comparable public presentation.

Chain broadcasting had been inaugurated in 1936 with John Ford as the radio speaker. By 1940, however, that program had come to an untimely end when Ford departed the ministry, leaving as the only major "chain" broadcast, the "Voice of Prophecy," conducted by H. M. S. Richards. With an initial list of nine California stations in 1936, Richards by 1941 had expanded to seventeen Mutual Network stations throughout California and Arizona, and had in 1940 received the designation of "best religious broadcast in North America" from the Radio Listeners Association of America.[43]

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[42] Review and Herald, May 25, 1939, p. 16; February 13, 1941, pp. 20, 21.

[43] Review and Herald, June 1, 1941, p. 89.

Richards' success encouraged the church, at the General Conference Session of 1941, to support a truly national broadcasting campaign. At first, efforts were made to secure time on one of the two large networks, but it was discovered that neither the National Broadcasting Company nor the Columbia Broadcasting System could make any additional time available for religious broadcasts; and, moreover, all religious programing by Protestant groups was in the hands of the Federal Council of Churches, which the Adventist church was not a member. However, the Mutual Broadcasting System offered a weekly half hour for the "Voice of Prophecy" on a network of eighty-nine stations. This offer was accepted at the Autumn Council of 1941, and broadcasting was begun on January 4, 1942.

Persons in the various union and local conferences were designated as radio secretaries to promote the program, and members of the church everywhere were urged to build up its listening audience by inviting their friends to tune in. To co-ordinate these activities, the General Conference Radio Commission was revived, and the entire program was declared by J. L. McElhany, president of the General Conference, "one of the most important and far-reaching moves to spread the proclamation of the third angel's message that we have ever undertaken in the homeland."[44]

One of the major ways through which the national broadcast aided the evangelistic work of the local churches was the addition at this time to the "Voice of Prophecy" program of a Bible "correspondence school," in which listeners could enroll for a series of religious studies by mail, hopefully leading to eventual commitment to enter the Adventist church. To inaugurate this new feature, Fordyce W. Detamore, who had been active

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[44]Review and Herald, December 25, 1941, p. 32.

in radio and evangelistic work in the Midwest and who had adapted Shuler's series of standard Bible lessons as a correspondence course, was added to the "Voice of Prophecy" staff, serving as director of the "school" and associate speaker.[45]

Success came quickly to Richards' national broadcast. Having begun with 89 stations, the "Voice of Prophecy" expanded after only five months to 114 stations. By 1944 (with W. Paul Bradley then serving as secretary of the Radio Commission), the program was being released on 363 stations in North America and on 105 overseas in English, Portuguese, and Spanish; lessons of the Bible correspondence course were being offered not only in English, but also in Italian, German, Chinese, and in Braille; and a series of "Voice of Prophecy" newspaper "columns," with questions and answers on Biblical topics, had been published in 725 newspapers. By early 1945, more than one million letters of response had been received in the offices of the "Voice of Prophecy."[46]

As Adventist evangelism continued through the war years, the organizational interests of the church were more uniformly observed in the field than they had been for many years. While evangelists inevitably expressed individualism in one way or another--in advertising, program format, or auditorium setting, for example, sometimes to the discomfiture of more "institutional" church members--they rarely insisted on their own way in the induction of new members into the church as had been the case with some of the celebrated Adventist evangelists of preceding years.

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[45]Personal interview.

[46]The Ministry, October, 1945, p. 35.

The post-Depression decline in evangelistic success had provided an opportunity for reassertion of the denomination's paramount interest in the procedures of every evangelist; a more systematic plan of evangelistic training had made possible a closer organizational indoctrination of evangelists before they entered the field; the crisis of World War II had prompted church leaders to move, more quickly than they had in World War I, to curb sensationalism; and a substantial increase in numbers of ministerial workers during the War, together with the development of standardized evangelistic materials for use by laymen, had made it desirable and possible to "distribute" the evangelistic commission to more individuals--stimulating a multiplicity of smaller campaigns rather than a more limited number of "stellar" performances as in the immediate past.

Equally important in maintaining evangelical-organizational equilibrium during the war years was the influence of leading evangelists like Anderson, Shuler, Richards, Detamore, and Boothby. Having accepted the organizational responsibilities of evangelism, they had as their principal concern in the field the effective development of younger men as much as the success of their own personal efforts.

CHAPTER XVII

EARLY WORLD WAR II EVANGELISTIC ACTION

A New Era of Success

In contrast to its decline after the Depression, Adventist public evangelism seemed to prosper greatly in the early years of World War II. W. G. Turner, vice president of the General Conference, reported in late 1941 that there was a "growing interest of the general public" in the evangelistic meetings sponsored by the denomination.[1] W. A. Spicer spoke of a resurgence of evangelistic interest throughout the world. In Southern Europe, for example, after two wartime years, the net membership increase per year was reported at approximately seven per cent. In South America, 1940 was said to have been the best year in the history of that division in accessions of new members. With the same results being reported from the Far East, from China, and from the British Union, Spicer declared: "In perhaps the most wartorn year in human history, the progress of the cause in one feature after another has broken all previous records."[2]

According to F. M. Wilcox:

> The success which is attending our evangelistic efforts in all parts of the world is surely phenomenal. Auditoriums and halls which usually rent for large sums have been placed at the disposal of our workers for very small rentals. In many places duplicate services are conducted, particularly on Sunday evenings, because of the large overflow from the first meeting.[3]

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[1] Review and Herald, October 30, 1941, p. 3.

[2] Review and Herald, December 11, 1941, p. 8.

[3] Review and Herald, November 13, 1941, p. 24.

Generalized on a world basis, these glowing reports suggest seemingly excessive optimism when compared with the actual net gain in world membership in each of the years 1940 and 1941--scarcely more than three per cent. In America the rate of net increase was only a little greater --approximately four per cent in 1940, and somewhat less in 1941.[4] However, gross accessions before deductions for apostasies and deaths had increased in North America from less than seven per cent at the post-Depression low in 1937 to nearly nine per cent in 1939; and this, together with suddenly larger evangelistic audiences, was the basis for a new feeling of success.

Conference enterprises. Conference organizations turned their resources to the support of a large number of evangelistic workers. For example, Lemuel Esteb, president of the Upper Columbia Conference, reported twelve campaigns simultaneously under way in that field during the fall of 1941; with "most of our workers actively engaged in evangelistic work." Tabernacles were erected in Spokane and Colfax, Washington; and Pendleton, Oregon; a large auditorium had been rented in Toppenish, Washington; a theater in Lewiston, Idaho; Grange halls had been secured in Leavenworth and Twisp, Washington; as well as the Apple Show Auditorium in Freewater, Oregon.[5]

In the Columbia Union Conference, seventy-four campaigns were conducted during 1938 in a wide variety of halls, tents, churches, theaters,

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[4]The only period of the twentieth century when the Adventist growth rate in America has exceeded that of the world field as a whole. Membership data in this chapter are from: Statistical Secretary, General Conference of Seventh-day Adventists, Washington, D. C.

[5]Review and Herald, October 30, 1941, p. 3.

and tabernacles, with the baptism of 1,756 persons.[6]

Successful men. Individual evangelists in the field were reporting large baptisms--with 350 in one campaign, 325 in another; and in others, 185 and 165. Many workers who were conducting small campaigns with very small budgets were each reporting 35 to 60 converts.[7,8]

In the Pacific Union Conference, H. M. S. Richards was conducting large-scale campaigns in 1940, in connection with his west coast Don Lee Mutual System radio broadcast. Each local conference supporting the broadcast financially was entitled to an evangelistic campaign; and Richards' radio staff, using the name, "Big Tent Studio: Voice of Prophecy Radio Group," made the rounds of the conferences within the Pacific Union.

Richards usually used two tents, pitched side by side; one entitled "Studio A," and the other, somewhat smaller, "Studio B." The tents

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[6]Review and Herald, June 8, 1939, p. 18.

[7]Review and Herald, February 16, 1939, p. 21.

[8]Younger evangelists were assisted in preparing their presentations by the publication, in 1940 and 1942, of volumes of "typical evangelistic sermons" by leading evangelistic speakers of the denomination. Among the evangelists whose sermons were included in these publications were H. M. S. Richards, Alden Owen Sage, Paul Omar Campbell, Phillip Knox, Don Hiatt Spillman, Louis K. Dickson, Charles T. Everson, Melvin L. Venden, Henry G. Stoehr, R. Allan Anderson, George E. Peters, Beveridge R. Spear, Frederick F. Schwindt, Samuel G. Joyce, Daniel E. Venden, John G. Mitchell, Carlyle B. Haynes, Clifford A. Reeves, Francis D. Nichol, and John L. Shuler--a roster of many of the leading lights in Adventist evangelism during the early 1940's. In addition, of course, previously published sermons of Charles T. Everson, John Ford, Fordyce Detamore, and others had provided the "grist" for countless other evangelistic sermons delivered by men either more sparingly endowed or too pressed for time in the heat of an evangelistic campaign to prepare original sermons.

In the later 1940's, the actual delivery of evangelistic sermons by Richards, Anderson, George E. Vandeman, and E. Toral Seat was filmed by Seat with films made available for small campaigns.

were attractively decorated and "tied" together by a large, colorful false front. In Studio B, preceding the regular nightly lecture, there was conducted an illustrated Bible class entitled, "Pictured Truth." The director of this feature was Mrs. Howard Curran, a Bible worker, who employed films and pictures projected on a twelve-foot screen to cover for audiences of two to three hundred persons, more or less the same material Richards had presented one week earlier in the main meetings. While attracting audiences to Richards' "main event," the "Pictured Truth" series also served to reinforce his previously delivered evangelistic message.[9]

Among Richards' larger campaigns was one in Phoenix, Arizona, from January to May, 1939, in which 140 persons were baptized. Another, outside the Pacific Union Conference, was conducted in Portland, Oregon, in 1941, with audiences in the City Auditorium numbering between two and three thousand persons. The meetings later were transferred to the Woodmen of the World Hall, which seated about one thousand persons.[10]

A prominent feature of Richards' radio and evangelistic work was his use of the King's Heralds male quartet, this group performing nightly in each campaign as well as in the regular broadcasts. In addition, these men had other duties: one member painted signs for the campaign, another was in charge of the tent and its equipment, a third aided in correspondence and advertising, and still another was in charge of the quartet's musical program itself. Furthermore, they visited homes of interested persons and sang in nearby churches to sustain support of the

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[9]The Ministry, September, 1940, pp. 24, 25.

[10]Review and Herald, December 25, 1941, p. 22; October 30, 1941, p. 3.

campaign.[11]

Richards also maintained a "reading room" in Los Angeles in affiliation with B. R. Spears and his "Prophecy Speaks" broadcast; and with A. H. Johns, who produced a program entitled, "Beyond Tomorrow."

John L. Shuler during the early war years conducted campaigns in Jackson, Mississippi, with nearly fifty baptisms (1938),[12] in Atlanta, Georgia, where his audiences numbered up to 1,500 persons (1939); in San Bernardino, California, with 135 converts (1940); and in Silver Spring, Maryland, near Washington, D. C., with audiences numbering about 1,200 (1941).

During this same period, Robert L. Boothby conducted some of his largest campaigns. In Pittsburgh, in early 1939, his tabernacle meetings attracted as many as 3,000 persons; and 350 new members were baptized during the campaign. In Charleston, West Virginia, later in the year, Boothby's tabernacle was filled to overflowing at the opening meeting and an estimated 1,000 persons were turned away. Both the mayor and the city manager were present with speeches of welcome to the evangelist.[13] Moving on to the small mountain city of Bluefield, West Virginia, with a population of only 25,000, Boothby erected a tabernacle designed to accommodate 1,000 persons. He found his first meetings so crowded that double sessions were conducted on Sunday nights thereafter, with capacity audiences and, on occasion, hundreds turned away.[14] Here again, the

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[11]The Ministry, April, 1941, p. 27.

[12]From which Shuler was called to his new position on the faculty of the Adventist Theological Seminary in Washington, D. C.

[13]Review and Herald, April 27, 1939, p. 24.

[14]Review and Herald, October 30, 1941, p. 3.

mayor of the city gave Boothby an introduction, "stating that the city management was backing this evangelistic program in every possible way."[15] The editor of the Bluefield Daily Telegraph declared, "The Boothby-Mansell tabernacle is handling the biggest crowds since the great Billy Sunday was in town."

Boothby's 1940 campaign in Cincinnati was perhaps the most spectacular of his career. To the Emery Auditorium in the heart of downtown Cincinnati (with a seating capacity of 2,300 persons), the evangelist attracted overflow crowds; and, ultimately, some 500 persons were baptized --possibly the largest number ever converted to the Adventist faith as the result of a single campaign in North America.[16]

The editor of the Times-Star exclaimed, "The Boothby-Mansell campaign is the biggest campaign ever to come to Cincinnati or ever will come here."[17]

In 1942, Boothby conducted a campaign in Washington, D. C., at Constitution Hall; attracting many notable persons in Washington life and at length bringing 264 new converts into the church.[18]

R. Allan Anderson, who was called to the General Conference Ministerial Association in 1941, concentrated during the following year or two on assisting leaders of college ministerial training programs with their field schools; himself conducting a notable field-school campaign

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[15]Review and Herald, October 9, 1941, p. 17.

[16]Review and Herald, February 6, 1941, pp. 20, 21; statement in questionnaire.

[17]Statement in questionnaire.

[18]Ibid.

in Cleveland in 1943. There he brought into the program a number of young men later to come into denominational prominence, most of whom were previously at the Theological Seminary in preparation for a renewal of Adventist work in Europe after the war.[19] Nearly one hundred persons were baptized in this campaign, which set something of a pattern for a nation-wide series of evangelistic field schools, and stimulated discussions leading to publication in 1946 of the book, Evangelism, which emphasized the counsels of Ellen G. White on that subject.

Among others of the panoply of Adventist evangelists pressing their cause during the early years of World War II was James W. McComas. His campaigns included one in a "Bible Auditorium" in Pendleton, Oregon, late in 1941, which attracted capacity audiences to hear the evangelistic messages which he reported to be "stirring the entire city."[20] McComas had previously held campaigns in Kansas City and Topeka, Kansas, with converts in each place numbering forty to fifty.[21]

During this time Don Hiatt Spillman conducted tabernacle campaigns throughout the Northwest, where he was regularly compelled to hold double sessons on Sunday nights with standing-room-only audiences in what he described as a new "streamlined tabernacle" without the familiar interior supporting posts. Also in the Northwest, Frederick F. Schwindt spoke to audiences numbering up to two thousand persons in a Portland, Oregon, tabernacle campaign in 1939, with more than four hundred persons baptized

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[19]Among the group were Neal C. Wilson, Robert Spangler, George Liscombe, Gordon Zytkoskey, John Hamrick, and Fenton Froom.--Personal interview.

[20]Review and Herald, December 11, 1941, pp. 18, 19.

[21]Review and Herald, May 18, 1939, p. 20; May 25, 1939, p. 21.

during an eight month period.[22]

Phillip L. Knox continued his use of astronomy and geology as drawing cards in numerous meetings throughout the Pacific Union Conference. In one notable series of campaigns in six Hawaiian communities during 1941, Knox conducted four campaigns in churches, one series of tent meetings, and another large campaign in a high school auditorium, where the evangelist attracted audiences as large as 2,500 persons.

The special features employed in Knox's campaigns (in addition to his illustrated lectures) included a five to ten minute interlude of piano music, during which pictures of sunset scenes were thrown on the screen; a "scientific Question Box" period when questions concerning astronomy were answered by the evangelist; half-hour Bible classes for especially interested persons; and a side-program similar to the "Pictured Truth" presentation mentioned in connection with H. M. S. Richards' meetings.[23]

Fordyce Detamore had conducted his first major evangelistic campaign in St. Louis in 1938 (where he applied John Ford's methods with substantial success) and launched another series of meetings there in the fall of 1939. He later moved to Kansas City, where his broadcast, "Bible Auditorium of the Air," attracted national attention among Adventists because of the success of his "correspondence Bible school."

During two years in Kansas City, Detamore's almost continuous public evangelism more than doubled the membership of the Adventist church in that city. A single campaign in the spring of 1940 yielded 170 bap-

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[22]Review and Herald, September 14, 1939, p. 21; July 27, 1939, p. 23.

[23]Review and Herald, October 30, 1941, p. 21.

tisms. Another, later in the same year, produced 136, with similar results in subsequent campaigns.[24]

In California, the Sage Brothers (Clyde and Alden) were conducting meetings in an eight hundred-seat "streamlined tabernacle," and substantially increasing the membership of supporting churches.[25] Also active in California was Beveridge R. Spear, conducting campaigns under the name, "Prophecy Speaks," throughout the Los Angeles area. Andrew Fearing was conducting successful meetings in the Columbia Union Conference, and B. L. Hassenpflug in the Southwest. Active in Florida was E. C. Banks, who conducted several campaigns in the West Palm Beach area, each of which produced thirty to sixty converts. Among the leading Negro evangelists was W. W. Fordham, who held major campaigns in Pennsylvania in 1939, and in Florida in 1943.

A. A. Leiske was conducting meetings in Colorado; and Wayne W. White, in the Southern Union Conference (also later in the North Pacific Union Conference and in Southern California).

Among many campaigns conducted during these years by the Venden Brothers (D. E. and M. L.) was a special meeting which filled New York's Carnegie Hall in the climax of a series of evangelistic services and an intensive program of radio evangelism under the title, "Prophetic Searchlight."[26]

In Grand Rapids, Michigan, in 1941, the Venden Brothers greatly under-estimated their audience appeal and began a campaign in a hall

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[24]Personal interview.

[25]Review and Herald, February 20, 1941, p. 19.

[26]Review and Herald, July 27, 1939, pp. 20, 21.

seating only one thousand persons. After a spectacular opening night when thousands of persons were turned away, the evangelists moved to a larger auditorium seating five thousand, where they attracted audiences of approximately four thousand persons.[27]

In Canada, Clifford A. Reeves, who had been a prominent Adventist evangelist in London, was handed a ready-made congregation of three thousand persons in Vancouver, when Glen Davies, a minister of another denomination, was called for a time to Los Angeles. Davies had been speaking regularly in a large auditorium, and wondered what he might do to insure the continuance of his work. Hearing of Reeves' arrival in Vancouver, Davies promptly asked him to take charge of his meetings for a period of five weeks. This Reeves did, presenting his usual Adventist evangelistic message. At the close of the five-week period, Reeves began meetings of his own at the Capitol Theater; where, according to newspaper accounts, twenty-two hundred persons were present on the first night--and an additional one thousand persons unable to gain entrance to the theater. On the second Sunday night, attendance was so great that Reeves addressed an overflow meeting of several hundred persons in another hall, and thereafter arranged double meetings, sometimes even for week night sessions.[28]

Also in Canada, W. C. Jensen held evangelistic meetings in Toronto in January, 1941, at the 900-seat York Theater, where audiences crowded the building to the doors, with hundreds turned away.[29]

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[27]Review and Herald, October 30, 1941, p. 3.

[28]Review and Herald, June 1, 1941, p. 91; April 17, 1941, p. 19.

[29]Review and Herald, February, 1941, p. 22.

As mentioned previously, evangelists in many overseas areas were also enjoying large audiences during the early war years. E. L. Cardey had journeyed to South Africa and was speaking to as many as two thousand persons in a series of meetings in the Seventh-day Adventist church --which he had renamed the "Bible Auditorium Church" for the occasion. Attracting even more attention than his public meetings was Cardey's campaign of newspaper advertising, in which he encouraged enrollments in a free Bible correspondence course. In the initial period of two years after he began this campaign in 1942, approximately twenty thousand persons enrolled. Cardey refined his "Bible School" throughout the war years; and after his return to the United States in 1950, launched a similar program for the Southern Union Conference, which he believes to have been the primary factor in some eight thousand conversions to the Adventist faith over the next twelve years.[30]

In Rangoon, Burma, a tabernacle campaign was conducted by W. W. Christensen with audiences of approximately three hundred persons;[31] and in Montevideo, Uruguay, D. A. Hamerly conducted meetings in a large theater with an audience numbering up to twenty-three hundred. Concerning this theater, the best-known auditorium in the country, "authorities said they had not seen so large an audience since the days of the famous singer, Caruso." Hamerly's lectures were broadcast, and inspired favorable comments, even from a number of Catholic priests.[32]

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[30]The Ministry, April, 19411, p. 14; September, 1940, p. 22; statement in questionnaire.

[31]Review and Herald, June 26, 1941, p. 12.

[32]Review and Herald, August 16, 1945, p. 24.

An Early Decline

Paradoxically, despite the large number of evangelists in the field and the outstanding success of many of them, the early wartime surge of Adventist membership growth quickly faded, steadily declining during the years from 1940 to 1943. At its low ebb in 1943, the gain was less than two per cent over the preceding year. At the same time, as might have been expected, the rate of apostasies reached a new peak--the highest, in fact, since the late 1920's, with apostasies in 1943 equaling 57 per cent of the total accessions to the church in that year. (This was an amazing repetition of the crisis pattern previously noted, with the church experiencing a drastic decline in growth rate in the second half of World War I; again with the beginning of recovery from the Great Depressions; and still again at mid-point in World War II--even though peak growth periods had coincided with the beginning of each of these crises.)

Another reappraisal. This mid-World War II reversal in Adventist membership statistics precipitated another interlude of soul-searching and re-evaluation of evangelistic procedures. Again, evangelists were admonished to be more careful in admitting people into the church. It was also suggested that evangelists, or at the least, Bible instructors, should remain longer in the field after a campaign to give converts a continuing indoctrination and encouragement.[33]

Also mentioned as a contributing factor in the heavy losses was the fact that in Adventist church services it was necessary, according to

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[33]The Ministry, August, 1943, p. 15.

J. F. Wright, a General Conference vice president, "to give so much time to pushing [institutional] activities that spiritual and devotional life is to a marked degree neglected."[34] Because evangelistic services stressed the necessity of spiritual conversion, often in a deeply emotional context, the new converts must often of necessity have found rather prosaic the regular Adventist church services, frequently laden with the promotion of departmental programs, various campaigns, and other institutional interests.

Perhaps even more fundamental was a declining interest of people generally in spiritual matters as the crisis period progressed, a tendency that had also been noted during World War I and again during the Depression. According to leaders of the Ministerial Association:

> The United States, like some other countries, has been passing through a period of prosperity brought on through the tragedy of war. And history reveals that periods of prosperity have never been fruitful seasons for soul-winning evangelism. Other interests, important and urgent, have been claiming the minds of men and women. A careless and indifferent attitude to spiritual things has been evident.[35,36]

Declining public interest was noticeable to many Adventist evangelists in reduced attendance at their meetings. L. E. Froom, in March, 1943, described their plight and their perplexity:

> Some are inclined to censure our people for lack of support and loyalty, and to blame the public for apathy and worldly indifference. A few blame themselves for loss or lack of power

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[34] The Ministry, April, 1943, pp. 5, 6.

[35] The Ministry, February, 1945, p. 3.

[36] These ministerial leaders, however, felt that conditions were rapidly going to change for the worse in the economy and for the better in evangelism; for, it was said, "national prosperity will doubtless be followed by some form of depression."--The Ministry, February, 1945, p. 3.

to draw and to hold the crowds as of past years, especially on week nights.[37]

Changed tactics. Some evangelists charged the reduction in attendance to the fact that they had continued to conduct meetings five or six nights every week, at a time when rubber shortages, reduced gasoline rations, longer work hours, and congested public transportation made it difficult for the public to attend so frequently. Therefore, it was suggested by some that evangelists should reduce the number of their weekly presentations to three or, in some cases, only one on Sunday night. Fordyce W. Detamore was one evangelist who found his week night audiences numbering perhaps only 125 to 150 persons, in comparison with 1,000 or more on Sunday nights; and H. M. S. Richards had noted the same difficulty in his campaign in Portland as early as 1941.[38]

Some evangelists were impressed with these observations and noticed good results when they were applied to the evangelistic schedule. Andrew Fearing, for example, reduced his meetings in Pittsburgh in 1943 from five nights a week to three--Sunday, Tuesday, and Friday--with an additional meeting on Saturday afternoon. "The result," he said, "was worthwhile and gratifying. The audience was larger, the people happier."[39]

John L. Shuler, conceding in 1944 that "public evangelism is becoming increasingly difficult," nevertheless believed that the problems would give way to thoughtful analysis; "Let none conclude from this that the day of large efforts with large results is over," he warned. "On the

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[37]The Ministry, March, 1943, p. 21.

[38]Personal interview.

[39]The Ministry, December, 1943, pp. 8, 9.

contrary this may be a call to us to restudy all our methods."[40]

Shuler concurred in the view that the public itself had changed markedly during the preceding years, and that evangelists now found it necessary to meet a generation "that has almost forgotten the God of the Bible."[41] It was a time, he said, when people were much less concerned with Biblical doctrine and prophetic interpretation than they had been in a former era; and it was also a time of diminished church attendance and diminishing church influence.

Shuler saw another factor in what he believed to be a public satiation with advertising. He declared:

> Twenty-five years ago, a plain black-and-white printed announcement was quite effective in drawing an audience. But today effective advertising has become a science in itself. . . . These are intensely competitive times for getting people's attention.[42]

One approach which Adventist evangelists used in order to capture attention was one that had been especially emphasized in the 1920's, another era in which interest in revivalism, doctrinal interpretations, and such matters among the public was limited--"health evangelism." J. Wayne McFarland, M.D., medical secretary of the Southern California Conference, was in the forefront of a new generation of "medical evangelists." "We feel certain," he said, "that now is one of the most opportune times to present our health message. People are eager to know what to do in the present emergency."[43]

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[40]The Ministry, October, 1944, pp. 13, 14.

[41]Ibid.

[42]Ibid.

[43]The Ministry, August, 1943, p. 27.

Paul O. Campbell, in Northern California, declared, "The war is raising the health question to its proper importance. For Seventh-day Adventist evangelists, this circumstance presents a great opportunity." He further asserted, "The medical and health work is still the right arm of the . . . message. There is no better entering wedge. People may be uninterested in religion and yet be health minded."[44]

Campbell reported good public interest in a combination of doctrinal and health subjects presented in his campaigns in Seattle, Oakland, and in Santa Rosa, where he reported, "One of our largest crowds came out to a health lecture and food demonstration. . . . The crowd was enthusiastic."[45]

The Autumn Council of 1943 gave organizational emphasis to the renewed "medical missionary" efforts by calling for special "health evangelism courses for gospel workers." One of these was already under way at the College of Medical Evangelists, the Adventist medical educational center in Loma Linda, California. It was voted that this course be extended under the joint auspices of the Medical and Educational departments of the General Conference, and the Ministerial Association, with an additional section taught at the Theological Seminary in Washington, D. C.[46] Active in developing this program was Dr. H. W. Vollmer, supported by H. M. Walton, medical secretary of the General Conference.

Ministers and their wives who were prepared in these courses soon fanned out over the country, conducting campaigns under titles like

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[44]The Ministry, March, 1943, pp. 30, 31.

[45]Ibid.

[46]The Ministry, January, 1944, p. 8.

"Bible and Health Auditorium," and featuring "cooking schools" along with evangelistic sermons. For example, Mrs. D. E. Jacobs with her husband in Salt Lake City, conducted a "Home Builders' Health Kitchen," with demonstrations presented in a complete kitchen constructed on the platform. The Jacobs' handbills featured (in lieu of the familiar references to crises and a coming climax) such topics as "Wartime Foods To Be Demonstrated."[47]

Organizational stimulation. At the same time, the Autumn Council of 1943 called for urgent renewal of emphasis on all kinds of evangelism. Paradoxically, in view of declining gains, it was "a time of unprecedented increase of conference funds, and of potential worker power in the number of ministerial and Bible instructor students in training." Therefore, a summons was given to "all evangelistic workers to a continuous evangelistic crusade which will compass the world field with increasing power until our commissioned task of evangelism is finished."[48]

Union and local conference committees were urged to

> . . . lay ever-broadening plans to compass their respective territories with evangelistic efforts in tent, hall, tabernacle, church, and open air, as well as through the radio; remembering especially the still-unentered rural sections and towns, while placing strong emphasis upon the cities and metropolitan areas; putting all possible funds and personnel into direct evangelism.[49]

These efforts seemingly paid dividends, inasmuch as the sharp decline in the Adventist growth rate in 1943 did not become an extended

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[47]The Ministry, August, 1944, pp. 29, 30.

[48]The Ministry, January, 1944, p. 7.

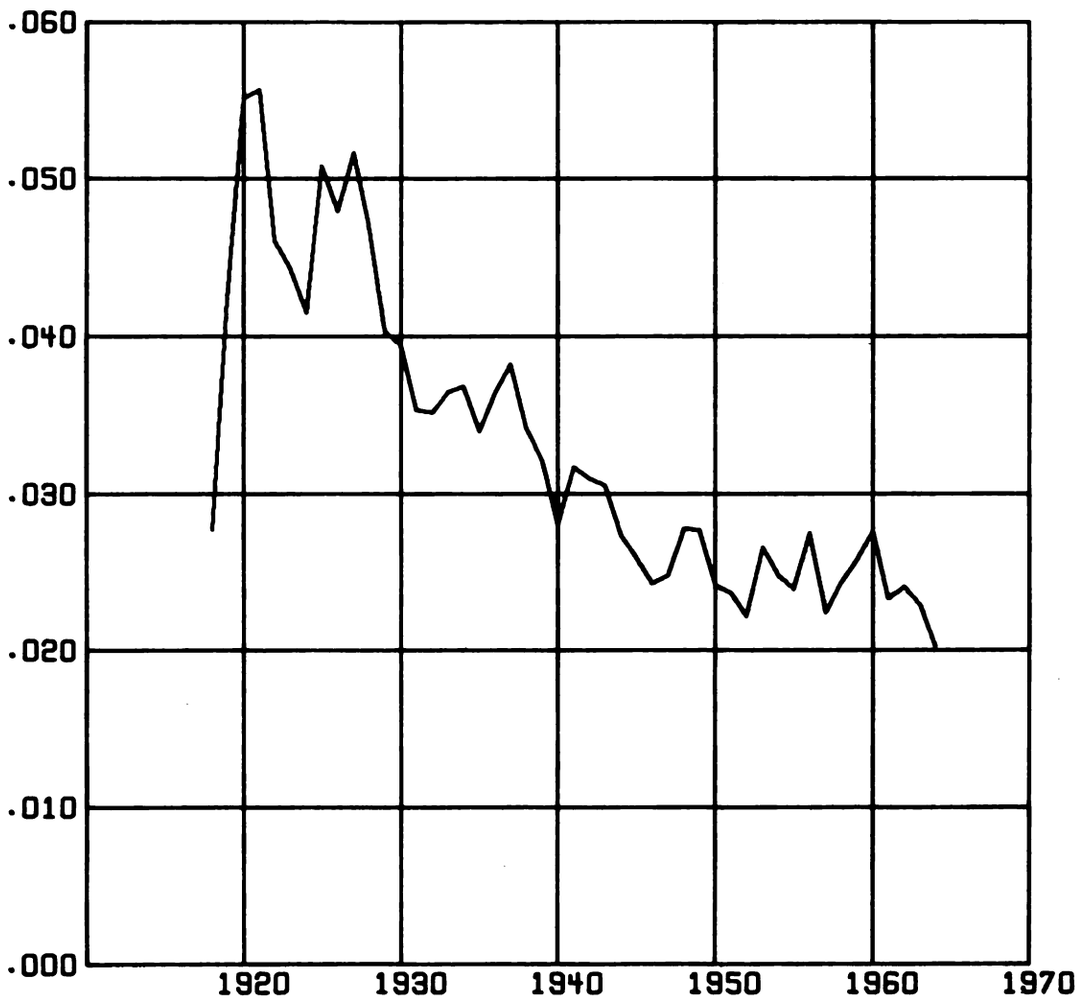
[49]Ibid.

depression, but rather immediately began a gradual increase so that by 1946 the proportion of baptisms to membership had again reached a level of 6 1/2 per cent. With apostasies declining to a new low in 1946 (see Figure 8), the net membership growth rate topped the 3 per cent mark.

However, besides the renewed efforts of the evangelists themselves, other factors were involved, resulting not only in the late wartime increase in the North American growth rate, but also in its gradual stabilization and slow decline. Together these factors will help, in following chapters, to explain the course of Adventist evangelism in the postwar era.

FIGURE 8

MEMBERS MISSING AND APOSTATIZED FROM THE SEVENTH-DAY ADVENTIST CHURCH; EXPRESSED AS A PERCENTAGE OF TOTAL MEMBERSHIP (UNITED STATES AND CANADA)



CHAPTER XVIII

ADVENTIST EVANGELISM IN AMERICA'S POSTWAR REVIVAL

A New Wave of Success

Although Adventist evangelism and membership growth had reached a discouragingly low point as World War II progressed, by war's end it was riding a wave of renewed public interest in evangelical activity;[1] and--amid reverberations of the atomic bomb--a renewed interest on the part of many people in the Adventist apocalyptic message in particular.

Renewed evangelical interest. The evangelical renewal had begun in some denominations as early as 1941. The Methodist church, for example, in that year had launched a campaign "to mobilize one million Methodists for spiritual service; reclaim one million more members; secure one million new members." R. Allan Anderson, associate secretary of the Adventist Ministerial Association, declared:

> This urge for a new evangelistic awakening in Methodism is surely heartening, and is an indication that among certain sections of the Christian church, which for years has been withering under the blight of an arrogant Modernism, there is a definite movement back to the "altar call." . . . Not only are Methodists on the march, but thousands of Christians representing all creeds are vitally concerned for their spiritual condition. Such words as "evangelism" and "revival" have, in recent decades, been almost discarded by large sections of the Christian church but today there is a distinct change.[2]

By the end of the war the Methodist Board of Evangelism was conducting experimental preaching missions which progressed until, in 1950 alone, they gained 45,339 new members for the church in eight series of

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[1] See Chapter XII for a review of the "revival of revivalism."

[2] The Ministry, January, 1942, p. 22.

meetings. Even the Protestant Episcopal church, little concerned with public evangelism throughout most of its history, began conducting preaching missions after World War II. As another example, the combination of preaching and visitation programs conducted by the Lutheran Church Board for Missions in North and South America were credited with an upward trend in Lutheran membership after 1940.[3]

The National Preaching Mission which had been launched in 1936 by the Federal Council of Churches under the leadership of E. Stanley Jones continued thereafter to build support--despite comparatively limited activity during the war--and by 1951 had been so successful that the National Council of Churches (succeeding the Federal Council) employed Charles B. Templeton to direct it on a full time basis.

A resurgent fundamentalism, led by the National Association of Evangelicals (formed in 1942) and the Youth for Christ International (started in 1943), was also promoting a new era of revivalism. By the early 1950's--spearheaded by Billy Graham--it had taken the lead in a coalition of fundamentalists--now called evangelicals--and "liberals" in supporting public evangelistic crusades.[4]

Among the important steps in a postwar mobilization of evangelical forces was a series of conferences in which a basis for unified action was hammered out. One of these was a meeting in 1945 at Winona Lake, Indiana, of some five hundred ministers and evangelists of various evangelical denominations, including such leading men as Bob Jones ("dean of American evangelists"), J. H. Hankins, John R. Rice, Hyman Appelman

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[3]Quimby and Billigmeier, op. cit., pp. 226, 227.

[4]McLoughlin, op. cit., p. 475.

("America's foremost evangelist"), Jesse Handley, Robert Wells, and Sam Morris. Adventist representatives present were John L. Shuler, of the Theological Seminar; and Clifford A. Reeves, then the Atlantic Union Conference evangelist. Both were deeply impressed, Reeves reported, with the sincerity of the other evangelical representatives. Reeves emphasized the appreciation felt by many Adventist evangelists for their colleagues of other evangelical groups:

> Long shall we remember the closing day of the conference when hundreds were at the altar, their faces wet with tears, seeking the assurance of personal victory over sin. It was a most moving scene as, without any trace of fanaticism or emotionalism, these Christian workers claimed the Spirit's power and placed themselves at His disposal and renewed consecration. . . .
>
> May God forgive us for our cold, formal, mechanical service. May the atomic energy of the Holy Spirit's power blast us out of our lethargy and set us ablaze for Him.[5]

Nuclear stimulation. Adventist evangelism was stimulated not only by the general increase of public interest in conservative evangelistic activities at the close of the war, but also by public reaction to the atom bomb. As for the Adventists themselves, they saw in the latter a fulfillment of certain of their prophetic views; for they had long spoken of the "day of the Lord" as a time of vast destruction when "the elements shall melt with fervent heat."[6] Moreover, in the past, Ellen G. White, as the prophetic voice of the church, had spoken of visions of future "terrible conflagrations," in one of which:

> . . . great balls of fire were falling upon houses, and from from these balls fiery arrows were flying in every direction.

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[5]The Ministry, November, 1945, pp. 9, 10.

[6]From The Bible, II Peter 3:10.

> It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable.[7]

On another occasion Mrs. White spoke of having seen in vision "an immense ball of fire fall among some beautiful mansions, causing their instant destruction."[8] Again, she had declared:

> The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose.[9]

Because of these prophetic statements, in which Adventists had believed for many years, and which emboldened them in their emphasis on the atom bomb as an apocalyptic omen, they fervently believed, "We have not been left in darkness as to the meaning of the startling events now taking place."[10] As in previous times of great crisis, a multiplicity of alarmed comments by statesmen and journalists seemingly confirmed the Seventh-day Adventists in such a belief.[11] In fact, church spokesmen noted "a veritable torrent of gloomy comment by statesmen, churchmen, and world observers [following] the terrifying explosions of two atomic bombs."[12] Denominational editors declared:

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[7]Ellen G. White Letter 278, August 27, 1906.

[8]Ellen G. White, Testimonies to the Church, IX, p. 28.

[9]Ellen G. White, Review and Herald, November 24, 1904. This and two preceding statements cited in Review and Herald, August 23, 1945, p. 2.

[10]Review and Herald, August 23, 1945, p. 2.

[11]For example, the Manchester Guardian declared, "Man is at last on the way to the mastery of the means of destroying himself utterly." Cited in Review and Herald, loc. cit.

[12]Review and Herald, August 23, 1945, p. 2.

> Surely the time has come when every believer in the advent hope should be awake to the crisis hour of human history that is so rapidly approaching.
>
> If men of the world who profess to know little of the mind of God believe we should think soberly in this hour of overwhelming events, how seriously should those who profess to know of God's plans as to the future of mankind be thinking and laboring.[13]

A Continued Organization Approach

While this crisis psychology, together with the more general support of evangelists in other church groups, stimulated Adventists to more aggressive evangelistic activity, it was not with the same single-minded attention given to the individual public evangelist in the crises of World War I and the Depression. The relatively more institutional approach in vogue at the beginning of World War II continued into the atomic age with an emphasis on the role of the evangelist as a denominational spokesman, and the involvement in his work of the departmental interests of the church.

During the war years the Seventh-day Adventist church had further developed and disseminated throughout its ministerial ranks patterns of systematic evangelism that made it possible for ministers of even modest public ability to conduct some kind of public evangelistic campaign with prospects of a reasonable success. No longer was public evangelism the province of the charismatic evangelistic figure but rather of an organized denomination--with the evangelist's success measured not so much in terms of the number of persons addressed as of new converts indoctrinated thoroughly enough to become productive members of the group. Signifi-

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[13]Review and Herald, August 23, 1945, p. 2.

cantly, when the 1946 General Conference Session was convened, the first since 1941, it was not considered necessary to conduct a pre-Session evangelistic council, as had been the custom--even though the Ministerial Association had planned and announced such a council.

However, the General Conference did support, in 1945, the publication of a special edition of the official church paper, the Review and Herald, devoted entirely to evangelism, and prepared by a special committee under the direction of R. Allan Anderson, Associate Secretary of the Ministerial Association. This special edition featured the public ministry of the evangelist; yet, in order to emphasize the involvement of the entire organization in the work of evangelism, departmental interests --medical, educational, and publishing--were also stressed. According to the editors:

> That conference grows healthfully which combines every phase of our work in its evangelistic endeavors. Let us move forward as a unit and pray that the spirit of soul winning evangelism will permeate every department of our work.[14]

Official evangelistic backing. In 1947, the Autumn Council of the General Conference Committee placed renewed emphasis on the role of every minister as an evangelist,

> . . . calling upon everyone who is supported by the tithe, and especially on our ministry, including secretaries of departments and institutional workers . . . to actively engage in public evangelism for as much time as possible each year.[15]

This action was followed by a round of local ministerial institutes held in connection with each of the quadrennial sessions of the

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[14]Review and Herald, July 19, 1945, p. 2.

[15]The Ministry, January, 1947, p. 3.

ten North American union conferences, in which emphasis was given to city evangelism, singing evangelism, and the work of Bible instructors, as well as to pastoral interests.[16]

Of even greater importance to the course of Adventist public evangelism during the postwar decade was the enlargement of the Ministerial Association of the General Conference by the addition of two new men, both successful evangelists: Melvin K. Eckenroth, formerly an evangelist in Minnesota and Florida; and George E. Vandeman, field training instructor at Emmanuel Missionary College, Berrien Springs, Michigan. The prime significance of these two appointments lay in the fact that Eckenroth was added to the Association staff specifically "to foster average town and average city evangelism"; and Vandeman, "to aid our college theological departments in their development of a stronger ministerial field training."[17]

The new appointments met with instantaneous approval in the field. Even before they had assumed their new responsibilities, Eckenroth and Vandeman were confronted with a "long waiting list of invitations . . . for many months to come."[18] R. Allan Anderson was freed to respond further to requests from overseas divisions for evangelistic guidance, already since the war having conducted ministerial institutes in Australasia, Northern Europe, Southern Europe, and Inter-America.

At the 1950 General Conference Session in San Francisco, Anderson succeeded Froom as secretary of the Ministerial Association; the first

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[16]The Ministry, July, 1947, p. 5.

[17]The Ministry, April, 1948, p. 19.

[18]Ibid.

"professional" evangelist to occupy this position. This appointment, backed by William H. Branson, who was elected at this Session to the presidency of the General Conference, helped to make public evangelism a top priority, world-wide activity for the denomination during the next few years. Branson himself had been a successful city evangelist; and throughout his administrative career in the Adventist church, particularly as vice president for the North American Division from 1937 to 1946, had consistently championed the work of public evangelists. This personal commitment he carried into his work as President of the General Conference from 1950 to 1954.

A ministerial and evangelistic council preceding the 1950 General Conference Session, provided an arena for an intensified evangelistic interest to be impressed on the denomination's ministerial personnel. This institute, organized and directed by the Ministerial Association, featured "highly practical demonstrations, discussions, panels, and addresses on needs, objectives, techniques." Significantly, in keeping with the concept of evangelization as every minister's responsibility, instruction at the council was "keyed to the average worker's needs."[19]

A multitude of evangelists. With new church leadership giving stronger official backing to enter the evangelistic program, there was a proliferation of campaigns during the entire postwar decade. While a number of veterans in city evangelism continued their activities, many of them were now fading from the scene; and many new faces appeared. Some of these were to gain widespread denominational recognition; others

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[19]The Ministry, July, 1950, p. 3.

to be noted briefly on the evangelistic scene, before going on to full-time pastoral or administrative responsibilities.

Among the many postwar evangelistic workers was Fordyce W. Detamore, who in 1944 left the"Voice of Prophecy"radio enterprise to re-enter full-time public evangelism in the Southwest. He particularly wanted to train younger men in evangelistic methods; and through a long series of campaigns between 1944 and 1948--in Dallas, Fort Worth, Amarillo, Tulsa, New Orleans, and Baton Rouge--he conducted field-school campaigns with groups of young ministers sent by many conferences. The basic handbooks in these field schools were mimeographed volumes of Detamore's own sermons, and his outlines of pastoral and evangelistic methods, all of which have been influential to this day. In 1948, Detamore returned to the Far East for a second tour of duty.

Shuler, still representing the Theological Seminary, also conducted large campaigns designed to serve as field schools for apprentice evangelists. Among the more prominent of these after the war were a four-month effort in Des Moines, Iowa, in 1946 (the published sermons from which provided ready-made scripts for many other Adventist evangelists across the country); another in Detroit, in 1947; and still another in Oakland, in 1949. In 1950 Shuler, in his last extended campaign, conducted Seminary field schools and demonstrations in England, Fiji, New Zealand, and Australia.[20]

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[20]In 1944, Shuler conducted a campaign that, in a way, was a precursor of a methodology destined to dominate Adventist evangelism in the second postwar decade. Impressed that evangelistic audiences increasingly would have to be developed in advance rather than attracted "cold" through massive advertising, Shuler gave unusual emphasis to preparatory work preceding his campaign in Houston, Texas, in the fall of 1944. Through the distribution of enrollment blanks for a Bible correspondence

R. Allan Anderson, as had been mentioned, spent the early postwar years in travel abroad, encouraging the overseas evangelistic advance of the church; but in 1951 and 1952, he conducted a large-scale campaign in New York's Carnegie Hall, attracting audiences of as many as four thousand persons. Other campaigns were conducted by Anderson in Portland (1953-54), and in London (1954-55).

George E. Vandeman, as an instructor at Emmanuel Missionary College before his election to the Ministerial Association, held a major campaign in Jackson, Michigan, in 1945. In his new role he conducted another in Pittsburgh in 1949; and in 1951, his most important campaign to that time in the Sligo Adventist church in Washington, D. C.

In 1952 he journeyed to London, where he held a highly successful campaign in the London Coliseum, attracting peak audiences estimated at more than seven thousand persons; and, later, evangelistic meetings inaugurating the New Gallery Centre, a permanent Adventist evangelistic facility near Picadilly Circus.

Robert L. Boothby after the war combined pastoral and evangelistic responsibilities in Washington, D. C.; and from 1948 to 1952 experimented with the evangelistic use of television--thus becoming one of the first Adventists to use television in evangelism. After a major campaign in

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course, by means of articles in the newspapers, and personal contacts by members, the names of approximately three thousand interested persons were accumulated during a three-week period just prior to the opening of the campaign on Sunday, September 10. The fifteen hundred non-Adventists who requested reserved seats for the opening lecture gave the effort the initial "big push" Shuler had been seeking. The fact that more than 2,000 persons regularly attended these meetings and that 123 were converted, was regarded by Shuler as evidence that adequate preparatory work could make public campaigns successful even at a time when people generally were preoccupied with the war.--Review and Herald, March 1, 1945, pp. 8, 9.

Kingston, Jamaica, in 1952, he was transferred to Michigan, where he served as a pastor; and, later, as conference evangelist.

Melvin K. Eckenroth, before his election to the Ministerial Association in 1947, was the evangelist for the Northern Union Conference, where he conducted a major campaign in the Lyceum Theater in Minneapolis during 1946 and 1947. Here he publicly identified the Seventh-day Adventist sponsorship of his campaign, something few evangelists before him had done; thereby precipitating a significant and far-reaching discussion among Adventist evangelists on the matter of denominational identification. Also in Minneapolis, Eckenroth began a plan of systematic Bible marking by the congregation, distributing identical Bibles to the congregation for their use in following the evangelist's use of Scriptural references. Following his election to the Ministerial Association, Eckenroth conducted a major campaign and field school in 1948, in Atlanta, Georgia. In 1951, he was called to the Theological Seminary, succeeding John L. Shuler as an instructor in evangelism.

Beveridge R. Spear continued his radio broadcasting and tabernacle meetings in Southern California. One of his more notable campaigns was conducted in Long Beach in 1951, featuring Spear's special emphasis on nutrition schools. Also in Southern California, Phillip Knox, the "astronomer-evangelist," continued his marathon campaign at the Biltmore Theater in Los Angeles--with an occasional additional campaign elsewhere. Another prominent Southern California evangelist after the war was Frederick Schwindt.

Andrew Fearing, after an aggressive career in evangelism in the Columbia Union Conference, had become a pastor in Glendale, California; but simultaneously carried on continuous evangelism during the postwar

years prior to becoming president of the Nevada-Utah Conference.

G. A. Coon in 1945 conducted two series of evangelistic meetings in the Masonic Civic Center Auditorium in Rochester, New York, converting approximately ninety persons in each campaign. At the same time E. F. Koch was in service as the Potomac Conference evangelist, and Roland K. Cemer was active in the Lake Union Conference.

Robert M. Whitsett came to national attention as an evangelist during his work in St. Louis, Missouri, where in 1949 he christened a new church building an "evangelistic center," and inaugurated a continuous evangelistic program. He later conducted large campaigns in various places, including one in Chicago at the Lyric Theater in 1951. Subsequently, he was elected to the General Conference Ministerial Association, succeeding Melvin K. Eckenroth, and serving until 1954.

By the early 1950's, under the evangelistic impetus supplied by Branson, as the General Conference president, and the evangelically oriented Ministerial Association, there was a continued multiplication of evangelistic campaigns, utilizing many ministers from a more plentiful supply--as those who had become licensed ministers during the early war years were in due course accepted for full ordination.[21] During the winter and spring of 1950-1951, more than one hundred separate Adventist campaigns were under way in North America; and it was estimated that on one evening--Sunday, February 18--more than sixteen thousand persons in various communities were listening simultaneously to Adventist evange-

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[21]The number of ordained Adventist ministers in North America increased from 1,508 in 1946, to 1,647 in 1947; a gain of 139, which may be compared with a gain of only 61 the year before, and of only 20 between 1944 and 1945.

lists.[22]

During the early 1950's the Ministerial Association published a special evangelistic newsletter recognizing active evangelists and pastor-evangelists, as reported by their respective conferences. The roster of men listed as conducting public campaigns during 1951 through 1953 reveals the extent to which the Adventist ministry was involved in public evangelism:

In the Atlantic Union Conference--W. J. Hackett, Roland K. Cemer (later Southern Union), Richard A. Mitchell, Richard Lesher, T. S. Hill, W. A. Fagal, Leon Robbins, A. E. Wade, Edmund Robinson, O. D. Wright, Charles Keymer, V. A. Lidner, Gunna Nelson, L. H. Cox, L. E. Tucker.

In the Canadian Union Conference--G. S. Remick, D. E. Tinkler, M. E. Erickson, C. A. Reeves, S. G. Joyce, G. D. O'Brien, N. R. Johnson, W. B. Streifling, R. E. Lange.

In the Central Union Conference--Clyde Kerby, J. J. Williamson, Arthur R. Lickey, L. J. Ehrhardt, D. H. Miller, Llewellyn L. Smith, J. A. Buckwalter, W. S. Jesske, B. J. Furst, J. G. Thomas, Leroy J. Leiske, R. A. Bata, George M. MacLean, John Herr, R. J. Roy, J. N. Matthews, W. P. Ortner, Warren Zork.

In the Columbia Union Conference--Walter G. Gibson, R. A. Bata (later Central), W. P. Lockwood, E. F. Koch, J. E. Hoffman, J. A. Wasenmiller, Donald Mackintosh, W. R. Robinson.

In the Lake Union Conference--A. K. Phillips, O. J. Mills, C. G. Edwards, Robert M. Whitsett, H. N. Williams, J. W. McComas, W. D. Bresee, Steven Vitrano, W. L. Massengill, Charles Mattingly, N. M. Harlan, C. M.

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[22]The Ministry, April, 1951, pp. 31-34.

Bee, I. E. Abelson, Arthur Kiesz, Robert Link, O. J. Ritz.

In the Northern Union Conference--Russell Hagen, W. K. Chapman, H. H. Schwindt, Arnold Kurtz (later Southern), Norman Johnson, A. A. Leiske, O. L. Johnston.

In the North Pacific Union Conference--L. L. Grand Pre, William Loveless, Roland Hegstad, DeWitt Osgood, J. G. Ziegler, R. J. Winders, E. K. Walter, Frank T. Munsey, F. H. Wagner, Dean Dudley, Harold E. Metcalf, R. J. Thomas, Don Doleman, Eldon Stratton, John D. Trude, Calvin V. Hartnell, Don Hiatt Spillman, Lewis Lyman, R. W. Engstrom.

In the Pacific Union Conference--Charles Hall, Orley Berg, Dan R. Guild, Gordon Collier, Gerald Hardy, Roger Coon, Roberg Greiner, Jerry Lien, J. W. McComas, B. R. Spear, Phillip Knox, Frederick Schwindt, Don Reynolds, John Rhodes, David Voth, Stanley E. West, John Osborn, Paul O. Campbell, Sydney Allen, Glen Goffar, E. J. Folkenberg, Darrell Kenney, Royal Reid, C. L. Duffield, W. O. Reynolds, Don Duncan, G. H. Friedrich, R. E. Odell, John Du Nesme, L. W. Hallstead, Clyde Bradley, Morris Venden, J. E. Cox, C. A. Heitman, A. W. Millard, H. A. Crawford, Wellesley Muir, S. W. Hiten.

In the Southern Union Conference--L. R. Holley, C. R. Lickey, J. R. Young, J. R. Spangler, H. R. Veach, E. E. Cleveland, M. B. Elliston, E. L. Marley, E. M. Chambers, C. B. Rock, G. A. Coon, C. L. White, C. C. Kress, Roland K. Cemer, Arnold Kurtz, E. C. Ward, H. V. Read, Jerome James, E. J. Humphrey, G. H. Rainey, F. B. Slater, C. E. Dudley, J. N. Richardson, Ned Lindsay, E. T. Mimms, Horace Jones, B. W. Abner, Sr., G. R. Graham.

In the Southwestern Union Conference--Stanley Harris, R. L. Winders, L. P. Webb, Frank Sherrill, G. I. Gantz, L. E. Rogers, W. W.

Fordham, R. R. Patzer, L. G. Cox, J. E. Cox, S. C. Beck, R. E. Lunt, C. J. Domburg, Richard Barron, E. D. Nelson, M. C. Shain, Perry Green, John McIntosh, W. R. May, L. G. Newton, Robert G. Wearner, H. M. S. Richards, Jr.

Though spurred by the crisis psychology prevalent during the first decade of the atomic age, these Adventist evangelists for the most part were not as provocative and predictive as many of their predecessors had been in previous crisis periods. While some men, in order to arouse curiosity, hinted broadly in their advertising at the promise of forthright and specific explanations and predictions in their evangelistic addresses, they usually stopped far short of the ringing declarations that were still in use in the 1930's. (See Chapter XV.)

A review of advertised lecture titles used by some of the leading Adventist evangelists in the early 1950's reveals that, with the exceptions noted, they were relatively moderate in tone--even more so than during the early years of World War II.

In 1951, George E. Vandeman, in his campaign at the Sligo Seventh-day Adventist church (advertised as "Sligo Auditorium"), used such titles as: World Peace or Atomic Pieces? The Destiny of Russia, Europe, the World, Predictions of Future Events, What and Where is Hell? The Judgment Day, What Is the Unpardonable Sin? Christendom's Most Puzzling Question, Peace of Mind, The Emblem of Liberty, Loyalty, and Love, The Nations March Toward Armageddon, The Mystery of Modern Spiritism, If I Had But One Sermon to Preach.

Among the titles used by Robert M. Whitsett, in his 1951 campaign in Chicago's Lyric Theater were: Facing Judgment Day, The Missing Text, The United States in Bible Prophecy, Protestants' Greatest Mistake.

The Sunday evening lectures presented by R. Allan Anderson in his 1951 New York campaign in Carnegie Hall were entitled: Is Peace Possible? Will Russia Rule the World? The Coming Man of Destiny, The March of Beasts, Armageddon--Is It Near? Palestine--Will It Be the Permanent Home of Israel? Who Is the Anti-Christ? Spiritualism--Is It the Real Thing? Time Running Out, The Other Side of Death, Before the Judgment Seat of Christ, The Emblem of Liberty, Loyalty, and Love, God's Answer to Evolution, The Greatest Sign that Christ Will Return in Our Day, The Coming of Elijah the Prophet, The Prince of Peace, The American Home Breaking Up--Why?

Stanley Harris in San Antonio, Texas, in 1950, used such titles as: Will Russia Rule the World? Armageddon, When Heaven Splits Wide Open, The Seven Seals of Revelation, Signs of the End, The Bible Millenium, The Great Judgment Day--How Near Is It? The Beast and His Mark, The Anti-Christ, Baptized Paganism.

Don Hiatt Spillman during this same time was using such titles as The Hell Bomb and the End, The Strife Between Capital and Labor, Heaven Defied by Man-God--the Beast and the Anti-Christ.

Evident during these years of crisis is a comparative minimizing of "extra-curricular" lectures on essentially non-religious topics used by such evangelists as Richards and Spear in the 1920's and 1930's in order to "draw crowds." The emphasis in the early 1950's was almost exclusively on prophetic and doctrinal themes; and, with a public favorably predisposed to conservative theology and apocalyptic Biblical interpretations, such topics seemed adequate to the task of attracting evangelistic audiences.

Overseas Success

The postwar Adventist evangelistic drive overseas produced far better results numerically than did similar efforts in North America. While in 1943 both the world growth rate and the North American Division growth rate were at exactly the same low ebb of less than two per cent; by 1948 the overseas growth rate had risen to seven per cent, whereas the rate in North America was hovering at about three per cent. (See Figure 9.) After a brief decline to about six per cent between 1950 and 1952, the overseas growth rate rose again, to approximately eight per cent, in 1953, nearly equalling the World War I record of approximately ten per cent. By 1955, however, the overseas growth rate had plummeted to approximately three per cent, thereafter rising to the vicinity of five per cent where it is at the present time.

The remarkable Adventist gains overseas during the postwar decade may be attributed partially to the strong emphasis by the Ministerial Association on evangelistic institutes. While these had become standard practice in America, they were comparatively new in foreign lands; and therefore, perhaps, had a more noticeable effect in levels of activity. Another factor may have been the high levels of prosperity in America in relation to most overseas lands during the postwar decade; a phenomenon with a reverse relationship to evangelistic success, as has previously been shown.

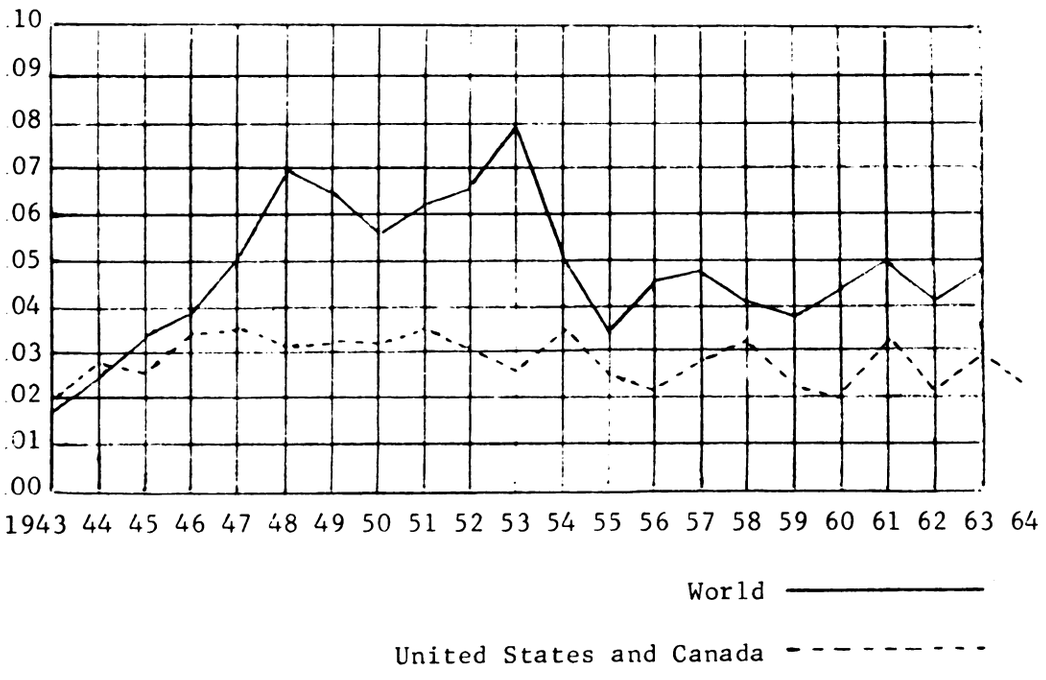
A round-up of information on overseas campaigns in 1950[23] showed that since 1946, large city efforts producing a total of more than fifteen hundred converts had been conducted in all of the capital cities of

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[23] The Ministry, April, 1951, pp. 31-34.

FIGURE 9

ANNUAL PERCENTAGE INCREASE IN SEVENTH-DAY ADVENTIST WORLD MEMBERSHIP, AS COMPARED WITH UNITED STATES AND CANADIAN MEMBERSHIP: 1943-1963



Australia including Brisbane, Melbourne, Sydney, Adelaide, and Freemantle; as well as Auckland, Wellington, and Christchurch in New Zealand. George Burnside, and, later, C. A. Reeves, were leaders in this evangelistic drive which in each campaign utilized evangelistic teams containing from five to twelve workers.

In addition to the large city campaigns more than a score of smaller towns had been "publicly evangelized" during 1950, with converts in various efforts ranging in number from fifteen to thirty-five. Evangelistic broadcasting was being conducted on fifty-nine stations in Australia with a large staff of follow-up workers maintained by the local conferences.

In contrast, evangelism in the Central European Division [Germany] proceeded on a very small scale after the war, due largely to a lack of public halls. However, some evangelistic campaigns were conducted in rented rooms; and, where permission had been secured to rebuild, in churches.

A report from the China Division revealed a different picture, with 118 evangelistic campaigns conducted during 1950 alone--bringing in 3,394 new converts. Plans were laid in the Winter Council of 1950 to conduct 156 evangelistic campaigns in China during 1951, with a goal of 5,170 converts.

Plans were laid in the Far Eastern Division to conduct 350 full length evangelistic campaigns during the two years, 1951 and 1952, in addition to approximately 500 of the shorter three-week campaigns then being pioneered in the Far Eastern Division by Fordyce Detamore.

In the Northern European Division, aggressive campaigns were under way during 1950 and 1951 in Sweden, Norway, Scotland, North England,

Wales, and London; with audiences ranging from six hundred to eight hundred persons. At the same time the Southern European Division sponsored several evangelistic teams--both German and French-speaking.

In the South American Division individual efforts produced as many as 140 to 200 converts in Guyaquil, Ecuador, and Porto Alegre, Brazil, with other campaigns planned in other South American cities.

In the Southern Asian Division, five times as much money was earmarked for evangelism in 1951 as in 1950, with the declaration that "evangelism must be first place." Each worker, including administrators and teachers, was expected to hold one or more efforts during 1951; and, between 1951 and 1953, simultaneous campaigns were launched throughout the Division. The"Voice of Prophecy"Bible correspondence course was being used with good effect in Southern Asia, with 100,000 persons enrolled.

The Ministerial Association newsletter of the early 1950's, mentioned earlier, lists among those conducting public evangelistic meetings in overseas divisions the following men:

In the Australasian Division--John H. Wade, C. A. Reeves, George Burnside.

In the Far Eastern Division--Fordyce Detamore, James Pogue, Wayne Martin, Gil de Gusman, Leo Van Dolson, M. L. Saigon.

In the Inter-American Division--L. A. Kraner, R. E. Delafield, Juan J. Suarez, R. T. Rankin, R. S. Greaves, N. M. Bailey, V. H. McEachrane, O. P. Read.

In the Middle East Division--Alvin W. Fiedler, Robert C. Darnell, Wayne E. Olson, Fred Veltman, John Bedelian, Robert L. Mole, W. E. Olson, Arama Aghassian, R. H. Hartwell, Chafic Srour, Solin Majeed, Said Tooma, Dan Kubrock, Mousa Ahazal, Ormand K. Anderson.

In the Northern European Division--Thomas J. Bradley, A. Lohne, S. G. Hyde, K. Lacey, D. J. Handysides, C. D. Baildam, T. S. Brash, B. F. Kinman, George E. Vandeman, G. R. Bell, J. Adeoye, I. Adeogun, A. E. Farrow, E. E. Hulbert, Jesse O. Gibson, E. J. Clarke, C. D. Henri, Robert Link, D. H. Hughes.

In the South American Division--Walter Schubert, Francisco Scarcella, John Baerg, Altino Martins, Geraldo de Oliveira, Joao Caravalbo, Cezar Souza, Emanuel Zorub, Aldo Carvallio, L. H. Halliwell, Souza Luna, Pedro Leon, Eduardo Torreblanca.

In the South African Division--Ban L. Hassenpflug, G. Beyers, D. LaKoy, J. Human, J. J. B. Combrinck, R. Visser, J. Van de Merwe, E. A. Shepherd.

In the Southern Asia Division--George Vandeman, E. L. Sorenson, Dan Harris, Gordon Jensen, George Jensen, Weldon Mattison, Alva Appel, Steven Vitrano.

In the Southern European Division--H. G. Stoehr, Charles Winandy, Willi Hubert, J. Belloy.

In a speech delivered to a convention of the National Association of Evangelicals in 1952, Billy Graham declared:

> A great change is taking place in this country . . . the Modernist is in almost complete retreat. All his ideals and his intellectual props have been knocked out from under him, and he is standing almost in a vacuum now. . . . It is time for action. It is time for an offensive in revival.[24]

By this time many of the erstwhile "modernists," perhaps suffering, as McLoughlin says, "from . . . pangs of guilt," had already joined ranks with the evangelicals, of whom Graham was the leading figure. They

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[24]McLoughlin, op. cit., p. 483.

quietly acceded to Graham's premillenial emphasis on impending catastrophe associated with the Second Coming.

In this setting, a multitude of Seventh-day Adventist evangelists were in the field, helping to sustain an average annual Adventist membership growth rate of more than three per cent in North America and more than nine per cent overseas--or more than seven per cent for the entire world field.

More remarkable, however, than the large audiences attracted by many of these evangelists, is the fact that, despite a pervasive postwar fear among the public of nuclear annihilation, the North American Adventist growth rate was no greater than it was--slightly more than the average annual growth rate of the entire preceding half century.[25]

In all probability, a basic contributing factor to the comparatively modest level of this growth rate--in relation to the effort put forth--was the growing sense of caution and denominational responsibility constantly pressed upon Adventist evangelists--care in utterance, care in the admission to the church of new converts. As previously noted, there were individual departures from this standard; but by and large, Adventist evangelists endeavored to be not fiery criers of doom, but rather reasonably dignified spokesmen for an increasingly mature religious denomination.

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[25]Although at a rate fifty per cent greater than the United States population growth during the postwar decade.

CHAPTER XIX

A SYNTHESIS OF EVANGELISM AND INSTITUTIONALISM

In a somewhat prophetic analysis of Adventist public evangelism, H. L. Rudy, president of the Canadian Union Conference, declared in a 1945 statement published in the official church paper, that the wave of the future was a clear union of public evangelism with "other ministerial and church activities."[1]

What was needed, Rudy maintained, was not the "one-shot" evangelistic campaign then prevalent, but a more continuous evangelistic effort "that does not run out." For this reason, he emphasized, the whole church should be involved in the evangelistic program--all its members and all its departments.

In Rudy's statement may be seen the growing synthesis of evangelism and institutionalism in the Adventist church, with evangelists properly regarding institutional interests in their own objectives and methodology, and institutional leaders avowing an evangelistic purpose in their programs. Of the latter, it was emphasized:

> We must not forget that every branch of our work is to be an evangelistic agency. Our colporteurs going from home to home; our doctors and nurses ministering in our institutions and in private work; our teachers in our colleges, academies, and church schools; our Sabbath school officers and teachers; our laymen distributing tracts, announcements of meetings and radio broadcasts, giving Bible studies, helping in every phase of our home missionary work--all of these are to be imbued with the spirit of evangelism.[2]

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[1] Review and Herald, May 26, 1945, pp. 6, 7.

[2] Review and Herald, July 26, 1945, p. 2.

The Institutionalizing of Evangelism

Several developments under way in the Adventist church during the latter part of the first postwar decade tended toward a fuller realization of this synthesis, with evangelism becoming not merely more compatible with the institutional interests of the church, but also, paradoxically, more institutionalized in its own right. Method and message became increasingly more important than the man.

Increasingly systematic evangelism. Among the developments tending in this direction were a continuation and refinement of the previously mentioned emphasis on field schools of evangelism in which younger men were assigned to work with teacher-evangelists, learning methods which they, in turn, could impart to other ministers in their home conference.

From his base as instructor in evangelism at the Adventist Theological Seminary in Washington, D. C., John L. Shuler conducted several such field schools during the postwar decade; and, as Shuler's successor at the Seminary, Melvin K. Eckenroth continued the program after 1951. As has been pointed out, George Vandeman was called to the General Conference Ministerial Association in 1947 for the specific purpose of assisting the Bible departments of all Adventist colleges in conducting more effective field schools of evangelism. This program, growing out of Vandeman's own experience as instructor in evangelism at Emmanuel Missionary College in Michigan, inspired other men to do likewise.

One of these was Edward C. Banks, associate professor of homiletics at Southern Missionary College. Among the field schools conducted by Banks was one in Asheville, North Carolina, in 1948. Entitled,

"Asheville's Crusade for Christ and Better Living," the campaign was clearly announced as a Seventh-day Adventist project. It began with a "spearhead" meeting in the city auditorium with the interest transferred after three nights to a high school auditorium; and, by the sixth week, into the Adventist church itself. Twelve students from the Theological Department of Southern Missionary College were enrolled in the field school.

The primacy of pastoral-evangelism. The development of an "institutional methodology of evangelism" was evident also in the publication of two important books during the first postwar decade. One of these was Evangelism, a compilation of the writings of Ellen G. White on public evangelism, published in the spring of 1946. This volume included remarkably detailed advice pertaining not only to the philosophy and objectives of public evangelism but also outlining

> . . . what to do and what not to do, from the organization of the evangelistic company and the choice of the site to the binding off of the effort and the establishment of the new church. . . . A veritable compendium of instruction in soul-winning activity and the sound treatment of the principles and functions of evangelistic ministry. . . .[3]

This book, according to John L. Shuler, was destined to "revolutionize our evangelistic procedure."[4] Shuler referred to changes in his own methodology inspired by the book, including a shortening of the length of sermons, a more consistent use of the "after meeting" for decisions and indoctrination, as well as a more logical progression of psychological appeal in his sequence of sermon topics in an evangelistic

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[3]The Ministry, April, 1946, p. 47.

[4]The Ministry, April, 1946, p. 3.

series.

In still other ways the book possibly "revolutionized" Adventist evangelism even more, for it placed important emphasis on the message rather than the man in public evangelism. For example, the book contained many such statements as, "Present the matchless love of Christ. Hide self out of sight."[5] It also presented many warnings against the dangers of "self-esteem," "self-exaltation," "self-glorification." In fact, one denominational objective in the publication of this book was not only to encourage the Adventist ministry at large in more evangelism, but also to discourage the development of evangelistic celebrities who might draw attention to themselves rather than to the message and to the church.

The book gave impetus to a trend toward what was termed, "Christ-centered evangelism," and a de-emphasis of the "lecture" approach. The phrase was invoked frequently during the period from 1947 and onward in Seventh-day Adventist literature and at Seventh-day Adventist meetings, as leaders of the Ministerial Association, particularly Melvin K. Eckenroth at first, took this emphasis to ministerial and evangelistic institutes.

Another influential book, stressing the role of the pastor as an evangelist, was The Shepherd-Evangelist, by R. Allan Anderson, published in 1950. This book, also emphasizing the "Christ-centered" approach, was seen as "an extension and application of the high ideals and practical

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[5]Ellen G. White, Evangelism (Washington, D. C.: The Review and Herald Publishing Association, 1946), p. 431.

principles of that indispensable blueprint, Evangelism,"[6] and was written primarily for the younger minister.

Throughout Anderson's book a call was sounded to "pastoral evangelism," with emphasis on preparing the church at large for evangelism, the relationship of the evangelist to his fellow workers, and the responsibility of the "shepherd-evangelist" for "his flock." This was an additional effort by the church to heal the dichotomy between evangelist and pastor as two separate and successive influences on converts; to invest the pastor himself with a primary responsibility for public evangelism rather than leaving this function exclusively to outside evangelistic "specialists."[7]

These and perhaps other factors which were continuing the shift of evangelistic responsibility from the specialist to the pastor led during the early 1950's to much discussion of "district evangelism." Commending those pastors who made long-range plans to "cover" their entire district (which usually included several churches), Eckenroth promoted a "four-year plan" of evangelism. Considering the history of frequent changes in Seventh-day Adventist pastorates, Eckenroth suggested:

> It is electrifying to our church members to discover that here is a preacher who is planning to spend at least four years with them in the district to help them build up their church. They will rally to such a plan.[8]

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[6]R. Allan Anderson, The Shepherd-Evangelist (Washington, D. C.: The Review and Herald Publishing Association, 1950), p. 5.

[7]Who were becoming significantly fewer in number, as suggested by The Ministry, May, 1948, p. 2: "The waning of the evangelistic flame has now become apparent in the paucity of evangelists of outstanding experience and success."

[8]The Ministry, March, 1951, p. 17.

Thus the pastor was clearly indicated as the evangelistic strategist with the institutional objective of building up the church, while witnessing to the public.

Renewed use of laymen. Of course, it was clear that the pastor did not have the advantage of the large staff that usually surrounded the evangelistic specialist. Consequently, there was renewed interest during the postwar decade in the work of laymen. By the early fifties this had been well systematized by Arthur E. Lickey, a pastor in Lynwood, California. Lickey's plan, officially adopted in many conferences, was referred to as "minister-laymen soul winning," with church members and pastors together conducting continuing evangelism, even without the help of outside specialists. A book by Lickey entitled, The Minister-Laymen Movement, had been published in 1949 and distributed gratis by many conferences to their pastors in order to encourage them in this direction.

Lickey's plan provided that laymen encourage enrollment in the Twentieth Century Bible Lessons, a "correspondence course" then in use by locally operated conference "Bible schools"; also utilizing the Bible lesson film strips mentioned earlier. Persons attracted to the Adventist message through this advance "screening" process were then invited to public meetings conducted by the pastor, who attempted to "bind off" the interest. This was essentially the plan used by Shuler in his 1944 campaign in Houston, but with a more systematic framework for the involvement of laymen and pastor-evangelists. It was Lickey's conviction that "the next great forward stride" for the Adventist church would be in the area of pastor-laymen co-operation in evangelism.[9]

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[9] The Ministry, January, 1950, p. 14.

The Rise of "Denominational" Evangelism

With public evangelism becoming more institutionalized as a congregational and pastoral effort, more significance was seen in an old question among Adventist evangelistic workers: that is, whether to identify themselves publicly as Seventh-day Adventists during the early stages of a campaign.

An era of "independent" evangelists. Throughout most of Adventist history, the denomination's evangelistic orators usually were presented to the public as visiting lecturers worthy of a hearing in their own right with no reference at all to a sponsoring church organization. It was feared that prejudice against the Adventist movement would make it difficult to attract an audience if the church's sponsorship were advertised. Thus Adventist evangelists usually appeared sans organizational backing, presenting a message they declared to be of concern to all persons and all denominations.

However, many evangelists, in order to have some institutional backing, without the prejudicial backing of the Adventist church itself, developed "organizations" of their own. John L. Shuler, for example, was for many years, advertised as a lecturer for the "American Bible Institute," an organization of his own creation.

When ministers of other denominations pointed out to their congregations, sometimes through public advertising, that the evangelistic campaign was, in fact, a Seventh-day Adventist event, the sponsorship of which had been concealed, the Adventist evangelist concerned would frequently and with vehemence maintain his posture as a spokesman for an interdenominational "movement." As one illustration of this, Shuler

declared to an audience in Des Moines, Iowa, in the fall of 1945:

> These truths are for the people of every denomination. This is why I feel so badly that a few people in Des Moines want to brand these meetings along narrow denominational lines, in an attempt to keep people from hearing . . .
>
> My friends, I refuse to be so narrow as to put a denominational tag on this holy book. Jesus Christ and the Bible are bigger than any denomination or all of them put together. These truths are for the people of <u>every denomination</u>, and those who do not belong to any church. These meetings, as we have advertised, are dedicated to the exposition of this great interdenominational message.[10]

Only near the end of the long campaign (and after many meaningful references to "the remnant church," which Christians should join), did Shuler explain clearly:

> There is only one people . . . who are actually proclaiming this . . . message to every nation. They are the people which this series of meetings represents. . . . Aside from the Seventh-day Adventist people there is no other church that even claims to preach this message.[11]

According to L. E. Froom, this was "for decades" the more or less typical approach of the Adventist evangelist until he had presented "the testing truths."[12] This procedure seemed quite rational to the minds of most Seventh-day Adventists and their evangelists; for, according to their thinking, the Seventh-day Adventist church was "not merely another denomination,"[13] but rather, as has been mentioned, a world-wide movement emphasizing "the message" more than the institution; "the truth" more

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[10]John L. Shuler, <u>Evangelistic Lectures</u>, privately published, 1946, p. 46.

[11]<u>Ibid</u>., p. 282.

[12]Letter, L. E. Froom to Howard B. Weeks, June 18, 1963.

[13]Shuler, <u>op. cit</u>., p. 283.

than "the church." The church, after all, was secondary; an organizational home for believers of the message.

Despite the objection of some persons in the church, evangelists generally had been supported in the practice of "non-disclosure" by leaders of the denomination. For example, in 1934, John Ford was laying plans for his Symphony Hall campaign in Boston, and called on the General Conference to send Press Secretary Walter L. Burgan to assist in publicity for the meetings. In a preliminary letter to Burgan, Ford emphasized:

> I do not wish to have any mention made of the Seventh-day Adventist denomination in the stories. The most effective use of the press in a large effort running nightly is as an advertising medium to get folks out to the meeting and NOT TO IMPART INFORMATION ON OUR DOCTRINES.[14]

This stirred Burgan's indignation, for he envisioned the press as an evangelistic medium in its own right, not merely as a means of generating an interest in public meetings. He penciled boldly in the margin of Ford's letter: "The aim in operating the Press Bureau is to secure as much publicity on our doctrines as <u>possible</u>." Then he took his case to the General Conference officers. Back came this official action:

> The call has come for the services of W. L. Burgan in connection with the evangelistic effort of John Ford in Boston. Brother Burgan raised some questions on the methods of Brother Ford in giving publicity to his effort, expressing his own desire to give as much newspaper publicity to Adventists and their teaching as the press will permit, yet it was
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> <u>Agreed</u>, To advise Brother Burgan to join Brother Ford and his effort and co-operate with the plans he is accustomed to using in his publicity work remaining as long as the interests of the work require.[15]

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[14]Letter, John L. Ford to Walter L. Burgan, August 22, 1934.

[15]Minutes, General Conference Officers, August 30, 1934; from files of Walter L. Burgan.

Another evangelist, C. L. Vories, stressed in 1941 what were widely regarded to be the imperatives of non-disclosure:

> It may not be possible to remove all doubt from the minds of the public when we decline to disclose the denominational name. However, I believe that in the majority of cases it will be best at the beginning of the effort to refuse, because of unwarranted religious prejudice, to tell what organization is sponsoring the campaign. This view is supported by reasoning and experience. . . .[16]

Vories suggested that Adventist evangelists should take the role of John the Baptist, who explained to the public merely that he was "a voice" with a message. Vories insisted:

> We may do likewise by informing people through the press and verbally that we intend to discuss present day conditions in the light of Bible prophecy, . . . and that we are part of a great campaign that is being sponsored in every State of the Union for the purpose of making better men and women and more law-abiding citizens.[17]

A contrary view. In counterpoint to this dominant note of non-identification, individual evangelists had, from time to time, questioned the practice and urged their colleagues to make use of, rather than hide, the denominational name. Although in later years H. M. S. Richards took the approach of non-disclosure particularly for a time in his radio work, in 1928 as an evangelist in Central California he had declared:

> I verily believe God is blessing our work, not for anything we do, for others have more ability by far than we, but because we have blazed to the world from the very beginning that we are Seventh-day Adventists. We advertise the meetings by giant signs on the Tabernacle, display advertisements in the papers, and by circulars. . . . We have a glorious message. God is in it, and why hide the name? Why not capitalize it?[18]

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[16] The Ministry, September, 1941, p. 7.

[17] Ibid.

[18] The Ministry, March, 1928, pp. 16, 17.

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In another demonstration of the minority view, John G. Mitchell reported what he believed to be an outstanding summer campaign in Miami, Florida, in which, he declared, "Right from the beginning we advertised as Seventh-day Adventists, and nearly every night referred to the fact."[19] Still another early "identifying" evangelist was L. F. Passebois in Canada, who expressed his "profound conviction" that the selection of the Seventh-day Adventist denominational name had been inspired by God and that the church should "make use of it in every possible way, so that it may become known by the world." Passebois suggested that many persons in other denominations were "seeking . . . the truth of the Bible," and that failure to utilize the denominational name might prevent these persons from coming to hear a Seventh-day Adventist evangelist. Passebois explained:

> Many an evangelist has lost the confidence of his church people because he has apparently endeavored to hide its colors, as it were, and they have left his services to return no more. I believe we should make it plain from the beginning that we are Seventh-day Adventists.[20]

A debate on "identification." By 1946, with the denomination having already moved a long way toward an institutional approach to evangelism, a very successful, thoroughly "identified" campaign in Minneapolis by Melvin K. Eckenroth proved to be something of a turning point. This was true, of course, not only because of the notable campaign itself, but also because Eckenroth was subsequently called to become associate secretary of the General Conference Ministerial Association, and

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[19] The Ministry, March, 1932, p. 27.

[20] The Ministry, December, 1937, p. 19.

in that role mounted an effective internal campaign for the denominational identification of evangelistic efforts.

Eckenroth had been led to identify his Minneapolis meetings in part by virtue of the fact that Minneapolis was the home territory of E. B. Jones, a prominent "anti-Adventist evangelist" frequently called in by ministers of other denominations wherever large Adventist campaigns seemed to be disturbing or attracting their members. Eckenroth specifically planned his campaign "with the idea of deliberately disarming our opponents, . . . [preventing them] from hurling the charge of 'deception' at us."[21] With this end in view, the evangelist preceded his public meetings with a series of radio broadcasts in which listeners were informed of the broadcasts' Adventist sponsorship. Moreover, the first handbills advertising the campaign itself noted that the meetings were "units of a world-wide effort for Christ," and that "the Seventh-day Adventist churches of Minneapolis are supporting the program." As to the results of this candid approach, Eckenroth reported, "We had to turn away hundreds from the door on the opening night, as more than 2,300 filled the theater to capacity." Eckenroth thereafter appealed to his fellow evangelists to declare their church affiliation, hopeful that his experience would encourage them "to labor in a more open way, and thus realize increased benefits that might otherwise be lost."[22]

However, the "open" approach met strong opposition. Fordyce Detamore, then active as an evangelist in Tulsa, Oklahoma, was a leader in the non-disclosure point of view, and suggested several reasons why evan-

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[21]The Ministry, April, 1946, p. 21.

[22]The Ministry, August, 1946, p. 8.

gelists should not advertise their denominational affiliation:

> (1) Preconceived prejudices keep many from coming out
>
> (2) The announcement of the appearance of a denominational minister in town does not capture the imagination of the public . . .
>
> (3) In many places the church buildings are not representative, and it would be an embarrassment to tie the denominational name with the meeting
>
> (4) In some areas a few vocal but most unrepresentative Adventists have given our church a rather unsavory name
>
> (5) If the denominational name is advertised, those who have been through other series are often apt to dismiss it with, "Oh, I know what they preach; I've heard all that."[23]

Detamore countered one of Eckenroth's major arguments with the statement:

> It is true that an occasional interest is lost because certain individuals friendly to Adventists did not know early enough who we were. But for each of these there could be matched a score of examples of those who have unwittingly been led to a knowledge of the saving truth in spite of former prejudices.[24]

Then Detamore asserted the non-institutional role frequently assumed by leading evangelists of various denominational or non-denominational affiliations:

> When other ministers or their decoys murmur about our not announcing our denominational affiliation, I usually find that a very simple reply is sufficient: "Well, Brother, do you mean to say you think the denomination is the important thing? We don't feel that just having one's name on some church books saves anyone. It is the message of truth that saves, and not a sectarian name. For that reason we feel denominationalism should be kept entirely in the background; those of <u>all</u> faiths are interested in truth. Why should we keep flaunting the flag of denominationalism in their faces?[25]

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[23] <u>Ibid</u>., p. 5.

[24] <u>Ibid</u>.

[25] <u>Ibid</u>.

Detamore cited the inter-denominational appeal of Moody, Spurgeon, Sunday, Finney, Charles E. Fuller, E. Stanley Jones, and Gypsy Smith, declaring:

> These nationally or internationally known figures are seldom connected with a denominational label, yet almost all of them were members of some sect. Does the public hurl at them the charge of being deceptive because they did not hoist a flag of sectarian affiliation? Certainly we, who carry a saving message for all nations and for all churches, should not circumscribe the scope of our influence by pinning up a sectarian label.[26]

However, despite these and similar arguments from other prominent Adventist evangelists, denominational trends were in the other direction. "Church-like" thinking and planning were gaining the ascendancy among Seventh-day Adventists. Eckenroth spoke of a growing feeling of uneasiness among members of well-established Adventist congregations when asked to participate in unidentified evangelistic crusades:

> . . . Our own church members sense uneasiness in the searching question, "Who sponsors these meetings?" when it comes from someone in the audience. . . . The hidden, haunting sense of deception often seriously disturbs our faithful laymen. It is almost an affront to them when an evangelist tells them that at the meetings they should not act as though they knew him. As if to discover that the preacher and the layman belong to the same church would prove too much of a hurdle for the majority of people to overcome.[27]

On the other hand, Eckenroth noted, an open declaration of denominational affiliation was received by church boards and laymen with the "most outspoken . . . praise"; with the result that, where members formerly were sometimes reluctant to support public evangelism,

> . . . immediately their whole support was thrown behind the program. . . . Now they could freely intermingle with the

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[26] Ibid.

[27] The Ministry, February, 1948, pp. 15, 16.

> people. They did not need to feel embarrassed when questions were asked. . . . Any worker who tries it enthusiastically will be amazed how thrilled [Adventists] are at being relieved of the cloud of subterfuge.[28]

Eckenroth appealed to evangelists to remember "our church people who remain and must live in a community and face the fruits of our approaches."[29]

The new era of denominational evangelists. At the same time, the denominational approach to evangelism was, in effect, given a high level endorsement by J. L. McElhany, president of the General Conference, who served as the speaker at a large one-night evangelistic meeting conducted in Constitution Hall in Washington, D. C., on Sunday, May 2, 1948. In the manner of A. G. Daniells in Portland, Maine, some thirty-two years before, McElhany was presented as a speaker on "the meaning of the present world situation." However, unlike Daniells, who had been presented merely as a representative of Washington Missionary College, McElhany was introduced openly as the world president of the Seventh-day Adventist denomination. In advance, his address was billed as a presentation of "the Seventh-day Adventist outlook on international affairs."

The large attendance at this meeting, including members of Congress and officials in various branches of government (as well as introductions by Edmund C. Johnson, Senator from Colorado), impressed Adventist evangelists in the field with the fact that, as Eckenroth said:

> Our leaders have set the pace for our evangelists in proclaiming to the world what we know to be true as it relates

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[28] The Ministry, March, 1948, p. 22.

[29] The Ministry, April, 1948, p. 39.

> to our times . . . Why should we any longer delay in revealing our viewpoint in these days of tremendous happenings?[30]

In 1949, L. E. Froom, secretary of the Ministerial Association, contributed further to the official standing of the "open" approach. Times were different in 1949 than twenty-five years earlier, Froom pointed out, declaring, "An entirely new day has dawned, a day of growing recognition and respect for Adventists that should surely constitute a cue." Froom maintained that even though some might stay away from public meetings because of prejudice against Adventists, others, "just as intelligent and sincere, . . . will come in their places." The audience would simply be a different audience, Froom suggested, but with some important advantages:

> . . . These will be unprejudiced and more favorably disposed at the outset, and therefore more likely to respond to the message presented. They are coming to an avowedly Adventist meeting, knowingly receiving Adventist literature, enrolling in an Adventist Bible correspondence school, deliberately inviting an Adventist worker to call on them and to give them Bible studies. There is no disillusionment, no shock concerning our identity, no let-down or set-back.[31]

Froom emphasized the advantages of linking public evangelism to a sponsoring religious body, now increasingly recognized as a responsible Christian denomination:

> Our widespread radio work; literature distribution; and the witness of our academies, colleges, sanitariums, medical school, theological seminary; together with the constant news reports of our welfare work, foreign relief, and many other features have all brought our name and some knowledge of our activities and beliefs before multiplied millions. . . . Let us begin to reap the benefits through gathering

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[30] The Ministry, July, 1948, pp. 24, 25.

[31] The Ministry, June, 1949, p. 21.

the harvest as Adventists.[32]

In the wake of Eckenroth's success in fully identified campaigns, and the official backing given this approach, more and more Adventist evangelists began to accept the concept. John L. Shuler, who as recently as 1946, it will be recalled, had fervently maintained the "interdenominational" approach, revealed in 1950 that in a 1947 campaign in Detroit, and another in 1949 in Oakland, he had experimented with the idea of announcing the Seventh-day Adventist church sponsorship of the meetings. In neither case, he said, did the church identification "militate against the securing of large results." Shuler concluded, "In our city evangelistic campaigns in the United States, it is obviously wise, in advertising the first meeting, to inform the public that the meetings are being sponsored by Seventh-day Adventists."[33]

Institutional Confidence and Good Will

This was a long way from the prevailing view of only a few years previously when the main attraction offered in Adventist evangelistic campaigns was "The Man with the Message," an "inter-denominational" message. Now, in the early 1950's, the denomination itself and its institutional extensions were seen as important evangelistic attractions in themselves.

Increasing institutional strength. With growing membership and increasing numbers of substantial church buildings, schools, hospitals, and other institutions, the church could, as Froom had suggested, afford

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[32] Ibid.

[33] The Ministry, September, 1950, pp. 17, 18.

to by-pass if necessary many people formerly attracted to the itinerant, "independent" evangelist, in favor of the increasing number of persons who found something attractive in the church itself. Whereas in 1910, the average Adventist congregation numbered only 32 members, the size steadily increased until by 1955 the average was 98 members per congregation (110 in 1965). In larger cities, churches of several hundred were the rule, with a few approaching the 2,000 mark. At the same time, more Adventist churches could claim pastors of their own without the necessity of sharing one with several other churches in nearby communities. In 1910 there was an average of four churches per ordained Adventist minister in North America, but in 1955 there was only 1.5.[34] (See Table I.)

The same trends toward a more significant institutional "presence" were seen in the Adventist educational establishment. Denominational schools were steadily increasing in size, from an average of 26 pupils per school in 1910 to 48 in 1955 (59 in 1963); with some academies enrolling several hundred students, and colleges more than 1,000.

The enlarging institutional complex of the Adventist church may further be seen in the fact that, whereas the total institutional investment averaged only approximately $100 per capita in 1910, it had increased by 1955 to $310 per capita--or a total in that year of more than $300,000,000 ($600,000,000 in 1963). This enlargement was also reflected in the deployment of denominational workers, with the proportion of evangelistic to institutional workers gradually decreasing. The evangelistic category, in which were included all workers not connected with institu-

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[34]Statistical data derived from information supplied by the Statistical Secretary, General Conference of Seventh-day Adventists, Washington, D. C.

TABLE I

INCREASING SIZE OF ADVENTIST CHURCHES AND SCHOOLS:
1900-1963

Year	Members per Church (North America)	Churches per Ordained Minister (North America)	Students per Elementary School (World)
1900	36	4	22
1910	32	3	23
1920	45	3	26
1930	54	2.5	34
1940	73	2	35
1950	88	1.5	40
1955	98	1.5	48
1960	100	1	52
1963	110	1	59

tions, numbered fifty-three per cent of the total in 1910, but only forty per cent by 1955.[35] (See Table II.)

An interest in good public relations. With so large a proportion of the denomination's men and means occupied in institutional enterprises, it is little wonder that the influence of their natural interest in favorable public attitudes should be brought to bear on conventional Adventist evangelism--which apparently had at times stimulated adverse community comment and created embarrassment for the church members who, as Eckenroth had said, "remain and must live in the community."

The new trend toward utilizing rather than concealing the denominational name in public evangelism both stimulated and was stimulated by an increasing denominational emphasis on publicity and public relations--on "making friends" in the community.

As outlined in Chapter VII, the Seventh-day Adventist church had since 1912 operated a Press Bureau, with primary emphasis on doctrinal publicity. Under the guidance of J. R. Ferren, who had become the director of this bureau in 1942, leaders in the press relations program were by 1948 and 1949 openly discussing the possibility of a more comprehensive program of denominational public relations. This proposal included not only publicity through the press and other news media, but also cooperation with pastors and church departments in community action designed to reveal fully a church's concern for the public interest.

Many ministers, of course, were already engaged in such activities

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[35]The North American ratio had declined to twenty-nine per cent by 1963. When retirees and administrative workers were excluded, leaving only evangelists, pastors, colporteurs, and Bible instructors, these "evangelistic" workers actually in the field accounted for only twelve per cent of the total number of denominational employees.

TABLE II

CHANGING PROPORTION OF EVANGELISTIC TO INSTITUTIONAL SALARIED ADVENTIST WORKERS: 1910-1963 (WORLD FIGURES)

Year	Total Salaried Workers	Institutional Workers	Evangelistic Workers	Evangelistic Workers Per Cent of Total
1910	8,264	3,918	4,346	.53
1920	13,081	6,126	6,955	.53
1930	21,461	10,473	10,877	.51
1940	28,770	15,191	13,579	.48
1950	38,927	20,968	17,959	.46
1955	41,033	24,334	16,299	.40
1960	48,890	30,528	18,362	.38
1963	57,077	35,515	21,562	.38
		NORTH AMERICA		
1963	22,219	15,607	6,612	.29

Year	Total Salaried Workers
1910	8,394
1920	13,081
1930	21,461
1940	29,770
1950	38,957
1955	41,033
1960	48,890
1963	52,017
1963	22,215

and themselves spoke of the advantages of co-operation with other community groups. For example, C. C. Morlan, a Bellflower, California, pastor, told of his experience as a member of local ministerial associations, affirming:

> We believe it pays to co-operate and work with other church groups as far as possible. For the past two years we have endeavored to work with other church groups in carrying out the international and interdenominational program for the Annual Prayer Day which is sponsored largely by the women of the different churches. This year we were asked to select from among our members a woman who would serve as general chairman for the day. . . . Certainly there are many things for which we can unitedly pray with other church groups.[36]

Donn Henry Thomas, public relations secretary of the Pacific Union Conference (and later of the General Conference), recounted many similar experiences. These included appearances of Adventist ministers before service clubs to speak on a variety of subjects, participation of Adventist church school children with those of other denominations in festive events, and one instance in which an Adventist pastor had participated in a pre-Easter service sponsored by the First Presbyterian Church of Inglewood. In addition, Thomas reported that various institutional administrators were having favorable reactions to social events arranged for community leaders.[37]

By 1954 the public relations interests of the denomination had developed to the extent that the General Conference Bureau of Press Relations was given a new name, Bureau of Public Relations, to indicate its wider role in assisting the various departments, institutions, evangelists, and ministers in their approaches to the public. In addition, a

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[36]The Ministry, June, 1949, p. 10.

[37]The Ministry, January, 1950, p. 20.

new publication, Tell, was launched as a vehicle for the exchange of public relations experiences among Adventist churches and institutions.

Renewed emphasis on the denomination's welfare work, through the Home Missionary Department, provided many opportunities for Adventist leaders and members to establish rapport with their counterparts in other organizations. This was particularly so as more individual congregations began to organize special welfare and medical centers, with trained personnel who could minister to certain needs of the community,[38] as outlined in a compilation of Ellen G. White's writings, published in 1952, entitled, Welfare Ministry, and in a new periodical for laymen, Go, launched in 1951.

A theological outreach. Theological and evangelical leaders of the denomination also found an increasingly cordial response in their contacts with religious leaders of other faiths, and specific efforts were made to bring to them a better understanding of the Adventist message. For example, Andrew J. Blackwood, a noted author of various guidebooks for ministers, and professor of Biblical homiletics at Temple University in Philadelphia, was invited in 1950 to speak at the Adventist Theological Seminary. In illustration of the changes that had occurred in reciprocal attitudes between Adventists and other church groups, it was recalled that some thirty-six years previously, Dr. Blackwood, as pastor of the First Presbyterian Church in Columbia, South Carolina, had openly opposed an evangelistic campaign conducted by John L. Shuler--whom in 1950 he encountered in his visit to the Seminary. In a friendly

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[38] The Ministry, October, 1950, p. 28.

conversation with Shuler, Blackwood confided that the presentation of his earlier series of sermons "exposing" the Adventists was among "the foolish things" he had done as a younger man so long before.[39]

In 1955 denominational theologians were engaged in a dialog with evangelical leaders such as Donald Barnhouse and Walter Martin, who were seeking a clarification of certain Adventist doctrines. The only existent outline of Adventist beliefs, with official status, was the statement of "Fundamental Beliefs" prepared in 1931 by F. M. Wilcox, and published in the Adventist Yearbook, the Church Manual, and on the uniform Baptismal Certificate, although there were other unofficial statements such as the published reports of a Bible Conference held in 1952. One reason for the paucity of official creedal declarations was the "sectarian" rather than the church-like"[40] position of Seventh-day Adventists throughout their history which maintained "no creed but the Bible." Expositions of Adventist beliefs had been made by individual writers, whose work, though cleared by the "reading committees" of the respective publishing houses, had no official status and sometimes varied somewhat in interpretation from writer to writer on a number of theological points.

The evangelical dialogs of 1955 and onward developed in response to a friendly challenge from Barnhouse and others to explain clearly what Adventists actually believed on certain disputed questions, and crystallized in the form of a series of questions and answers. The answers re-

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[39]Personal interview, John L. Shuler. See also The Ministry, May, 1951, pp. 5-7.

[40]J. Milton Yinger, Religion, Society, and the Individual (New York: The MacMillan Company, 1957), p. 145.

quired a careful analysis of Adventist teaching involving the collaboration of some 250 Adventist teachers, editors, administrators, and ministerial leaders. The result was the publication in 1957 of a volume properly regarded as a landmark in Adventist history, Questions on Doctrine.

Although the Editorial Committee was careful to specify that the book was not a "new statement of faith," nor even an "official" statement, yet because it had been prepared with such wide consultation, it was appropriate to consider it to "represent the position of our denomination in the area of church doctrine and prophetic interpretation."[41] The volume went a long way toward providing a denominational guide toward greater doctrinal consistency in the writing and speaking of Adventist evangelistic spokesmen; and also by its clarification of certain ambiguities that had long been a cause of needless theological strife, contributed to a more relaxed relationship between Adventists and other churchmen.

Changing publications emphasis. Publishing houses, too, responded to the growing Adventist interest in better relationships among the public, and a new type of evangelistic literature was added to their catalogs. The Pacific Press, for example, in 1950, published a ninety-six page booklet by Arthur S. Maxwell, entitled, Your Friends, the Adventists. According to L. E. Froom, this book was:

> . . . built upon the sound principle of capitalizing our radio, welfare, health, temperance, educational, and medical work, and the wholesomeness, sanity, and soundness of

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[41] Questions on Doctrine (Washington, D. C.: Review and Herald Publishing Association, 1957), p. 8.

> our relation to the Bible and the fundamentals of the evangelical faith.[42]

Other evidences of a new status for the Seventh-day Adventist church appeared in the form of rewritten statements about the denomination's origin, beliefs, and work in various encyclopedic publications such as the Encyclopedia Britannica, the Dictionary of American Biography, and in new books outlining the beliefs of various groups--Brook Church's Faith for You, for example. In addition, Adventist writers were occasionally invited to submit articles on their beliefs to various denominational and interdenominational publications.

Some of these developments resulted from publication of the early volumes of L. E. Froom's previously mentioned series on the Prophetic Faith of Our Fathers, in which he endeavored to demonstrate that Adventist prophetic views were not occult, but were to a large extent shared with many eminent theological authorities.[43]

Francis D. Nichol also contributed to revised public attitudes toward the church with his book, The Midnight Cry, in which he presented a refutation of the legendary "ascension robe" stories of the "Millerites" of 1844, with which early Adventists had been associated; and, further, in his personal efforts to secure the publication of certain of the encyclopedia revisions. Froom declared all these and other such developments "auspicious omens of a new epoch," and affirmed:

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[42] The Ministry, December, 1950, p. 47.

[43] Froom's 1965 extension of this series, a two-volume work entitled, The Conditionalist Faith of Our Fathers, presents the Adventist belief in immortality as a gift of God to the faithful and not an innate characteristic of all men, in the same historical-theological setting.

> We can therefore lift our heads reverently, and rejoice at each new capitalization upon our name, in recognition of our rightful place before the world. . . .
>
> Let us get our name, our identity, and our message incessantly before all men, not neglecting the upper classes.[44]

A Move Toward "Evangelistic Institutions"

Another indication of a confident "denominational" approach to evangelism after World War II appears in a strong drive for the creation of permanent evangelistic centers in leading metropolitan areas of North America, and in some other countries. Because of the increasing cost of large campaigns and a growing difficulty in obtaining suitable halls or auditoriums for extended efforts in large cities, the Autumn Council of 1947 adopted a resolution formally calling for the establishment of evangelistic centers. R. Allan Anderson, who had been among the Adventist pioneers in extended campaigns of several years' duration (having conducted such campaigns in Australia in the late 1920's and in London in the early 1930's),[45] urged the denomination to follow through on the recommendation. He cited the example of Dwight L. Moody, who in Glasgow, Scotland, moved from a tent used during a summer campaign into a large auditorium seating over four thousand persons--the auditorium continuing to serve as an evangelistic center for more than sixty years.[46] Anderson also called attention to the fact that Ellen G. White, before the turn of the century, had urged the creation of evangelistic centers in large

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[44] The Ministry, December, 1949, pp. 21, 22.

[45] Letter, R. Allan Anderson to Howard B. Weeks, May 13, 1963.

[46] The Ministry, February, 1948, p. 20. See also, Chapter XII for a description of the permanent metropolitan tabernacles established in the 1920's and 1930's by fundamentalist, evangelical leaders.

cities. Said Anderson:

> Such a plan permits a continuous evangelistic program. In these days halls are difficult to obtain, and in some places it is impossible to hire them, or even pitch a tent or tabernacle. . . . What opportunities are open to us for radio evangelism, health evangelism, and youth evangelism by the establishment of such centers.[47]

One effort to implement these appeals was the previously mentioned St. Louis "evangelistic center" established in 1949 by Robert M. Whitsett, with the support of the Central Union Conference. In a newly purchased church building on Lindell Boulevard and Spring Avenue, one of the more prominent intersections of the city, Whitsett conducted not only the regular church services but also a continuous program of public evangelism, with three public meetings every week on Sunday, Wednesday, and Friday evenings. The evangelistic "team" included Whitsett, Charles Keymer as singing evangelist, and Bradford Braley as organist and choir director.

The St. Louis center was described as a place where all of the public interest stimulated by the publishing, broadcasting, medical, educational, and other departmental activities of the denomination could be brought into focus at one point with a "preaching of the truth under the flag of the Seventh-day Adventist church." The objective was to "keep our church and the message constantly before the people," an approach which was expected to be "far more effective than the spasmodic campaigns of the past."[48]

Further refinements of the evangelistic-center concept were made under the impetus of William H. Branson's presidency of the General Con-

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[47] Ibid.

[48] The Ministry, December, 1950, pp. 24, 25.

ference after 1950. Branson, of course, had been a life-long advocate of total denominational commitment to evangelism--with special emphasis on the work of the professional, metropolitan evangelist. One of Branson's early moves as president was to urge the development of large-scale evangelistic campaigns in Chicago, New York, and London. These previously mentioned campaigns, led respectively by Robert Whitsett in Chicago's Lyric Theater, R. Allan Anderson in New York's Carnegie Hall, and George E. Vandeman in London's Coliseum Theater, were all successful in terms of attracting large audiences, and substantial numbers of converts. In the wake of these campaigns, which were conducted in 1951 and 1952, the General Conference appropriated funds to help the Northern European Division and the Greater New York Conference to obtain centrally located buildings suitable for use as permanent evangelistic centers.

In London, the church purchased the famed New Gallery Theater on Regent Street, near Picadilly Circus. A great deal of publicity in the London press accompanied the transfer of this venerable old theater to a church organization for evangelistic purposes. This building included an attractive auditorium and additional facilities for a variety of programs and events supplementary to public evangelistic meetings, including nutrition schools, special educational programs for specialized audiences, an exhibit hall, and small convention center. In New York, a hotel was purchased on West 46th Street, just off Times Square, in the heart of the theater district. Here, too, facilities were provided not only for the evangelistic orator but for many additional activities of various kinds to appeal to a broad spectrum of the population.

During succeeding years similar centers were created in other communities, and usually designed to accommodate a large Adventist congrega-

tion as well as to provide for a continuous program of evangelism. The Stone Tower Center in Portland, Oregon, was one of these; and others were developed in Manila, Cairo, and various other cities around the world. However, the New York and London centers remained the most notable examples of this effort by the Adventist denomination to provide an institutional center of denominational witness in large metropolitan areas.

Evangelism Reaps Institutional Benefits

The postwar interest in capitalizing on the Adventist name and extensive contacts through radio, literature, medical, and educational ministries, led also in the early 1950's to elaborate experimentation with what came to be known as "spearhead evangelism." This approach consisted in a short, intensive effort, sometimes a single meeting or "rally" designed to attract persons already interested in the church, crystallize the interest, and ultimately, if possible, lead them to full membership as Seventh-day Adventists.[49]

Early concept of spearhead evangelism. Earlier, the Autumn Council of 1947, the same one that had called for the creation of permanent evangelistic centers in the large cities, also encouraged "short evangelistic spearhead campaigns . . . conducted in the cities." These campaigns, as they were envisioned in 1947, were to be designed not so much

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[49]In addition to internal factors stimulating an interest in this "blitz" evangelism, Adventists also observed the success of other denominational groups in similar activities. It will be recalled that in 1951 the National Council of Churches appointed Charles B. Templeton as a full time evangelist whose popularity in short, intensive evangelistic campaigns was affirmed by the fact that he was usually booked for appointments two years in advance. Templeton's success on behalf of the National Council of Churches encouraged other denominations to renew their evangelistic efforts, as has previously been outlined.

to crystallize existing interest as to secure names for personal follow-up by ministers and laymen, enrolling persons in attendance in Bible correspondence courses, securing openings for community Bible schools, and testing the field for regional public efforts by pastors.[50]

Melvin K. Eckenroth, associate secretary for the Ministerial Association, was assigned the task of aiding local pastors and evangelists in developing techniques for spearhead evangelism which was, he said, a term "used widely in Protestant circles." There was no thought that "the message" could be presented in such a short, intensive manner, or that converts would be made on the spot; but as Eckenroth explained, the "full purpose and objective" of spearhead evangelism as then planned, was simply "to secure the names and addresses of people who would later become candidates for church membership after adequate instruction and follow-up work.[51]

The spearhead campaign was definitely a church project rather than one in which the evangelist himself overshadowed the church organization. First of all, the support of the church board was secured, then laymen were recruited to secure enrollments in Adventist Bible correspondence courses. Thereafter, such persons were encouraged to persist in studying the various lessons; then, of course, to attend the spearhead meetings. Afterwards, laymen were to assist in following up the interest, conducting weekly Bible classes for further indoctrination of interested individuals.

An outstanding example of the early spearhead approach was seen in

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[50]The Ministry, February, 1948, p. 21.

[51]The Ministry, October, 1948, pp. 18-21.

LaCrosse, Wisconsin, where the first of a series of spearhead campaigns had been conducted in October, 1946, by Carlyle B. Haynes. The meetings in this case continued for two weeks, followed by a Tuesday evening "Bible school" as a follow-up measure. The success of this campaign by Haynes encouraged the LaCrosse church to conduct a similar campaign every six months for a time, featuring various guest speakers. Controversial doctrines were omitted from the public meetings, with inquirers referred to the Bible school for more thorough explanation of the doctrines in question. By October, 1949, three years of these spearhead meetings had tripled the church membership in LaCrosse.

One advantage of this "church-like" approach in evangelism was its public relations value, according to A. W. Messinger, a local lay elder in LaCrosse:

> It is gratifying to see the change of attitude among influential people in the city, as well as among the general public, toward the denomination. Formerly Seventh-day Adventists were considered to be one of those fanatical and unimportant sects, to be smiled at tolerantly, but not to be thought of as having anything worthwhile to offer the world. Now this feeling has changed. Where once we were held in ridicule, we are now held in highest esteem and respect. The public recognize that Seventh-day Adventists have big caliber men with education and ability, and an understanding of the Bible as few men have.[52]

New emphasis on "reaping" concept. This early spearhead approach did not take full advantage of the institutional outreach of the church. It was, in effect, merely the first week or two of a regular evangelistic campaign, leaving the usual extended series of doctrinal discussions to the Bible correspondence course and to personal follow-up work. It was designed first of all as an interest-arousing device rather than as a

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[52]The Ministry, October, 1949, p. 23.

means of "reaping" the results of other kinds of evangelical contact. However, by 1951, the spearhead campaign was being regarded more as the fruition, in actual converts, of previous contacts by the church.

Evidence of the effectiveness of this somewhat revised sequence was seen in the work of various evangelists, an outstanding example of whom was Weiland Henry. In two one-week campaigns conducted during late 1950 and early 1951, Henry brought seventy-six adult converts into the church. The second of these alone produced forty-six new converts for the Richmond, California, church.

The secret of this success, of course, was that these converts "were not entirely new to our message."[53] They had attended Adventist church services, received previous Bible instruction in their homes, read Adventist literature, listened to Adventist radio programs, or in other ways had come into significant contact with the Adventist church. The congregationally-oriented character of the campaign was also evident in "the excellent co-operation of the church members, as well as the cordial friendship and full co-operation between the pastor and the evangelist." Such campaigns as these seemed to demonstrate that, in contrast with the three to seven month campaigns of the past, a very short series of meetings could achieve the objectives of public evangelism--if the target audience had sufficient prior exposure to the church.

By 1952, this concept of spearhead evangelism had been officially adopted in a special project of the North American Division, wherein George E. Vandeman was delegated the responsibility of assisting conferences, churches, and ministers throughout the field in organizing such

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[53]The Ministry, May, 1951, p. 18.

campaigns. The over-all program bore the name, "Survival Through Faith," the ambitious goal being to conduct a brief crusade or "rally" in every town or city of more than five thousand inhabitants in the North American Division.

Following official approval of the plan at the 1951 Autumn Council, Vandeman had reminded ministers throughout the division:

> It is believed that there are millions of men and women throughout the North American Division who have had some favorable contact with the Advent message, whether through reading the Signs of the Times and our other prophetic journals, hearing the Voice of Prophecy and our local broadcasts, or seeing the Faith for Today telecast. Also multiplied thousands have been influenced by personal contact by our believers through the years by active missionary endeavor.
>
> We believe this mighty army comprises our greatest potential field of evangelistic endeavor.[54]

With the guidance of a planning committee chaired by General Conference Vice President Louis K. Dickson, each of the union conferences selected a union-wide organizer to direct the work of his counterparts in each of the local conferences. A manual was prepared for these men, detailing objectives and suggesting procedures; and certain standardized promotional items were prepared for purchase at low cost by the local fields.

The plan in operation called for intensive promotion and personal contacts by the members, looking to a single "rally," a public meeting in which a visiting speaker would serve as the major attraction. In the "pool" of guest speakers were included H. M. S. Richards of the "Voice of Prophecy" radio broadcast, W. A. Fagal of the newly-launched "Faith for Today" television program, as well as speakers of note in the general,

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[54]The Ministry, March, 1952, p. 23.

union, and local conferences. During January, 1952, the "Voice of Prophcy"group alone conducted thirteen such rallies, traveling nearly seven thousand miles--all in addition to their regular responsibilities. Audiences numbered as many as one thousand persons in towns like Fremont, Nebraska, for example--from a total population of only fourteen thousand. In larger cities the rallies attracted as many as twenty-five hundred persons, and in many communities a major part of the audience consisted of non-Adventists--some seventy per cent in Winston-Salem, North Carolina, for example.

A forecast of things to come. This concerted denominational effort to crystallize, in very short, intensive evangelistic efforts, the results of previous Adventist activities, capitalizing on the denomination's improving public image, was the forerunner of the "short campaign," or two to three week format, which was to become the dominant evangelistic method of the second post-war decade. Because of its relatively low cost, its apparently greater acceptability to pastors and churches, its orientation toward building on the efforts of the church more than those of a single evangelistic speaker, and its tendency to bring into the church persons more generally "pre-conditioned" to acceptance of denominational mores, this shorter campaign was destined to eclipse the extended campaign which for so long had been characteristic of Adventist public evangelism.

CHAPTER XX

1955-1965: DECADE OF INNOVATION

Changes in Seventh-day Adventist public evangelism had become so marked by the beginning of the second postwar decade that veteran evangelists scarcely recognized it as such; and the lament, "evangelism is dead," was frequently heard at ministerial meetings. The official ministerial publication itself occasionally raised the question, "Is public evangelism outmoded?"[1]

Fears of Evangelism's Demise

Many church leaders feared the worst, as revealed by responses to a questionnaire sent out early in 1956 by M. K. Eckenroth of the Theological Seminary. Apparently, some two-thirds of Seventh-day Adventist ministerial leaders, evangelists, and field administrators either felt that public evangelism was indeed outmoded, or were not certain about its present utility; or that, considering other financial obligations of the denomination, large public campaigns were no longer feasible.

The same findings among ministers of other Protestant denominations to whom the questionnaire was sent, led R. Allan Anderson to explain, "Today these denominations are well established, with large institutions and settled congregations; public evangelism seems no longer vital to their existence." Anderson then asked:

> Is that our attitude? Of course we say No. But if we are not financially able to carry out what we consider to be important, then how long will it be before we will have settled down to

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[1] The Ministry, May, 1956, p. 15, e.g.

> the idea that public evangelism is no longer an essential part of our commission.[2]

It was true that institutional obligations were absorbing funds that formerly might have been devoted to traditional city evangelistic campaigns. Conferences faced the necessity of providing educational facilities for Adventist children and youth, and many had new million-dollar or multi-million-dollar academies, or high schools, either under construction or on the drawing boards.[3] In addition, more and more funds were required to support and enlarge Seventh-day Adventist colleges and medical institutions.

In the face of these and other obligations, the $70,000 to $100,000 cost of large metropolitan campaigns like those held by Whitsett, Anderson, and Vandeman in Chicago, New York, and London, respectively, in the early 1950's, seemed unsupportable in view of the proportionately limited numbers of converts (often "costing" $1,000 each). Adventist schools and small-scale campaigns seemed more feasible as a means of evangelism.

Not Dead but Different

Actually, evangelism as such was not dead in the 1950's, but it had changed in form and context. The church had definitely swung away from the large, city "campaign" led by a dynamic evangelistic orator, to other forms calculated to "reap" the results of denominational influence.

According to Reuben R. Figuhr, president of the General Conference, evangelism was still the basic objective of the church during the second

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[2] *Ibid.*

[3] Between 1950 and 1962, enrollment in Adventist schools doubled; with investment in buildings and equipment reaching $106,862,625.

postwar decade; but the modern situation was vastly different from that of an earlier era when "there were no institutions . . . to influence the people, no church activities to win words of commendation from non-Adventists and to create a favorable atmosphere."[4] The trends of the first postwar decade had become the accepted practices of the second, including as mentioned earlier, the short two- to three-week "reaping" campaign and extensive use of mass media, combined with activities of a public service character, creating a climate of good will and a favorable public image of the church.

The evangelistic message itself shifted more toward the Christ-centered ideal with, as L. E. Froom said, "more Christ--less argument," and a stronger posture of friendliness toward other churches.

Thus, public evangelism was not so much a great "crusade" as it was the steady Christian witness of an active congregation, supported by the mass media, with occasional short meetings to crystallize interest and inspire "conversion" decisions.

In earlier days such preparatory work as was done for public evangelism was often performed by the lone colporteur who entered a community to sell as many Adventist books as he could. He also distributed free literature, an activity in which individual members also participated. Where Adventist medical institutions existed, they undoubtedly served to "break down prejudice" and to give many individuals a favorable prior exposure to the Seventh-day Adventist church--but these were few and far between. In general, the public meeting itself was considered the initial encounter with the public in most communities. The evangelist was

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[4]The Ministry, September, 1960, p. 2.

on the front line, so to speak, often in direct and personal theological combat with ministers of other denominations.

Over the years, burgeoning institutional extensions of the denomination and a growing use of mass media increasingly enabled the evangelist--and the pastor--to remain somewhat more remote from theological clashes and even to develop fraternal relationships with ministers of other faiths. Thus, their evangelistic efforts could be concentrated on those persons related to members or who, in solitary encounters with the Adventist faith--via radio, television, publications, or institutional contacts--were well along toward its acceptance and perhaps already estranged from any previous denominational affiliation. Moreover, as the improving community status of the Seventh-day Adventist church made it an acceptable institutional alternative to an individual's former church home, it was less frequently necessary for him to "fight out" the transfer on theological grounds--as had often been the case when transferring from an established denomination to a little-known religious sect, sometimes without even a church building to call its own.

Greater Reliance on Mass Media

As has been outlined, the denomination's formal use of mass media was begun in 1912, with the establishment of the Bureau of Press Relations. In 1935, the General Conference made a brief effort at national radio broadcasting, which became a permanent operation with the network release of the "Voice of Prophecy" in 1942. In 1949, the early radio commissions were dissolved and a General Conference Radio Department was established, with Paul Wickman named the first secretary. By this time every world division had appointed a radio secretary, charged with both

the promotion of broadcasting and the development of Bible correspondence schools. So well developed was the Adventist radio work at this time that more than seven hundred stations around the world were in use by Adventist broadcasters, and their representatives in the United States were among those present at the formation of the first Protestant Radio Commission.[5]

Evangelism by television. The church's first tentative efforts in television were also being made at this time. As mentioned previously, Robert L. Boothby in Washington, D. C., in 1948 and 1949 had done some early experimentation with television programming under the title, "Heralds of Hope"; and, in 1949 and 1950, Melvin E. Eckenroth, during an Atlanta evangelistic campaign, had appeared on television. Pointing out the rapid enlargement of the television industry, Paul Wickman, in October, 1949, asked, "Shall we grow with television, or be wishful thinkers when time may no longer be available?"[6]

By the latter part of 1950 a small "rush" was on among a number of Adventist evangelists and pastors to develop acceptable television techniques for the presentation of the Adventist message. J. L. Tucker, Raymond H. Libby, and William A. Fagal were among the early leaders. On February 5, 1950, Libby, pastor of the Baltimore Central church, began a weekly series of television programs under the title, "The Bible Heralds." On May 21, Fagal began the weekly telecast, "Faith for Today," in New York City (in which, at the time, were located more than one-fifth of the

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[5]The Ministry, February, 1949, pp. 27, 37.

[6]The Ministry, October, 1949, p. 4.

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nation's total television sets); and Tucker was at work in San Francisco, televising his "Quiet Hour." However, Paul Wickman appealed to ministers in the field not to rush pell mell into telecasting, declaring, "It is well at this stage of TV that a few men may be chosen to explore the new medium rather than for many to experiment."[7]

The Autumn Council of 1950 was persuaded that, in order to make an adequate impression, the expenses of a number of local telecasts could well be combined and invested in a quality network program. Accordingly, budgets were adopted for two such programs to begin in 1951--one in the East under the direction of William A. Fagal; and another in the West featuring H. M. S. Richards; both to be entitled, "Faith for Today."[8] With these two programs the Seventh-day Adventist church became the first denomination to employ a network in television--moving rapidly ahead in this field, whereas it had been much later than some other denominations in the use of network radio broadcasting.

Initially, the western release of "Faith for Today" was televised in San Francisco and Los Angeles; with the eastern edition released on the American Broadcasting Company network and rapidly extended to other stations through the use of kinescopes. Ultimately, however, as the costs of network television became prohibitive, Richards phased out his program; and Fagal's was released nationally by means of kinescopes exclusively; and, later, motion picture films sent to individual stations. These were, for the most part, released on public service time, with 326 stations using the program by the spring of 1965, when more than ten

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[7]The Ministry, July, 1950, p. 23.

[8]The Ministry, March, 1951, pp. 14, 15.

thousand persons had become converts to the Seventh-day Adventist church through the "Faith for Today" telecast and its follow-up procedures.[9]

The principal follow-up procedures, of course, were the Bible correspondence schools--for both "Faith for Today," and, on radio, the "Voice of Prophecy." As has already been mentioned, such schools themselves proliferated under conference sponsorship in the late 1940's and early 1950's, and became an important medium of indirect evangelism in their own right.

Other mass media. Among other efforts to utilize the mass media was the distribution in 1951 of a series of doctrinal messages in the form of newspaper mats for insertion in newspapers as advertisements paid for by local churches. During a period of four to five years, some six hundred Adventist churches throughout the country utilized this series, promoted under the title, "Truth to the Multitudes."[10] In the mid-1950's a series of six advertisements briefly presenting the principal points of Adventist doctrine was placed by the Bureau of Public Relations in Life and other magazines, as well as in twenty-six major newspapers throughout the country.

Seventh-day Adventist publications themselves underwent a noticeable metamorphosis during the middle and late 1950's, shifting toward a more "popular" approach; and an extensive use of color in such periodicals as The Signs of the Times, and These Times, appealing to the public in terms of "practical" interests--without so exclusive an emphasis on ab-

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[9]"Faith for Today" Pastors' Bulletin, May-June, 1965, p. 3.

[10]The Ministry, March, 1951, pp. 24, 25.

stract doctrinal subjects as was somewhat characteristic of the past.

The mass media were regarded not only as an indirect means of evangelism, but also as instruments of good public relations. At a ministerial council held preceding the 1958 General Conference Session in Cleveland, R. R. Figuhr spoke of the church's opportunities in radio and television:

> As we go about small towns and cities, we see great forests of antennae reaching into the air, indicating that people are listening to and viewing radio and television. It is a challenge to us to utilize this effective method. And what a wonderful means it is to increase our public relations. One of the finest features of our broadcasting and televising is that the name, Seventh-day Adventist, is heard frequently in the words, "Your friends, the Seventh-day Adventists." Let us not be mistaken about the effectiveness of this. You talk to people who are being baptized and ask them, Where did you first learn or hear of Adventists? A large percentage will tell you, Over the radio or by means of television.[11]

H. M. S. Richards (who, in his broadcasts, had begun to identify himself as a Seventh-day Adventist minister) declared at the same 1958 convention:

> We are not just getting people over the line by preaching particular phases of the truth, but we are also trying to stimulate a friendly attitude toward this message everywhere. It is up to us to show the world that we are Christians, that we believe in Christ. If we can get over the barriers of certain enemies who through the years have been voicing that Seventh-day Adventist preaching is legalistic and erroneous, then let us recognize the necessary precautions and emphasize the real message of Christ to the world. People will then know that we are born-again Christians and may have a friendly attitude toward our evangelists and teachers as well as toward our literature.[12]

James Chase, associate secretary of the Radio and Television Department of the General Conference, declared in summary: "One of the

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[11] The Ministry, October, 1958, p. 24.

[12] Ibid., p. 25.

great objectives of radio and television is to break down prejudice on a mass scale, as well as preach the gospel."[13]

Some Adventist radio broadcasts were designed primarily as public relations instruments. One of these was "Your Radio Doctor," featuring Clifford R. Anderson, M.D., a staff physician at the Washington Sanitarium and Hospital. Identified as a Seventh-day Adventist program, Anderson's fifteen-minute presentations featured health topics of common interest. "Your Radio Doctor" was released on tape throughout the world, and was said to be "a tremendous instrumentality in breaking down prejudice . . . with government officials and leaders of [other] denominations."[14] Another such broadcast was "Your Story Hour," a children's program created and promoted by Adventist laymen. Beginning in 1949, this program gradually enlarged in its sphere of influence; and by the 1960's was being distributed by tape to local stations throughout the country.[15]

Public Relations and Evangelism

Good public relations came to be regarded in the mid-1950's not only as an Adventist objective in the use of mass media and other pre-campaign "preparatory" instruments, but also in the conduct of public campaigns themselves. Of course, for many years individual evangelists had recognized the need of winning good will among as many persons as possible. One of the earliest examples of this desire was seen in 1874,

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[13] Ibid.

[14] The Ministry, April, 1954, p. 8.

[15] The Ministry, December, 1949, p. 4.

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in the willingness of D. M. Canright and M. E. Cornell, to suspend a major tent meeting series in Oakland, California, so that a coalition of community leaders opposing the "wet" forces in a local option election might use their tent as a meeting place.[16] Numerous such examples in early Adventist history might be mentioned, including a special Red Cross night conducted by Archer V. Cotton during his 1917 meetings in Detroit; and the practice of Everson, Boothby, and others, who invited the mayors or other community leaders officially to open their evangelistic campaigns. The major difference in the later 1950's and onward was the official encouragement of public relations in evangelism by the General Conference. The Ministerial Association and the Bureau of Public Relations provided evangelists with a constant stream of ideas and materials to help them in meeting this objective. In 1954, for example, the Bureau of Public Relations introduced a plan for announcing a city-wide search for the oldest Bible owned by a community resident. According to the editors of The Ministry, "This has brought gratifying publicity to the work of Seventh-day Adventists in many parts of the world. We believe it is also a 'natural' to help publicize evangelistic campaigns."[17] In the same year, the Bureau of Public Relations, in cooperation with the American Bible Society, provided a kit for the use of pastors and evangelists in promoting a survey to discover "favorite Bible passages" among community residents. Again The Ministry commented:

> Not only does such a survey create good will, but it sets in motion a practical soul-winning campaign that can bring new people

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[16]Arthur Whitefield Spaulding, Captains of the Host (Washington, D. C.: Review and Herald Publishing Association, 1949), p. 477.

[17]The Ministry, January, 1955, p. 52.

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> to the evangelistic series. The survey makes contacting the public for the interests of the evangelistic series so easy and natural that every church member is willing to take part. Newspaper stories about the survey build public interest and pave the way for evangelistic success.[18]

Among other public relations assistance provided by the Adventist headquarters was that derived from financial and organizational participation in the "Religion in American Life" program, a national campaign encouraging attendance at religious services, promoted through the Advertising Council. It was pointed out to Adventist pastors and evangelists that identification with this nationally recognized campaign not only would encourage church attendance generally but also would let the public know that Adventist services, too, were "acceptable" as places of worship.[19]

The Bureau of Public Relations also offered ministers attending the Adventist Theological Seminary a special course in church public relations, including instruction in evangelistic advertising and promotion; as well as the services of Bureau lecturers at conference meetings of ministerial and evangelistic workers. In 1962, in co-operation with the Review and Herald Publishing Association and the Ministerial Association, the Bureau published a book, Breakthrough, by Howard B. Weeks, stressing the importance of congregational action in the public interest as well as principles of evangelistic public relations, promotion, and advertising.[20]

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[18] Ibid.

[19] The Ministry, November, 1958, p. 45.

[20] The Ministry, November, 1962, p. 47.

Medical Evangelism

The public relations approach to evangelism was also revealed in the second postwar decade through renewed emphasis on "medical evangelism." A special issue of The Ministry in 1954[21] provided a new impetus to this time-honored Adventist approach, but emphasized in the 1950's the role of Adventist physicians and medical institutions in making favorable impressions on their patients in behalf of the church. Physicians were encouraged to co-operate with evangelists in joint public meeting presentations; the medical approach providing an intial attraction, followed by the doctrinal messages of the evangelist. Of the denomination's medical workers it was said:

> Theirs is a quiet, leavening process by which hundreds and thousands are being led to a truer concept of Christianity. . . . The doctor and the minister, the nurse and the Bible instructor . . . as "workers together with God" . . . are bringing a practical message to a sick and weary world."[22]

Among the "medical evangelists" were men like Beveridge R. Spear, still active on the West Coast, R. H. Libby, C. M. Mellor, L. E. Stephens, L. E. Hubbs, G. M. Brown; and also C. L. Duffield, who from the early 1950's consistently used the "doctor-minister team approach." Many local physicians, as well as conference medical secretaries and veterans like A. W. Truman and H. W. Vollmer, participated in "team" meetings.

The Atlantic Union Conference gave "medical evangelism" a high priority in 1962 when W. J. Hackett, president of the union conference,

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[21]The Ministry, July, 1954.

[22]The Ministry, July, 1954, p. 3.

and J. Wayne McFarland joined forces for a series of church revivals with emphasis on "saving the whole man"; which, it was said, was "definitely slanted to church members and backsliders."[23] Both health and religious topics were presented nightly, beginning with the health presentation which featured such topics as "Wonders of the Human Body," "Has Christianity Failed?" "What You Need is a Tonic," "Do Psychology and the Bible Agree?" "Food and Your Personality," "Man's Brain Examined."[24]

In the same year, E. J. Folkenberg, recently having completed his evangelistic ministry in the London and New York evangelistic centers, assumed a new role as the ministerial association secretary for the Atlantic Union Conference; and, in co-operation with Doctor McFarland--and also Dr. and Mrs. H. W. Vollmer (who had specialized in "schools of nutrition")--began experimenting with new patterns of medical evangelism. Taking as a point of departure a widespread public concern regarding the hazards of cigarette smoking, Folkenberg and McFarland developed a system that soon came to be called the "Five Day Plan to Stop Smoking," applying to the problem the insights of the clergyman and the scientific skills of the physician.[25]

Presented at the 1962 Ministerial Institute preceding the General Conference Session, the plan spread rapidly; with joint sponsorship of the General Conference Ministerial, Medical, and Temperance departments, but under the personal direction of Folkenberg. Standard materials were

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[23]The Ministry, May, 1962, pp. 24, 25.

[24]Ibid.

[25]The Ministry, June, 1962, pp. 27-30.

provided to enable many Adventist physicians and ministers to present the "Five-Day Plan," and Folkenberg and McFarland were available for personal help in major efforts. In Denver, Washington, D. C., New York, Philadelphia, and other cities, the public offer of help in stopping smoking attracted hundreds of anxious individuals and stimulated widespread national publicity. Folkenberg emphasized that the program was entirely on the level of community-service, "separate and distinct from our regular public evangelistic program." The purpose of the program, according to J. R. Spangler, associate secretary of the Ministerial Association, was to "open . . . hearts and homes," a development expected to be a natural consequence of a genuine service to the community.[26]

A more conventional form of "medical evangelism" became feasible for non-medical evangelists and laymen in 1963 and 1964 with the release of a series of health education filmstrips and tapes prepared by Dr. Clifford Anderson. The series consisted of forty 15-minute recorded and illustrated talks on popular health subjects including such specifics as "Arthritis and How to Treat It," "How to Get Along With Your Nerves," and "Be Kind to Your Colon."[27]

Congregational Evangelism

With so great an expenditure of church resources in programs designed to build good will, and in the use of mass media to make the larger public better acquainted with Adventist teachings and activities, more and more emphasis was placed in the late 1950's on "continuous

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[26]The Ministry, April Supplement, 1963, pp. 4, 5.

[27]The Ministry, May, 1964, p. 43.

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[28] The Mi

[29] Ibid.,

[30] Ibid.

evangelism," in order to reap long-term benefits. H. M. S. Richards, referring to the large-scale, one-time evangelistic crusades so prominent in the past, declared that, in contrast, "a system of continuous evangelism should be going on, . . . especially in the great cities." Richards expressed his conviction that:

> A great campaign with tremendous expense, then several years of financial panting and exhaustion, then another great campaign, is not the real answer to the needs in our great cities. I believe we should have powerful preachers in those great cities, on the air every day, and on television once a week, with a good hall or center to which people can be invited. This continuous work, this continuous pounding, will bring a constant stream of converts to the message.[28]

W. W. Armstrong, president of the British Union Conference, spoke of the previously mentioned operation, in London, of the New Gallery Center, and declared:

> I have a deep conviction that whenever we enter a town of any size we should plan to stay there and build for a permanent work. . . . Contrary to the general belief, and as demonstrated in Great Britain these last few years, it is possible for an evangelist to remain in one place for several years and maintain his audience. Where such a program has been followed, a fair-sized church has been established with every prospect of stability and permanence.[29]

Armstrong emphasized the necessity of a more institutionally-minded ministry than possibly prevailed among the ranks of itinerant evangelists, when he said:

> I readily admit that such a program calls for a spiritual and educated ministry. The plan of flitting from place to place does not build into the characters of our evangelists the qualities necessary to convert and to hold the people.[30]

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[28] The Ministry, March, 1956, p. 13.

[29] Ibid., p. 14.

[30] Ibid.

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[31] Ibid., p.

[32] Ibid., p.

Phillip Knox, who had set something of a record in Adventist evangelism with eleven years of continuous Sunday night meetings in Los Angeles' Biltmore Theater, spoke from his own experience when he urged that "centrally established, continuous evangelistic work . . . be carried on in many of the large, world famous tourist centers."[31] B. L. Hassenpflug, a Southern Union Conference evangelist, raised the question, "How can such a large city [as Miami, Florida] with its generally shifting population ever be reached?" His response, after one year of evangelism in that city, was: "The answer lies in an evangelistic center where continuous efforts can be held year after year."[32]

City evangelistic centers grow. The evangelistic centers established in the early 1950's in London and New York were a product of this growing emphasis among Seventh-day Adventists on continous evangelism of a more institutional nature in order to realize a year-round benefit from the denomination's ongoing programs of "indirect" evangelism.

In New York, Joseph N. Barnes, director of the New York Center, explained the concept of "center evangelism" as a ministry to the whole man, "body, mind, and spirit." The New York Center's flexible and variegated program included in a typical week's schedule: noon-day stereophonic concerts; accredited college extension courses in affiliation with Atlantic Union College; a daily family hour with programs for children of various ages; Red Cross courses; a cooking school in which Mrs. Dorothea Van Gundy was often featured; panel discussions on various problems fea-

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[31] Ibid., p. 15.

[32] Ibid., p. 16.

turing ministers, doctors, psychiatrists, and social workers; prayer fellowship series; film programs; secular concerts; lecture series programs; and regular Sunday evening evangelistic services; as well as reading room, prayer room, and display features. Regular worship services were held for an Adventist congregation on Saturday mornings.[33] As has been mentioned, a similar program had been developed at the New Gallery Center in London, under the direction of Kenneth Lacey and others. The Times Square Center, in the meantime, was established in New York for a special appeal to the Jewish people, with a program under the direction of J. M. Hoffman.

In effect, the programs of the large evangelistic centers were what might have been expected from any large metropolitan church with many diverse services and an aggressive public outreach. In fact, the strength of the New York and London evangelistic centers came to be seen in the permanent congregations that soon developed in those places, so that "there is a continuity right through, no matter who comes and goes as the special evangelist." Thus, in essence, what was happening in the program of the metropolitan centers actually was the development of effective Adventist churches in impressive down-town facilities which the denomination previously had not possessed in those cities.

Evangelism centered in the congregation. Moreover, the concept of continuous evangelism, as demonstrated in the evangelistic centers, came to be stressed in Adventist congregations that already enjoyed the advantages of city church buildings attractive enough to appeal to the general

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[33] The Ministry, January, 1957, p. 28.

public. For example, the program in the Stone Tower Church in Portland, Oregon, came to be spoken of as "city center evangelism." Arthur L. Bietz described the White Memorial Church on the Los Angeles campus of Loma Linda University as "a true evangelistic center." He emphasized the necessity of long tenure in Adventist city pastorates, in contrast to the prevalent practice of frequent moves by Adventist ministers. According to Bietz, "City evangelism must be based upon personalities--men who stay there and witness year after year. In that way they become identified with the community." Of the White Memorial church, Bietz said, "Seven days a week something is happening," with the result that two to three hundred non-Adventists were present each week at regular Sabbath services.[34]

In Jacksonville, Florida, following the construction of an attractive new church building, Orley M. Berg began a continuous evangelistic program, extending from 1960 to 1963 and beyond. Speaking of his church as an "evangelistic center," Berg emphasized the necessity of making Sabbath morning services evangelistic in nature with a definite appeal to non-members; also the publication of a church news letter, sent regularly not only to members but to prospective members; and a thorough organization of all of the departments and members of the church. In the very first year of Berg's use of the church as "an evangelistic center," 52 new converts were gained; and in the second year, 102.[35]

Along with these developments was an increasingly dominant tendency to regard the pastor himself, and his congregation, as the prime bearers

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[34]The Ministry, November, 1958, p. 13.

[35]The Ministry, October, 1963, pp. 33, 34.

of the evangelistic commision, with correspondingly less emphasis on the role of the evangelistic specialist. Official recognition of this had been seen in one 1958 appointment to the Ministerial Association. R. R. Figuhr had stressed the necessity in evangelism of "a well-organized and properly functioning church" as a means toward "permanency" in evangelistic results;[36] and Andrew C. Fearing, a pastor, evangelist, and conference administrator, was made an associate secretary of the Ministerial Association--specifically charged with representing the interests of, and providing specific helps for, Adventist pastors, many of whom felt that previous staffing of the Association with "big-name" evangelists had resulted in some neglect of pastoral needs.

Concern for the pastoral "image." As the chief bearer of the denomination's evangelistic commission, and increasingly urged to make his church an attractive community center, the pastor was encouraged to give due attention to his community "influence and image." As Bietz had suggested, he was to be "a personality," exerting a long-term influence on community life. According to Ernest E. Lutz, Jr., pastor of the Denver Central church:

> The community sees the minister as the symbol of the congregation . . . To construct a valuable ministerial image it is helpful to cultivate relationships with the molders of opinion in the community. It is good to become acquainted with the civic and business leaders, joining organizations that already have recognition can be an assistance.[37]

Converts in the congregation. As the concept of congregational

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[36]The Ministry, October, 1958, p. 6.

[37]The Ministry, July, 1963, pp. 20, 21.

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evangelism became better established in the early 1960's, there was more emphasis within the church on looking for prospective converts in the regular Sabbath morning congregation, rather than awaiting the creation of a special "congregation" during occasional evangelistic crusades. One result was that pastors were frequently encouraged to adopt the "call to Christ" as a part of regular services, in the manner of certain other evangelical churches. Roy B. Thurmon, pastor of the Collegedale, Tennessee, church, cited the "common practice" in other evangelical churches where the ministers closed their sermons with "a definite call for all the unsaved . . . to come to the front while an invitation hymn is being sung."[38]

As previously outlined, many Adventist pastors had long thought of the "call" as the climax of a rather protracted procedure, during which prospects for conversion were thoroughly indoctrinated; and they had avoided the practices of "popular" churches which often were regarded as superficial in their calls "to accept Christ." However, with increasing numbers of persons on the periphery of the denomination--relatives of members, persons who had become somewhat acquainted with Adventist doctrine as presented on radio or television or who had read Adventist periodicals or participated in correspondence courses--it was seen that more persons present in Adventist congregations had sufficient background in Adventist thinking to respond intelligently to a call for acceptance of Christ and "the message." According to Thurmon:

> Without doubt, baptisms in all our churches would be increased if all our ministers preached for a decision each Sabbath and

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[38]The Ministry, May, 1964, p. 13.

> made a call for surrender while singing an invitation hymn. It can well be one of the cheapest and most productive investments in evangelism.[39]

This had, in fact, been a reasonably common practice among early Seventh-day Adventists, Thurmon pointed out, and it had "become a recognized and acceptable method in most churches."[40]

Among many other Adventist ministers and evangelists stressing the evangelistic potential of Adventist congregations was George E. Knowles, an evangelist in the Oregon Conference, who reminded his colleagues:

> A percentage of those who respond to invitations in evangelistic services turn out to be good prospects, but a much higher percentage of those who on their own initiative join us in our regular worship service are good prospects.[41]

Cree Sandefur, president of the Southern California Conference, also emphasized the importance of the regular worship services of the congregation as a means of reducing apostasies among both present members and new converts. Sandefur declared:

> The worship service . . . must be so dynamic that souls will go forth . . . challenged, thrilled, inspired . . . and encouraged to the extent they will know the church as their strength, their refuge, their greatest source of joy, and their only avenue of security.[42]

Changed Emphasis in Evangelistic Content

Denominational emphasis on the "indirect" aspects of evangelism--mass media, Bible schools, publications, public relations, and public service enterprises--and the concept of continuous, congregational evangelism

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[39] Ibid.

[40] Ibid., p. 14.

[41] The Ministry, December, 1965, p. 17.

[42] The Ministry, April, 1964, p. 21.

were accompanied by certain noticeable changes in the accepted "message" content of Adventist evangelism.

More stress on Christian fundamentals. As mentioned in the preceding chapter, the late-middle 1950's were marked by a significant dialog between Adventists and other evangelical groups, with the objective of clarifying certain doctrinal positions. These, the Adventists felt, had been misunderstood over the years; although, it was conceded, they frequently had been stated "in language that has conveyed [a wrong] impression"; and, moreover, that Adventists had at times failed "to place emphasis were it belonged."[43] With a correct emphasis on "salvation" as well as "law," it was found that there was a "real change of attitude on the part of these good friends of Christ . . . when they recognize that we stand firmly with all true Christians on the great fundamentals of the Christian faith."[44]

These dialogs and subsequent publications, as previously mentioned, gave further impetus to the stress on "Christ-centered preaching" that had been much discussed since the late 1940's. Ministerial leaders emphasized that, while the denomination should maintain its "distinctive message,"

> The truth we present to the world . . . must be more than a system of theology, it must be alive and warm. It is easy to talk about putting Christ into our sermons; "Christ-centered preaching" must be more than a slogan.[45]

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[43] The Ministry, December, 1965, pp. 16, 17.

[44] Ibid.

[45] The Ministry, July, 1958, p. 29.

It was also stressed that there was no room in Adventist preaching for "the spirit of impatience or intolerance" or for failure to recognize that "the fact that men differ from us is no evidence they are not Christians."[46]

Most evangelists responded to this emphasis and were often in the forefront of those advocating it. J. L. Shuler was one of these, although he conceded that there were two subtle perils facing the evangelistic preacher. First, was the necessity of presenting such a "vast array of doctrines and logical evidences" in order to establish the points of Adventist faith, that it was possible to leave Christ "on the outer fringe." At the same time, Shuler suggested, emphasis on "Christ-centered preaching" conceivably could result in a failure to present the distinctive message of the church--its special doctrines.[47]

Whatever the hazards of the second type, there was a clear tendency in Adventist evangelism during the second postwar decade to emphasize the fundamental Christianity of the faith and to avoid unnecessary thrusts at other denominations. More was said about "Christian ethics" in evangelism, with an avoidance of "proselyting" techniques that involved "attempts . . . to undermine people's confidence in their local pastor or even in their church organization," or the use of "deceptive methods to lure members away from one church to another." Of course, there was no thought that Adventist evangelists would not attract members from other churches; but it was stressed that it should be in a "straightforward" manner, without "undermining the spiritual standing of a fellow minister

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[46] Ibid., pp. 29, 30.

[47] Ibid., p. 23.

or another Christian body." According to R. Allan Anderson, "Enthusiasm to declare the message of God must make an evangelist or a foreign missionary even more guarded not to violate the clear principles of Christian ethics."[48]

Among denominational efforts to assist pastors in developing this attitude toward other Christian denominations was a series of articles in The Ministry, emphasizing the points held by Adventists in common with these groups, without as much emphasis on their doctrinal vulnerability as had been the case in similar articles published previously. The stated purpose of this special series was

> . . . to acquaint our workers with ways that will bring better understanding between Seventh-day Adventists and their fellow Christians . . . without minimizing the importance of our timely message itself. The achievement of breaking down reserve between us and other denominational believers in Christ is far more effective than blatant attacks on our part.[49]

An infusion of "practical Christianity." Another change evident in the content of Adventist evangelistic preaching during the second postwar decade was an infusion of "practical Christianity"; emphasis on Christian belief applied to everyday problems, in contrast to prophetic or doctrinal themes in the abstract. This approach has already been mentioned in connection with the work of George Vandeman, who had introduced topics on home life and marriage in his 1951 campaign in the Sligo Seventh-day Adventist church. His subsequent efforts included an entry into television programming in the late 1950's using, among others, such topics as "The Secret of a Happy Marriage," "The Secret of Personal

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[48]The Ministry, November, 1960, p. 6.

[49]The Ministry, June, 1961, p. 34.

Power," "Pulling Life Together."

While most Adventist evangelists continued to place relatively great emphasis on standard prophetic and doctrinal themes, evidence of "practical, confident living" was apparent in much evangelistic advertising. For example, John Rhodes, in Southern California, stressed contentment, happiness, security, peace of mind, and confidence for the future. L. O. Coon, in Boston, spoke of a "release from fear," and also presented topics on marriage and the home. C. L. Duffield advertised "Messages of Hope," and offered suggestions on "facing the future without fear." Willford L. Goffar presented his evangelistic company as the "Builders of Hope." Gerry Hardy advised prospective listeners that they might hear in his meetings a formula for "facing the future with confidence, with hope, peace of mind, faith in God, and something to live for." Daniel R. Guild promised that "real happiness can be yours," and assured prospective attendants that "the Bible holds the secret to . . . the inner confidence and assurance you need to face life." Gordon Collier raised the question, "How can I find peace of mind?" and offered his meetings as one source of the answer.

Walter Schubert, associate secretary of the General Conference Ministerial Association, introduced to American evangelists techniques he had been using with considerable success to attract Catholic Christians in South America. Schubert suggested that "realism in our evangelism" should make the evangelist aware that

> . . . in general, the man of today is not particularly interested in evangelism as such. But as the result of his indifference toward God, he suffers from fear and anxiety. Therefore, he will listen to someone who can help him solve his

anxiety, insecurity, guilt complexes, etc.[50]

Schubert declared that success in evangelism required "a new approach," with emphasis on topics of definite social and psychological interest.

What the average person was seeking in 1959, the evangelist pointed out, were hope, peace, forgiveness, happiness, a better standard of living, security and confidence, recognition, and companionship.[51]

This shift of evangelistic appeal was given empirical support in February, 1965, by the findings of a survey conducted by Daniel Guild, then ministerial association secretary of the Southeast Asia Union. In Guild's poll, topics touching on peace of mind and release from nervous tension, the problem of suffering, the reality of Christ in the life, and the secret of happiness, together with questions concerning the reality of heaven, far outranked topics pertaining to the atomic bomb, Armageddon, war, the second coming of Christ, and the crash of Communism.[52]

A similar survey conducted by Don Jacobsen of the Department of Religion at Andrews University, suggested some variations from Guild's findings; but, still, greater public interest in topics of social and scientific importance than in strictly doctrinal subjects. Jacobsen found, for example, that the top six subjects in his poll were related to "science and the Bible," the church and the race issue, the ecumenical movement and the comparative beliefs of other churches, and the problem

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[50]The Ministry, April, 1959, p. 18.

[51]The Ministry, September, 1959, p. 32.

[52]The Ministry, February, 1965, pp. 33-35.

[53]The Ministry, August, 1965, p. 29.

of human suffering.[53]

A parallel shift of emphasis. The innovation in Adventist emphasis parallels in a rather interesting way a similar transformation in the preaching of Billy Graham. In 1950, Graham was preaching, according to McLoughlin, "an extreme form of Biblical literalism"; with, as previously mentioned, a strong emphasis on world-wide catastrophe associated with the second coming of Christ. This theme continued in Graham's message; but after 1955, a strain of positive thinking became rather pronounced. In fact, as McLoughlin points out, the titles of many of his sermons seemd to be taken directly from Norman Vincent Peale: "The Life That Wins," "What God Can Do for You," "The Cure for Discouragement," "The Cause and Cure for Uncertainty," "Victorious Christian Living."[54] Graham also spoke frequently of religion as a consolation that "will provide you with peace of mind, peace of soul, and peace of conscience," and he appealed to his listeners to "let God deliver you from the fear of the future."[55]

Contributing, of course, to this new theme in evangelical preaching were the very real fears of the mid-1950's concerning Communism and "The Bomb." However, there was also at this time a greater convergence of psychiatric and theological thought. This convergence had accelerated noticeably in 1947, when a group of 150 prominent psychiatrists, known as the Group for the Advancement of Psychiatry, published a significant

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[53]The Ministry, August, 1965, p. 29.

[54]William G. McLoughlin, Jr., Modern Revivalism (New York: The Ronald Press, 1959), p. 520.

[55]Ibid., pp. 512, 513.

series of studies in which there was an affirmation of "human betterment as the common aim of medicine and religion," with special mention of psychoanalysis; and a recognition of "the important role of religion . . . in bringing about an improved emotional and moral state." This was, according to Orville S. Walters, "the real beginning of dialog" between psychiatry and religion, and gave considerable impetus to the pastoral counseling movement which had been growing rapidly during and following World War II.[56]

Peale's book, The Power of Positive Thinking, published in 1952,[57] popularized many of the rapidly developing concepts of a psycho-religious approach to human problems and undoubtedly influenced the preaching of many Adventist ministers and evangelists; for, although later qualified with a disavowal of certain aspects of Peale's humanism, The Ministry in 1954 published a review of Peal's book, declaring that "the pastoral-counseling use and value of this book seem unlimited."[58]

The thought was not entirely new to Adventist evangelists, of course; for, through The Ministry in 1940 they had been introduced to John Sutherland Bonnell's work, Pastoral Psychiatry; in 1942, to E. W. Ligon's The Psychology of Christian Personality; and, in 1948, to Bonnell's Spiritual Counseling: Psychology for Pastor and People. They also were familiar with traditional Adventist concepts of the relatedness of

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[56]Orville S. Walters, "Have Psychiatry and Religion Reached a Truce?" Christianity Today, X (October 8, 1965), p. 20. See also: Samuel Z. Klausner, "The Religio-Psychiatric Movement," Review of Religious Research, 5 (Winter, 1954), pp. 63-74.

[57]Norman Vincent Peale, The Power of Positive Thinking (New York: Prentice Hall, 1952).

[58]The Ministry, January, 1954, p. 47; May, 1954, p. 43.

mind and body, derived from writings of Ellen G. White--who also had stressed the importance of a study of the mind for more effective evangelistic work.

These concepts were supported by the publication in The Ministry from time to time of articles by Adventist physicians and psychiatrists on mental hygiene and psychotherapy. As a matter of fact, whereas before World War II virtually nothing had been published in The Ministry on psychiatric and psychological problems or pastoral counseling, twenty-three such articles appeared during the war years, and with a greatly increased frequency thereafter. Between 1946 and 1960, seventy-one such articles were published; seventeen of these in 1956 alone, with the coming to prominence of C. E. Wittschiebe as a leader in Adventist pastoral counseling.

A measurement of changed emphasis. To the extent that emphasis on certain topics in The Ministry is a valid indicator of interests among Seventh-day Adventist pastors and evangelists, a brief analysis of changes in the frequency of the appearance of certain topics underscores the shifting emphasis in Adventist preaching--away from sectarian interests, specific prophecies and doctrines, to more "churchlike" interests in social and institutional matters.[59]

For example, a comparison of the twenty-two years from 1928 to 1950, with the ten years between 1951 to 1961, reveals the following differences in emphasis:

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[59]The year 1961 is the last year included in the published index of The Ministry. It should be noted that this analysis assumes that listings under various headings accurately reflect the actual frequency in the journal of a given topic.

The Second Coming--23 articles vs. 2.

The Sabbath--53 articles vs. 15.

"The Truth"--54 articles vs. 7.

The prophecy of "the twenty-three hundred days"--10 articles vs. 3.

The "three angels' messages"--45 articles vs. 4.

The Biblical books of Daniel and The Revelation--47 articles vs. 10.

The "Sanctuary"--43 articles vs. 11.

Modernism--32 articles vs. none.

In contrast to this suggestion of a diminishing interest in sectarian doctrine, is seen an apparently increasing interest in topics of a general "Christian" nature and in "practical" subjects--continuing a comparison of twenty-two years to 1950, with the ten subsequent years:

The home and family--22 articles vs. 75.

"The Christian Life"--22 articles vs. 56.

Pastoral evangelism--18 articles vs. 25.

The minister's wife--50 vs. 122.

Experimental Forms of Evangelism

Along with changes in content in the second postwar decade, there were also experiments with new forms of evangelism. For example, L. R. Van Dolson, an instructor in Bible and evangelism at Pacific Union College, Angwin, California, made an effort to apply discussion techniques to public evangelism. In a three-night-a-week campaign, Van Dolson convened discussion groups of twelve to twenty persons each, following an evangelistic lecture on Sunday evenings; conducted informal Bible classes with audience participation on Wednesday evenings; and presented panel discussions with audience participation on Friday evenings. Van Dolson

reported a "very encouraging" response, not only from the general public but also from the church members.[60] Earlier, in 1960, Joseph Barnes had experimented for a time with a similar approach to evangelism at the New York Center.

In the fall and winter of 1962 to 1963, William Loveless, pastor of the Sligo Seventh-day Adventist church, joined forces with Winton H. Beaven, then dean of Columbia Union College, to present a series of Sunday evening evangelistic programs entitled simply, "Conversation." A dialog between the two men served as a vehicle for the presentation of Biblical themes, including the nature of God and man, sin and death, prophecy, the Sabbath, and others. In the second series, Kenneth H. Wood, assistant editor of the Review and Herald, joined Loveless for a discussion of current issues involving the United Nations, the Vatican Council, Sunday laws, and church unity. Loveless reported an average attendance of more than one thousand persons at each meeting; and, by the fall of 1964, the program, at the request of one of the Washington, D. C., stations, had become a public service television series.[61]

Another evangelistic form growing im importance among Adventists in the late 1960's was the "revival." Revivals, of course, had long been common among Adventist churches as instruments of internal inspiration and renewal; but the term "revival" had rarely, if ever, been applied to public evangelism. It had, in fact, long been associated as a public medium with what Adventists sometimes regarded a "superficial" evangelistic approach of other churches.

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[60] The Ministry, March, 1962, p. 35.

[61] The Ministry, July, 1963, p. 32; and personal interview.

However, in the early 1960's this approach was in use in the Southern Union Conference as "a new concept of evangelism." According to Harmon C. Brownlow, who was designated a "revivalist" by the Georgia-Cumberland Conference, public "revivals" were scheduled on the request of the local congregations. The meetings, of course, were conducted in the church, a practice which made it easier, Brownlow felt, to bring converts to decision with "a much clearer vision of what they are joining" than if the meetings were held in a tent or some other temporary structure.

Brownlow contended that the revival approach was more acceptable to many congregations than intensive, extended public "crusades." At the close of a revival, he suggested, members tended to say, "When can we have another one?" rather than, "I hope this is the last one for a while." At the end of the first year of "revival evangelism," Brownlow reported 180 new members baptized, and an excess of offerings over expenditures of some eight hundred dollars. Another "revivalist" won 565 new converts over a three-year period. Said Brownlow: "The churches like this program and want to support it."[62]

While "revivalism" directed to present and former members had been fostered in the Southern Union Conference since the early 1950's, particularly by G. A. Coon, the new emphasis was on revivalism as a means of public evangelism; and four revivalists were at work throughout that field. Elsewhere, the term "revival" was also in use by R. A. Bata, heading the "Lone Star Bible Revival and Evangelistic Team," in the Southwestern Union Conference.

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[62]The Ministry, September, 1965, pp. 36, 37.

"Compact" Evangelism: The Short Campaign

Among all the Adventist evangelistic innovations in the second postwar decade, none was so influential as the previously mentioned "short campaign," introduced by Fordyce Detamore in 1953. It quickly became the dominant evangelistic format, largely eclipsing the older three to six month "evangelistic crusade." The short campaign, or the "lightning" campaign, as Detamore described it, was in essence a concentration of the Seventh-day Adventist evangelistic message into a two to three week series of nightly meetings--something of a cross between the ordinary church revival and the conventional long campaign. Unlike the conventional campaign, however, it was addressed more to persons already within the periphery of the church than to the general community; and, unlike the conventional revival, it was not addressed primarily to present church members. Additionally, it emphasized prophetic and doctrinal themes more than the conventional revival, although retaining the revivalistic stress on devotion and "surrender."

Antecedents. Although Detamore "sold" short evangelistic campaigns to the Adventist ministry, and developed its technique, the idea itself was not new. Short campaigns had, in fact, been the rule in Adventist evangelism until the World War I era, when, as has been mentioned, J. W. McCord, Charles T. Everson, and others began having greater success with campaigns of four to seven months duration. During the ensuing years, questions occasionally were raised as to the possibility of renewed success with shorter campaigns.

For example, R. E. Harter, a veteran Adventist evangelist, spoke of a discussion among younger ministers at a Lake Union Conference mini-

sterial institute in 1928, in which one of the questions was, "Is it possible to bring people to a decision in an abbreviated series of meetings --say a course lasting three weeks?" According to Harter, the consensus was that a three-week effort in a church was indeed sufficient to bring to conversion children and young people of the church as well as interested friends and neighbors for whom church members had been working.[63]

In 1938, A. C. Griffin, an evangelist in Knoxville, Tennessee, asserted that there were many communities containing sufficient numbers of relatives or close friends of Seventh-day Adventists who--through literature or other means--had an interest awakened, wherein an evangelist could "bind off the interest and baptize such people in a short effort of two or three weeks."

Griffin supported his assertion by reporting just such an effort, held in the small town of Coleville, some forty-five miles from Knoxville. Laying initial plans for a ten-day effort, Griffin borrowed a conference tent with a seating capacity of 150, actually expecting only about 50 persons to attend. Although the evangelist distributed as his only advertising, "a very plain printed program," the tent was filled on the very first night. By the third night, hundreds of additional people were standing outside the tent, listening attentively. So great was the interest that the meetings were extended two weeks beyond the ten days originally planned. Fifty-seven persons signed "covenant cards" indicating their belief in the Adventist message, although actual baptisms were deferred pending follow-up work by the leading laymen of the community.[64]

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[63] The Ministry, June, 1928, p. 31.

[64] The Ministry, January, 1938, pp. 9, 10.

Among other evangelists employing the short format was G. A. Coon, already mentioned as a revivalist in the Southern Union Conference.

Modern beginnings of "compact" evangelism. Detamore's initial experience with short evangelistic campaigns was acquired in Indonesia where, in mid-1952, he had been called by N. C. Wilson, president of the Indonesian Union Conference, to conduct several short series of public meetings as evangelistic training institutes. Together with Ray Turner, his singing evangelist, and conference officials, Detamore devised an experimental program merely to give the national ministers, in a period of only two weeks, samples of various types of sermons--embracing "the entire message," and including "prophetic," "practical," "doctrinal," and "surrender" presentations.[65]

As Detamore neared the end of the first series of meetings, it was suggested that he make a "call" in order to give the workers an opportunity to watch "a decision service." There was no real expectation that, with only two weeks' exposure, many from the audience would actually make a decision to unite with the Adventist church; when, in the usual long campaign, such invitations were not made for six or seven weeks. To Detamore's surprise, a large number of people "took their stand." The procedure was continued in subsequent meetings, with a total of 736 converts in eight of the short evangelistic series.

Imported to America. Excited by the unexpected success of the "compact" evangelistic campaign, Detamore was anxious to test its effectiveness in the United States. He shortly returned from his tour of duty

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[65]Personal interview.

in the Orient and at once was invited to conduct a "lightning" campaign in Lincoln, Nebraska--at the request of the pastor, Murray Deming, who had worked previously with Detamore in the Southwest. After the Lincoln campaign, Detamore accepted an invitation from L. C. Evans, president of the Southwestern Union Conference; and N. R. Dower, president of the Texas Conference, to become the regular Texas Conference evangelist. Adding to his company a campaign manager, D. M. Barnett (and later Roger Holley), the evangelist moved quickly from one community to another, conducting short campaigns in collaboration with church pastors. In the first ten months of such meetings, or a total of nine campaigns, some 550 persons accepted the Adventist faith, of which approximately 400 were baptized into church membership--in large part as much the result of Detamore's intensive visitation procedures as of the meetings themselves.

At a time when conventional Adventist evangelism seemed to be dead or dying, Detamore's success with the short campaign and concentrated visitation created something of a sensation; and he was invited to describe his plan at the Ministerial Council convened in connection with the 1954 General Conference Session in San Francisco. Detamore frankly presented the short campaign as one way in which ministers in the highly institutionalized Seventh-day Adventist denominational program could continue to find time for evangelistic work. Declared Detamore:

> There is enough pastoral work to keep a man busy all year around, that is what is bothering our men. They do not know how to find time for evangelism any more. Some of our men are saying, . . . How can we possibly squeeze in evangelism and still do all that is expected of us? . . . In our high speed programs we expect our ministers to promote everything every department sponsors, and we have thought of so many plans, we must read this letter and that letter, and send out another one like it. We must do this, we must do that; we must promote this and we must promote that. Our men are getting to the place where they do not know what to do. . . . I believe that

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67 Ibid.

> the three-week campaign can come to [the] rescue. I believe it can help [pastors] to sandwich the short effort in between these other great drives. In our denomination it is now time for a compact evangelism, a condensed evangelism.[66]

At this meeting, Detamore "fielded" a barrage of questions from evangelists still thinking in terms of conventional, extended campaigns. He was supported enthusiastically by many men with whom he had worked in short campaigns, including J. R. Spangler and C. J. Dornburg. In addition, the veteran evangelist, John L. Shuler, came to his defense with a declaration that "the short campaign is here to stay and we are going to use it more and more."[67]

Continuing his work in Texas, Detamore frequently found his services in demand by other conferences; and he was "loaned" by Texas to conduct short campaigns in several other fields, including the Central, Southeastern, and Southern California Conferences, Nebraska, Texico (New Mexico and western Texas), Oklahoma, and Colorado. In 1960, Detamore transferred his base of operations to the Florida Conference, from which he and his team continued to be "loaned" about one-third of the year, from August through September, with their time booked as much as three years in advance. Detamore estimated that by late 1964 he had conducted more than eighty of the "lightning campaigns," with baptisms averaging more than three hundred per year; and, in 1963, nearly eight hundred. Detamore's campaigns usually included an evangelistic "institute," for the benefit of ministers sent by various conferences to observe his techniques; and, by 1956, during the three years following Detamore's return

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[66] Thine Be the Glory (Washington, D. C.: Review and Herald Publishing Association, 1955), pp. 249, 250.

[67] Ibid., p. 257.

to the United States, some 350 had taken his course.

Reaction, support, and imitation. At a time when conventional Adventist public evangelism was faltering, and when the earlier promise of experimental programs like the "spearhead" campaigns of 1951, previously described, was not being realized, Detamore's approach seemed to many "the answer" to the problem of evangelism. A typical expression of enthusiasm was that by R. L. Winders, pastor of the Waco, Texas, church, where Detamore conducted a campaign in October, 1954: "It is rather hard to restrain my enthusiasm for the short evangelistic campaigns. I am determined to try them myself at the first opportunity.[68]

Many ministers and evangelists did just that. In fact, from 1955 and onward, even Shuler, who had done more than any other evangelist to systematize the long evangelistic campaign and bring its techniques within reach of the average minister, conducted nothing except short campaigns.[69] E. M. Chalmers, then an evangelist in the Alberta, Canada, Conference, conducted short campaigns throughout the entire province; with the result that "ever campaign proved a heartening success." In a series of eight two-week campaigns in 1954, Chalmers baptized 176 persons.[70] M. J. Johnson, North Dakota Conference evangelist, declared that he was "thrilled with this method of evangelism," which he saw as "God's answer" to the problem of "harvesting fields of ripening grain."[71] E. D. Nelson,

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[68]The Ministry, March, 1955, p. 27.

[69]Personal interview.

[70]The Ministry, April, 1955, p. 21.

[71]Ibid., pp. 23, 24.

pastor-evangelist in the Illinois Conference, after conducting three short campaigns, declared his appreciation "for this quicker method of reaping to speed up the work of God."[72] Roland K. Cemer, Florida Conference evangelist, in 1954, spent a month with the Detamore team in Texas, later conducting a number of short campaigns in the Florida Conference, with a total of 132 baptisms. Reuben F. Schneider, Southwestern Union Conference evangelist, declared that the short campaign was, in his judgment, replacing the longer campaign and was "definitely effective in the pastor's busy program."[73]

Elden K. Walter, then an evangelist in the Texico Conference, declared, "It is difficult to describe my enthusiasm for the three-week plan." Said Walter:

> It is a plan the pastors can use in their church programs and really carry through. Some pastors who have never before been satisfied with their public evangelistic endeavors have been thrilled with the success and practical workability of this program. . . . [They] will probably be able to double or triple . . . baptisms.
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> It avoids the drop and drag of enthusiasm that is sometimes noticed in longer efforts. If the conference evangelist follows this plan, pastors are glad to have the program of the district discontinued for three weeks. Moreover, the laity are much happier with this plan. They support it better, because they are willing to lay aside all else for just three weeks. They like the presentation of the distinctive truths so much sooner, before the friends they are bringing get tired of coming to hear what they have heard elsewhere . . .
>
> To put it most briefly, I am enthusiastic about the three-week plan because it works.[74]

Walter later said of Detamore (in 1964):

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[72] Ibid.

[73] The Ministry, January, 1957, p. 20.

[74] Ibid., p. 23.

> In my opinion he saved evangelism [in the Adventist church]; it would have died otherwise. He pioneered the plan that gives results with reasonable effort and expense. There are practically no new men in evangelism who are following the long plan. Few conferences could afford the expense.[75]

Variations in the short campaign. Variations of the plan have been developed by individual evangelists; including, among many others: Gerald Hardy, Kenneth Mittleider, Richard Barron, Elden Walter, Clifton Walter, Roger Holley, Bruce Johnston, Robert L. Boothby, E. F. Koch, and J. L. Shuler. Shuler quickly applied his characteristic analytical approach to the campaign and frequently addressed workers meetings and prepared articles for The Ministry, offering his suggestions for improving the format.

One of the more interesting innovations in the short campaign, a succession of free "offers" to stimulate and maintain consistent attendance, was introduced by Detamore himself.[76] In a 1955 campaign in Paris, Texas, Detamore had very poor attendance because of bad weather--and possibly Christmas distractions. In fact, attendance was so poor that on one evening only thirty-six persons appeared for the meeting. On the spur of the moment, Detamore whispered into his assistant's ear, "What do you think of trying a bit of the Christmas spirit and offering the people a gift for helping us to advertise the meetings?" Before his surprised assistant could reply, Detamore moved ahead with the notion. Enthusiastically, he displayed a five dollar bill to the audience and declared that each person who brought five friends to the next night's meeting

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[75]Statement by Elden K. Walter in questionnaire.

[76]Personal interview.

would be given a brand new one just like it. Remarkably, Detamore reports, despite continuing bad weather, 135 persons were present for the next meeting! The total cost in five dollar bills: only seventy-five dollars--less than would have been spent for a newspaper advertisement.

Detamore continued his cash offer for a few nights; but, then, as he says, became "fearful that someone would accuse me of bribing people to attend!" Thereafter, the evangelist substituted non-monetary gifts, developing a comprehensive system of weekly awards for attendance. Since Detamore started this systematic "incentive" plan, he reports that it "has made all the difference in the world. The real secret of successful meetings is to get a friend to bring a friend." The plan was adopted even by the few men still conducting long campaigns. For example, Stanley Harris, in the North Pacific Union Conference, and later in Central California, offered Bibles, books, games, pictures, and plaques for consistent attendance.[77]

While many of the three-week campaigns were conducted within the church itself, it was considered desirable by most of the "three-week evangelists," to conduct the meetings in another more public facility. This preference has been made more uniformly feasible by another innovation in short campaign evangelism, the introduction by Elden K. Walter of the "air house," a tabernacle-like structure made of airtight fabric and supported by a continuous, low air pressure supplied by a blower. Described variously as an "airatorium," or the "cloud cathedral," this sausage-like structure usually measured about 40 x 80 feet in size, was sufficiently large to seat three to four hundred persons, and weighed only

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[77]The Ministry, September, 1960, p. 31.

about three hundred pounds. Rapidly adopted by many conferences, the "airatorium" was transportable, if necessary, in the luggage compartment of a station wagon, although some evangelists developed more elaborate traveling "evangelistic headquarters," utilizing specially equipped moving vans.[78]

Success confirmed. Having quickly become the basic public evangelistic form of the Seventh-day Adventist church in North America, the short evangelistic campaign produced results quite satisfactory both to conferences and to most local congregations, by simply "reaping" the results of the denomination's many institutional and mass communications efforts. Early fears about the stability of converts brought into the church in such a short period of time faded away. In 1964, Elden Walter made a detailed study of his convert lists during 1961 and 1962 and discovered that of a total of 671 converts, 108 were of doubtful status, but only 23 had become outright apostates, and 540 were adjudged soundly converted Adventists--a record comparing very favorably with the best of the long-term campaigns. With the national rate of apostasies in 1964 at only thirty-one per cent of accessions to the church, the lowest level since World War I, conferences readily gave their support to the short campaign which seemed less disturbing to congregations, less expensive; and, possibly, more productive of good continuing relations in the community than campaigns of long duration in which much emotion-laden advertising and detailed argumentation on disputed points of doctrine sometimes left relationships with other churches and prospects for future

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[78]The Ministry, April, 1959, pp. 24, 25, 31.

evangelism in a state of disrepair.

Efforts Toward a Unified Evangelism

In the second postwar decade, as has been outlined, the Seventh-day Adventist church developed a variety of evangelistic techniques, sometimes almost accidentally, as individual men and conferences developed or discovered effective plans. In television, radio, and other mass media, the church found a means of bringing an evangelistic influence indirectly to bear upon large numbers of people; in community service and public relations activities, and in the theological outreach of its ministerial leaders, the denomination found a way to reduce prejudice and misunderstanding; and in its increasingly impressive church buildings and facilities, the denomination provided an attractive spiritual home for persons interested in the Adventist faith. From lessons learned in the spearhead campaigns of the early 1950's, and experience in developing the three-week campaigns beginning with the mid 1950's, the church found an effective way to "reap the harvest" of many of its institutional extensions.

Generally, however, the co-ordination of all of these activities left something to be desired. The "Voice of Prophecy" and "Faith for Today" organizations, for example, developed a body of interested people via the correspondence courses, but depended on the interest of individual pastors throughout the field to follow up these leads in their own way and in their own good time. Ordinarily, the short evangelistic campaign simply took advantage of any "interest" developed prior to the time it was scheduled. In an effort to remedy this lack of co-ordination, a number of important efforts were made after 1955 to develop a "general

theory" of evangelism and unify these many Adventist evangelistic activities.

A "total evangelism." In the middle 1950's, much was said about "total evangelism." This phrase sometimes was used to mean a total commitment of denominational resources to evangelism; but more frequently the involvement of all church departments in evangelistic activities. The latter concept was translated into various well-defined programs from place to place throughout the North American Division.

For example, Charles H. Betz, a pastor-evangelist in the Southern California Conference and later a church development secretary in the Washington Conference, spoke of "united evangelism" and "perennial evangelism." Entire union conferences endeavored to co-ordinate the various departmental and pastoral interests in such programs as "Operation Dixie" sponsored in 1959 by the Southern Union Conference, under the presidency of Don R. Rees; and "Operation Lone Star," co-ordinated by Ben E. Leach, president of the Texas Conference. Such programs were paralleled in actions of the Autumn Council, calling for "total evangelism," or "blueprint evangelism."

According to Rees, such plans were "simple indeed . . . [calling] for the harnessing . . . of every department and function of the church in a united effort toward the same goal." Rees' "Operation Dixie" incorporated a previous plan entitled "Co-ordinated Evangelism," in which a church missionary committee recruited laymen to make regular social and evangelistic calls on prospective converts; and also "Operation Fireside," a plan developed by L. M. Nelson, youth secretary of the union conference, in which young people of the church were trained in giving Bible studies

and encouraging interested persons to attend public meetings.

The essence of "Operation Dixie" was the co-ordination and expansion of both of these previously tested programs, adding the participation of every other department in the church in three-month preparatory programs, preceding simultaneous revivals. In operation, the Sabbath school department laid plans for a special visitors' day in each church one week before the revivals, the union conference Bible correspondence school provided each district pastor with a current list of Bible school students as prime prospects, the youth department was involved in the "Operation Fireside" program, the educational department was to encourage each school to conduct a special week of prayer in connection with the revival period, the laymen's department was to lead out in the "Co-ordinated Evangelism" phase of the program, the publishing department was to furnish lists of colporteur clients as prospective converts, and the public relations department was to prepare publicity and advertising materials for the entire campaign.[79]

In one form or another, various conferences and union conferences adopted similar plans, although often without the special terminology employed in "Operation Dixie," or "Operation Lone Star." Although these plans did not produce extraordinary numbers of converts, they did provide useful exercises in inter-departmental co-ordination.

Merger of Media and Meetings

The most far-reaching effort to unite all of these factors in one co-ordinate evangelistic plan--mass media, personal contacts, Bible study

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[79]The Ministry, February, 1959, pp. 30, 31; October, 1961, p. 30.

courses, and "reaping" meetings--was launched in the late 1950's by George E. Vandeman, with a program entitled, "It Is Written."

A plan for united action. Vandeman's plan centered in a series of half-hour film presentations prepared in color and planned especially for television release, but supported by what Vandeman called "a total plan of reaping evangelism."[80] Depending for its success on the local administration and the complete support of individual conferences, the "total plan" of "It Is Written" began with the weekly television series, generously advertised. This was co-ordinated with an elaborate program of house-to-house contacts by laymen, seeking the enrollment of interested viewers in a special series of Bible studies entitled, "Take His Word," also promoted freely in the television films. This program was maintained for periods varying from six months to two years, leading to group studies and "decision meetings." For the latter, a special series of "decision films" was prepared to assist pastors in encouraging interested persons to become members of the Adventist church.

Under the local conference administration, a co-ordinator was appointed to work with the president in encouraging the co-operation of every church department. Reminiscent of the "total evangelism" concept seen in the previously mentioned "Operation Dixie" and "Operation Lone Star," Vandeman's program had the advantage of a focal point of interest in the extended series of television programs. Thus, "It Is Written" combined the potential of mass communication with what Vandeman called the "fine-tooth-comb" reaping methods of public evangelism, including the

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[80]The Ministry, April, 1961, p. 25.

intensive person-to-person efforts by laymen.

Historical development. Vandeman had been encouraged in 1949 by J. L. McElhany, then the General Conference president, to explore the evangelistic possibilities of television in New York, at a time when a number of other Adventist evangelists were experimenting with the medium.[81] This encouragement was given substance by William H. Branson, who became president in 1950, with the assurance of a substantial budget to launch a six-month experimental evangelistic effort on television, linking stations in New York, Baltimore, and Washington, D. C. Vandeman proceeded to the point of hiring a group of professionals to prepare the format; and in his words he was "ready to go" when, under the urging of Paul Wickman, secretary of the Radio-Television Department, General Conference officers were persuaded to support "Faith for Today," the program by that time already established by William A. Fagal in New York City.

Vandeman continued his public evangelistic work in America and in London, as previously has been outlined. However, when he returned from Europe in 1954, he was attracted by the work of a layman in Midland, Texas, who was paying for the local television release of a set of Adventist "preaching films," produced by E. Toral Seat in the late 1940's, and early 1950's. A good public response to the rather authoritarian, hard-hitting approach of these films in contrast to Fagal's milder, dramatized approach on "Faith for Today" (which at that time was beset by a certain amateurism arising from the necessity of utilizing church laymen in dramatic roles) convinced Vandeman of the need for the more familiar Advent-

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[81] Personal interview.

ist evangelistic "style" on television. He enlisted the interest of Reuben R. Figuhr, newly elected president of the General Conference in 1954, in making a series of pilot films, a project made possible by the generous assistance of a wealthy layman in Florida.[82]

By 1956 the pilot films were in production; and by 1958, with a series of thirteen completed, Vandeman was ready to begin a full-scale trial co-ordination of mass media and "fine-tooth-comb" evangelism. This he launched in Fresno, California, with the support of M. L. Venden, president of the Central California Conference, and assisted by W. O. Reynolds, pastor of the Fresno church (and later, for a time, Vandeman's national co-ordinator), with laymen's house-to-house contacts organized by Mary Walsh, Bible instructor. Unfortunately, Vandeman was called to other work on the east coast before adequate follow-up measures could be taken, a move that left the Central California Conference with substantial indebtedness for television time and other expenses, without a great deal in tangible results. This misfortune undoubtedly delayed full acceptance of Vandeman's program; but after a series of successful "It Is Written" campaigns in the East, including one especially notable effort in Washington, D. C., with the final series of reaping meetings held at the Washington Armory, the plan rapidly gained ground, with other important "It Is Written" campaigns conducted in Philadelphia, Detroit, and many

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[82]H. M. S. Richards had in 1953 and 1954 released a series of motion pictures in which he took a semi-dramatized approach to Adventist doctrine, with actors portraying real-life situations, and raising questions, which, of course, only the pastor could properly answer. These films, produced by Donn Thomas, did not as in Vandeman's "It Is Written" program, provide a context of "reaping" procedures, but were designed primarily as special features for regular evangelistic campaigns.--The Ministry, September, 1954, p. 47.

other cities.

An important example. Possibly the largest and most spectacular of all of these efforts was that conducted in Los Angeles and San Diego in 1962 and 1963. In order to build an audience in these areas for the television series, a massive promotional program was mounted, including the distribution of 300,000 advertising pieces, in addition to extensive advertising in newspapers and magazines, and the use of bus cards. Ten days preceding the first telecast, four large rallies of church laymen were held in various sections of the conferences, where they were instructed in their participating roles.

Physicians and dentists were specifically involved, with encouragement to stock waiting rooms with advertising leaflets, "Take His Word" enrollment cards, and other materials. In addition, announcements were prepared for insertion in the monthly statements of business and professional people. Laymen made 30,000 telephone calls within the hour preceding telecast time, inviting people to tune in.

The offer of a free book on the first program brought a response of more than 1,000 telephone calls within a two-hour period, utilizing a battery of thirty-five telephones provided by a large retail corporation.[83] This extended campaign, launched in September, 1962, was culminated the following March and April by a four-week series of decision meetings in the Los Angeles Sports Arena, with a seating capacity of 15,000 persons, featuring Vandeman himself as the speaker. The results by mid-1963 included 270 converts to the church.

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[83]The Ministry, January, 1964, pp. 13, 14.

An analysis of convert characteristics. A brief summary of the findings of a socio-economic study of these converts[84] suggests (to the extent that they are typical of Adventist converts in general) some factors important to the institutional interests of the Seventh-day Adventist denomination and the bearing of these interests on the success of evangelistic efforts. These converts, in comparison with the criteria utilized in the study, may in general be seen as having been somewhat restless members of certain of the larger churches, and somewhat disapproving of the performance of those churches, although relatively faithful in church attendance. Nearly half of the converts came from the Baptist and Methodist churches, although a rather wide range of denominations was represented and more than a fourth had no former affiliation at all. Almost all of the converts who had come from other churches were from the larger denominations, with no more than ten to fifteen per cent coming from the so-called "sects," which suggests the role of the "sects" as the recipient of dissatisfied members of the larger, more established denominations with comparatively little cross-conversion between the "sects."

Concerning belief and doctrine, "It Is Written" converts were persons of strong fundamentalist conviction with a relatively clear apocalyptic outlook, anticipating an early "end of the world." In their personal religious orientation, converts were strongly God-centered, in the pietic tradition, with relatively less self and social interest than other groups included in the study.

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[84]Howard B. Weeks, "Religious Television Programming as an Evangelistic Medium," (unpublished research report, Michigan State University, January, 1964). Statements based on information supplied by 153 respondents.

Among family and friends, the converts generally numbered many Seventh-day Adventist relatives and/or close friends; and one in five had at least one Adventist parent.

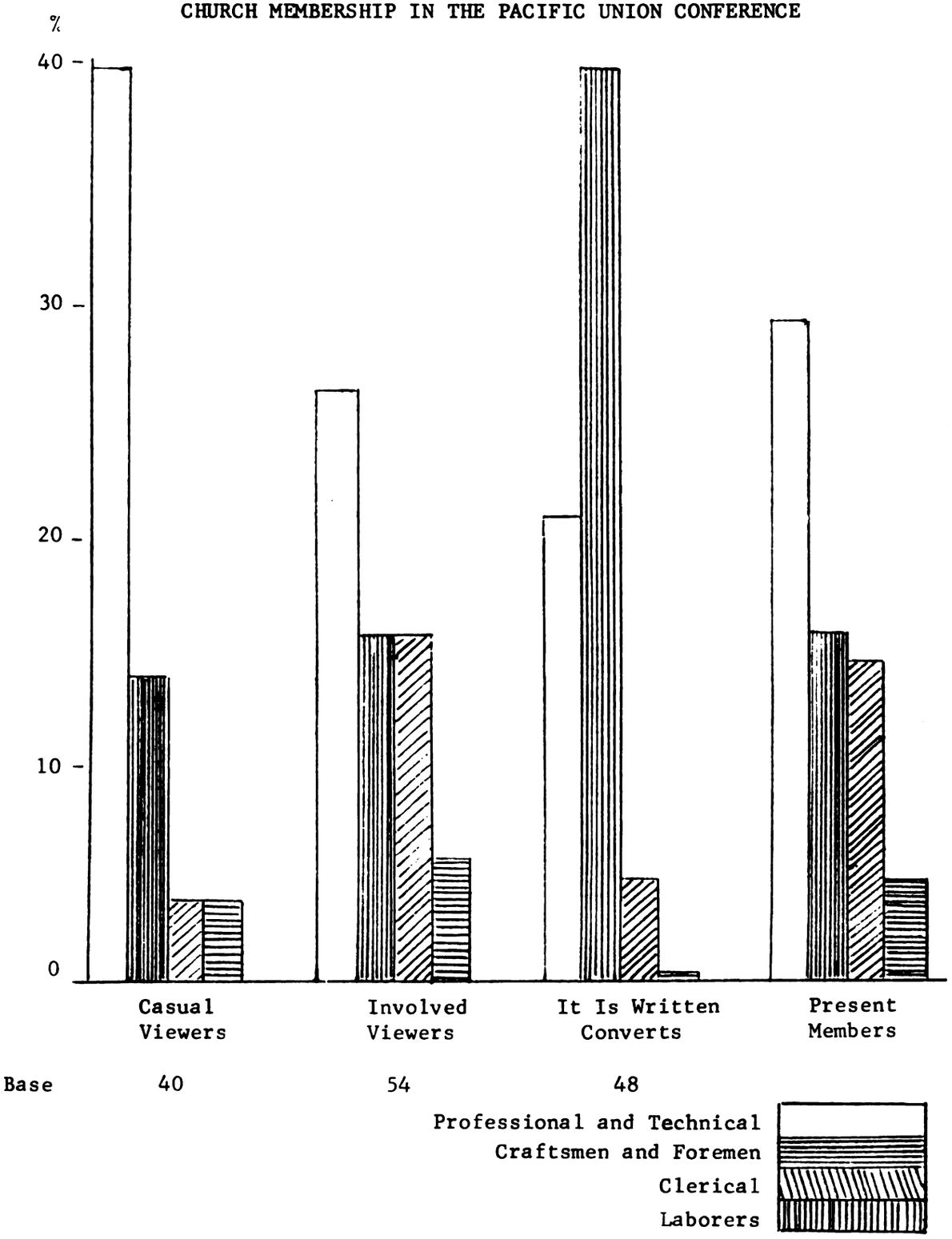
The converts also shared other important socio-economic characteristics. First of all, they included a high percentage of women; seventy-one per cent by actual count in the files of the evangelistic office. Most of the converts were married and within the 30 to 50 year range. There appears to have been an initial attraction of older persons to the television program (fifty per cent over 60 years of age among casual viewers), but these tended to drop away as involvement in the program deepened. Converts were largely of low-average income and education with little involvement in non-church community activities. Persons of minority groups appeared among the converts out of proportion to their frequency among casual viewers.

In terms of the social status of their occupations, converts as a group could be ranked in the lower part of the lower middle class, about where present Adventist members as a group would be classified. However, in the distribution of occupations resulting in this group average, a very important difference between the two groups appeared. The converts were concentrated in the middle of the range, with forty per cent occupied as craftsmen and relatively few as professional and technical workers. On the other hand, present membership of the Seventh-day Adventist churches in California includes twenty-nine per cent professional and technical workers and only sixteen per cent craftsmen. (See Figure 10.)

Equally significant is the fact that the converts as a group were almost socially immobile; that is, occupying the same social status as their parents, while the Adventist members as a group are rising. This,

FIGURE 10

DISTRIBUTION OF SELECTED OCCUPATIONS AMONG THE "IT IS WRITTEN" AUDIENCE AND CONVERTS, AS COMPARED WITH THE SAME OCCUPATIONS AMONG TOTAL SEVENTH-DAY ADVENTIST CHURCH MEMBERSHIP IN THE PACIFIC UNION CONFERENCE



combined with the finding that a high percentage of the converts had recently moved into the community (forty-two per cent within the past two years), suggests trongly that social and economic, as well as religious, factors are at work in the process of conversion. (See Figure 11.)

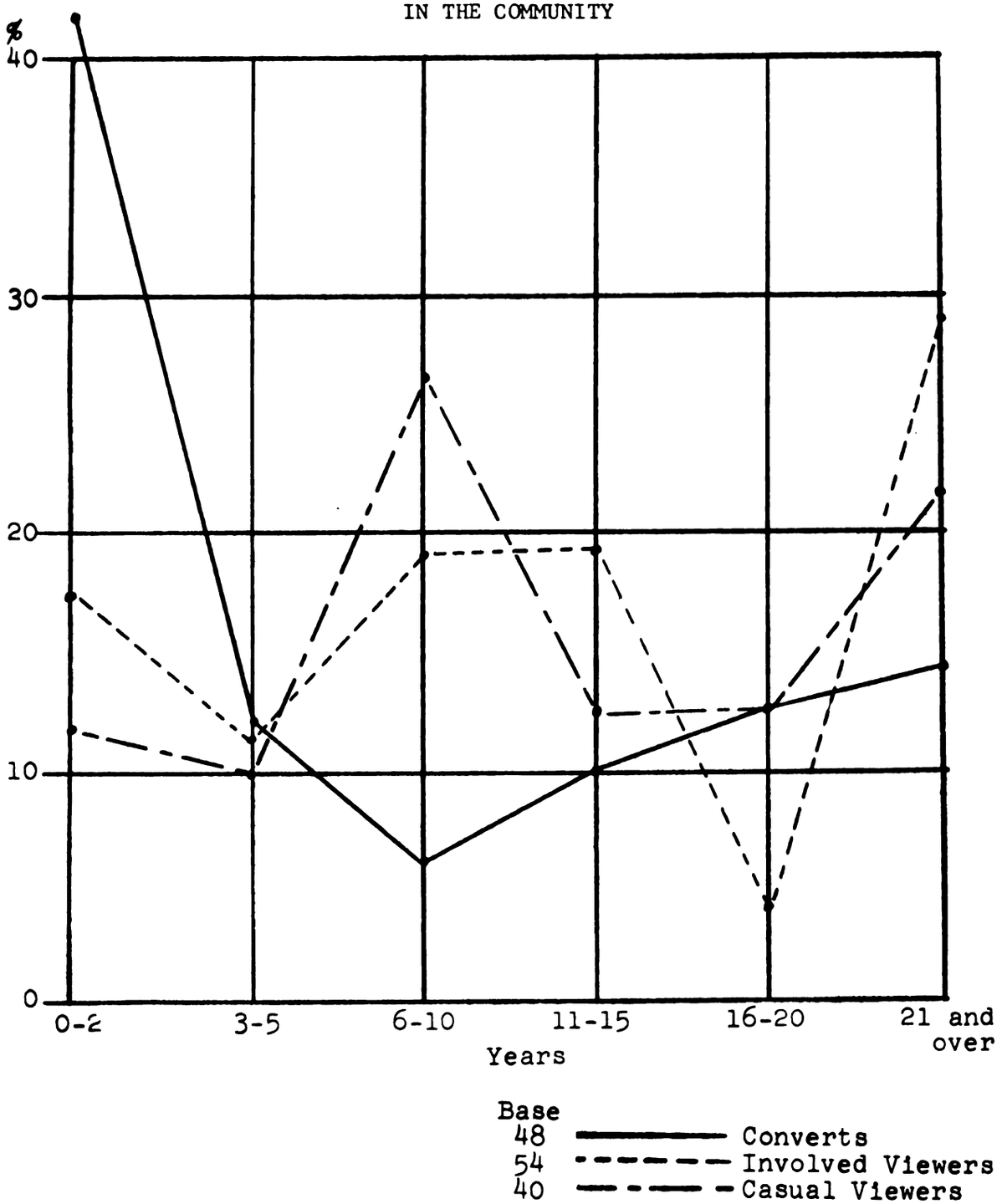
The religious orientation of the converts is reflected in their preferences concerning religious radio and television programs. They run heavily to fundamentalist, authoritarian, "preaching" programs with relatively little interest in the more objective, dramatic formats or those emphasizing the church as an institution. This may fairly be said to include even such programs sponsored by the Adventist church itself, "Faith for Today" and "The Adventist Hour."

It is possible that many converts believe they will find in the relatively familiar and congenial religious context of the Adventist church a new spiritual anchorage, together with the prospect of some cultural and social advancement in a group that in general is of about the same social status as their own, but is actively moving upward. The path into this new religious association may be all the more inviting because of the presence thereon of several of the convert's relatives or acquaintances.

In very broad terms, it would seem that converts are primarily persons who share the basic religious "feelings" of present members, but who may be disaffected or uprooted from past associations, and who differ from present members in social and economic ways wherein entry into the church may, in addition to religious satisfaction, promise certain social or material advantages.

FIGURE 11

A COMPARISON OF NON-CONVERTS IN THE "IT IS WRITTEN" AUDIENCE WITH CONVERTS, IN REFERENCE TO TIME LIVED IN THE COMMUNITY



A "Bible marking" innovation. One of Vandeman's major innovations for the "It Is Written" program rather quickly became a general Adventist evangelistic technique: "Bible marking evangelism." Usually considered a part of the "decision" phase of a program, the plan included distribution of identical Bibles to members of the audience so that, by simply referring to a page number in the Bible, they might readily follow the minister's citation of key texts. This avoided the awkwardness of urging persons unfamiliar with the sequence of Biblical books to read and mark texts with the evangelist. The Bible became a gift to the individual when he attended a required number of the decision meetings.

Printed lessons were included in the Bible marking plan, together with the later production of a number of Vandeman's sermons on high fidelity, long-play recordings. All of these elements together formed a package usable not only in the "It Is Written" decision meetings, but also by laymen working individually with interested persons, as well as in other evangelistic efforts.

Of course, the idea of encouraging persons present at an evangelistic campaign to follow in the Bible the evangelist's discourse was far from new. As has previously been pointed out, Vandeman himself had used such a plan in his 1951 campaign in the Sligo Seventh-day Adventist church in Washington, D. C. Earlier, in 1946, Melvin K. Eckenroth had stressed a similar plan in his Minneapolis campaign; and Roland K. Cemer, an evangelist in Indiana, John L. Shuler, and others had conducted special Bible marking classes. However, Vandeman's refinement of the use of identical Bibles for ease in following the lecturer gave the plan an effective simplicity that made it a more or less standard procedure for Adventist evangelists in all short campaigns.

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Extension of "media" evangelism. The effectiveness of Vandeman's co-ordination of mass media, personal contact, and "reaping" techniques was soon acknowledged by imitation. The "Voice of Prophecy" offered evangelists a series of daily tape-recorded broadcasts, as well as a special series of "Bible marking" broadcasts, climaxed by public meetings --really a short format evangelistic campaign--at which H. M. S. Richards or H. M. S. Richards, Jr., frequently served as visiting evangelists. Richards' co-ordinated program was similar in many ways to his "Big Tent Studio" evangelism of the 1930's and to radio-public meeting efforts by Boothby and other evangelists in times past.[85]

William A. Fagal, of the "Faith for Today" television program, began a system of "decision meetings" of his own in 1965, building on the interest created by fifteen years of television programming. The "kick off" campaign in the fall of that year was conducted in Washington, D. C., at the Sligo Seventh-day Adventist church. Approximately 200 non-Seventh-day Adventists indicated their acceptance of the Adventist message, of whom 125 requested actual baptism. In the wake of this meeting, regarded as "the pattern . . . for 'Faith for Today' decision meetings across North America and indeed, throughout the world," a complete evangelistic "kit" was provided for some two thousand Adventist evangelists and pastors that they might develop similar decision meetings, especially in communities where "Faith for Today" was televised--utilizing Fagal's sermons, campaign advertising, organizational principles, and other materials.[86]

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[85] The Ministry, June, 1965, p. 25; and personal interview, H. M. S. Richards.

[86] "Faith for Today," Tele-Notes, November, 1965, pp. 3-5.

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By the mid-1960's many individual evangelists were attempting local co-ordination of their own radio and television programs with the short campaign as a reaping technique. One of these men was George Knowles, Oregon Conference evangelist, conducting "The TV Bible Class," directed by C. J. Ritchie since 1962. In addition, a series of 16 mm. films was prepared in Oregon for television release in various parts of the conference preceding evangelistic efforts--in a manner very much like "It Is Written."[87]

Another pastor, Dave Watts, in the Weslaco district of the Texas Conference, entered the television field in 1965 with a program entitled, "Your TV Pastor." Among others, Don Reynolds, in the Southern California Conference, continued a radio ministry begun by A. L. Bietz at the White Memorial Church in 1959. Entitled, "The Sound of Worship," the program consisted of a live broadcast of the Sabbath morning worship service. Reynolds also presented a daily five-minute broadcast entitled, "Focus on Life."[88] Also in Southern California, "The Adventist Hour," a long-standing telecast of weekly services in various Seventh-day Adventist churches was discontinued in 1965 in favor of the more vigorous evangelistic approach by Reynolds under the title, "Impact."

Overseas, Adventist radio and television evangelism burgeoned in some fields early in the 1960's, particularly in the Australasian Division under the direction of W. R. L. Scragg, and in the Far Eastern Division under the direction of Paul H. Eldridge. In the Far East, more than 120 radio programs and six telecasts were maintained by the church.

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[87] The Ministry, September, 1960, pp. 8, 9.

[88] The Ministry, June, 1965, p. 33.

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Broadcasting in these and other overseas divisions was correlated with substantial promotion of Bible correspondence schools. In fact, in some divisions, where governmental regulations barred denominational broadcasts, the correspondence school was the only work of so-called radio departments.

Training Schools for the New Techniques

The co-ordinate use of mass media, laymen's action, and short public campaigns seemed to the younger generation of Adventist evangelists in 1965 to be the wave of the future. Many among this "new generation" were gaining their first evangelistic experience in field schools conducted by the Adventist Theological Seminary and individual colleges, in which this unified program, including short rather than long campaigns, was stressed.

Among the leaders of these field schools were Don Jacobsen of the Department of Religion at Andrews University in Michigan; and Bruce Johnston, chairman of the Department of Religion at Southern Missionary College, in Tennessee. In a number of short campaigns over a four-month period in 1964, Johnston's students, with assisting staff members elicited 238 "decisions" and 164 actual baptisms. In one campaign conducted at the Tivoli Theater in Chattanooga, approximately 1,500 persons were present at each meeting. Johnston at that point had already directed more than thirty such campaigns during the preceding ten years,[89] with some eighty students participating, including campaigns in East St. Louis, Illinois; Charlotte, North Carolina; Calgary, Alberta, Canada; and St.

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[89]The Ministry, March, 1965, pp. 40, 41.

Louis, Missouri. As a result of field schools directed by the Theological Seminary, Andrews University, between 1960 and 1965, approximately 800 converts had been attracted to the church.[90]

The attitude of the leaders of this training program for future evangelists of the Adventist church is one of bright optimism, as they contemplate a fruition of efforts to co-ordinate the various public influences of the Adventist church. In contrast to the cry of "evangelism is dead," heard often in the mid-1950's (and still from men of an older school), Bruce Johnston expressed the view of many among the younger generation: "The future is bright. The best evangelistic series are being conducted today. To speak with nostalgia of the 'good old days' is so much froth."[91]

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[90] Ibid., p. 31

[91] Statement by Bruce Johnston in questionnaire.

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CHAPTER XXI

CONTEMPORARY ADVENTIST ATTITUDES TOWARD PUBLIC EVANGELISM

While among contemporary Adventist ministerial students there is an apparently significant enthusiasm for evangelism, this fact alone does not offer much hope for a return to the "good old days" of extended, hard-hitting public crusades; for, generally speaking, younger ministerial recruits are much more inclined than their elders to view evangelism in a congregational than in the charismatic context, with public meetings serving primarily to consolidate interest stimulated by the departmental and other institutional extensions of the church.

In the field schools of evangelism previously mentioned, the students are exposed almost exclusively to the short "reaping" campaign, which has been designed with the "follow-up" function in mind in contrast to the "crack-the-town-wide-open" approach of former days; relying heavily on prospective converts already favorably disposed toward the Adventist church.[1]

The appreciation of younger ministers for the church departments as evangelical agencies was also observed by Adlai A. Esteb, associate secretary of the General Conference Lay Activities Department, in the class, "Principles of Church Leadership," taught at the Theological Semi-

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[1] Elden K. Walter of Lansing, Michigan, informs members of local sponsoring churches that his evangelistic group wants to visit "backslidden, interested relatives of members, Bible school (correspondence course) interests, other individuals known to be definite interests." They specifically do not want "just casual contacts," although there is usually one mailing of invitations to a general list of names.

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nary in the autumn of 1965. A post-course evaluation by students included repeated assurances of "a new vision of a co-ordinated evangelistic program," "a concept of co-ordinating all the programs of the church for evangelism through the departments of the church."[2] This is in marked contrast to the frequent complaint of older ministers and evangelists that the institutional program of the church with all its departmental "encumbrances" is a grievous deterrent to successful evangelism.

A Survey of Contemporary Opinion

An analysis of 227 questionnaires returned by an apparently representative group of Adventist pastors and evangelists in a 1964 survey reveals the same difference in outlook between older and younger ministers and the relative optimism of the younger men concerning the future of evangelism--defining evangelism primarily as a congregation-oriented enterprise.

The findings of this survey seem to confirm trends previously seen in the historical development of Adventist public evangelism. Granting the survey's informality, insights stimulated by analysis and interpretation of its data are nevertheless illuminating as indications of the present and future roles of evangelistic oratory in a highly institutionalized, yet evangelical denomination.[3]

In order to assess trends among Adventist ministers, the respondents were divided into two age groups: those under forty years of age

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[2]Mimeographed document supplied by Adlai A. Esteb.

[3]Howard B. Weeks, "Changing Attitudes Toward Evangelism in the Seventh-day Adventist Church" (a report of a research project at Michigan State University, May, 1964).

and those age forty and over. Conveniently, the respondents divided almost evenly on this basis: 109 falling into the under-forty category; 118 into the forty-and-over category. As a further check on some points of analysis and interpretation, respondents of thirty years and under were compared with those sixty years and over.

The assumption underlying this division of the respondents is that younger ministers may be closer to present and future trends than are the older ministers.

The major theoretical assumption of the study was that if significant lessening of interest in public evangelism were noted among younger Adventist ministers, it might be concluded that in this respect the Adventist church fits into the traditional sect-to-church growth pattern mentioned in Chapter I. If no lessening of interest were noted, it might be concluded that this need not be an invariable aspect of sect-church transition.

Conflict and contrast. Adventist evangelism of a former era often was regarded as a violent conflict with the forces of sin and doctrinal error. The evangelist was in the forefront of the battle, holding aloft the banner of "truth"; and Adventist evangelistic advertising was deliberately provocative toward other churches. For example, one old-time handbill featured as its illustration an heroic figure standing on "Christ the solid Rock" as a foundation, displaying the banner of "the commandments of God and the faith of Jesus," while all around was a group of people labeled "federation of churches," floundering in the mire of "compromise with error."

Present attitudes of Adventist ministers suggest strongly that in

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general they do not see evangelism in terms of such intense sectarian conflict. Their definitions of evangelism today indicate the acceptance of a more sedate, church-like approach. There are, however, some important variations from the traditional sect-church drift, which suggest that Adventist evangelism, in more benign forms, is likely to remain an important factor in church programming.

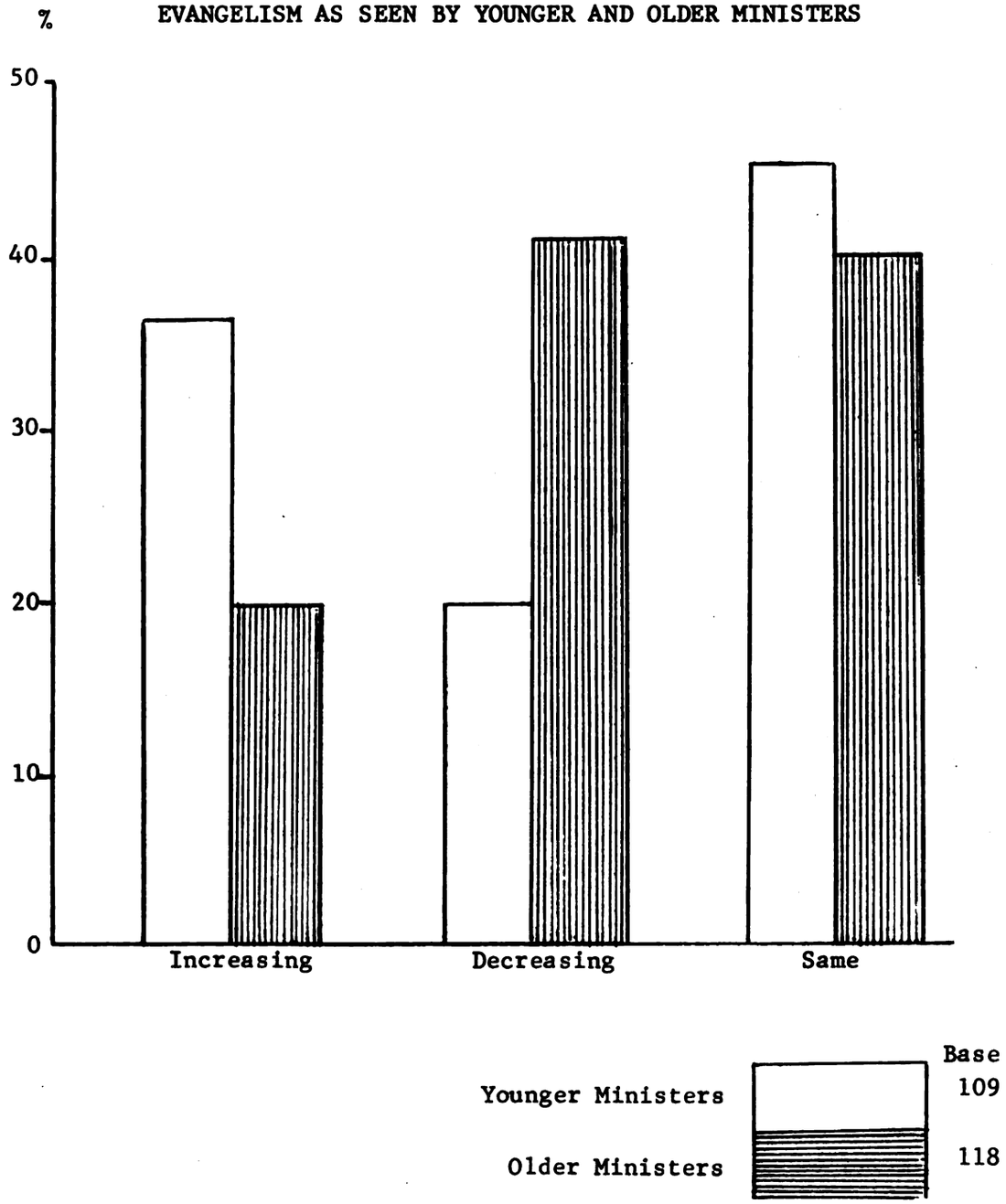
Old-time evangelism declines. It seems clear that Adventist ministers recognize a distinct decline in public evangelism of the older type, a public "effort" in halls or tabernacles, directed to the general public. Older workers, presumably with clearer recollections of the "old days" of Adventist public evangelism, tend to report this decline more consistently than to the younger ministers. Forty-one per cent of the older ministers say that evangelism is decreasing in their areas, while only 19 per cent of the younger workers note an evangelistic decline. This age-gap is accentuated when we compare ministers over sixty with those under thirty. In this case, 48 per cent of the older men see evangelism declining, compared with only 6 per cent of the ministers in their twenties. (See Figure 12.) While all this is a long way from saying that public evangelism is dead, it is obvious that to many older ministers "it isn't what it used to be."

The older ministers also tend to be more pessimistic than younger ministers about the future of public evangelism. As a lifework, public evangelism will attract fewer men in the future, according to 48 per cent of the older ministers, while only 41 per cent of the younger ministers take this view.

Among all those ministers who see fewer recruits to public evange-

FIGURE 12

TRENDS IN INTENSITY OF SEVENTH-DAY ADVENTIST PUBLIC EVANGELISM AS SEEN BY YOUNGER AND OLDER MINISTERS



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lism in the future, lack of success and the rigors of the evangelistic life are listed as the main reasons. Older ministers tend to emphasize the first reason; younger ministers, the second--frequently speaking of the inconvenience of moving from town to town with wife and children, especially when conducting relatively short evangelistic campaigns.

Older ministers who make a pessimistic prediction of future recruits to public evangelism place considerably more emphasis than do younger ministers on such matters as lack of support by churches and conferences, a preference for administrative or departmental work over evangelism, and increasing specialization of evangelistic requirements which, in their view, will comparatively reduce the number of men qualified to meet these requirements. (See Table III.)

Optimism in a new approach. These observations alone would surely support a contention that the Adventist ministry has come far along the sect-church continuum. There are, however, some contrary data that make the picture more complex than this. Among younger workers, for example, there are a significant number who report that evangelism is increasing in their area. Thirty-six per cent of the younger men make this observation, compared with only 19 per cent of the older men. In harmony with this optimism of the younger men is the fact that 51 per cent of them believe that more men will be attracted to evangelism as a life work, whereas only 36 per cent of the older ministers take this view. (See Figure 13.)

In the normal development of denominationalism one would expect that younger ministers, with more education, would be more likely than older ones to take a dim view of public evangelism, preferring more

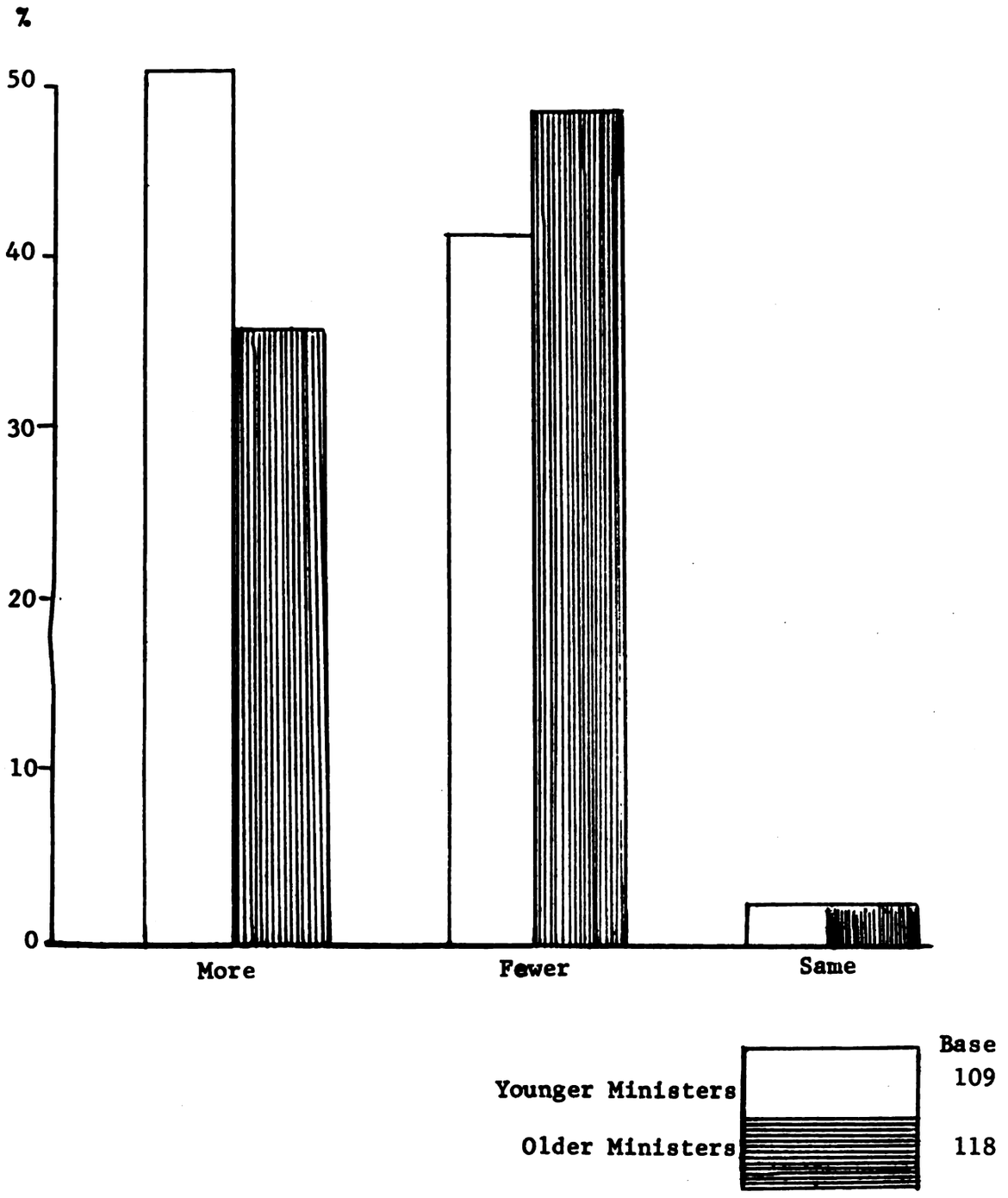
TABLE III

REASONS GIVEN FOR OPINION THAT ADVENTIST EVANGELISM AS A LIFE WORK WILL ATTRACT FEWER MEN IN THE FUTURE (RESPONDENTS: 102)

Reasons Given	Younger Ministers (45)	Older Ministers (57)	Total (102)
Lack of success	12	25	37
A hard life	15	15	30
Lack of support, discredited	8	11	19
Only specialists qualify	3	12	15
Prefer pastoral, administrative or departmental work	4	10	14
Higher education inhibits evangelism	0	4	4
Miscellaneous	6	5	11

FIGURE 13

FUTURE NUMBERS OF MEN ATTRACTED TO SEVENTH-DAY ADVENTIST EVANGELISM AS A LIFE WORK, AS SEEN BY YOUNGER AND OLDER MINISTERS



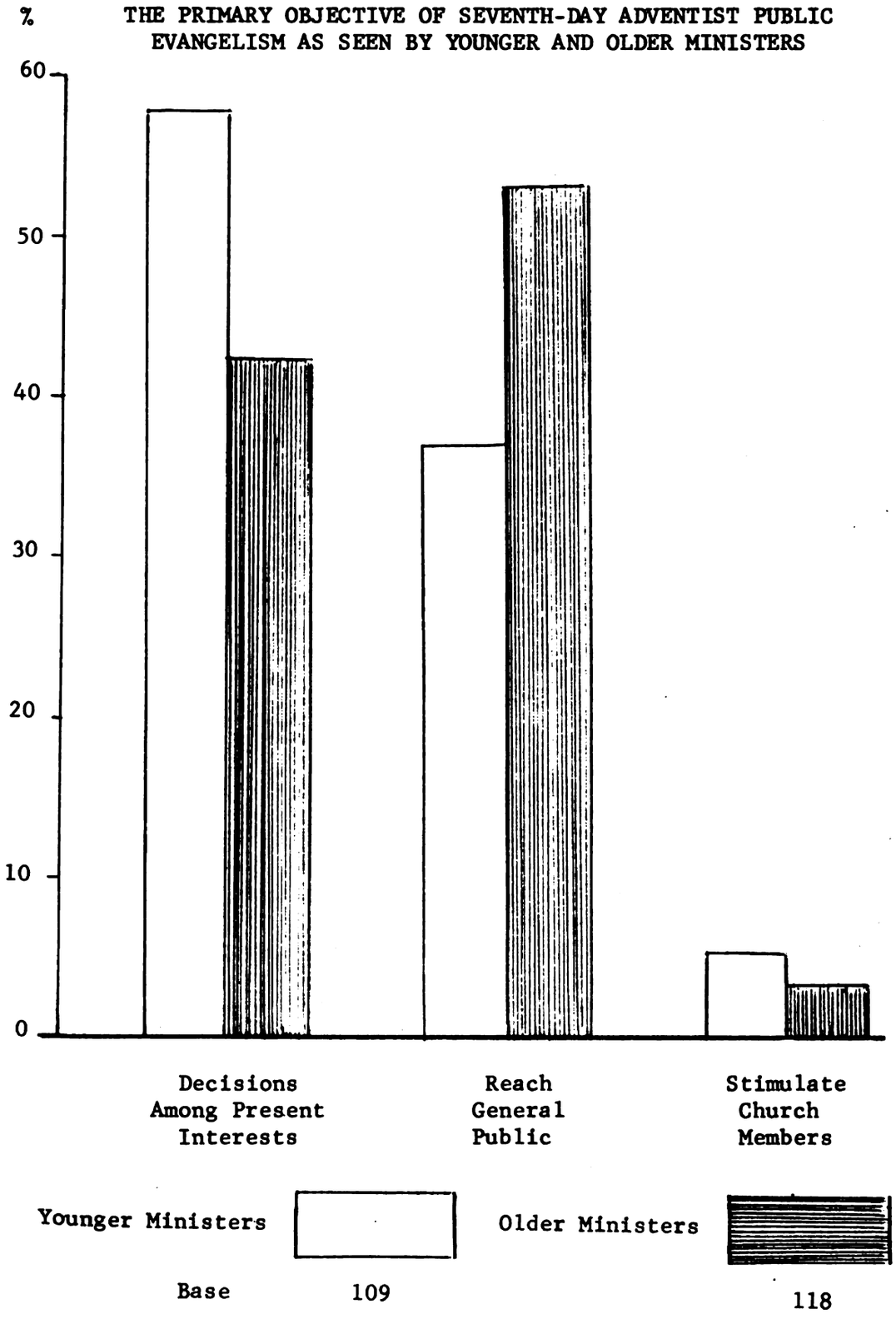
church-like forms of religious witness. Among Adventist ministers, as has just been pointed out, it appears at first glance that the opposite is true. Actually, however, the pessimistic oldsters and optimistic youngsters are probably talking about two different things, two kinds of evangelism. What seems to linger in the minds of many older ministers is the older style three-to-six-month "effort" in tent, hall, or tabernacle, reaching out to the general public with saturation promotion. They do not see this kind of evangelism much in evidence today.

What most younger workers seem to be thinking of as public evangelism is the short campaign, a form of evangelism that seems to prevail at the present time. In this perspective both oldsters and youngsters can be "right" in their appraisal of evangelistic trends.

The purpose of public evangelism. The foregoing factors, as well as the differing appraisals of evangelistic trends by older and younger ministers, are seen clearly in their differing views of the purposes of public evangelism. Most older ministers continue to see public evangelism as a means of reaching the general public, whereas younger ministers tend to see it primarily as a means of encouraging decisions among persons already interested in the Adventist faith. Thus, 53 per cent of older ministers regard the general public as the primary target, with only 37 per cent of the younger ministers taking this view (only 33 per cent of those under thirty years of age). In contrast, 58 per cent of the younger ministers regard the crystallization of existing interest as the primary objective. Forty-two per cent of the older ministers agree--but only 24 per cent of those over sixty years of age. (See Figure 14.)

Confirming the trend away from the older "public effort" approach

FIGURE 14


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THE PRIMARY OBJECTIVE OF SEVENTH-DAY ADVENTIST PUBLIC EVANGELISM AS SEEN BY YOUNGER AND OLDER MINISTERS
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Decisions Among Present Interests
Reach General Public
Stimulate Church Members
Younger Ministers
Older Ministers
Base
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118

is an increasing emphasis on the use of church buildings for evangelism rather than outside theater, tent, tabernacle, or hall. It is the opinion of 46 per cent of all the ministers that evangelism in these outside facilities is decreasing, with only 14 per cent seeing it on the increase. Among ministers over sixty years of age, 65 per cent say that the use of outside structures is decreasing.

A subjective content analysis of respondents' written statements concerning the purpose of public evangelism suggests a general lack of combativeness in their understanding of the purposes of evangelism. While it is true that one-fourth of the responses given suggest that evangelism is seen as a more or less aggressive means of gaining new members, 47 per cent reveal a relatively non-aggressive approach, stressing such concepts as "reaping" existing interests, or reaching out to the public in an informative way. Another 28 per cent relate evangelism entirely to the internal interests of the church, stressing revival, unity, education, and related matters.

Evangelism as a source of new members. With the tendency among younger ministers to think of public evangelism as a church activity directed primarily to persons already within the Adventist sphere of influence, there may be seen a meaningful correlation of ministerial predictions concerning the most fruitful sources of new church members during the years ahead: public evangelism of any kind and even pastoral ministry trail far behind other non-ministerial sources.

Both older and younger ministers believe that Adventist schools and laymen's activities will be the major future primary sources of Adventist converts. With very little difference in this regard between

older and younger ministers; 37 per cent of the entire group look to Adventist schools as the first source of new members, 34 per cent to laymen's activities, with only 13 per cent regarding public evangelism as the primary source. Pastoral ministry was listed by only 11 per cent of the ministers. Significantly, however, public evangelism is regarded as the second most important source of converts by 30 per cent of the group. (See Figure 15.)

There is an apparent contradiction between the view of younger ministers that more men will be attracted to evangelism as a life work in the future and their opinion that public evangelism will be a secondary source of new members during the years ahead. However, this contradiction may be resolved by the concept of "reaping" as the primary function of evangelism. Thus while evangelism will be the means of bringing persons to "decision," the source is seen in Adventist schools and laymen's activities.

First emphasis on schools and laymen rather than pastors and evangelists per se as the major sources of future Adventist converts is especially meaningful in the light of increasing institutional growth within the Adventist church, as has been mentioned. Since 1950, Adventist world membership has increased by 100 per cent, the number of institutional workers has increased nearly 70 per cent, but the number of ministerial workers of all kinds has increased less than 25 per cent. With a relatively smaller ministerial force increasingly occupied with the interests of growing membership and institutions, there may simply be less time for personal evangelistic involvement and more reliance upon the laymen and institutions under their direction.

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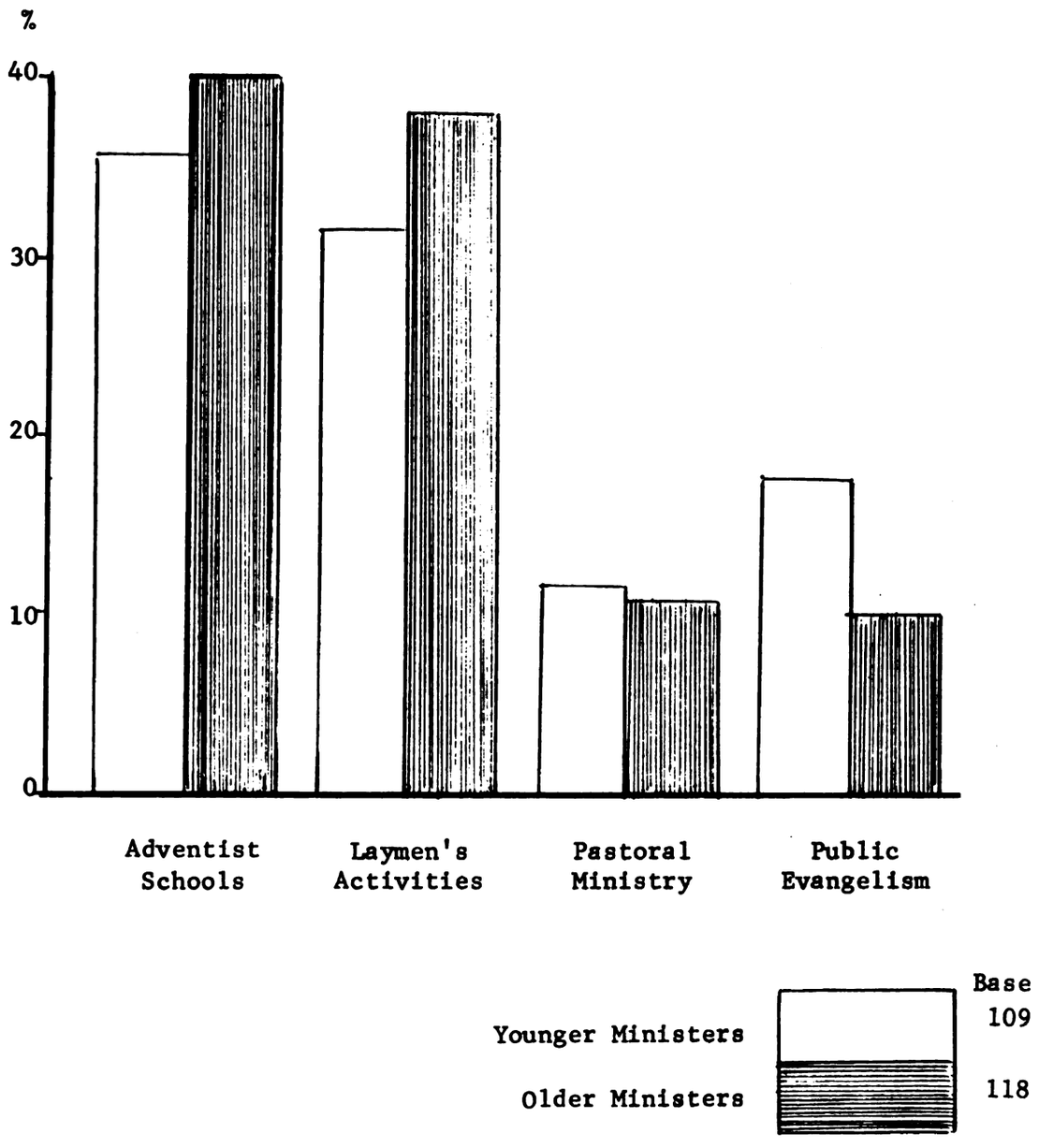
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FIGURE 15

THE MOST PRODUCTIVE SOURCES OF NEW SEVENTH-DAY ADVENTIST CHURCH MEMBERS AS SEEN BY YOUNGER AND OLDER MINISTERS



Pastoral attitudes toward evangelists. Inability of pastors, with myriad administrative duties, to function as public evangelists does not mean, however, that the evangelistic specialist is always welcomed to the church with open arms. Ministerial respondents in this study seemed generally appreciative of the professional evangelist; but their definition of his role in relation to that of the pastor tends to be somewhat defensive, and even a little apprehensive, carefully restricting the evangelist in his relationship with the pastor and his church.

Less than 10 per cent of the respondents want the evangelist to "lead out"--with the pastor merely assisting him in the evangelistic program. The great majority of the pastors see the evangelist as a "specialist in persuasion," a fresh face and a fresh approach, to assist the pastor in "reaping" the results of his own congregation's work, boosting the local program, and in general building up the pastor rather than "sweeping in like a star." With these and other restrictions and qualifications, the dominant note in the ministers' response is that the pastor and evangelist should work co-operatively--with the pastor having the final word on which "converts" will be accepted into membership and which will not.

Making evangelism more productive. How can public evangelism be made more productive? Adventist ministers offer a wide variety of answers to this question. Far more frequently mentioned than any other possibility, however, is a more definite role for laymen in evangelistic endeavor. This emphasis correlates with the opinion mentioned earlier that laymen's activities will be one of the major sources of new members in the future.

Numerically, 35 per cent of the suggestions relate to such matters

as "more lay participation," "more groundwork by laymen," "more training of laymen." Twenty-four per cent of the suggestions focus on more effective use of the mass media, better advertising techniques, or better public relations. Twenty-one per cent stress the character of the evangelistic message itself: "simpler, more direct preaching," "preaching keyed to contemporary interests," "more use of the Bible," or "dependence upon the Holy Spirir." Twenty per cent of the suggestions emphasize matters relating to evangelistic campaigns as such, including such thoughts as "more official emphasis on evangelistic training," "more use of trained evangelistic teams," "more frequent efforts," "longer campaigns," or "more follow-up by the evangelists."

A more "church-like" evangelism. Thus far, it would seem that, at best, Seventh-day Adventist ministers view public evangelism as a secondary force in denominational advance. They look to schools and laymen as the most important source of new converts. The older ministers see a definite decrease in public evangelism directed to the general public. It appears that public evangelism of today is more likely than not to be conducted in the church building itself, directed for the most part to persons already interested in the church. In present-day concepts of evangelism there is comparatively little of the old-time, aggressive, proselytizing fervor.

When the typical Adventist minister prescribes a formula for making evangelism more effective today, he does not call for a return to the hard-hitting, let-the-chips-fall-where-they-may theological attack of the past. Rather, he suggests more emphasis on the role of the layman, greater use of the mass media, and other means that do not necessarily

bring the minister himself into sharp, pointed conflict with ministers of other faiths.

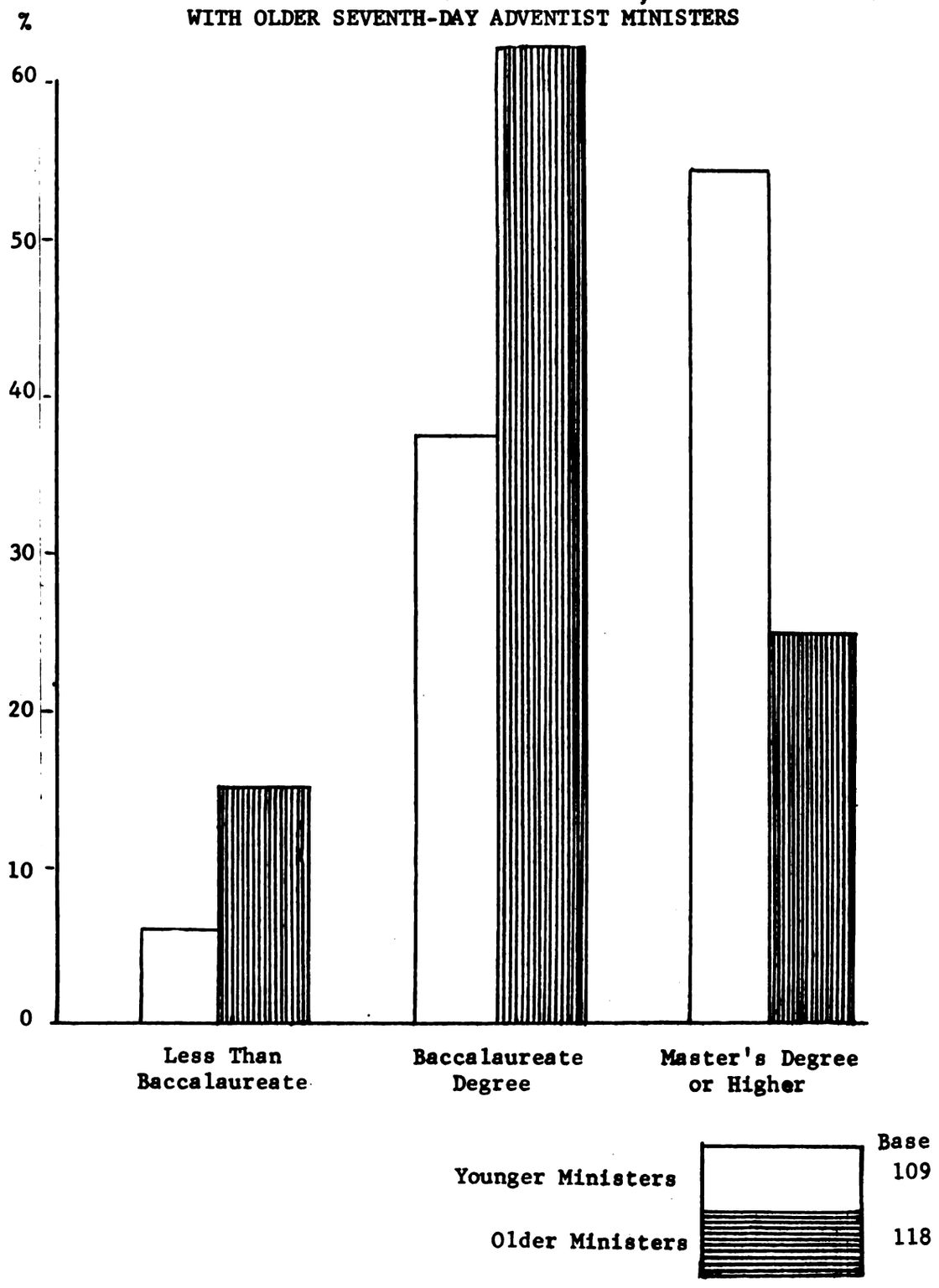
If the harsher evangelistic approach of the past is typical of the "sect" and if the softer approach envisioned by ministers today is more representative of the "church," one might conclude that Adventism has become more church-like and with further evolution may eventually lay down the evangelistic cudgels altogether.

A look at educational trends among Adventist ministers would seem at first glance to confirm and explain such trends. Only 24 per cent of older ministers have a master's degree or more, but 54 per cent of the younger ministers have graduate degrees--an increase of 125 per cent. (See Figure 16.) Ordinarily, in the context of the sociology of religion, one would expect de-emphasis of public evangelism to grow out of this larger educational experience. A few of the older ministers even suggested that this actually is the case. However, the facts indicate that although younger ministers see evangelism in a somewhat different format, they are perhaps even more interested in it than their forbears.

For example, it is the younger workers, not the older ones, who most definitely predict an increase in evangelism and more recruits to evangelism as a life work. Moreover, the historical driving force of Adventist evangelism, an intense belief in the prophetic inspiration of the whole movement, seems stronger among younger workers than among older workers. The most frequent reason given by the ministers who believe that more men will be attracted to evangelism is simply that the prophetic mission of the church demands it. Twenty-seven per cent of the older ministers make this assertion, compared with 33 per cent of the younger

FIGURE 16

EDUCATIONAL LEVELS ATTAINED BY YOUNGER, AS COMPARED WITH OLDER SEVENTH-DAY ADVENTIST MINISTERS



ministers. (See Table IV.) If younger ministers, well educated as they are, represent present trends, they should be an encouragement to those among the denominational leadership who regret tendencies toward "institutionalism." For those who feel that such tendencies are not necessarily undesirable, there may at the same time be encouragement in the fact that the kind of evangelism younger men see as the fulfillment of their group's prophetic mission is of a more church-like quality than that of the past.

The goals of young ministers thus seem basically to be the same as those of their predecessors. They may even have a more "prophetic" outlook than the older men. But their ways of reaching the goals and fulfilling their prophetic mission may be less disturbing to community relations than were some of the ways of the past.

A Summary of the Survey and a Conclusion

This study suggests that a complete shift from evangelical to institutional emphasis is not an inevitable aspect of sect-to-church evolution, but rather that the tone, form, and purpose of public evangelism may undergo marked changes as a religious organization increases in size and institutional maturity.

The Seventh-day Adventist church began as a loosely organized movement and has since become a highly institutionalized denomination with a professional, well-educated clergy. In the process, public evangelism has greatly changed in character, although it continues to be an important interest of Adventist ministers.

Adventist evangelism formerly tended to be somewhat combative, with evangelists in public halls addressing the general public, sometimes

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TABLE IV

REASONS GIVEN FOR OPINION THAT ADVENTIST EVANGELISM AS A LIFE WORK WILL ATTRACT MORE MEN IN THE FUTURE (RESPONDENTS: 99)

Reasons Given	Younger Ministers (56)	Older Ministers (43)	Total (99)
"Prophetic" imperative	36	32	68
Personal (ego, avoid pastoral "grind," visible results)	14	10	24
More emphasis by church and schools	7	3	10
Pastors will need more help	4	4	8
Miscellaneous	2	0	2

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challenging other churches. Adventist ministers today tend to see public evangelism primarily as a means of bringint into membership persons who in other ways have already become acquainted with and interested in the church. Especially is this true of younger ministers.

Public evangelism per se is not regarded as the major source of new members. Future accessions are seen primarily in the influence of Adventist schools and in the contacts of Adventist laymen. Public meetings, now held in churches more than in public halls, are thus seen as a means of crystallizing interest created in these other, less direct ways.

Younger ministers tend to believe that public evangelism is increasing. Unlike older ministers, these younger workers also believe that more men in the future will take up evangelism as a life work. Furthermore, they tend to believe that these developments are what may be called "prophetic imperatives." Thus, more highly educated than their predecessors, they emphasize the very thing that higher education might be expected to dispel--a sense of the prophetic, evangelical mission of their church.

We may conclude, therefore, that the sect-church transformation does not necessarily mean the extinction of evangelical interest. It may mean, however, that less direct, less contentious means of attracting the interest of prospective converts will be employed, and that public evangelism as such will become more an instrument of consolidation than of attack.

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CHAPTER XXII

COUNTERPOISE AND PROGNOSIS

For all the promise seen in them by younger men, however, the newer, church-like evangelistic forms developed in the Adventist church during the second postwar decade were not entirely satisfactory to Adventist evangelists of an older school. These men, with some nostalgia, regarded "real" evangelism as a highly personal assault on the citadels of theological and social error. Theirs was a vision of dynamic platform personalities bearing an apocalyptic message directly to the general public.

Evangelistic Protest

They protested strongly against what they regarded as a latter day de-emphasis of this "true evangelism"--even a perversion of the very name, through its invocation in support of all sorts of denominational programs, as in "Sabbath school evangelism," "public relations evangelism," "literature evangelism," "medical evangelism," "educational evangelism," seemingly ad infinitum. Walter L. Schubert, associate secretary of the General Conference Ministerial Association, declared in 1960:

> Today evangelism has degenerated. It is often considered that anything that is done for the Lord's work, even to the cleaning of the church building, is evangelism. It is considered that any type of church campaign, any kind of charitable work, is evangelism. These are means toward evangelism. But evangelism in the pure sense of the word means directly presenting the truth to a person who does not know it and entreating him to accept Jesus Christ. Evangelism is preaching the gospel in public. . . . It would be well if the word evangelism was put again in its rightful place. It should be revitalized and recover its proper place among ministers

and lay members.[1]

Schubert also cautioned:

> In order to be considered friendly, and to get along with the ministerial association of the city, it is so tempting to eliminate strong evangelism for fear of being considered a "black sheep." To do evangelism in an age when there is a strong movement to reconcile Protestants with Protestants, Catholicism with Protestantism, when the broad-minded are talking about making an end to the divisions that are the scandal of Christianity, preachers like Paul and Peter are needed.[2]

E. E. Cleveland, another associate secretary of the Ministerial Association, also voiced regret concerning what he deemed corruptions of the title "evangelism." He declared:

> In every great enterprise there are those who minister indirectly. . . . But in all fairness they are not evangelists unless they defy the conventions of office and make personal contact with the lost. The term "evangelism" in our time has endured a near-fatal philosophical extension. It may soon include the caretaker of the conference office. And will we label this custodial evangelism? If so, can ordination be denied one who performs this vital service! Gentlemen, in apostolic times, an evangelist was one who sought out souls and captured them for Christ! . . . Let history repeat itself and the church will shake its boredom.[3]

The veteran evangelist, Don Spillman, declared with some irony, "I still believe there is a place for public evangelism in this movement"; and decried a "pernicious inertia" which he feared was overcoming the ministry of the denomination. A premium was set by young ministers on being assigned a district pastorate or a departmental secretaryship, Spillman lamented; when, in reality, "the greatest work in the world is that of

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[1]The Ministry, April, 1960, p. 15.

[2]Ibid.

[3]The Ministry, June, 1964, p. 48.

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soul-saving, being out in the firing line for God."[4]

Cleveland viewed with alarm an increasing tendency toward the creation of pastorates in which the occupant was somewhat insulated from public evangelism:

> To be sure, as the church has grown, the scope of its ministry has broadened. There are the medical, educational, financial, temperance, communications, lay activities, Sabbath School, ministerial, war service, youth divisions of the church, directing it in its many and varied activities.
>
> [Yet,] this idea that the pastor can be pastor without evangelizing, if seriously countenanced, could only result in an entrenched, privileged pastorate, with evangelism scoffed at as the enterprise of the unlearned. . . . Let this fervent chant be heard throughout the land, "Every pastor an evangelist, and every church an evangelistic center!"[5]

Cleveland further commented:

> The living man must confront the living lost with the living word. The hardest job in the world is persuading sinners to become saints. Men are constantly being "promoted" out of it. If this trend continues, the laborers will always be few.
>
> The solution here is to accord to the soul-winner all the privileges and status granted any other branch of church activity. While the evangelist is not a status seeker, he is human. Hence, he finds it amazing that his profession is extolled in word, but treated as a side line in fact. Be it remembered that the evangelistic thrust of the major Protestant bodies has been stymied in this same ditch.[6]

J. R. Spangler, still another associate secretary of the Ministerial Association, called for a return to militant evangelism in an aggressive, competitive manner similar to the sales approach of great corporations. Spangler declared:

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[4]The Ministry, August, 1959, pp. 30, 31.

[5]The Ministry, November, 1962, p. 48.

[6]The Ministry, December, 1965, p. 48.

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[8] Ibid.,

[9] Stateme

> They fight to sell. Every weapon possible is used in their program of competition. . . . Can we exist with any less determination and competition? Never! We must fight the battle to live properly. We have a cause to fight for which is the placing of the three angels' messages before every nation, kindred, tongue, and people. Once that goal is lost, or attempted by proxy, power disintegrates.[7]

Spangler saw an alarming danger in the increasing institutionalizing of the church with emphasis on the stimulation of growth from its own ranks?

> The Adventist church appears to be prospering in many ways, and for this we thank God. Its original momentum is not yet spent. . . . Yet the great danger of membership anemia is present. . . . To depend on the baptism of children of Adventist families to reach our baptismal goals is to spell disaster.[8]

In contrast to the optimism expressed by many younger men, these "old-school" evangelists, with a strong desire for the return to a more vigorous public approach, viewed with foreboding the future of public evangelism in the Adventist church. Spangler, for example, declared:

> I am not a prophet, but unless our church changes its direction in its attitude toward public evangelism, and unless our ministers . . . spend more time in preaching God's word publicly, our church will never grow as it ought.
>
> I fear that most of our increases are biological rather than the result of storming the fort of Satan and wresting souls from his grasp by an active campaign.[9]

Don Spillman suggested a weakness in the education of ministers when he said:

> The future of public evangelism looks rather bleak to me with the present outlook our educational institutions have on the subject. . . . We need scores of young men trained by someone who

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[7] The Ministry, March, 1965, p. 7.

[8] Ibid., p. 6.

[9] Statement in questionnaire.

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has been successful and sent out to conduct hundreds of efforts.[10]

Stanley Harris, one of the few men continuing to conduct long evangelistic campaigns throughout the 1950's and 1960's, shared Spillman's view:

> I'm not a pessimist, but I do have fears for the future. Our educational program in this respect has much to be desired. Many so-called teachers of evangelism have never proved themselves to be successful evangelists.[11]

Raymond H. Libby saw in the evangelistic history of the Adventist church the danger of a repetition of the history of the "established" denominations:

> There is a great danger that materialism and institutionalism shall dim the vision of the church and sap its evangelistic energies. We walk but a century behind other great Protestant bodies who have preceded us in evangelism. Their fervor has died. Ours will too unless new emphasis is placed by church administrators on this work.[12]

As the church reached the mid-1960's, there was clearly a ferment of discontent among evangelists who had won their spurs in front-line evangelistic battle, rather than in the more church-like setting of short campaigns designed primarily to "reap" the results of an institutional program.

Rising Evangelistic Gains

And, interestingly, with random evidences in the 1960's of new success in large-scale, extended public campaigns, a renewal of this kind of evangelism, while still far from the mainstream of Adventist effort, was at least conceivable.

Success abroad. While some of this new success was in America,

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[10], [11], [12] Statement in questionnaire.

most of it was overseas; but nevertheless inspiring to men in America who longed for the return to a dominant evangelistic emphasis in the Adventist church. The annual Adventist world growth rate had plunged after 1954 from eight per cent to little more than three per cent. However, it steadily rose through the next decade, until by 1954, it exceeded five per cent, or nearly twice the rate in North America. In fact, in 1963, the overseas divisions accounted for eighty per cent of the denomination's total accessions of 114,156 persons.[13]

In South Africa, where Adventist evangelism for many years had been centered largely in educational work, the church found changed conditions. According to S. J. Maxwell, the division Ministerial Association secretary, a greater mobility of population and swelling city populations had, by 1961, stimulated a large increase in public evangelism, with many successful meetings; not only in halls, tents, and tabernacles, but also in Adventist church buildings.[14] By 1964, public evangelism had reached new levels in the division (newly named the Trans-Africa Division), with the report that for the preceding three years, between two and three thousand evangelistic efforts had been held annually. Many of these, of course, had been conducted by lay preachers in very small villages and communities; but others had been conducted in the metropolitan areas, attracting thousands of interested persons night after night. Among the more prominent metropolitan evangelists was John Van Der Merwe, who found that modern public halls were becoming increasingly available in African towns.

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[13]Statistical Secretary, General Conference of Seventh-day Adventists; Review and Herald, May 21, 1964, p. 17.

[14]The Ministry, May, 1961, pp. 19-22.

During 1964, from all sources, some 29,100 persons were added to the membership rolls of the Trans-Africa Division, a number equal to fourteen per cent of the 1963 membership.

In South America, under the direction of Enoch Oliveira, Ministerial Association secretary, large-scale public evangelism was also on the increase. The climate of opinion was ripe for evangelism, according to Oliveira; for, in 1965, fifty-five per cent of South America's total population was under twenty-five years of age; and, Oliveira explained, "These young people, fighting against the old and antiquated methods, rise up, searching for new doctrines and ideals." This rebellion of young people against old traditions, the evangelistic leader declared, was responsible for an apostasy of the masses from the ancient faith. He cited the influential newspaper, El Paris of Montevideo, which revealed that "thousands of Catholics in Latin America apostatize each day and enter the lines of Protestantism."[15]

As one evidence of the truth of this view, it was reported that during a five-year period, from 1959 to 1964, Adventist membership in the South American Division increased from approximately 103,000 to nearly 154,000, or a net increase of nearly ten per cent per year. In 1965, in only three among the many large campaigns conducted, a total of some 500 converts were brought into the church under the ministry of Evangelists Carlos E. Aeschlimann, Salim Japas, and Oliveira.[16] Aeschlimann, on loan to the Mexican Union, later conducted a crusade in Mexico City, from the latter part of 1964 to early 1965. Scheduled in two phases, the campaign

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[15] The Ministry, September, 1965, pp. 11-12.

[16] The Ministry, September, 1965, pp. 19, 21.

produced 435 new converts, filling the churches of the area to overflowing.[17]

In Australia, New Zealand, and the South Pacific islands, George Burnside, Australasian Division Ministerial Association secretary, was pursuing an aggressive program, conducting demonstration campaigns and stimulating younger ministers, particularly in the islands. John F. Coltheart, in a program of continuous evangelism in Auckland, New Zealand, over a period of thirteen months, brought 175 new converts into the church.[18] In 1960, a total of 5,832 converts were won, nearly 1,500 more than the number inducted in 1959; which, in itself, was an all-time record. In Melbourne, Victoria, A. G. Radcliffe and a team of associates conducted a long campaign in 1961, with more than 100 converts at the end of the first thirty weeks. In Perth, A. P. Cook in March, 1960, began a forty-week campaign with audiences ranging from 3,400 to 4,300 on the first three Sunday nights. Audiences of 1,000 and more were attracted by L. J. Cherry at the beginning of a twenty-four-week campaign in Sydney,[19] and evangelism continued at this level during the ensuing years. In 1965, Cherry had moved to New Zealand; where, in the town of New Plymouth, with a population of only 33,000, some 2,200 persons attended his opening meetings in the community Opera House.[20]

In Korea, where the Adventist church had experienced large postwar membership gains after 1952, a successful campaign was held in Seoul, in

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[17] The Ministry, October, 1965, pp. 14, 15.

[18] The Ministry, August, 1961, pp. 28-30.

[19] Ibid.

[20] The Ministry, December, 1965, pp. 20, 21.

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1965, with 1,800 persons crowding a public hall; of whom 170 became converts.[21] Even in Rome, larger-than-usual public meetings were held in 1965, with an average of 400 persons attending each meeting in a seven-week campaign led by Domenico Visagalli.[22] In the Inter-American Division, particularly in the Caribbean area, public evangelists also reported larger success. The General Conference Ministerial Association noted that among sixty-seven evangelists in the world field who reported more than 100 new converts in 1964, forty-two were in the Inter-American Division.[23]

North American increases. Although admittedly more sparse, similar evidence of new success with large-scale public evangelism was also seen in North America; with proportionately greater success realized by evangelists among Negro groups than among Caucasian. This condition possibly was stimulated by a striking rural-urban shift in Negro population--as previously noted, an historical concomitant of "conservative" evangelistic success. Among the leading Negro evangelists were H. L. Cleveland, in Atlanta, Georgia, who in 1960 reported nearly 300 baptisms; C. D. Brooks, in Cleveland, Ohio, with 163; and J. M. Phipps, North Carolina; G. H. Rainey in Virginia; and E. C. Ward in Texas, each reporting more than 100. In fact, in every case the average number of baptisms per Negro evangelist was uniformly higher, throughout the North American division, than for Caucasian.[24]

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[21] The Ministry, September, 1965, pp. 2-6.

[22] The Ministry, March, 1965, pp. 19, 20.

[23] Bulletin, Men of the Century, March, 1964, published by the Ministerial Association, General Conference of Seventh-day Adventists.

[24] The Ministry, July, 1961, p. 33.

In 1962, E. C. Ward, as a Southern Union Conference evangelist, conducted a long campaign in Miami, extending from April through September, with nightly audiences averaging 1,200 to 1,300 persons; and more than 300 converts.[25] Also in 1962, E. E. Cleveland, associate secretary of the General Conference Ministerial Association, was featured in an evangelistic campaign and field school in Los Angeles, where, after four months, 319 new converts were added to the church rolls.[26] Also in Los Angeles, Evangelist Salim Japas, on loan from the South American Division, conducted a campaign for Spanish-speaking people, with the accession of 128 converts.[27] Among the American evangelists reporting more than 200 converts for the year 1963, two were Negro evangelists, Phipps and Ward--exceeded only by Fordyce Detamore (in short campaigns) with 233.[28]

In 1964, C. D. Brooks, then a Columbia Union Conference evangelist, conducted a long campaign through the summer and early fall, in which 279 new converts came into the church; and which, it was said, "left continuing waves of spiritual revival among the multitudes in the city of Philadelphia."[29] In the same year, W. J. Cleveland conducted an eight-week campaign in New Orleans with 119 persons inducted into the church.[30]

In 1965, E. E. Cleveland, in association with thirteen pastors and

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[25]The Ministry, June, 1962, pp. 24, 25, 40.

[26]The Ministry, January, 1962, pp. 24-26.

[27]The Ministry, December, 1963, p. 25.

[28]Bulletin, Men of the Century, 1964.

[29]Columbia Union Visitor, December 31, 1964, p. 1.

[30]The Ministry, March, 1965, p. 44.

an equal number of Bible instructors, conducted a four-month campaign in two adjoined tents on Long Island, with nightly attendance ranging from 1,400 to 3,200; and converts totaling 458, possibly the largest number in one campaign since Boothby's Cincinnati effort of 1940. To divert a part of this influx from already crowded Negro churches in New York, a new congregation was organized in Jamaica, Long Island, with some 200 charter members.[31]

A similar burst of new success in 1965 was also seen in long-format, hard-hitting campaigns conducted for primarily Caucasian audiences by Stanley Harris. After a number of earlier moderately successful campaigns in the North Pacific Union Conference, and central California, Harris conducted two consecutive campaigns in Bakersfield, California, with the combined total of more than 350 converts.[32]

Another example of larger-than-usual success in 1965, but with the short format, was seen in a campaign conducted by Bruce Johnston, head of the Department of Religion at Southern Missionary College. This campaign, in Worcester, Massachusetts, began with a "double-header" meeting in an "airatorium"; but the attendance was so great that the meetings soon were transferred to the city auditorium. The high percentage of non-Adventists present at these meetings led J. R. Spangler to declare them an indication that "our message still has power to grip the souls of the masses and has given encouragement to our ministers to preach the gospel publicly."[33]

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[31]Review and Herald, December 23, 1965, p. 15.

[32]Personal interview, campaign associates.

[33]Review and Herald, September 2, 1965, p. 32.

Historical Corollaries

However, if recent success in extended public campaigns represents an upturn in Adventist public evangelism and membership growth, the historical record suggests that more is involved than the "power" of the Adventist message alone. In the twentieth century, there have been four significant periods of evangelistic resurgence for the Adventist church; and in each case growth peaks have coincided with times of acute crisis and social dislocation--two world wars, the Depression, and the beginning of the "atomic age"--in which Adventist evangelism seemed to offer "the answer" to many persons shaken from familiar frameworks of reference, and in which events lent added credibility to the Adventist apocalyptic message of chaos preceding the Second Coming and earthly renewal.

There are also indications, as have been reviewed, of a correlation with Adventist success of: (1) a "fall-out" of conservative Protestants from the established churches, on theological grounds--particularly during the World War I era; (2) a migration to the cities of rural Protestant people, as seen in both World Wars; (3) a general resurgence of conservative revivalism, as seen in the Billy Sunday era prior to and during World War I, and in the early Billy Graham era at the end of World War II.

In addition, while in the absence of such factors the internal "promotion" of public evangelism by Adventist ministerial leaders apparently has had little direct bearing on its level of success, the "readiness" of the church and its leadership to capitalize evangelistically on external events--through the preparation and support of evangelistic personnel--does appear to have such a bearing, as particularly illustrated during the early years of both World Wars.

Furthermore, the "balance of power" between institutional and

evangelical interests in the church seems not only to affect the readiness of the church to respond in times of evangelistic opportunity, but in itself to be affected by ensuing events. In such times, attention and resources seem to be shifted to evangelism, only to be withdrawn when evangelistic success begins to wane, or when the incompatibility of many "crisis-converts" begins to disturb the institutional equilibrium of the church.

When the demands imposed on a well-established church or conference by extensive public evangelism are considered, its reluctant support except in times of crisis and heightened public response may readily be understood. First, the extended campaign period required to make converts from among persons not already introduced to Adventist beliefs and folkways requires almost complete pre-emption of organizational energies for three to six months or longer. This means that institutional interests of the church largely must be put aside, or turned from their usual course to serve the interests of the campaign. This, in turn, means that the pastor usually must become subordinate to the evangelist, or at least give him the limelight for an extended period of time--while the congregational programs which the pastor has attempted to develop frequently languish.

Moreover, church members must be willing to support the fairly dogmatic and divisive evangelistic posture seemingly necessary to attract from other social settings new converts who are comparatively unconditioned by prior Adventist influences. Church members secure in a socially "accepted" institutional setting, with productive social or professional relations in the community, and probably themselves moving upward in the social and economic structure, seem unlikely to lend willing support to a

program that must in effect downgrade the religious authority of other groups and disturb community relations--unless conditions of crisis proportions have already created division, sharply defined issues, and brought "competing" organizations under fire from other sources as well.

Such conditions in the past have included catastrophic intimations of an "imminent end," or the inability of traditional leadership to provide meaningful explanations of extreme dislocations, and to protect "the faith" from a disruptive "liberalizing."

Omens of Evangelical Resurgence

In the mid-1960's, there were a number of portentious religious developments conceivably capable of creating a climate favorable to a resurgence of Adventist public evangelism; in fact, conservative evangelism in general.

Ecumenical acceleration and Catholic renewal. One of these was the flowering ecumenical movement which Adventist observers believe to be in confirmation of certain of their prophetic views. As will be recalled, Adventists for many years, and especially since the formation of the old Federal Council of Churches in 1908, have been particularly alert to church mergers and federations; and to increasing rapprochement between Protestants and Catholics. Within Adventist theology, there is "meaning" in these events and trends, because of their interpretation of certain Biblical prophecies and early statements made by Ellen G. White, which predict an ultimate union of "fallen" Protestant denominations and the Catholic church in opposition to "the truth"--the "final apostasy."

Whatever the correlation of this interpretation with reality, there seems little doubt of the present "striking indications of acceleration in

the ecumenical movement," as reported by Eugene L. Smith, executive secretary of the World Council of Churches.[34] These events include wide-ranging moves toward Protestant union, and increasing Catholic-Protestant fellowship and dialog--especially in the wake of Vatican Council II. Together with increasingly radical departures from traditional Christian theology within Protestant ranks, these developments convince many Adventist officials that the fulfillment of these prophecies is in view.

Marvin E. Loewen, secretary of the General Conference Religious Liberty Department, declared in December, 1965, that "a dozen prophecies [are] in the process of fulfillment." Foremost among these, he said, are those centered in the ecumenical movement. Loewen cited the 1888 prediction of Ellen G. White that,

> . . . the Protestants of the United States will be foremost in stretching their hands . . . over the abyss to clasp hands with the Roman power; and . . . this country will follow in the steps of Rome.[35]

Pointing toward "fulfillment" of this prophecy, Loewen suggested, were the many current declarations by advocates of ecumenicalism. For example, Methodist Bishop James K. Mathews said:

> There is now with an increasingly clear voice being heard across what might have been termed an abyss of separation . . . the cry, "Brother," and that's a cry that has been directed from both sides, and we find that abyss perhaps isn't as broad or as deep as was supposed.[36]

The actions of leading Protestants as observers at the Vatican

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[34]Year-end report, World Council of Churches, New York Office, January 1, 1966.

[35]Ellen G. White, The Great Controversy (Mountain View, California: Pacific Press Publishing Association, 1953 printing), p. 588; cited in Review and Herald, December 30, 1965, p. 3.

[36]Cited in Review and Herald, loc. cit.

Councils, and moves by Roman Catholics to break down barriers to fellowship and even to common worship were seen by Loewen as an "implementation" of "the inspired words." He cited a United Press International dispatch from Castel Gandolfo:

> One by one the religious leaders in the Protestant world connected with the World Council of Churches and the ecumenical movement are making their way to Rome. . . .
>
> First, the broad inclusivism accepted by modern Protestantism makes possible the inclusion of the Roman Catholic Church. Second, the subordination of Scripture to the will of the church has moved liberal Protestantism over onto the same platform as Roman Catholicism so far as the doctrine of the church is concerned.[37]

The notable visit to New York of Pope Paul VI, was, to many Seventh-day Adventists, a startling occurrence. R. Allan Anderson, secretary of the General Conference Ministerial Association, explained:

> From our very beginnings, Adventist preachers, through the study of prophecy, have declared that Roman Catholicism will rise to the place where she will ultimately become the voice of the religious world. For many decades there was no indication that such a thing would or even could ever happen. The study of prophecy also convinced us that the United States befor our Lord's return will increase in prestige until she becomes the most influential nation in the world. As such she will play a leading role in bringing about the full and final exaltation of the Papacy.
>
> . . . The shaping of events leading to these conditions is very clear. . . . We have not followed cunningly devised fables.[38]

One "bloc" of prospective converts in any new Adventist evangelistic offensive may well be persons of conservative Protestant backgrounds who find such trends either objectionable or alarming, or both. In addition, there is some evidence that former or marginal Adventists see in

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[37] Ibid., p. 4.

[38] The Ministry, December, 1965, p. 27.

present trends sufficient reason for returning to the fold. Among the large number of converts in the previously mentioned, long evangelistic campaign held in Bakersfield, California, by Stanley Harris, were found a number of former Adventists who explained their return to the church as a result of the "shock" of witnessing the arrival of the Pope on American soil.[39] Conceivably, there may be here an omen of evangelistic things to come for the Adventists.

Division in Protestantism. Of even greater promise to future Adventist evangelistic gains, in view of the historical record, is the simmering revolt in large segments of Protestantism against traditional views of Christ, God, and the church. Flowing from the teachings of Tillich, the Niebuhrs, Barth, Bultmann, and Brunner, "a passion for a radical transformation of Protestant Christianity in all its forms and formulas is currently sweeping U. S. churches," according to Kenneth L. Woodward, Newsweek religion editor.[40]

Citing numerous Protestant leaders, Woodward maintains that "U. S. Protestants today display no clear sense of identity or purpose," and that "less than half of the total of American Christendom really believes . . . [the truth of] 'Christ crucified, risen, and coming again.'"[41]

According to Paul Moore, Jr., Episcopal Bishop of Washington, D. C.:

> Jarred by the Negro renewal and Catholic renewal, the Protestant church has been doing some very radical thinking. Wherever you

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[39]Personal interview, campaign associates.

[40]Newsweek, LXVII (January 3, 1966), p. 33.

[41]Ibid., p. 34.

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[42] Ibid.

[43] Ibid.,

[44] Ibid.,

[45] Ibid.,

[46] Ibid.,

> look--in the church's increasing social involvement, in the ecumenical movement and in the new theology--there is this "opening up."[42]

Woodward declares, significantly, "To conservative Protestants, the direct involvement of clergymen in secular problems is a betrayal of religion itself." He stresses, however, that this could not matter less to the "revolutionaries"; for, to them, "the church as it now is structured is already doomed."[43] According to Robert McAfee Brown, a Protestant theologian at Stanford University, "We have to act with a certain ruthlessness, today. When a structure stands in the way between the believer and Christ, it must be axed."[44]

The result seems likely to be division in at least some of the larger Protestant churches. According to Don Benedict, director of the Chicago City Missionary Society, "We will get real schisms over the church-in-the-world issue. Some congregations are going to be split right up the middle in the next ten years."[45] Contributing to this possibility of schism, Woodward believes, is a "theological vacuum" at the local church level, where "a heretofore lethargic" laity have been stirred by Robinsonian, Honest-To-God demytholigizing and the "God Is Dead" philosophy of Altizer and other "new theologians." "Pastors and even seminary professors," Woodward says, "[are] . . . being pressed with fundamental questions, . . . [the answers to which are] slow in coming."[46]

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[42] Ibid.

[43] Ibid., p. 33.

[44] Ibid., p. 35.

[45] Ibid., p. 36.

[46] Ibid., p. 37.

Another journalist, I. George Harris, senior editor of Look, reports

> . . . religious restlessness everywhere you go. The big denominations, long placid, are suddenly possessed by turmoil. Pope Paul needs all his authority to control, or try to, the revolution in Roman Catholicism. But Protestantism, with no central machinery, is rocked even more violently by the same historic disturbance.[47]

Harris further reports that

> . . . radical young theologians want to abandon the word "God" because church-going millions use it as a nickname for superstition. Conservatives, shocked, fear that the "new theology" degrades Christ to a "myth." Result: a full-scale battle of the Bible over the purpose of the church and the living test of truth.[48]

According to Rodney Stark and Charles Y. Glock, disparities of belief in some of the larger Protestant churches are so great as to represent "cleavages . . . that may well hold a greater potential for factionalism than did the old disputes [that produced the historic schisms in Christianity]. Stark and Glock maintain that

> Although earlier disagreements that accompanied the fragmentation of Christianity were bitter, nevertheless they took place among men who, for the most part, shared commitment to such basic components of Christian theology as the existence of a personal and sentient God, the Saviourhood of Christ, and the promise of life-everlasting.
>
> But today . . . the fissures . . . fragment the very core of the Christian perspectives. The new cleavages are not over such matters as how to properly worship God, but over whether or not there is a God of the sort it makes any sense to worship.[49]

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[47] Look, July 27, 1965, p. 17.

[48] Ibid.

[49] Rodney Stark and Charles Y. Glock, "The 'New Denominationalism,'" Review of Religious Research, VII (Fall, 1965), p. 14.

Stirring in the evangelical camp. If, in expectation of a larger prophetic role for themselves amid these trends, Adventists should gird up their evangelistic loins, they would find themselves in step with other evangelicals who share their concern--although perhaps without the framework of specific prophetic predictions maintained by the Adventists. The "voice" of conservative Protestantism, Christianity Today, recently editorialized:

> Old landmarks are being destroyed, old sanctities overthrown. What is the responsibility of those who believe in the validity of revealed religion? . . . We reply in the words of the prophet Isaiah: "To the Law and to the testimony: if they speak not according to this Word, it is because there is no light in them."
>
> . . . Never has the burden of presenting historic Christian theism fallen so heavily upon the shoulders of a vanguard of evangelical theologians. That the living supernatural God has revealed himself; that he has made his ways known in objective historical and in objective truths about himself and his purposes; that the Bible is the authoritative norm of Christian faith and practice--these were elemental truths that the early Christians proclaimed to the pagan world.
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> . . . The evangelical witness was never more needed than now.[50]

Billy Graham, the nation's best-known evangelical, sees Protestant turmoil as "a growing rebellion against the institutional life of the church, which has become bogged down in its own machinery."[51] There is some reflection of such a revolt in the statistics of church attendance, as cited by George Gallup, Jr., who reports that the percentage of the adult population attending church in a typical week reached its peak in 1958, having risen by that year to 49 per cent, from only 37 per cent in the 1930's. However, since 1958, it has been gradually declining,

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[50]Christianity Today, X (December 17, 1965), pp. 22-24.

[51]Newsletter, PR Reporter, September 13, 1965, p. 2.

dropping to 45 per cent in 1964.[52]

With this background, there is perhaps more significance than might ordinarily be seen in the scheduling by evangelical forces of a World Congress on Evangelism in West Berlin, during parts of October and November, 1966, with Carl F. Henry, editor of the Christianity Today as chairman; and Billy Graham as the honorary chairman.

Among the objectives of this Congress, which will be attended by 1,200 delegates, guests and observers, are: "To define Biblical evangelism; to stress the urgency of evangelistic proclamation throughout the world in this generation; and to summon the church to recognize the priority of its evangelistic task."[53]

Adventist Preparedness

The Adventist church today is better prepared to make common cause with these other evangelicals than at any previous time in its history; and to benefit more, evangelistically, from any fall-out of disaffected conservatives from other denominations.

Well-developed techniques. First, it has a number of effective "tools" for evangelism which have been in development since the early 1950's; techniques centering in the blending of mass media, personal contact, and the public platform. Perhaps the most significant general technique is that of "preparing the ground" before launching public meetings, with the meetings themselves the climax rather than the beginning

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[52]Statement in public lecture, Atlantic City, May 3, 1965 (also, see Time, 87 [January 14, 1966], p. 51).

[53]The Ministry, March, 1965, p. 22.

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Broader doctrinal emphasis. Moreover, in its theological emphasis --in the wake of the "Christ-centered evangelism" movement beginning in the late 1940's, and the Adventist-evangelical dialogs of the late 1950's --it is more definitely oriented than ever to the traditional evangelical concepts of Christ, the atonement, and salvation. According to L. E. Froom:

> Today the old, largely negative approach--emphasizing chiefly the things wherein we differ from all other religious groups--is past, definitely past. . . . The hour has come to accentuate the positive, and to stress the Everlasting Gospel before the world. . . . Let us be done with a lop-sided, inadequate emphasis. . . . We are to move into our rightful place as today's foremost heralds of Christ. . . .[54]

Froom relates this appeal to the accelerating "departure" from historic Christian concepts in Protestant churches:

> This is now more imperative than ever before, as tragic segments of Protestantism increasingly deny the incarnation, the virgin birth, the actual deity of Christ, the blood atonement, the literal resurrection, and the literal, pre-millennial Second Advent. This is our day of opportunity and of bounden obligation. We are to stand conspicuously in the breach.
>
> . . . We are to present a positive, saving gospel, not merely --or chiefly--to proclaim a negative warning.[55]

With this approach to evangelism, the Seventh-day Adventists will in large measure be participants in a common crusade with other conservative, evangelical groups in opposing "apostasy" within the large denominations. They should thus suffer less under the disadvantage of conservative crossfire than in previous times of conservative-liberal controversy.

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[54]Manuscript, "New Approaches Imperative for a New Day," prepared for publication in The Ministry.

[55]Ibid.

The heavy, sometimes bellicose, emphasis of many Adventist evangelists on the "law" and the Sabbath in times past undoubtedly struck more raw nerves among conservative, Sunday-keeping people than among the liberals. The Adventists were thus left open to charges, by their "competitors" for the Protestant "fall out," that they were not truly Christians, but rather "legalists," denying "grace" in favor of "law." With defectors from larger denominations flowing to "the sects," as previously mentioned, this charge possibly deflected many persons from the Adventist church as a place of spiritual refuge in favor of other sectarian groups.

Institutional and Social Appeal

In contrast today, with a clear assertion of the denomination's evangelical heritage to establish its Christian "acceptability," the Adventist church has other advantages that could greatly enhance the effectiveness of large-scale public evangelism. These advantages may be apparent not only to discontented members of other churches but also, perhaps, to unchurched persons of conservative mind, previously unattracted to any other denomination.

The extensive Adventist institutional development, with medical, educational, publishing, and other establishments; together with a strongly "denominational" church structure, effective conference organizations, and a high level of ministerial training, could be attractive to persons who prefer the denominational to the more typical relatively unstructured sectarian environment. Moreover, while Adventists disavow a "creed," their church does have a reasonably well-defined body of doctrine which, despite the changes of public emphasis that have been noted, has remained reasonably consistent through many years--largely because of the interpretative role of the writings of Ellen G. White.

Along with this institutional, church-like structure, the Adventist denomination also provides a program of social service, possibly appealing to persons who, though conservative, are not entirely alien to the church-in-the-world concept. Despite its "other-worldliness," the Adventist church promotes welfare, medical, educational, and other "social programs" with important emphasis on the pursuit of good health as a Christian duty, and a stated denominational objective "to make man whole."

Also affording the Adventist church a "competitive" advantage over some other evangelical groups is its upward socio-economic mobility, mentioned earlier, and the values of educational and professional attainment advocated within the group. Its educational institutions range from elementary to the graduate and professional levels; and the denominational philosophy, particularly in writings of Ellen G. White previously cited, encourages young people within the denomination toward advanced attainments. The results are seen in denominational statistics, which suggest that within the Adventist church, professional and technical occupations may be twice as prevalent as among the general population;[56] and a college education, approximately three times as prevalent.[57] Thus, there are in the Adventist church possibilities of social and economic benefit as well as a conservative religious satisfaction; possibilities that may, as has been intimated, be apparent to many prospective converts.[58]

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[56]Pacific Union Conference of Seventh-day Adventists, A Study of Seventh-day Adventist Church Membership, 1961-1962, Report No. 2. Glendale, California: Pacific Union Conference of Seventh-day Adventists.

[57]Seventh-day Adventist Youth at the Mid-Century (Washington, D. C.: Review and Herald Publishing Association), 1951.

[58]Howard B. Weeks, "Religious Television Programming as an Evangelistic Medium" (unpublished research report, Michigan State University, January, 1964).

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Potential for Renewal of Evangelistic Dominance

Despite the emphasis that has been placed here on radical change in the "established" churches as a contributing factor to Adventist evangelistic success, it should be repeated that in the past, this has been a factor coincidental with, or even subordinate in importance to, military or economic crisis. If to disaffection in other churches is added such catastrophe, the Adventists, with their eschatological message--now couched in more fundamental Christian terms--and their institutional advantages, could experience substantial evangelistic success.

Even short of catastrophe, the times well may be sufficiently unsettling, and once-secure religious moorings so tenuous, that many more persons than in the recent past will be attracted to the voice of evangelistic orators who speak with assurance and authority.[59] The recent examples of new Adventist success with large-scale public evangelism may thus prove to be the harbingers of a new era of dominant evangelistic emphasis and membership growth in the Adventist church, with some institutional interests momentarily subordinated to the evangelical thrust.

If, after more than a century as a formally organized denomination, with an increasingly heavy commitment to institutions, as well as an increasingly sophisticated constituency, clergy, and conference administration, the Adventist church can also continue or increase its evangelistic commitment, it possibly will have produced a new chapter in

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[59]It has been noted that Charles T. Everson, virtually the only Adventist evangelist of the 1920's who maintained a level of success equalling the World War I peak, appealed to a religiously unsettled but prosperous public in the fundamental Christian terms which a majority of Adventist evangelicals are now prepared to employ.

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the sociology of religion--the chief author of which may well be Ellen G. White whose admonitions so long ago to A. G. Daniells, and to the church at large, continue to be a touchstone of Adventist action.

CHAPTER XXIII

SUMMARY AND CONCLUSIONS

Summary

At the turn of the century the Seventh-day Adventist church adopted a more centralized form of organization and moved its world headquarters to Washington, D. C. In the ensuing preoccupation with organizational and institutional development, leaders of the church allowed its historical evangelistic thrust to diminish, failing particularly to develop evangelistic forms and personnel adequate to meet the demands of attracting the rapidly growing city populations. As a result, the membership growth rate declined rapidly in North America and by 1910 showed an actual loss.

In that year, under the unremitting entreaties of Ellen G. White, who was regarded as the "prophetic voice" of Adventism, church leaders abruptly shifted the attention of the rapidly institutionalizing denomination to an evangelical mission. The world president, Arthur G. Daniells, himself laid aside his administrative responsibilities, and personally assumed the responsibility of evangelistic advance in the cities.

The primary instrument of this advance was the public platform, with evangelistic orators of the denomination attracting audiences to tents or halls, there explaining Adventist views of "the truth," and encouraging listeners to unite with the Adventist church.

This effort at once began to pay some dividends in an increased growth rate. However, only moderate success was realized until the outbreak of World War I, when the rather specific Adventist emphasis on eschatological prophecies suddenly began attracting much larger audiences and proportionately larger numbers of converts. This influx was enlarged

by a substantial "fall-out" at this time of "conservative" members of increasingly "liberal" Protestant churches.

However, with the entry of the United States into the conflict, church officials began to urge caution in evangelistic utterances; and, as the initial crisis passed, the influx ebbed as rapidly as it had begun, with virtually no membership gain in 1920.

Throughout the 1920's, despite denominational pressure for a continued evangelistic drive and a substantial number of men in the field, membership growth was uneven at best and at a generally low level. In the social climate of "normalcy" and prosperity, many wartime converts drifted away from the denomination, which at the time had limited church building facilities and--with a strong program of ministerial recruitment for overseas missions, under the presidency of A. W. Spicer--comparatively limited pastoral supervision.

Nevertheless, despite the lack of major success, much effort was expended in public evangelism during the 1920's, with many innovations in technique; particularly in the development of the "public lecture" format, which capitalized on a growing public interest in programs of an educational character. Yet, among all the evangelists, Charles T. Everson was virtually the only one who maintained the World War I level of conversions, although many men endeavored to imitate his methods.

With the onset of the Depression, there was a marked resurgence of Adventist success in public evangelism, spearheaded by a new generation of Adventist evangelistic "celebrities," including such men as John E. Ford, H. M. S. Richards, and John L. Shuler. These evangelistic "stars" were given strong official support by a new General Conference administration including C. H. Watson, president; and William H. Branson, a veteran

evangelist himself, as vice president for the North American Division.

However, in a repetition of the World War I pattern, no sooner had Adventist evangelistic gains reached a new peak than, as the Depression receded, they began a precipitous decline--although not to as low a level as in the post-World War I decline. Again, defections from the church, which had rapidly diminished during the crisis, began to rise; with a corresponding institutional concern over the quality of evangelistic converts.

Adventist response in the situation was a greater emphasis on mass media, and a shifting of the evangelical mantle from the "star" to the "pastor-evangelist." In order to make this feasible, techniques developed by leading evangelists were increasingly systematized and "distributed" by an expansion of "field schools" of evangelism, the publication of manuals of evangelistic technique, and the incorporation of courses in public evangelism in the newly organized Seventh-day Adventist Theological Seminary. These measures resulted in a more widespread pattern of smaller evangelistic campaigns.

From a low point in 1937, Adventist evangelistic gains rose again with the outbreak of World War II. In exactly the same pattern seen in previous crises (World War I and the Depression), these gains peaked early in the critical period, then rapidly declined as the initial shock faded. By 1943, evangelistic audiences were harder to attract, apostasies were again on the increase, with the growth rate once more at a low level.

By war's end, however, both Adventist public evangelism and the rate of membership growth in North America were again rising, stimulated by a general resurgence of other evangelical groups and by widespread public fears of "atomic annihilation." However, these fears did not bring as great a renewal of "big-time" Adventist evangelism as had pre-

vious periods of crisis, and the increase in membership growth rate in the postwar period was only moderate.

While in the first postwar decade there was a proliferation of evangelists, a great majority of these were of the pastor-evangelist order, whose campaigns were generally small in scope; and by the early 1950's the large-scale, extended public campaign had virtually disappeared as an Adventist evangelistic format.

Trends possibly associated with the more moderate, but fairly even, rate of growth after World War II; and de-emphasis of the strong, public evangelistic thrust, may include: strong institutional development of the church, with a greatly increased investment in congregational, school, and medical facilities; a rising Adventist socio-economic status; greater emphasis on community relations and service; a moderating of the prophetic and sectarian approach in evangelism, and emphasis on what was called "Christ-centered" evangelism; and a shift from the previous practice of identifying campaigns as part of an "inter-denominational movement," to a candid use of the denominational name.

During the second postwar decade, 1955-1965, these trends have been strengthened with increasing emphasis on a "congregational" approach to evangelism. The public phase of evangelism has become more a "reaping" of the results of various institutional programs than a public "crusade" as of old, wherein the Adventist faith was introduced to previously unconditioned "masses."

This shift of emphasis has correlated with other developments, including a relatively stable and prosperous religious era in the society at large since 1950, with a high rate of church attendance.

The Adventist evangelistic programs which have developed in this

setting have included a "pastor-laymen movement," the creation of metropolitan evangelistic centers, the perfecting of evangelistic techniques in mass communications--including "Bible correspondence schools"--all tending toward a more institutional approach.

Two dominant evangelistic forms by 1965 were the "short campaign," introduced in 1953 by Fordyce W. Detamore, primarily a "reaping" effort; and "It Is Written," introduced in 1956 by George E. Vandeman, an effort to unify with mass communications the diverse indirect and institutional evangelistic approaches of the Adventist church. Vandeman's plan centers in a series of television film presentations; co-ordinated with the personal contacts of laymen, and climaxed by short "reaping" meetings.

A 1964 survey of contemporary attitudes among Adventist ministers toward public evangelism suggests that younger ministers do not think of public evangelism in a combative, sectarian "crusading" mold often seen in the past. Rather, they tend to view it as a secondary influence in membership growth, serving primarily to crystallize an interest aroused through Adventist schools, contacts by laymen, the mass media, and other institutional extensions of the church.

Ordinarily, with its extensive and increasing institutional development, the Adventist church might be expected to "settle down" at this point to a more "church-like" evangelism. However, younger ministers, even more than older ministers, tend to emphasize a belief in the historical, "prophetic" evangelical mission of the church--although seeing its fulfillment in "church-like" ways. Moreover, portentious, even radical developments in both Catholicism and Protestantism, during the mid-1960's, together with random signs of renewed success in aggressive public evangelism, suggest that, given a major world crisis, there is at

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Conclusions

The historical role and character of evangelistic oratory as an instrument of Seventh-day Adventist denominational policy have largely depended on the relative dominance of "prophetic" vs. institutional interests within the church. The modern era of large-scale public evangelism was launched under the direct urging of Ellen G. White, near the end of her long career as Adventism's "prophetic" voice. The tension then evident between prophetic insistence and institutional reserve has continued as a primary condition, with the balance of policy control shifting periodically from one side to the other; each, of course, able to command support from the writings of Mrs. White who, at various times, urged not only aggressive public evangelism but also strong institutional development.

Secondary conditions affecting relative prophetic-institutional dominance have included political, military, economic, religious, and other social developments. In times of social stability and prosperity, success in public evangelism has diminished; and, consequently, its support by the denomination. Such times usually have been characterized by rapid Adventist institutional development and by increasing social involvement. There has been a corresponding "softening" of the character of public evangelism, an increasing posture of friendliness toward other religious groups; less emphasis on divisive doctrines, and more on a common "Christianity."

On the other hand, in times of social crisis, particularly when

accompanied by instability in other religious groups, the eschatological focus of Adventist belief has become clearer, its public evangelism has been more successful, and denominational emphasis has become more "prophetic" than institutional.

In fact, it may be concluded that the catastrophic occurrences of the twentieth century, including war and depression, have largely been responsible for the continuance of public evangelism as a major expression of the Adventist mission. These events have confirmed in Adventist minds the imperfectibility of human society by evolutionary means and the truth of Adventist pre-millenial views--including world catastrophe preceding an "imminent" Second Coming and an ultimate, supernatural earthly renewal. These convictions, supported by the prophetic writings of Ellen G. White and historical Scriptural interpretations, have provided a basis for the resurgence of Adventist evangelistic ardor in times of great crisis.

However, denominational support of aggressive evangelistic action depends ultimately on its level of productivity. This has been high during the initial shock of world crisis, but has faded rapidly with public adjustment to, and management of crisis. As the influx of new converts at such times has diminished, Adventist administrators and pastors have paused to consider the cost, and also what has been regarded as a relative lack of permanent "conviction" on the part of many "crisis-converts"--with subsequent high rates of apostasy. Moreover, evangelistic action even in the initial period of a crisis is institutionally restrained when aggressive, divisive evangelistic appeals seem threatening to essential societal relationships of the church--as in the United States at the time of American entry into world conflict.

It may also be concluded that when a period of social stability is

sustained, the Adventist church will become stronger institutionally, more involved in the social and economic patterns of society, and more concerned with social acceptance and support. While such a period continues, institutional pressures will cause evangelism to become more "church-like" and less challenging to other religious groups, utilizing indirect forms of witness that minimize abrasive personal conflict with leaders of those groups.

In this context, evangelistic oratory is largely relegated to the catechetical role of preparing and motivating toward church membership those persons already "conditioned" by Adventist schools and families, the mass media, or the social relationships of laymen. Thus, the "priestly" setting--the pastor, the congregation, the school--becomes dominant, with less interest in a large influx of possibly incompatible persons of the lower social and economic class; and the "prophetic" setting--the dynamic evangelist warning and entreating the general populace--becomes recessive, with progressively less capability of response to crisis. The "end product" of this process may well be an increasingly inflexible posture of the Adventist church as a bearer of prevailing societal values, with the possible defection of more sectarian members to new Adventist-like "movements" of the future. Alternatively, the continuing "prophetic" presence of Ellen G. White, in the form of her writings, makes possible the renewed dominance of evangelical forces of the church in the event of a crisis of sufficient proportions to shift denominational attention from "the building up of the church" to a prospective "imminent fulfillment" of its apocalyptic mission.

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APPENDIX

FIGURE 17

SEVENTH-DAY ADVENTIST CHURCH MEMBERSHIP
(UNITED STATES AND CANADA)

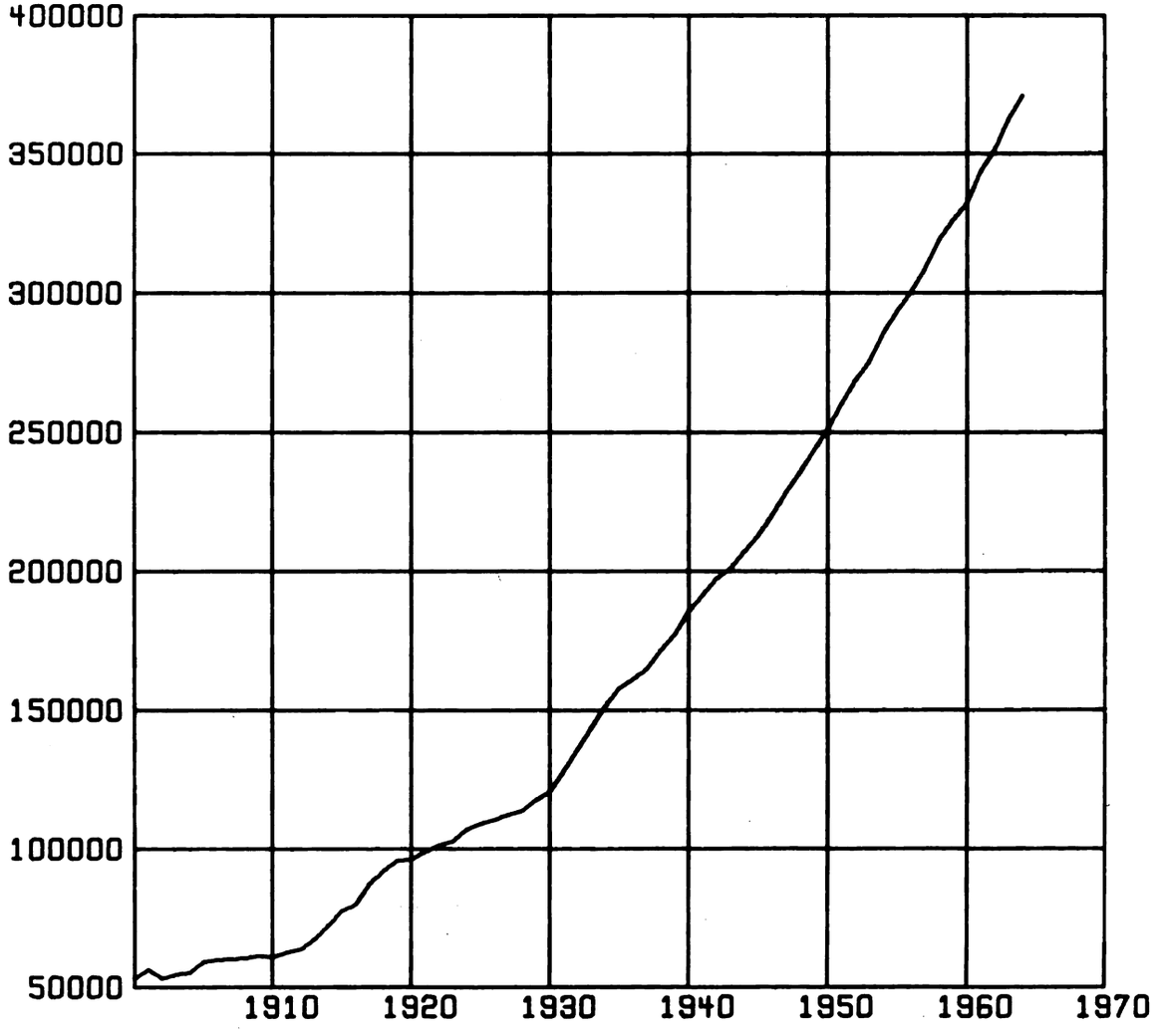


FIGURE 18

ORGANIZED SEVENTH-DAY ADVENTIST CONGREGATIONS
(UNITED STATES AND CANADA)

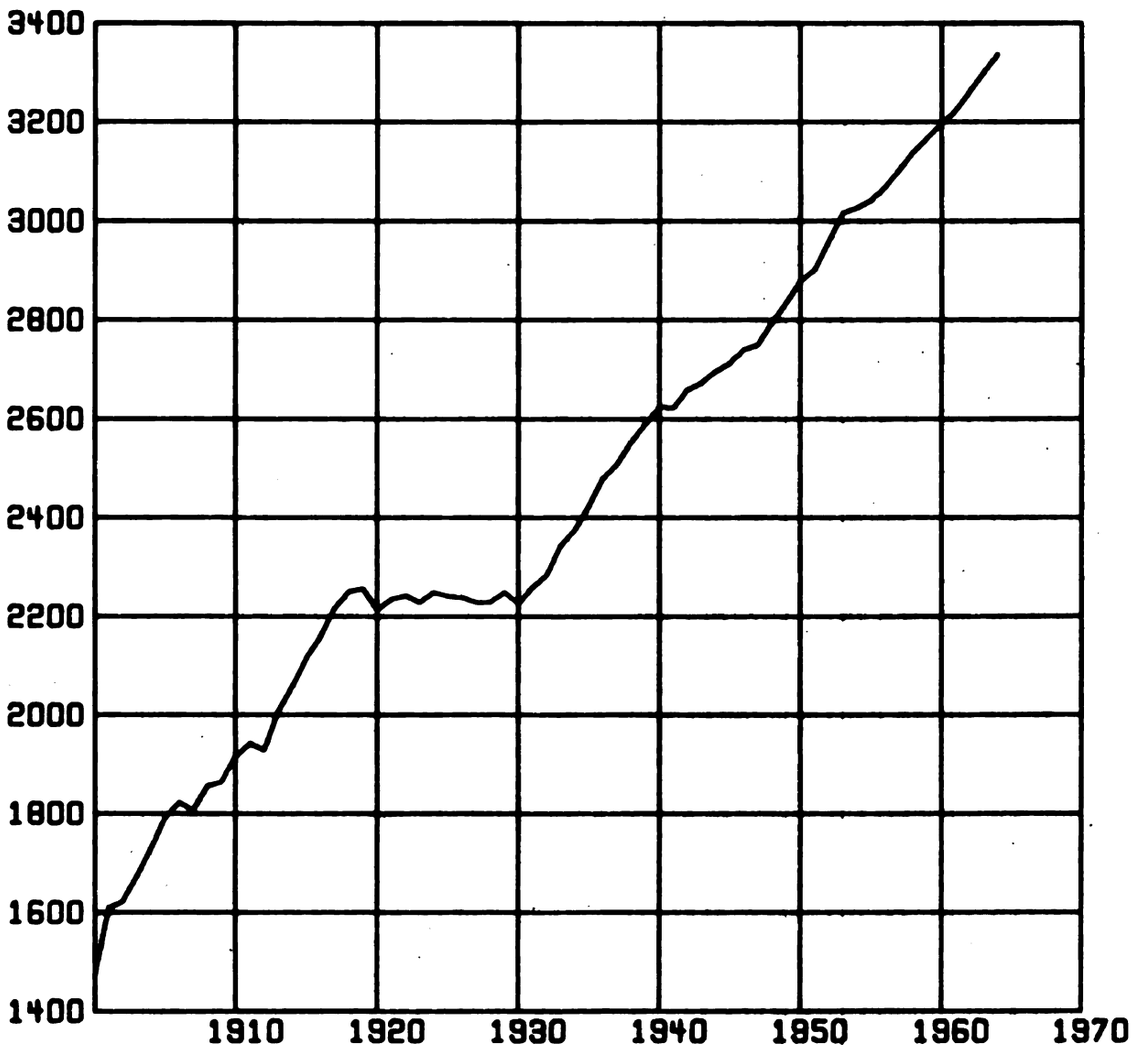


FIGURE 19

ANNUAL ADMISSIONS TO THE SEVENTH-DAY ADVENTIST CHURCH
THROUGH BAPTISM (UNITED STATES AND CANADA)

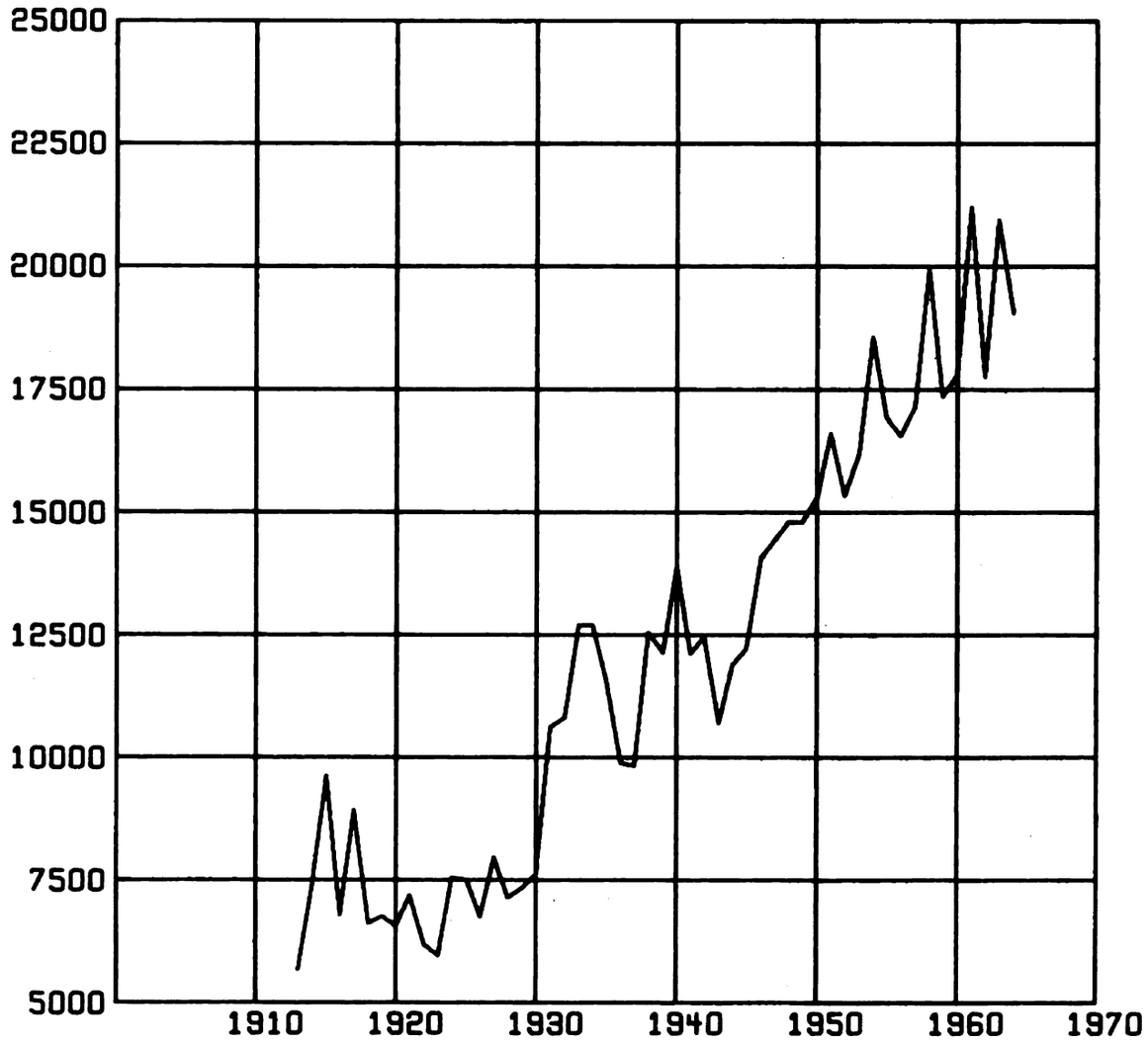


FIGURE 20

ORDAINED MINISTERS OF THE SEVENTH-DAY ADVENTIST CHURCH
(UNITED STATES AND CANADA)

