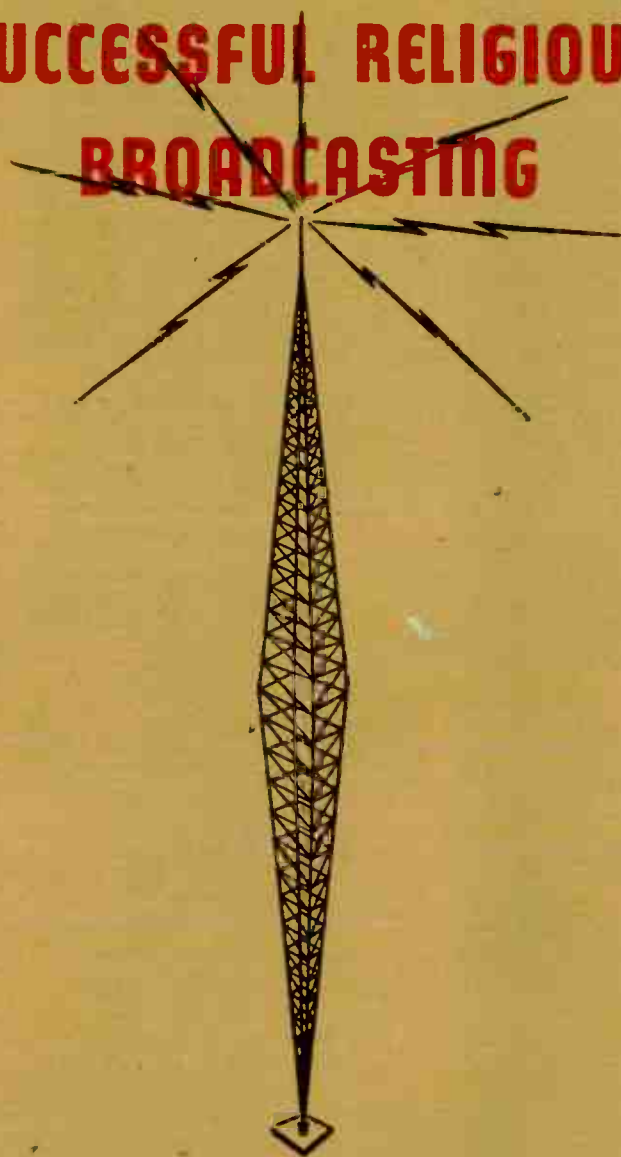


# SUCCESSFUL RELIGIOUS BROADCASTING



By S. F. Lowe

"I bespeak for this book a wide audience. I express the hope that young ministers especially will make a study of radio as one of the chief media for their work in propagating the Gospel, and I equally commend it to laymen as a veritable source book on this highly technical subject, and one which every group of lay leaders will profitably study as a means to extending the reach of their pastor's ministry and the interests of their denomination."

From Introduction by  
SENATOR WALTER F. GEORGE

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"'Successful Religious Broadcasting' comes as a much needed book. To meet this need Dr. Lowe has presented in a most practical way the principles underlying good broadcasting and the effectiveness of the several religious programs. Every person interested in presenting good religious programs over the air will be helped by this book."

EDWIN S. PRESTON, Chairman  
Radio Committee  
Southern Baptist Convention

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"Much has been said about the importance of religious broadcasting, but little help has been offered those who desire to use its medium for the gospel. In this volume, proven radio techniques are applied to the religious broadcast, thus improving its effectiveness. This volume offers a source of new confidence, as well as new skill, to every religious broadcaster."

DUKE K. McCALL, President  
Baptist Bible Institute  
New Orleans, La.

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"The author treats in this book a subject that should be of interest to every preacher zealous for a wider proclamation of the gospel. In it the preacher will find suggestions that are very practical, and possibilities for preaching that are challenging."

JESSE NORTHCUTT  
Associate Professor of Homiletics  
Southwestern Baptist Theological  
Seminary

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Radio is essentially a voice. Evangelical Christianity is primarily a message. How well adapted the radio is as a channel for proclaiming the Good News of the Evangelical Churches! Dr. S. F. Lowe develops this idea in its many practical applications. This book should be studied by every minister before he broadcasts. It will help immeasurably radio committees of local churches and of denominations planning to enter this field.

REVEREND JOHN M. ALEXANDER, D.D.  
Chairman, Presbyterian Radio Committee  
Chairman, Southern Religious Radio  
Conference

"A sensible and practical evaluation of a problem which concerns both the broadcaster and the preacher. Radio offers a magnificent and unduplicated means of a great public service if it is used properly. This study amounts to a text book on religious broadcasting."

**J. LEONARD REINSCH,**  
 Managing Director,  
 Radio Station WSB,  
 Atlanta, Georgia,  
 WHIO, Dayton, Ohio  
 WIOD, Miami, Florida

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"Every radio speaker, whether preacher or not, should read Dr. Lowe's 'Successful Religious Broadcasting.' If they did there'd be less 'preaching' to the small family group in the home, the heart of radio listening."

**MARTIN B. CAMPBELL,**  
 Managing Director  
 Radio Station WFAA,  
 Dallas, Texas.

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"In this very practical and sympathetic approach to the use of radio, Dr. Lowe draws interestingly and fully on his extensive experience in developing the highly successful Baptist Hour programs. His basic understanding of what interests the radio listener, and the very helpful information on how to prepare and deliver effective religious broadcasts, will provide invaluable aid to every clergyman who seeks to make use of radio broadcasting to extend the sphere of his religious teachings."

**G. RICHARD SHAFTO,**  
 Manager, Radio Station WIS,  
 Columbia, S. C.

## THE AUTHOR

Dr. S. F. Lowe, the author of this book, has seen religious broadcasting from the religious leader's viewpoint as well as that of the Radio Director, having served for over twenty years as pastor in the South before accepting the responsibilities of leadership for Southern Baptists in the field of Radio in 1938.

The six chapters of this book were first prepared and given by him as talks to classes in the Southern Baptist Seminary of Louisville, Kentucky, and in the Southwestern Baptist Seminary of Fort Worth, Texas. With revisions they were given at the Baptist Bible Institute of New Orleans, Louisiana, and also on a return visit to the Louisville Seminary. With further revisions and adaptations, they are presented herein.

### The Radio Press.

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The design of this book is to help the religious leader into a better appreciation of the possibilities and problems of radio as a medium of Christian service, and, further, to prepare him to be more effective in his radio broadcasting.

From the Preface.

# Successful Religious Broadcasting

BY

*S. F. LOWE, A.B., Th.M., D.D.*  
*Director, The Radio Committee,*  
*Southern Baptist Convention*

With an introduction by  
**THE HONORABLE WALTER F. GEORGE,**  
Senior United States Senator from Georgia.



*Published by*

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## P R E F A C E

This book is designed to aid the religious leader to attain a better appreciation of the possibilities and problems of radio as a medium of Christian service, and, further, to prepare him to be more effective in his radio broadcasting.

The six chapters were first prepared and given as talks to classes in the Southern Baptist Seminary of Louisville, Kentucky, and in the Southwestern Baptist Seminary of Fort Worth, Texas. With revisions they were later given at the Baptist Bible Institute of New Orleans, Louisiana, and again on a return visit to the Louisville Seminary. With further revisions and adaptations, they are presented herein.

When the time arrived for the preparation of the talks in the seminaries, we were surprised and embarrassed that we could find no books on the subject of religious broadcasting. After repeated and unsuccessful attempts to find such books, the Carnegie Library of Atlanta, through its Readers' Adviser, responded to our request by supplying us with every book on their shelves which might help in the preparation of the talks for the seminary students. We are grateful for this service.

We are also indebted to Professor G. G. Maughon of Georgia Military Academy of Atlanta for his suggestions of improvements in the manuscript, and also to Dr. L. D. Newton of Atlanta for reviewing the manuscript. We further gratefully acknowledge the constant cooperation of the office force of the Radio Committee of the Southern Baptist Convention for their untiring help.

## INTRODUCTION

By WALTER F. GEORGE

United States Senator from Georgia

In *Paradise Lost*, Book V, line 71, Milton wrote:

“Good, the more  
Communicated, more abundant grows.”

And thus was expressed 300 years ago by that Baptist poet the very thought which Dr. S. F. Lowe has so well amplified in this timely book in which he presents the marvelous opportunity now offered the churches for the furtherance of the Good News of the Kingdom of God.

Radio, though generally accepted as one of the everyday blessings of our advancing age of science, is, nevertheless, little understood by the average American. We have come, quite naturally, to regard radio as something very essential, like the sunshine and the rain; but very few people have been permitted to study the intricate details that daily go on behind the scenes. We turn the dial, and the miracle takes place.

Dr. Lowe has drawn the curtain on one of the very important scenes of radio — that vast scene in which and by which the churches have been using radio for the preaching of the Gospel and for the purposes of teaching the Bible and otherwise acquainting the public with the program of religion.

That people are influenced by radio, no thoughtful person would deny. This is conclusively established in the fact that advertisers compete for time on networks and local stations, paying relatively high rates for brief statements concerning their products. It is further es-

tablished in the fact that candidates for political office spend the majority of their campaign funds for radio time.

Dr. Lowe shows conclusively that radio is an equally effective channel of reaching and influencing people for religion. I have been fascinated in reading his report on the results of religious broadcasts. I predict that we are on the threshold of a greatly enlarged program of religious broadcasting.

Which gives me an added sense of appreciation of Dr. Lowe's book. This business of wisely and effectively enlarging the use of radio for religion is of such importance as to warrant the most thorough understanding of the requisites for a first class production every time we announce a broadcast. Those who carefully study Dr. Lowe's book will have such an understanding. I feel, after reading the manuscript, that I know something of the wide field of study which he has conducted in preparing this book. His extended experience in directing the many broadcasts of the Southern Baptist Convention places Dr. Lowe among the leaders in religious broadcasting — for which we, as Southern Baptists, may well be grateful.

I bespeak for this book a wide audience. I express the hope that young ministers especially will make a study of radio as one of the chief media for their work in propagating the Gospel, and I equally commend it to laymen as a veritable source book on this highly technical subject, and one which every group of lay leaders will profitably study as a means to extending the reach of their pastor's ministry and the interests of their denomination.



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## CHAPTER I

### RELIGIOUS BROADCASTING

#### I. RADIO OFFERS AN EFFECTIVE MEDIUM OF CHRISTIAN SERVICE

Radio is no longer an infant in the family of communications. It has grown up. This is evidenced by the fact that today there are 900 broadcasting stations in our nation. Thirty million families, or 85 per cent of the families of the nation, own fifty million radio receiving sets. These families of the nation keep their radios turned on for an average of more than four hours every day. Thirty million families listening to the radio more than four hours a day! And the number of families listening to the radio is growing every month. Those who broadcast in America today are reaching the ears of the people with what they are presenting. The habit of depending on radio as a source of entertainment, information, and inspiration is growing.

Moreover, radio influences the people who listen. There are many evidences of this.

It is estimated that in 1942 big business in America spent 254 million dollars advertising over the radio. From 1931 to 1941 advertising by radio increased more than 400 per cent. There is a reason for this. Big business does not increase its expenditure of money until the returns justify the investment. By certain well-established measures, business executives have learned that advertising by radio influences many listeners to

purchase the article advertised. Radio influences the people.

Again, in 1933 America witnessed a concrete example of the effectiveness of radio as a medium for influencing the people. Banks were closed; gloom had settled over the economic life of the nation; people everywhere were bankrupt. In their despondency some were taking their lives. And one night our national leader, President Roosevelt, made his first "Fireside Chat" by radio, in which he expressed his confidence that business could be and would be restored to normal conditions. The next morning the attitude of the nation was different. In response to what they had heard by radio, the people of America felt better; they went about their tasks with more courage and confidence.

There is a reason for the effectiveness of radio in influencing the lives of the people. Somehow, it has an immediacy and a completeness in presenting the message and personality of the speaker, which is next to a personal visit into the home. It carries the message—more, it carries the voice, the persuasiveness, the emotions, and the attitudes of the speaker as can no medium of communication other than the personal appearance of the one speaking.

This modern instrument of communication is peculiarly adapted to Christian service. First, it is adapted to Christian service as a missionary medium. By radio the gospel is sung and preached, reaching the people personally and in their homes. The non-churched groups are reached as by no other medium. The uninformed and the misinformed are reached by radio.

In the Bayou Country of south central Louisiana there are a number of mission stations fostered by one of the churches in Baton Rouge. Dr. J. Norris Palmer, pastor, writes as follows concerning the use of one of the local stations of his city in connection with these mission stations:

"It may be of interest to you to know that we have just finished a series of special broadcasts designed for members of our church who reside in what is known as the Atchafalaya River Basin Area. This is an immense mission territory which includes much of the Bayou Country of south central Louisiana, and we have a hundred members of our church who reside in this section and who worship in our several mission stations. In connection with this special series, mission workers were present at all of the stations to direct as usual; but the sermons were received from the home church by means of radio receiving sets.

"The project proved very successful, and the results were very gratifying indeed."

In the Baptist Home Mission program in Cuba, there is another concrete example of the effectiveness of radio as a missionary medium. In his report to the 1942 meeting of the Southern Baptist Convention, Dr. M. N. McCall, superintendent of the Baptist Home Mission work in Cuba, includes this statement:

"Radio preaching has been continued during the year over a local station in Cruces, which is loaned a half hour a week for the purpose. The Sunday morning service of the Havana Church has been broadcast without interruption over the Blue Chain. This is a

chain of eight long wave and two short wave stations, which covers the island completely and can be heard in other countries near by. The reports from these services have been most gratifying. Groups gather at stated places in the interior to hear the service every Sunday. We have a regular audience as far away as Puerto Padre, Haiti. Conversions have been reported and others have hunted up the places of worship after first hearing over the radio."

In the Baptist foreign mission work in China, a far-reaching missionary service has been rendered by radio. Dr. C. J. Lowe, for more than twenty-five years missionary in China, tells this story:

For years before the Japanese invasion, a radio station at Shanghai, China, had been broadcasting gospel messages of various types every day for ten or twelve hours. The initial cost of the station was largely a gift of a wealthy Chinese Christian layman. Later, the cost of operating the station was supported by the contributions of Christian friends.

The station's power was 2,000 watts. It covered a very large area, reports being received that its programs were heard in Japan, Korea, Mongolia, Tibet, China's Provinces, Hon Kong, Manila, The Philippines, New Zealand and lighthouses along the way.

"Results have been most thrilling. On one Sunday a church in Shanghai received seven families" . . . in response to the radio messages. "Hundreds were brought to Christ." . . . "Chapels or churches without pastors or preachers would meet, sing, turn on the radio, and we would preach for them by way of the

radio station in Shanghai. Souls were saved in this way." Dr. Lowe further declares that not only Chinese, but Russians, English, and other nationalities as well were blessed by this missionary radio service. "The radio has done more to bring a religious message right into the homes of China than anything else," he asserts.

Missionary Lowe is confident that the Japanese have taken the Gospel Radio Station at Shanghai down and transported same to Japan. Perhaps now that the war is over, and the Japanese are thoroughly conquered this station can be returned to Shanghai to continue its gospel mission.

It is also interesting to note in the annual Foreign Mission reports that radio is now being used as a medium of evangelizing in other countries.

In a report from Colombia this paragraph is included: "Radio Hour. The first of February we hope to have our programs in order to begin a series of half-hour weekly broadcasts; it will be from 12:00 to 12:30 p.m. This will be called 'The Baptist Half Hour.' This work will cost \$15.00 per month. Almost every home in Barranquilla has a radio and can take advantage of this pleasant and ideal way of hearing our message."

Again, in reporting the mission work in Hawaii the following paragraph appears:

"The Friendly Gospel Hour has gone into the homes of thousands Sunday mornings on this and other islands throughout the year, blessing the lives of many. The programs have been conducted by the men of the mission. A group of men of the Armed Forces having a consuming love for the lost have made it possible,

through their generous contributions to lengthen programs to thirty minutes.”

In the second place, radio is a most effective propaganda medium of Christian service. The effectiveness of radio in this respect is due to the intimacy of the personal visit of the radio speaker into the home and into the personal lives of the listeners. People become acquainted not only with the speaker, but through his message with what the speaker stands for. Old prejudices are destroyed—good will is built.

There are two ways in which these two results are gained through religious broadcasting:

*First.* When the religious broadcaster puts on a good program in point of quality and content, the radio listener respects him and the religion he represents.

*Second.* Because the message is constructive, sympathetic, and personal, the listener is personally attracted to the speaker and the group he represents.

The Catholic Hour is an illustration of radio as a propaganda medium in the field of religion. It is a most interesting story. I quote from their pamphlet entitled, *Ten Years of the Catholic Hour*.

“It was at the Cincinnati Convention of the National Council of Catholic Men, in November, 1928, that the seed was first sown. The delegates at that convention were dejected. They had seen the ghost of anti-Catholic prejudice and bigotry arise to smite a great American in the campaign just closed. But the counsel of wisdom finally overcame the counsel of despair. They decided that if their fellow Americans could be so bitter about the Catholic Church, it must be because they mis-

understood it; and if, after rubbing elbows with generations of Catholics they misunderstood it so badly, it must at least in part be the fault of the Catholics. Catholics must have been pretty effectively hiding their light under a bushel.

"So these Catholic men decided to establish, at the Washington headquarters of the National Council of Catholic Men, a Bureau of Apologetics; and they decided further, particularly because of the fine public reaction to the broadcast convention address of the Hon. William D. Cunningham, that radio should be one of the chief instruments to be employed by the Bureau.

"The Bureau was established, with Grattan Kerans (now an officer of the National Council of Catholic Men) at its head. He and the late Charles F. Dolle, then N.C.C.M. Executive Secretary, began mapping out plans for a nation-wide radio apostelate. Mr. Dolle called on the officials of the National Broadcasting Company to get terms for the purchase of radio time. N.B.C. offered it free of charge. After a period of negotiation, ably superintended by Archbishop Schrembs of Cleveland, then N.C.C.M. Episcopal Chairman, and the late Father John Burke, C.S.P., then General Secretary of the National Catholic Welfare Conference, conditions were agreed upon which would assure the thorough Catholicity of the program and permit N.B.C. properly to discharge its public service obligation.

"The plans were presented to the Administrative Board of the National Catholic Welfare Conference



at its meeting in the fall of 1929. They approved.

"That was only the beginning. Even though N.B.C. was offering radio time free of charge, money was needed for an administrative, stenographic, and clerical staff, for music, for traveling expenses, and at least a gesture toward an honorarium for the speakers, for postage, telephone, and telegraph. N.C.C.M. had no money. So it had to be raised—and the depression was already under way.

"Finally, however, on the second of March, 1930, the Catholic Hour went on the air and has continued to grow in its influence and effectiveness from then until now."

It will be noted in this statement that the Catholic leadership of America entered into an agreement with NBC that the programs, though they were to be constructive, were to carry the Catholic beliefs.

Since that time the Catholic Church, through the medium of NBC facilities, has been propagandizing America with an amazing effectiveness. Doubtless the broadcasts of the Catholic Hour, together with their other broadcasts, have done more to destroy prejudices and to build good will for the Catholic Church than any other single undertaking in their history in America.

The Lutheran Hour affords another example of the effectiveness of radio as a propaganda medium. Dr. Walter A. Maier, representing the Missouri Synod of the Lutheran Church, is preaching over a nation-wide network for six months in the year. Like a mighty crusader, he is challenging the sins of the nation, call-

ing the people back to God; and in the midst of all his preaching he is effectively building good will for the cause of Christ and for the Lutheran Church. Undoubtedly the gain of the Missouri Synod of the Lutheran Church of approximately 100 per cent in membership in the ten-year period, 1931 to 1941, is due in large measure to the Lutheran Hour. Truly, radio is an effective medium of propaganda in the field of religion.

It should be said in this connection that the broadcasting done under the auspices of the Federal Council of Churches lacks sufficient distinctiveness in fundamental doctrines to make such broadcasts effective as a medium of religious propaganda. Radio, as is true of every medium of propaganda, is effective only when great fundamentals of religion are propagated with a loyalty that expresses itself in a purpose and passion that will win.

Christians, so tremendously influential in our world of today, with their message of salvation by grace through faith, and of love and good will, are afforded an opportunity through the medium of radio to render a service to America and to the world in this strategic hour which they have never enjoyed before.

Such an opportunity lays upon Christians a tremendous responsibility to use the radio. Brethren in Christ, the Christian responsibility to use the radio as a medium of preaching and teaching the Truth today, and thus blessing the people, is as binding on us as was ever Moses' responsibility to use the Shepherd's Staff to bring blessings to the people of his day; or as ever

Paul's responsibility rested upon him to use the Roman roads and the Roman facilities of sea travel to carry the missionary message of Christ to the lost of his day; or as ever the responsibility rested up John Wycliffe and those after him to use the printing press then a new medium of communication, as a means of carrying the message of the Bible out to the average man of the street and of the world. Indeed, the opportunity afforded Christians today through the medium of radio lays upon them a responsibility to use this magic means of communication—a responsibility just as binding as is their duty to use any one of the other mediums of which they are taking such effective advantage for the spread of the gospel.

Let it be emphasized in this connection that religious broadcasting is not to become a substitute for other methods of evangelizing and propagandizing. It is to be only an added medium which God has clearly given to the followers of Jesus for a time like this.

Not only so, but the responsibility is upon Christians to use the radio intelligently and effectively. The great problem in the field of religious broadcasting is one of meeting the efficiency standards of the commercial world in putting on a good religious program. Our task is to learn how to make the Christian message as inviting and effective by radio as is the commercial advertising broadcast. Frankly, Christians must find the way to produce religious broadcasts which will be more effective.

We must do more. Christians, somehow, must find a technique for following up the broadcasts in order

to conserve the results gained. This is especially true in connection with broadcasting the evangelistic message. Christians must, and they will, find a way to follow up the broadcasts and conserve the gains made through this medium.

## II. A CHRISTIAN PROGRAM OF RADIO SERVICE

Denominationalism in the field of radio is difficult to meet and handle. In fact, the problem of the many denominations is more acute in the field of radio than at any other point. There are but sixteen broadcasting hours in the average radio day. Good programming will allot from only 5 per cent to 10 per cent of the time during the week to religion. Thus, all the denominations must find time in this brief period for such expression as they can over the radio.

On the other hand, it is an historic fact that Christian progress in America has been made along denominational lines. Mark that down! Christianity has never made significant progress at any point, at any time in our whole history, except under the leadership of denominational groups. For example, the educational movement in America had its origin in denominational groups. The first institutions of higher learning were denominational schools, such as Brown, Harvard, Yale, and Princeton.

Nondenominational movements have lacked the fervor and the vigor essential to marked advance in the Christian movement. There are many reasons for this. In the general movement along nondenominational lines there is a lack of intensity of interest, of direct-

ness, of clarity of purpose, of distinctiveness of truth to challenge large numbers of individuals to give their best to the movement.

Conversely, in the denominational group there is definiteness and directness of purpose, intensity of interest, distinctiveness of truth, all of which call forth the very best in sufficient numbers of individuals to produce satisfying results.

It is also a fact that permanent advances must be conserved, if the gains are to be satisfying. In the present religious setup in America, Christian advances can be conserved and capitalized upon only in denominational groups.

It is unquestionably true that the Christian movement in America needs the special emphasis of Christian truth and practice as it obtains in the present denominational setup. It is a fact that every outstanding denominational group is making some distinctive contribution to the total of Christian emphasis which America cannot well afford to be without. For example, our high church groups maintain an emphasis on dignity and reverence in worship which the total of American Christianity cannot well afford to sacrifice. These groups likewise set the rest of Christendom an example of the value of teaching the individual members, and especially the newer members of the church. Another contribution from the higher church groups today is their bold ecclesiastical stand against the great American sin of divorce. Other distinctive contributions from this source might be mentioned.

On the other hand, the evangelical groups, especially

those groups which might be termed evangelistic, insist on the new birth as the foundation of Christian experience. They magnify the necessity of the work of the Holy Spirit in Christian experience. Broadly speaking, these groups insist on the spiritual emphasis in Christian experience which the total Christian movement of America likewise cannot well afford to sacrifice. They also insist on informality in worship, and personal witnessing on the part of individual members, which are substantial contributions to the total Christian movement.

Again, Baptists through the centuries have insisted on the competency of the soul in its relation to God, which simply means universal priesthood of all believers, in contrast to ecclesiastical priesthood. Baptists have also been distinctive in magnifying the importance of complete separation of church and state, as well as absolute democracy in church polity. The total result of this is to magnify the importance of the lay member in the Christian movement. These fundamentals have helped to make America what she is. Certainly no thoughtful Christian would want to see them surrendered.

America cannot well afford to sacrifice the total of these distinctive contributions of the various church groups. If radio is to render its best service in broadcasting the Christian message, a way must be found for the denominational groups to make their respective contributions to the total Christian movement.

Again, the various church groups have their respective techniques by which they produce whatever re-

sults are gained. When denied these techniques of achievement, no single denominational group can hope to produce the fruits which America has a right to expect. The problem of religion and radio is to find a way for the religious groups to operate along the lines of their respective group methods of achievement, if the best results are to be attained in the field of religious broadcasting.

Illustrations are at hand to show how absolutely true are these principles in the field of religious broadcasting. For example, the Catholic Hour. The whole procedure and impact of this year-round weekly broadcast is exactly in keeping with the technique of the Catholic Church. The Mother Church is magnified. The priestly ministrations of the church are glorified. The authority and position of the Pope, together with the whole ecclesiastical system, are ever at the front in all the messages. With perfect freedom, this broadcast operates in closest harmony with the method of achievements of the Catholic Church. It fits in perfectly with the whole Catholic system and life. This explains the tremendous effectiveness of this broadcast.

The Lutheran Hour affords another illustration of this vital principle. All are agreed that Dr. Maier's broadcasts are among the most effective in America. With perfect freedom, this broadcast is given in closest harmony with the technique of the Lutheran Church. Not only are results achieved through the broadcast, but gains are also being conserved in a most effective way. Through the instrumentality of this broadcast,

remarkable gains are being made by the Missouri Synod of the Lutheran Church.

It must be emphasized again that radio and religion should find a way for Christian groups to broadcast the Christian message in keeping with the methods of achievement of the respective groups, if the best results are to be attained through religious broadcasting.

What is the solution of this problem?

National Broadcasting Company has blocked out all its religious time to Catholics, Jews, and Protestants. The Catholic Hour, operating in accord with Catholic technique and constantly presenting constructively and most effectively her distinctive teachings, is making a high score in the interest of the Catholic Church. The Jewish group is doing the best it can under the circumstances, but this broadcast has never been regarded as a factor in Jewish progress in America.

The Federal Council program lacks distinctiveness in teaching and technique and thus has little challenge to any group. The effectiveness of this hour does not begin to compare with that of the Catholic Hour.

The Columbia Broadcasting System and Mutual Network follow the "round robin" plan of having a different denominational group on every week. Their policy has been to have no speaker or denominational group on for two programs consecutively. This plan naturally makes it impossible to achieve a build-up in interest, in a personality or a program, or a denominational group. No opportunity is given for denominational



technique or distinctive teaching to make their historic contributions.

It is of more than passing interest that Columbia Broadcasting System has this year departed from its established custom by having one speaker for a series of several messages, the same choir being used in the series. This was done by two denominational groups asking that all their assignments in the Columbia Church of the Air for a year be given on consecutive Sundays.

Though the results of this experiment cannot be appraised as yet, it is possible that a change from the "round robin" plan may be accepted by Columbia eventually.

There is another approach to the problem of a multitude of denominations at the mike. It is the plan of voluntary co-operation on the part of major denominational groups. The extent of such voluntary co-operation is an effort to solve the traffic problem in religious broadcasting.

A pattern of such co-operation has recently been recommended to their respective groups by a group meeting of the representatives of the radio interests of Southern Baptists, Southern Methodists, and Southern Presbyterians. Here are the vital points of this pattern:

1. Joint approach will be made to enough radio stations for saturation coverage of the South to join an independent Southern network for a weekly broadcast.

2. In annual session, representatives of the radio interests of these denominational groups are to agree

upon a block of time each group is to have on such independent network for the following year. No co-operating group shall be offered fewer than one quarter of thirteen consecutive broadcasts in a given year. No group is to seek any other broadcast time on these stations for such year.

3. Should the total time desired by all the co-operating groups become greater than can be supplied on such independent network, effort will be made to establish a second independent network.

4. It is stipulated that each group is free to present his interpretation of truth positively and constructively without any limitation except such as the established ethics of good broadcasting demands.

5. A small committee with three representatives from the radio stations on the network and three from the joint committee of the co-operating groups is to co-operate with the radio committees of the respective groups, leading to the best possible quality of programs by all.

In this plan each denominational group is to follow its own technique so far as such technique can be followed in radio. Success in religious broadcasting rests with the denominational groups.

Now, the question arises as to how the respective Christian groups may become successful in using the radio as a medium of extending the kingdom of God on earth. We offer three or four principles which are essential to successful broadcasting on the part of any religious group.

Give leadership to the cause of religious broadcast-

ing. No progress may hope to be made in this or in any other field of Christian service without adequate leadership. In fact, the whole leadership of any religious group must know something of the worth of radio as a medium of propagating the gospel, and also something of the requirements of broadcasting, before such a group will advance very far in successfully broadcasting the Christian message.

Undoubtedly the best practical plan of leadership in this movement is to have a central radio committee representing the whole group, and under the direction of such general committee find leadership for the smaller sections of the larger whole. Regardless of the method followed, intelligent and effective leadership must be given to the cause of radio before any given religious group can make such advance in this field. In fact, leadership must be found and enlisted for every unit of a given Christian group, from the central organization to the last local church in the group.

Successful religious broadcasting requires money. Christian leadership must find sufficient finances with which to pay bills. Even when all radio facilities are extended to a religious group without any charges whatsoever, the cost of religious broadcasting is substantial. For example, after all radio facilities of NBC and affiliated stations are freely given, the Catholic Hour costs an average of \$45,000 a year, according to Catholic Hour literature.

It should be said in this connection that, even when all facilities in religious broadcasting are paid for, the cost is small when considered in the light of the fact

that by radio the gospel message reaches such large numbers of the total population within the coverage of a given station or network of stations.

There are two ways of financing religious broadcasting: One is by public appeal for funds, either in the broadcasts or by mail. The other is to pay the bill from the local church treasury or from the denominational missionary treasury. Many strong churches throughout the nation broadcast the gospel message every Sunday, and the total cost of such service is in the budget of the church, just as are other local expenses and missionary items. In this way the precedent is established for using missionary funds of a given denomination or religious group in broadcasting the Christian message. It is just as proper and right for the religious group to spend co-operative funds received from all the churches in using the radio as a missionary medium as it is for the local church to do so.

Southern Baptists, as a denominational group, are financing a growing radio service from regular denominational receipts. Although such Christian service by this group is in its infancy, we are safe in forecasting a tremendous growth within the next decade or so.

There is a five-point program which will prove successful when followed by the denominational group.

First, there is the live network broadcast. Such network may be regional or national. There are three outstanding denominational network broadcasts in the nation at the present time. They are: The Catholic Hour, The Lutheran Hour, and The Baptist Hour. The Catholic Hour is nation-wide and is broadcast over

NBC with over 100 stations on the network. It is perennial and is carried by NBC on sustaining basis. The Lutheran Hour is broadcast over the Mutual Network and added stations. The whole project is paid for at commercial rates. The money is contributed by the churches of the Missouri Synod and by friends of The Lutheran Hour throughout the nation. Announcements are made in the broadcasts that contributions will be welcomed.

The Baptist Hour, which has operated for three years, is broadcast over an independent Southern network for the three months' period, January through March, each year. All network facilities were paid for and the co-operating stations carried the programs without any charge.

There are many advantages to the live network broadcast over any other method of broadcasting.

1. A broadcast by a large denominational group is tremendous in audience building, provided the program is good. Such broadcast also produces a tremendous effect on the listeners.

2. Because of a sense of bigness in the denominational network broadcast, a greater respect is created for all Christendom.

3. The denominational network broadcast is most effective as a medium of propaganda for the group represented. In the broadcast the denomination becomes known. If the broadcast is good, such denomination becomes favorably known to a vast population. In fact, the religious broadcast is so effective as a medium of denominational propaganda that when a

network broadcast is accorded one group as a courtesy it amounts to a discrimination against other groups who are denied such courtesy.

4. The network broadcast by a Christian group produces a unity of belief, feeling, and action among the constituency of such group scarcely to be obtained in any other way.

5. The denominational network broadcast of a high type lifts the standard of religious broadcasting for all within the group and will thus help to prevent extreme and unworthy broadcast practices by smaller groups or individuals within the larger group. Much of what is broadcast over the radio in the name of religion does great harm to the cause of Christ.

Second, the religious program by transcription. This method has several advantages over the network broadcast. The cost is far less; in fact, the cost of this method of broadcasting is so inconsiderable that it is within reach of almost every denominational group.

Again, the transcription broadcast can often be given at a better hour than can be secured for the network broadcast. Thus, the audience over a given station can be much larger than otherwise.

Added to this, the average quality of program by transcription can be made better than the average by network. Flaws can be eliminated from such programs by doing them over. Poor programs, after being recorded, can be sacrificed, which cannot be done in the live network.

On the other hand, when all the advantages of the transcription method of broadcasting are added up it

still remains that the transcribed program is "canned." Though the parallel may not be complete, the difference between the live and transcribed program is like the difference between reading a message and then hearing the author speak the message.

Another disadvantage of the transcribed religious broadcast is that because of its inexpensiveness, so many individuals, groups, and denominations are offering their transcribed religious programs to the stations that practically all have been ruled out, except on a strictly commercial basis. Many stations accept no religious programs on commercial basis and carry no transcribed programs of this nature.

Third, a wider use of the local station by pastors, churches, and groups who have access to the local stations.

Through radio conferences in connection with religious gatherings, and through wide correspondence, it is possible to find the successful types of programs over the local station and then publicize them. Pastors in communities with broadcasting facilities can become informed through the representative of the central denominational radio committee as to the various types of religious broadcasts which are succeeding.

Just as is true in reference to the local church, it is a fact that most of the religious broadcasting done in America has been and must continue to be done by local churches and other local groups over the local station. In the chapter entitled "Some Practical Aspects of Religious Broadcasting" there will be further discussion of the question of broadcasting the religious

message over the local station.

Fourth, the training of seminary students for religious broadcasting just as they are trained for other types of ministerial service. This book is the result of a series of lectures given at the Southern Baptist seminaries, viz., the Southern Baptist Theological Seminary at Louisville, Kentucky, the Southwestern Baptist Theological Seminary at Fort Worth, Texas, and Baptist Bible Institute of New Orleans, in which the Radio Committee of the Southern Baptist Convention, in co-operation with these schools, is endeavoring to begin definite training of the ministry for a more effective use of the radio. Surely it is the part of wisdom for all religious leadership to give due emphasis to radio in training its ministry for a life of Christian service.

A fifth service to be rendered by the denominational group is to lead the constituency of the group into an intelligent understanding and appreciation of radio as a modern, magic medium of preaching the gospel of Christ to the multitudes everywhere. Added to this, the central committee of any denominational group should lead the constituency to know and appreciate the radio programs, both religious and otherwise, which are worthy. This can be done by a central committee working with state committees and other local committees, canvassing the whole field of radio, studying individual programs, and then recommending to the constituency as a whole the programs which, in the judgment of such radio leadership, should have the attention of all.



Radio is in its infancy. Following the war, tremendous advances will be made immediately. No one can forecast the advance of radio during the next ten or fifteen years.

It is universally agreed that television is already a practical reality. Fully colored pictures are now being broadcast by radio. Thus we can see and hear by radio. Immediately following the war, television will become an integral part of the whole radio system of America, and television will mean as much to radio as sound has meant to the moving picture. With television the preacher in his radio message will literally stand in the homes of the people and speak to them as he would in a personal visit. His message will be tremendously strengthened because, not only will the passion of his soul be carried through the voice, but also his facial expressions and gestures can be seen. Television can, and if religious leadership will make it so, will mean more to religion than to any other phase of life.

Another advance in radio already realized is that of frequency modulation. "FM" stations are now operating by this method. High frequency can be used practically and successfully. All static is removed. The message can be made far more effective, and, coupled with television, the effectiveness of radio will be advanced a thousandfold.

## CHAPTER II

### THE PSYCHOLOGY OF RELIGIOUS BROADCASTING

Successful religious broadcasting rests upon a few well-defined fundamental psychological principles. They are comparatively easy to grasp. The knowledge and observance of these principles are essential if one is to broadcast the gospel message successfully.

The study in this chapter is limited to those basic psychological fundamentals which affect religious broadcasting. The thought is organized around seven fundamental propositions.

#### I. IN RADIO THERE IS ONE-WAY TRAFFIC

In speaking to the congregate assembly there is three-way traffic, or three-way communication.

First, there is the linear relationship of the speaker to the listener. The speaker gives his message directly to the listener.

Second, there is a linear relationship from the listener to the speaker. In other words, the listener gives something back to the speaker. Thus there is formed between the speaker and the listener a "circular relationship." The speaker gives to the listener and receives something back from the listener.

Such response on the part of the listener to the speaker is tremendously helpful in the public address. It keeps the speaker informed as to the response of the listener. If the response is favorable, the speaker is inspired. Thus in this situation, the listener calls

forth the very best there is in the speaker. This explains why white preachers do better when they are speaking to their colored friends, whose vocal response pulls on the speaker for his best.

On the other hand, if the response is unfavorable, the speaker can sense the situation and adjust himself and his message accordingly.

Added to the "circular relationship" between speaker and listener in the congregated assembly, there is also a relationship between listener and listener which may be called "interstimulation" or "social facilitation." For example, if a listener breaks over and says "Amen," this stimulates others, or if favorable listener response expresses itself silently, there is a tenseness which spreads among the congregation.

All have witnessed demonstrations of the power of this principle when some real artist was building up for taking an offering, or when some good evangelist was sweeping his congregation with him. It is mass psychology.

In radio the situation is vastly different. There is only one relationship between speaker and listener, which is the linear communication from the speaker to the listener. There is one-way traffic.

The speaker has no help from the listener. As the well-known happy warrior, Al Smith, said on one occasion, "One cannot even get a nod from a microphone."

Again, on one occasion it is related that Will Rogers was broadcasting some of his jokes and the announcer discovered that he was about to fail because of the

lack of listener response—and to help the speaker through the situation, the announcer placed himself across the table from the humorist and laughed heartily at his jokes, thus pulling him out of his difficulty.

The effect of the lack of the two relationships, from listener to speaker, and from listener to listener, was expressed by one of the speakers on *The Baptist Hour* on one occasion when he addressed his audience by saying, "Whoever you are and wherever you are."

Some three years ago when the Radio Committee of the Southern Baptist Convention was pressing Dr. George W. Truett to make a number of transcriptions, he replied, "I simply cannot talk to a machine." The point to emphasize is that the speaker can receive nothing back from the listener.

Recently a friend heard a speaker on a live network and some weeks later heard the same speaker in a transcribed message, which was taken from his regular service as he preached to his congregation. This friend said that the transcribed message was far livelier and fresher, and thus better than was that of the network broadcast.

The explanation is that this particular preacher has for years spoken in his regular preaching services without even the help of notes. He never writes a manuscript of a sermon. He depends heavily upon the pull of his audience in speaking. Without this he cannot do his best. The support of his congregational assembly is essential to his best in preaching.

In addition to this, in the radio situation the speaker has no help among his listeners. Usually there are

one or two, or possibly a half-dozen listeners in a group, but these all usually listen individually, with complete absence of "interstimulation." There is no help among them. No listener is stimulated in any marked degree by other listeners.

In recent years some radio artists are rather successfully overcoming the lack of "circular relationship" and "interstimulation" by having present in the broadcast a large studio audience, who are evidently permitted to be present for the distinct purpose of supporting the program and those participating in it. Such studio audience response is directed by someone specially appointed or by the master of the show, who at the psychological moment claps and waves to the audience to clap. The response of the studio audience is directed just as the rest of the show is. Any radio listener knows the effectiveness of this substitute for interstimulation of the congregate assembly. One sometimes wonders if they are not hired "laughers" and "clappers," somewhat like the practice of hired mourners among the Jews in the days of Jesus.

In certain sections of the country the Holiness people give many radio broadcasts. They have a studio audience present, and often this audience breaks out, apparently spontaneously, and shouts and sings, sometimes taking the service from the speaker. If not an artificial substitute for interstimulation, it serves the same purpose as does the directed response of the studio audience of the commercial show.

The point the religious broadcaster needs to keep in mind is that when speaking over the radio he has

no help from his listeners. It is an entirely different situation from that of the regular church service. There are no cues to indicate whether or not the audience is favorably impressed, or impressed at all with what he is saying. He does not ever know whether his audience is understanding what he is saying. Indeed, for the moment, he knows absolutely nothing about the response of his listeners to his message.

This entirely different situation in radio makes certain definite requirements of the speaker, both in the preparation of the message and in the delivery of the message. These requirements will be discussed in the two chapters set apart for these topics.

## II. IN RADIO THERE IS ONE LISTENER-TIE

In the assembly there prevails "a social contract" on the part of the listener to stay through the service. In fact, the idea of the social contract carries with it the assumption that the listener is obligated to listen intelligently and thoughtfully to what the speaker is saying; though after years of pastoral experience, one has a lingering suspicion that not all are as attentive as they appear. However, the listener at least does not leave the scene of action until the message is delivered.

On the contrary, all are familiar with the fact that in radio it is entirely proper at any time to switch the radio off or to switch over to another and more inviting program *ad libitum*.

Some weeks ago a test of this was made by asking an ardent radio listener what he thinks is the difference

between listening to a message in church and listening to a message over the radio. While the friend was reflecting for his answer, a thirteen-year-old boy who was present interrupted to ask if he might offer a suggestion, and it was this: "The difference is that you have to stay through in church and when listening to the radio you don't have to stay through if you don't want to."

It has been said that as high as 85 per cent of those listening to the average radio address switch off or switch over to another station before the close of the address.

This fact has a tremendous bearing upon the question of the length of the radio address, as well as the type and quality of the message. This principle will be applied in the discussion of the subjects, "Preparing the Radio Message" and "Delivering the Radio Message."

### III. IN RADIO THERE IS BUT ONE MEDIUM OF COMMUNICATION

In the congregate assembly situation, the speaker has much assistance. There is an audio-visual situation in which the preacher speaks in two languages, namely, the words of the voice and the expressions of the gestures. The gestures and voice are so closely related in time and expression as to produce an effective result.

In addition to this, in the congregate assembly, the appearance of the speaker, with his full and entire personality, is a substantial asset. In this situation, the preacher is completely polarized in relation to his audience—that is, he is in the very center of everything.

The whole program, as well as the whole situation, is so arranged as to give him every advantage. Everything in the whole set-up blends with the voice and gestures of the speaker in driving home his message to the listeners.

All of this makes it very easy for the listener to follow the speaker. It is very easy to get the cues of change of thought and emotions of the speaker. It is, therefore, a comparatively simple matter to follow the speaker in his message.

Added to this is the advanced interest of the listeners who have gone to the trouble to arrange their Sunday morning or Sunday evening schedule so as to be present. They have dressed for the occasion and have expended the energy and money necessary to make their way to the church, and they are dominated by the high purpose of entering into the worship service, the major interest of which, with worshippers, is to receive the message the preacher has for the occasion. When all the members have assembled for such high purpose, there is created a most favorable atmosphere in which the listeners are at their best and in which it is easy for the preacher to do his best.

The radio situation is entirely different. The speaker and listener are shorn of all aids or helps except the human voice. There is no secondary language as in the case of the gestures in the congregation; there is no visual aid for the speaker or listener; there is no atmospheric help; and there is also the lack of advanced interest on the part of most listeners. The only medium of communication the speaker and listener have is the



speaker's voice—both speaker and listener are dependent wholly for the effectiveness of the message upon the speaker's voice—the one medium of communication.

In the discussion of the subject, "Delivering the Message," requirements of the speaker's voice created by the radio situation will be discussed.

However, in this connection, two encouragements with reference to this single medium of communication in the radio should be mentioned. First, the radio has the magic power to deliver all the human voice to the listener, and that practically instantaneously. It is said that the voice of the speaker can be heard six hundred miles away by radio a half second before it is heard by the congregate assembly listener six hundred feet from the speaker.

Added to this, radio delivers the human voice in such way as to create a sense of nearness on the part of the listener—a nearness in the sense of the presence of the person speaking. You have doubtless sensed such nearness when listening to a radio speaker—especially one you are in the habit of hearing. For example, when the popular news commentator is presented by Puroil, his greeting, "Good evening, everybody," gives an immediate sense of nearness; he seems to step right out into the living room to talk with you. You soon regard his daily broadcasts as a personal visit by him into your home.

However, warning should be given that radio delivers the human voice in all the fulness of all its qualities—both bad and good. The speaker needs always

to keep in mind that deficiencies in voice as well as in message are magnified in radio.

Incidentally, it should also be noted that, though the radio speaker is without the atmosphere of the congregate assembly, he does have the advantage of home atmosphere on the part of most of the listeners. This home atmosphere is very conducive to the religious message, whether the message has moral or spiritual emphasis, for home is a normal place of personal religion.

A second encouragement in broadcasting is the tremendous ability of the human voice to communicate the message of the speaker. The voice conveys four things, as follows:

1. Sound.
2. Something of the speaker himself — his spirit, his interest, his culture, his personality — in fact much of the speaker himself is carried by the human voice.
3. Words and sentences, which the psychologists call "sound patterns."
4. The meaning of the speaker's words — or the message of the speaker.

It should be remembered that the listener's attention may be focused on any one, or on any combination of the four things carried by the human voice. It may be focused on the voice itself, as to its loudness and pitch, timbre and quality. Again, the attention may be focused on the question of the kind of person doing the talking; or it may be directed to the words and sentences as to their pleasantness or harshness, their beau-

ty or lack of beauty. Hard words and difficult sentences are sure to get the attention of the listener to the sacrifice of the message.

However, it is possible for the sound, personality words, and sentences to be so communicated by the human voice that the meaning of the message will be the paramount result. This, of course, is the major objective of the radio effort.

#### IV. IN AMERICAN RADIO THERE IS BUT ONE MAJOR REASON FOR LISTENING — NAMELY, PLEASURE

In radio the American public has been trained to listen for one reason and one reason only — that is, for the pleasure of listening.

The foundation of the American system of broadcasting is advertising. The advertisers pay the cost of radio. There is no other source of substantial income for broadcasters except what they receive from those who advertise by radio. America would go out of the radio business except for the support of the advertisers.

The purpose of radio advertisers is to induce the listeners to buy the wares they offer. To do this effectively, people must listen to what the advertisers have to say over the radio about their wares. They must create a favorable attitude on the part of the listeners. They attempt to do this in two ways, as follows:

First, in the content of the program they present. They present a program that entertains — one that attracts the listeners, and that is the reason you listen to most of the programs you hear. You listen because you are entertained. It may be music, or drama; it may be a variety program, or a talent program — but

you listen because you are entertained. It is pleasant.

In addition to this, the advertiser attempts to present a quality of program that will be pleasing whatever the types may be. Large corporations pay fabulous sums for talent for a single program. They must present good talent if the quality of the program is to be pleasing.

Added to all this, the management of the local station is dependent upon his advertisers for his income. The result is that he must join the advertiser in so pleasing the listeners that his station will enjoy a large radio audience which he can sell to advertisers. Thus, the radio management and the radio advertiser are joined in one grand consummate effort to please the people in the programs delivered.

The net result of all this situation is that the American public has been trained to listen largely for the pleasure of entertainment, for relaxation, for escape from life's boredom.

This pleasure-listening habit of the American public places a twofold requirement on the American religious broadcaster, if he is to be successful.

First, his radio message must be free from all that displeases, both in content and quality; for if his message is displeasing the radio public will not listen.

Second, the religious broadcaster must present a quality of religious program which will attract. It must be free not only from what displeases, but from all that tires, either because of its difficulty or its length. In short, the religious broadcaster must master the art of putting on a good program of a religious nature. He

must always remember that in radio it is not completeness in discussion that is required, but it is the finish and quality of the program that counts.

Perhaps this explains the fact revealed in a recent radio census on the question of the popularity of programs, that religion is far down in the scale of programs listened to.

Because radio has come to be regarded as a medium of relaxation and pleasure through entertainment, many do not regard it as a medium of religion. They satisfy their religious desires through church services and church activities or through reading and private devotions. They look upon their radio as a medium of entertainment. It, therefore, seems almost inconsistent to look to radio as a medium of religious information, instruction, and inspiration.

This fact was recently illustrated in a pastor's home. Over a period of months the church service closed in time for the pastor to be home before the close of Dr. Charles E. Fuller's "Old-Fashioned Revival Hour." His wife and children always maintained that they had had enough religion for the day and "Let's listen to Phil Baker in his program, "Take it or Leave it." They had gotten their religion otherwise and they were looking to the radio as a medium of relaxation through entertainment.

In religious broadcasting, this factor must receive consideration on the part of the broadcaster, and every effort must be made to present a program which will attract listeners because of the quality and content. Otherwise his entire effort will be defeated.

## V. IN RADIO THERE IS ONE MAJOR ENCOURAGEMENT FOR THE RELIGIOUS BROADCASTER

In the midst of these difficulties and thus of the heavy requirements of radio upon religious broadcasters, there is one fundamental condition which contributes substantially to the success of religious broadcasting. It is this: Man is hopelessly religious. Indeed, some people seek religion in all of life's experiences and all seek religion in some of life's experiences. This incurable religious hunger in man is the effective ally of the religious broadcaster. This hunger brings people to religion. It leads innumerable hosts of them to turn on their radio and listen to the religious broadcast.

Recognition of this fundamental fact, together with a consciousness of the national need for religion, has produced a fine sympathy for religious broadcasts on the part of the more thoughtful radio managers and program directors.

It is also a fact that the psychological foundation for religion is fear. Psychologists are generally agreed on this. This affords the religious broadcaster his opportunity; for in his message he can offer a solution for the spiritual problem of fear. Such solution proves to be exceedingly pleasing to the people. For example, the religious broadcaster tells the people of God's love, of his eternal nearness, of his blessed promises, and of his invitations to believe in him and trust him and live with him and for him. Again, the Christian broadcaster comes with the story of the death of Christ for the sins of people, assuring the people that through faith in Christ there is eternal life. The people want more of

it. Innumerable hosts, many of whom never darken the door of a church, will listen to the religious message over the radio. Thus, the religious broadcaster is not without support of the best sort in his program.

This places a twofold responsibility on the religious broadcaster:

First, to give religious messages which deal with the fundamental problem of religious fear. Such radio message need not uncork hell. There is no particular advantage, and probably a disadvantage, in always trying to fan the smouldering fears of the people into a paroxysm of terror. Let the dangers of the unprepared state be assumed, or implied in the message and let the religious broadcaster deal constructively with the problem of fear by offering hope and encouragement to those who will repent of sin and who will follow in the ways of God.

Second, by all means let the religious broadcaster present strictly religious messages. That is his reason for being on the air. That is the hope of rendering a service that justifies his return to the microphone. Never let the religious broadcaster yield to the temptation to deal with moral or social issues without relating such issues to the deeper facts of religious experience.

Some leaders in the field of radio, some of whom are religious broadcasters, miss the mark as to what should be the content of the religious broadcast. They insist that the message shall be moral—presenting the ethical ideals and teachings of the Bible; but in such presentations care is to be exercised *not* to try to lead

listeners into personal commitments to Christ. This is all taboo.

I protest vigorously against this tendency in the field of religious broadcasting. Let the religious broadcaster get down to the taproot fundamentals of religion and strive to answer the cry for help to meet spiritual fear.

However, the religious broadcaster should have freedom on the air to attempt to solve this problem of religious fear according to the technique and psychology of his own religious faith. For instance, if a Jew is broadcasting, he should be free to meet this problem of religious fear in the same way he would in a regular service. If a Catholic is broadcasting he should also be free to meet this problem in his own Catholic way. And again, if a Protestant, or Baptist, is broadcasting he, too, should have all freedom to lead people to try to solve the problem of religious fear by personally approaching God through simple faith in Christ Jesus.

Should radio deny the religious broadcaster the right to try to meet the problem of religious fear by the free use of the technique and psychology of his own religious faith, it would deny him that elemental principle of religious liberty for which American manhood has fought and died through the years. Furthermore, such denial strips the religious broadcaster of his full power of rendering an effective religious service via radio. In fact, such religious broadcasts might just as well not be given so far as the religious service is concerned.

Mark you, no one claims the right of any person to



use so public and limited medium as radio for the purpose of merely proselyting to his own denominational position and group. This is unworthy and should not and will not be supported either by radio or by religious leaders.

#### VI. IN RADIO THERE IS ONE SOCIAL RESULT OF ESPECIAL INTEREST TO CHRISTIANS

There are many interesting social results of radio. For example, radio proves to be a new family tie. The members of the family find their pleasure, and escape from boredom at home. Thus the family is bound together by the new tie of radio.

Since radio covers such wide territory, in the case of network programs, touching the population of the whole nation, it produces a standardizing effect upon the people. Listeners to the same programs of entertainment, and of culture, and of religion are inevitably brought to the same standards. They receive the same stimuli. Within them are the same responses to such stimuli. They gain the same information. They hear the same language. They look at the same ideals.

Another social result of the radio is the raising of the standards of interest, education, and culture on the part of great hosts of average people who have not heretofore had the advantage now enjoyed through radio. For example, a man whose educational advantages have been very limited, lives in a Southern city. He reads very little beyond his daily paper, but through long hours every evening and on Sundays he listens to his radio. He has in this way become interested in much of the best in the field of culture and education. He is

appreciative of much of the best in news, drama, classical music, education, and religion. He knows the best programs and listens to them intelligently. A casual conversation with him reveals the splendid cultural contribution radio has made to his life.

However, for Christians the significant social result of religious broadcasting is its democratizing effect upon people. Probably there is no agency or instrument in American life so well adapted to produce favorable democratic results as radio. There are many reasons.

First, because of its inexpensiveness and thus because of its ability to reach all the people, radio is universally enjoyed. More than 85 per cent of the families of the nation have radios and are, therefore, affected by what is broadcast. It is thus democratic in its use.

Second, radio is particularly effective in bringing the extremes of the social, cultural, and religious order together on a common level. For example, the colleges, the top ranking centers of culture, are today offering discussions and courses to the people generally by radio, thus bringing all grades of culture together on a common level.

Third, radio is producing the same results in large sectors of population. Through this medium, innumerable hosts of people come to have the same knowledge, the same thoughts, the same feelings, the same attitudes, and to act in the same way on great issues. For example, in 1933, when the nation was so despondent and discouraged because of the depressing economic situation, the President gave his first "Fireside Chat."

With his voice of confidence, his guarantee that the nation would soon be back to a happier economic status there to remain, a tremendous result was produced throughout the nation. The next morning people everywhere felt better. The radio had enabled our leader to produce a result well-nigh universal in its effect upon the people.

This democratizing effect of radio is just as true in the world of religion. This fact has been forcibly demonstrated in the experience of Dr. M. E. Dodd, of Shreveport, Louisiana, who for years has broadcast regularly over a powerful station in his city of Shreveport. During his years of broadcasting, there have been times when a number of people in a given area have written him challenging something he had said in his radio broadcast. People in other areas did not write to Shreveport regarding his statements. Upon investigation, it has been discovered that in those areas where the people questioned his statements there had been some strong man, or a small group of men, who had taught the people to the contrary. On a given issue in that particular community the people differed in their doctrinal beliefs from that preached by Dr. Dodd and that which was accepted in other areas. Thus the radio afforded Dr. Dodd an opportunity to correct the error in such communities, and thus lead the people in such areas to catch step with those in other areas.

Thus the democratizing result of radio is also effective in the field of religion as it is in the civic or political field. A religious broadcast which reaches large areas is tremendously effective in bringing the people

generally to think and to act alike in the field of religion. Barriers are broken down, prejudices are undermined, and provincial thinking is overcome. The people come to think and to act alike.

There are two net results growing out of this democratizing effect of religious broadcasting:

First, network religious broadcasts which reach a high percentage of a religious group covering the nation or a large section of the nation afford an unparalleled medium for effecting unity of thought and action on the part of the religious group. This is particularly true of any large religious group whose constituency is not regimented in thought and action by ecclesiastical organizations manipulated from any single head or small group.

The second result of such democratizing effect of religious broadcasting is that when a nation-wide network is accorded some individual religious group as a courtesy, it gives such group such advantage that it amounts to discrimination against other religious groups not accorded a like courtesy.

The democratizing effect of religious broadcasting is also reflected in the fact that in radio there is no place for ecclesiastical position or regalia. The speaker must stand and speak as a man to his fellow men. If he is to be effective, he must be recognized by his listeners as being on the common plane with them — talking with them as he would with friends on the occasion of a visit into the home. Indeed, religion in radio must be of the people, by the people, and for the people.

## VII. IN RADIO THERE IS ONE RELIGIOUS RESULT OF ESPECIAL INTEREST TO CHRISTIANS

Radio will convey only one thing for religion, and that is message. The message may take the form of drama, interview, panel discussion, song, address, or sermon, but the fact remains that no religious service beyond the message can be carried by the religious broadcast. For example, nothing of formalism can travel via radio. Formalism must find another way to express itself. Radio simply does not lend itself to religious formalism.

Again, radio is not adaptable as a medium of administering the emblems of the Lord's Supper to the listeners. As we shall see further along, it is possible to describe the mass, or for nonsacramentarians to describe the observance of the Lord's Supper, or the ordinance of baptism by radio, but radio offers no help to the sacramentarian. It conveys only message. A sacrament requires personal administration. It is based upon the physical being administered by someone personally present. Thus radio cannot become a medium of sacramentarianism. It is confined to message and to message only.

There are two interesting results from such limitation of radio to the medium of message only:

First, radio offers some advantage to the religious groups who are nonsacramentarian in faith and practice. Such groups have always relied largely on message. Both speaker and hearer are thus free from the limitations which radio places upon the sacramentarian groups.

However, it should be remembered that whatever strength has been enjoyed by those groups who have relied on message only in religion is afforded to all alike in the field of radio.

A second result of the limitation of radio to message only is that the sacramentarian can become as effective by radio as others are, and in this way radio may prove to be a great power in that this side of such group is essentially developed.

If religious broadcasters can grasp these few fundamental principles underlying and associated with religious broadcasting, and then apply them, they will be able to utilize this modern medium of religion to a much better advantage.

In the next two chapters attempt will be made to apply these principles to the "Preparation of the Religious Message for Broadcast" and "Delivering the Message in the Religious Broadcast."

## CHAPTER III

### PREPARING THE RELIGIOUS MESSAGE FOR BROADCAST

In the future all preachers and other religious leaders will have the opportunity to use the radio in Kingdom service some of the time; and many of them will carry the responsibility of radio service all the time. It is, therefore, of first importance that they find the way of successful religious broadcasting.

Fortunately, there are but two simple conditions of success in this field. They are, the Preparation of the Message, and the Delivery of the Message.

In this chapter effort will be made to find the requirements for Preparing the Religious Message for radio. As a matter of fact, it is largely a matter of adapting to the radio situation the knowledge one already has of preparing the religious message for the congregate assembly.

There are two situations in which the religious message is to be broadcast: First, broadcasting the church service; and, second, broadcasting from the studio. We, therefore, discuss the preparation of the message from these two angles.

#### I. PREPARING THE RELIGIOUS MESSAGE TO BE BROADCAST FROM THE CHURCH SERVICE

In broadcasting the message from the church service one faces two distinct situations: viz., that of the congregate assembly and also that of the radio listener.

In an appraisal of the radio situation one will find several facts to be true.

1. There are many more radio listeners, on the average, than in the church audience. Of course, the radio audience is variable in size, depending on the coverage of the station, the popularity of the station, the denomination, the local church and the preacher. Again, the number of radio listeners is dependent upon the length of time and the regularity with which the service is broadcast. It should be emphasized that a regular broadcast of any nature, if properly given, will build audience constantly.

Dr. H. H. Hobbs, pastor of the Emmanuel Baptist Church of Alexandria, Louisiana, has been broadcasting his evening services every Sunday for some years over radio station KALB, which is a small station. The radio management estimates that Dr. Hobbs' radio audience averages not less than 10,000 every Sunday evening. If he has 500 in his church service on Sunday evening, he is doing better than most preachers in churches of that size.

2. The constituency of the radio listeners is in several respects different from that of the church audience. It is more cosmopolitan. Among the radio listeners are all ages, every degree of culture, representatives of every denomination, and most probably of all the races, within the coverage of the station. This is not true in such marked degree of the average church.

Again, many of the listeners reside in communities which are poorly churched. They, therefore, do not



have the church advantages enjoyed by the congregation to which the pastor is preaching in the church auditorium.

Moreover, the preacher should never overlook the fact that he will have a large number of shut-ins, shut-outs, and some stay-outs among his radio listeners. These are people who either cannot or do not take advantage of the regular church service.

3. The circumstances under which the radio listener hears the message are substantially different from those in the church auditorium. There is the absence of almost all the advantages the preacher has in the church situation with the single exception of his voice, as was pointed out in Chapter II. The radio listener cannot see the preacher and, therefore, is without the cues which the church audience has, which enables them to follow the preacher much more easily. He is also without the assistance of the gestures and facial expressions and personality of the speaker enjoyed by the audience in the auditorium.

The radio listener is again without the advantage of the atmosphere of the church service, including the interstimulation among listeners; nor does he have the preparation of advanced interest manifested on the part of the auditorium listener, who has arisen in time and expended the energy to be present in the service.

In the judgment of some, the religious message broadcast from the church service has advantages over the message broadcast from the studio and at another hour than that of a regular worship period.

The Sunday hour of worship, especially the Sunday morning hour of worship, is an established time of worship. Sunday is a day of rest and is recognized as being a day of worship, whether people go to the church house or not. There is an inner longing to satisfy the desire for worship. In many the conscience is awakened, reminding the individual that he ought to worship. All of this will bring one to the radio and hold him through the service better than at another time.

Again, when one is listening to the message broadcast from the church service, there is a sense of sharing with the church congregation in the worship. One shares something of the spirit and decorum of the service. Most such radio listeners have attended divine worship more or less regularly through the years, and it is easy for them to sense the situation and to feel drawn into the circumstances of the service.

For example: a Presbyterian elder who lives across the street from the church the author once served related this story:

A relative of his had through the years been a devout worshiper in the Presbyterian faith, and had been punctual at the church services. Because of ill health she could not attend the services further, and on Sunday morning it came to be her habit to arise early and dress for church, including her Sunday hat. She would then take her hymn book and her Bible and go into the living room and turn on the radio in time to hear the opening notes of the prelude of the service, and she would participate in every part of the service just

as far as she could.

Though most radio listeners do not enter so wholeheartedly into the church service as this good woman does, they do, with more or less success, enter into and become a part of the church worship service.

4. The preacher's responsibility in the two situations.

All are agreed that his first responsibility is to his church service. His previous commitments to the church make this demand of him. There is the further fact that the church situation is the "goose that lays the golden egg"—the radio listeners are dependent upon the church service for the radio message.

When this responsibility to the church is met, then the preacher is responsible to God, to his church, to the radio station, and to the radio audience to do his best for the radio listeners so far as this can be done without sacrificing the other situation.

There are several practical suggestions which may help the preacher meet his radio responsibility when broadcasting his message from the church service, as follows:

(1) Time the program and message—begin and close the service on the dot. The radio station is required to begin and close on scheduled split seconds. The radio listeners are trained to this exact schedule. As a matter of fact, the preachers and other leaders in church services should always operate on a rather rigid schedule. They owe this to themselves, to the church, and to the people.

(2) Balance the program and the message to avoid

hurried conclusions. If the arrangement is for the radio to broadcast a one-hour period, there are two ways in which the situation may be successfully met without sacrificing efficiency in the church situation. First, the pastor may plan the schedule of his service so as to close his message just as the radio time expires—thus giving the radio listeners the full advantage of the message. Then when the radio schedule is over the invitation for membership can be extended and the reception of members can be made, and closing announcements and the benediction can be had.

Some pastors endeavor to close the service right on the dot, pronouncing the benediction just as the radio time expires. This, of course, gives to the radio listeners a sense of completion of the service.

(3) Then, assume the radio audience in the message. Prepare the message for the service just as though the radio is not on. In the message itself make no reference to the radio audience. We base this statement on the recommendation of pastors who have been broadcasting over a period of years. For example: An eminent Presbyterian preacher, who has been broadcasting for seven years over a 50,000-watt station in the South, says that in his message he never makes reference to the radio audience; nor does he ever make reference to the congregation. In the message he simply preaches to the people who are listening.

Dr. L. D. Newton, well-known pastor of the Druid Hills Baptist Church of Atlanta, who has been broadcasting his services over a period of twelve years, says that it is his habit never to refer to the radio

listeners when preaching. He assumes that they are listening and he endeavors to create the impression that he is speaking to them just as he is speaking to the people in the auditorium.

On the other hand, Dr. H. H. Hobbs, pastor of the Emmanuel Baptist Church of Alexandria, Louisiana, who is very successful with his radio audience in broadcasting his night service, says that he does make occasional reference to the radio listeners in his message.

It will take care of the church service situation and also the radio situation in a better way not to single the radio listener out and direct special attention to him in the service. Recurring reference to him does not produce a happy effect on the church audience. Then the radio listener in all likelihood is alone, and when one refers to him often it is a personal reference; and one does not care to have the preacher pointing his finger directly at him in church or out.

However, the preacher, in preparing his message for the church-radio situation, should include his radio listeners in his thinking and planning in connection with the message. Universalize the message in its application. Make it constructive, carefully avoiding a destructive approach. Again, make the message personal, vital, Christian—if you please, religious.

In some instances the pastor visits with the radio listeners during the period when the offering is being received. He simply talks in low voice to the listeners welcoming them to the service and otherwise manifesting personal interest in each one. This is a very simple matter if a mike is by the chair of the pastor

so that he can talk from the back of the pulpit and without having to detract from the service by moving or speaking from the desk at the front of the pulpit. Some pastors utilize this offertory period in the interest of the radio audience by having the announcer give a specially prepared script from backstage or from outside the auditorium.

The only suggestion about utilizing this interlude in the service in the interest of the radio audience is not to make it a promotional period exclusively in the interest of one's own church. Such procedure will certainly produce unfavorable results with many listeners as well as with the radio management. Let such period be utilized to serve the radio listeners and not to toot the horn of the church and the pastor.

We call attention to the fact that these elements of the message required by radio will in no sense weaken the message to the auditorium listener. It will rather strengthen the message.

There are two other practical suggestions which will help the radio listener when the message is broadcast from the church service.

*First*, avoid any pause either in the message or in the program. Keep the service, and the thought of the message moving forward. Let there be a sense of development in the service and in the message as the moments pass.

*Second*, adjust special features of the church service to meet the radio situation. If there are special church programs or messages which are of interest only to the church group, or if there are special business meetings

of the church congregation, it is best to have these in a service which is not broadcast. If both the Sunday worship services are broadcast, then, so far as practical, move the matters of local interest only over to a brief period after the radio is cut off.

The church ordinances are more or less difficult to broadcast. It is possible to broadcast a baptismal service effectively if adequate preparation is made for the same. A special announcer back stage can describe the baptismal scene, interweaving passages of Scripture to explain the burial of the candidate, observing and describing the scene.

However, unless the pastor is willing to pay the price of carefully preparing script for such broadcast, the baptismal services ought to be held before or after the radio period, or at another service.

In the case of the observance of the Lord's Supper, a technique can be found by which one may successfully broadcast the ordinance, giving to the radio listener something of its Christian meaning and doctrinal interpretation.

We suggest the following procedure: The service will be carried on in the usual manner to the point where the emblems of the Supper are to be administered to the congregation. During these two periods the organ will play appropriate hymns.

The pastor can carefully weave into his script such Scriptures as will fit his purpose in the occasion. He can select hymns for the organist to play during that period, using hymns that will interpret the Scriptures to be used. Following the prayer of thanksgiving each

time, an announcer backstage or just outside the auditorium can read the script while the hymns are being played on the organ, which can serve as a musical background for the Scriptures on the radio as well as minister to the congregation in the church.

This plan will require two extra mikes not used in the regular service. One must be outside the service for the announcer to use and another must be near the Communion Table for the prayer of thanksgiving. If such a service is well planned, and perhaps at first rehearsed in advance, it can proceed without interruption either for the radio listeners or the worshipers in the church.

At least one pastor has used the radio in a very definite way to extend the service of the Lord's Supper to his membership; namely, Dr. J. D. Franks, pastor of the First Baptist Church of Columbus, Mississippi. All the members of the church who were sick or shut in were assigned to certain deacons of the church for a visit during the service of the Lord's Supper. Each deacon with the emblems arrived at the home of the sick member in advance of the opening of the church service. The radio was turned on. All in the home followed the church service as received via radio. At the time the emblems were served to the congregation in the church, the deacons in the homes served the sick member and also any other members of a Baptist church who were present.

In this way the deacon and sick member of the church, by way of radio, became a vital part of the church service, sharing in a very definite way with



the membership at church in showing forth the Lord's death.

Catholic leaders often broadcast the Mass. They have found a technique by which they can successfully do this. It is but natural that they do so, because their observance and interpretation of the Mass is the pivotal practice and teaching on which the whole Catholic system hinges.

We quote from a Catholic tract entitled, *Broadcasting the Mass*: "Today the attitude of the supreme ecclesiastical authority is very different. The broadcasting of the Mass is quite common throughout the Catholic world; the celebration of the divine sacrifice by the Pope himself has been radioed to millions of devout listeners. However, this does not indicate that the Church erred in its previous stand. It means that a change in popular mentality toward the radio has justified a modification of the Church's disciplinary policy. In the early years of broadcasting the radio was a fascinating toy. When people listened to the radio, their attention was centered principally on the wonderful new instrument rather than on the message it communicated. Consequently the broadcast of a Mass would not have received the reverence that is its due. But nowadays, when the radio is accepted as an ordinary means of communication, the Holy Sacrifice can be committed to the microphone with the assurance that its significance will not be subordinated to the technical details of the instrument whereby it is brought to listeners hundreds or thousands of miles away.

"The question naturally arises: How should the Mass

be broadcast? Various methods are employed, differing chiefly in the measure in which the actual words of the priest are transmitted. The Church has not issued any explicit directions on this matter, but the prescriptions of the rubrics furnish a reliable norm. Speaking generally, those portions of the Mass that are recited aloud or chanted may be broadcast, but not those portions that the priest pronounces in a low tone or whisper. Accordingly, in a chanted or solemn Mass all that is sung by the choir such as the 'Introit,' 'Kyrie,' etc., and all that is chanted by the priest, the deacon and the subdeacon, such as the intonation of the 'Gloria' and 'Credo,' the collects, epistle, and gospel, the preface, the 'Pater Noster,' post-communion, and blessing, may be taken directly by the microphone. But the prayers to be said in a lowered voice, particularly the words of consecration, since they are not supposed to be heard by the congregation in the church should not be broadcast."

Personally, we believe it is possible, though we cannot cite a single instance, for other denominations to find a technique by which they, too, can broadcast to the world what the observance of the Lord's Supper means to them. However, it must be repeated that unless and until an effective technique can be found they should be observed at a time other than during the radio period.

## II. PREPARING THE RELIGIOUS MESSAGE FOR THE STUDIO BROADCAST

It will be noted that the studio is not necessarily at the radio station. Many stations and pastors who broad-

cast regularly have worked out a plan for the religious programs to originate from an improvised studio in the church in order to have the advantage of the church organ. However, on the average, it is better for the pastor to use the radio studio. It is more convenient for the radio organization, and usually they can assist the pastor in producing a better program from their own studios than from the church. The principal advantage in originating the program from the church is the use of the organ in instances where the radio station does not have a pipe organ.

The problem is to prepare a message to meet the radio situation. One is to keep in mind that his situation, as is pointed out in the chapter on the subject of "Radio Psychology," is entirely different from the church situation. In radio there is one-way traffic; that is, from the speaker to the listener; there is one medium of communication; that is, the speaker's voice, which will be delivered in detail to the radio listener; there is one major reason for Americans to listen to the radio broadcast; that is, for the pleasure of listening; there is no social contract to hold the radio listener through the message. The only hope of holding him is for the message to be so attractive, so compelling, and so well adapted to radio that he will put off doing something else he wants to do in order to listen.

Offenses in the message, however small, will sacrifice some of the listeners, and, if the offense is bold, a substantial percentage of the audience will be lost and the station itself will suffer thereby.

In preparing the message for broadcasting, one

should make every effort to prepare the very best message of which he is capable. There are many reasons.

First, the limitations in the radio situation certainly require that the message be well prepared. Unless it is, one cannot hope to hold his listeners and he cannot, therefore, hope to be successful.

The very privilege of the radio also demands that the message be the best that the speaker is capable of preparing.

The radio lane used is recognized as being public domain, and is a government grant to the station for the specific purpose of rendering a service "in the public interest, convenience, and necessity." One cannot meet this requirement except with a well-prepared message.

Again, the radio manager has tendered the preacher all his radio assets for the time he is on the air, including his money investments, his equipment, his personnel and organization, and, most important of all, his listeners, who constitute his "live assets." Thus the radio management tenders the preacher a tremendous investment. Less than the best in this situation is unfair to the radio management.

In addition to the obligation to the radio station, the religious broadcaster is "airing" his Lord, his denomination, his church, and himself as a minister, in a most public fashion. His Lord will be honored or dishonored. His denomination will be advanced or placed at a disadvantage. His church will gain or lose favor, as he will as its pastor, in proportion as he prepares a good message for the occasion of the broadcast. Indeed,

one's position on the radio requires his best. "Give of your best to the Master" when preparing for the broadcast.

Now we shall consider some practical radio excellencies to be sought in preparing the radio message.

1. Be definite. Select a purpose or objective. If one cannot find a worthy purpose or objective, probably it would be best to cancel the radio engagement, because without a practical purpose, about the only result to be hoped for is the reputation of having been on the air. Then, select a subject which will accomplish the purpose.

There are two considerations which should enter into the selection of purpose and subject. First, the audience one may likely have. If the broadcast is in the morning or early afternoon, the likelihood is that the audience will be housewives and other women who are not employed in the business world. The children are in school, the men and business women are at their posts of duty. The women at home can and often do carry on their routine work and listen to the radio at the same time.

If the radio broadcast is at the lunch hour, a number of men, business women, and perhaps some of the older young people not in high school, will be in the audience.

If the radio message is in the later afternoon, it is possible to have a number of children in the audience. If the message is on Sunday or at an evening hour, the whole family may listen. Thus, careful consideration should be given to the type of audience one may hope to have at the time of the broadcast.

Again, careful consideration should be given to se-

lect a subject and purpose for the individual broadcast which are possible within the time limits. For instance, if one feels definitely led to speak on the subject of "The Sovereignty of God," he had best select some phase of the subject, as for example, "The Blessing of the Sovereignty of God in Crucial Times Like These"; or, if he is speaking on the general subject of "The Home," the limits of the subject should be narrowed to a phase of home life within a reasonable range of possibility of discussion during the time limit.

2. Be brief. Never plan for a long radio message. The radio listener, without any of the advantages enjoyed by the group in the church service, will not maintain interest in a long address. It is best to limit the radio address to fifteen minutes. In the case of The Baptist Hour, the limit is sixteen minutes. The Catholic Hour reserves about the same period for the message. Probably Dr. Maier, on The Lutheran Hour, speaks on the average of twenty minutes. Dr. Charles E. Fuller, with sixty minutes for his service, rarely ever speaks as much as fifteen minutes at one time, though he makes several very brief talks within the period.

And it may be noted in Dr. Fuller's program (and it is evidently one of the most successful religious broadcasts in the nation) that his speech is always broken by musical numbers. For example, in the beginning there are several gospel hymns well rendered by an outstanding choir or chorus, and then he has a brief prayer and sometimes a word of exhortation; then more music. After this, there is another break for message. Gen-

erally this is a fan mail period, in which matters of spiritual and human interest are discussed, announcements made, and appeal given for finances with which to pay the expenses of the broadcast. After more music, Dr. Fuller brings what might be termed the main message, which is always brief, which is followed with more music. Sometimes, at the close of the message, and then again at the close of the period after a break in the message, an appeal is made for definite decision for Christ.

The Rev. Jesse M. Hendley of Atlanta, with a forty-five-minute broadcast over a local station, thirty minutes of which is recorded for broadcast over a number of other stations by transcription, follows Dr. Fuller's plan of interspersing the message with gospel singing.

When the religious broadcast is to be given within a fifteen-minute period, it is probably best to open the period with a short gospel hymn, or part of a long hymn, which serves as a preparation for the message, and then let the message be given within eight or nine minutes, closing the period with another song or hymn.

Often an instrumental hymn number by way of opening and closing the fifteen-minute devotional is good. People love to hear the old hymns on the pipe organ or on the piano with the violin accompaniment.

3. Be challenging. Put hooks in the opening paragraph of the message which will take hold of the thought and interest of the people.

There is no place for formal introduction as in the message to be delivered in the church. There is no time

to prepare for a delayed climax. Let the opening words of the radio message be somewhat like the headlines of the newspaper. Present the main thought — certainly the matter of challenging interest.

It is often best to write the body of the message before writing the opening sentences. Then, go over the message and lift the most gripping sentences out and tuck them over to the introduction. In this way the most attractive and challenging sentences will be placed at the beginning.

Thus the best approach is to “crack down” with a statement or a question, indirect or direct, or perhaps an illustration which can be told in a few brief sentences.

Again, in the opening sentences challenge interest by creating an attitude of expectancy on the part of the listener. Monsignor Sheen of The Catholic Hour illustrates this principle in his opening message on the general subject, “Some Barnacles on the Good Ship of Democracy.” In his opening sentences he paid high tribute to American democracy but he did so in the light of his announced subject and with an attitude that indicated clearly that he was about to point to something bad in democracy. All were keen to see what he was going to say. Through his opening statement of facts, which all would accept, and statements made in the light of his announced subject and with an attitude indicating that something else was coming, he immediately created a situation that gripped every person who was listening.

When practical it is probably best to indicate in the



opening paragraph of the message the direction in which one proposes to go. In this way the listener, and remember he cannot see the speaker — he has none of the advantages of the auditorium situation except the voice — can know what to expect.

4. Be clear. Be clear in the outline. As already indicated, hang up the main idea. Closely relate every point to this. Let every point be a logical step in the development of the general thought. Sometimes it is well to state the outline in two or three short, topical sentences, giving these in the opening statement.

Be clear in statements. Leave no hazy, doubtful spots in the message. Remember, the listener has no cues to help him and unless one is clear in his statements, it is hard for him to follow the address. Most of them will not pay the price unless one is clear, but will turn to another station for something more interesting.

Be clear in style. In the brief time allotted for the message, it is usually best to follow the direct rather than the indirect method in presenting the message.

5. Be simple. The cultural level of the audience may not be high. It has been estimated that the cultural level of the average radio audience is that of the fourteen-year group. Some of the listeners will be very limited in their advantages, and they also want to get the message. Real culture wears simple clothing. Follow the example of the simplicity found in the teachings of our Lord.

Be simple in the words used. The average listener cannot follow unless the words of the message are understandable. The words are the vehicles of the mes-

sage, and these vehicles come to the radio listener over the radio lane. Difficult words will cause a traffic jam in the mind of the listener, and people do not like traffic jams. They will get out of such situation as early as possible; and this can be done with a turn of the dial.

Use the language of the people, not of books, or of the schools. Always avoid technical terms in the message, regardless of the field being considered.

Use words easily spoken over the mike. Rule out difficult combinations. This can be done by reading the message aloud after it is written, and substituting other words for difficult ones which have been permitted in the original manuscript. Remember such difficult combinations can easily trip one in delivery and make a statement perfectly ridiculous. For example, in announcing that the Radio Choir would sing the familiar old hymn, "From Greenland's Icy Mountains," the announcer got his combination mixed so that what the people heard was, "The next number by the choir is, 'From Iceland's Greasy Mountains'."

Watch sibilants, especially if you have any tendency to whistle, or to lisp.

Again, rule out individual words difficult to pronounce. For example, while the author was preparing this message he listened to an early morning chain news report. The reporter was doing a good job until he got to the word "deteriorate." He stumbled on this and threw his listeners off entirely. The only thing remembered about this particular broadcast was the word "deteriorate."

Be simple in sentence. Long, involved, complex sen-

tences are difficult for the radio listener. Of course, there are certain subjects in which the longer sentence is helpful and it cannot be ruled out, but in the average radio message the simpler sentences are much easier to follow and will, therefore, be much more effective.

Of course, variety is always good. When longer sentences are used, intersperse occasional short, crisp sentences. These will attract; they will be effective. Use freely the indicative and imperative moods. These are more effective.

When long sentences have been used and the paragraph of a rather difficult matter has been concluded, then in the next paragraph recapitulate with a short restatement of the idea rather than using such expressions as "This being true," or "It follows."

6. Be conversational. The broadcaster is a visitor with friends in their home. He is trying to tell them something. In the preparation of the message, talk with the friends — simply tell them something in a conversational way.

Keep in mind also that unless the message is written in conversational style it cannot be spoken in conversational style, regardless of the effort put forth.

It has been suggested that a good way to reach this conversational ideal is to dictate the message, or if writing in longhand or with typewriter, talk the message out as it is written. Talking the message over to oneself is not a bad habit anyway.

It should be noted that when broadcasting the church service, the radio listeners are attending the church service and have the tempo and attitude of the congreg-

gate assembly. It is, therefore, easier in that situation for the radio listener to accept the oratorical type of message than when the speaker is broadcasting from the studio.

7. Be personal. The situation as a visitor in the home rules out the impersonal and the formal. The broadcaster is talking with friends. If regularly on the air his radio audience will soon come to look upon his broadcast as a personal visit. When they hear his voice delivered by radio he actually makes a personal visit to them. There is a sense of nearness of the personality in the home. It is all extremely personal.

In a situation of this sort it is improper to deliver a speech or an address as though talking to a great assembly. Be personal. The ideal is to be able to draw the chair up by the listeners as in a small group, and while they listen simply talk with them personally.

To help accomplish this, it is well to be generous in the use of the second personal pronoun. Today's classic example of this principle is the late President Roosevelt in his addresses. He drew you up to the desk across from him and talked as though there was no one except you and him. Someone has said that in his addresses it was, "you and me" and "me and you."

8. Be enthusiastic. Nobody is interested in a lifeless, cold, vague visitor in the home.

To be enthusiastic in the broadcast, enthusiasm must be written into the message. The speaker must become enthusiastic in his thinking. The thought must so fire him that his whole being will be moved as he writes the message. Remember, unless enthusiasm is written

into the message, any enthusiasm at the mike will become an inconsistency. Enthusiasm which moves one in the preparation of the message will motivate him at the mike, and an enthusiasm which motivates the feeling and thinking of the speaker, enlisting his whole being, will produce a corresponding effect in the listener. It is well for his enthusiasm to lead him to become tense — to produce tension, even in his physical body, as he writes the message. It has been said, "You must bleed if you would bless." If the radio message is to bless the listeners, the speaker must bleed as he prepares it.

9. Be constructive. Keep the radio situation in mind. Many of the great number of listeners will belong to other denominations, and perhaps to other races. If in that situation one is critical, or makes attacks upon other faiths, comparing his doctrines with that of others to their disadvantage, he will lose, and probably should lose his audience. A person who is not of my faith has no right to the privileges of a utility so public as radio for making an attack upon my religion, or upon my race or my locality, etc., however much he may differ from me. Radio requires that positive, constructive truth be presented.

But one does have a right; indeed, he has the responsibility in his message, to present constructively the truth as he knows it. If he is presenting truth (usually without argument), just presenting Christ in his beauty, his love, his teachings, his moral and spiritual ideals, most people will accept it. Even when one is presenting the distinctive denominational funda-

mentals, which are, in his judgment, the fundamentals of the Bible, if he will present them constructively and unlabeled and in practical, everyday terms rather than in theological terms, most people will accept them, and agree with him.

Some writers have urged that it is one's moral responsibility in the radio situation not to offend to the point of watering down the message so that it is inane, spineless. They would have religion deliver a little "pink tea diet." This is the way to lose one's audience. Speak the truth. Speak the truth as believed, but do so constructively, without labeling it and without making comparisons with the doctrines of others, and certainly without any denominational boasting. Victory lies in this direction.

Undoubtedly, the Catholics are proving that this conviction is practical, for they are presenting the distinctive Catholic Doctrines in their messages, but they are doing so constructively and without any reference to others; and they are winning both with the radio stations and with the radio listeners.

10. Be friendly — to the point of manifesting real interest in the listeners. Champion their interest. If some national sin or practice that hinders the progress of Christianity must be attacked, let it be done in the interest of the listeners. Present Christ with the evident desire to bless. Lift up the ideals of the Christian religion in the interest of the listeners.

Religion offers the best opportunity of all the subjects in the world for the speaker to be friendly in his

message — to champion the interest and the cause of the listener.

11. Be cautious. When one is soft in friendliness, practically announcing his friendship; or when one is too intimate in the effort to be personal; or when one talks down to the people in an effort to be simple, listeners are sure to be lost. Strive to be natural, to be normal, on the radio visit into the home.

12. Be human. The speaker is a human being, talking with fellow human beings about the all-important subject of religion. The use of occasional long rhetorical sentences, all of which bristle in their correctness, may be good, but an occasional provincial colloquialism, or rhetorical misdemeanor, will make one refreshingly human.

## CHAPTER IV

### BROADCASTING THE RELIGIOUS MESSAGE

To ask which is the more important in radio, the Preparation of the Message, or the Delivery of the Message, is like asking which is the more important in raising chickens, the hen which lays the egg, or the egg which produces the chick.

Certainly the poorly prepared message becomes a liability in anybody's religious broadcast. It must be insisted that the religious leader should decline to accept a radio engagement unless he is willing to pay the price required for preparing the very best message of which he is capable. And, so far as possible, the requirements of the fundamental principles of radio should be observed in its preparation. Such preparation is one of the "musts" in successful religious broadcasting.

No less important in religious broadcasting is the delivery of the message. Many a good pulpiteer, who knows how to prepare and deliver a good message in the church service, has failed at the microphone, simply because he has not adjusted his delivery to meet the requirements of the radio situation. Such differences, though few and fairly simple, are of vital importance. We shall now consider the question of delivering the message in the religious broadcast.

In broadcasting the message there are two situations to be considered, just as both situations must be considered in the preparation of the radio message. First, there is the church auditorium situation — or it may be



called the congregate assembly situation—in which the pastor broadcasts the message as he is preaching to his congregation in the regular church service. Second, there is the radio situation, in which the religious message is broadcast from the studio, which is usually the regular studio of the broadcasting station; but in some instances, as previously stated, for the sake of the use of the church organ and the atmosphere of the church situation, the church is used in preference to the radio studio.

#### I. BROADCASTING THE MESSAGE IN THE CHURCH SERVICE

The details of the radio situation in connection with the church service have already been discussed in the chapter entitled, "Preparing the Radio Message."

Following are four practical suggestions about delivering the sermon in the church service which is broadcast:

1. Stand the same distance from the microphone. This simply means that the pastor, if he hopes for his radio audience to enjoy his message, must not move from behind his pulpit—he must not move back from the pulpit—because change of distance from the microphone is difficult to overcome by the engineers. Of course, if and when one in some oratorical moment seems impelled to increase his volume to a grand, eloquent shout, if he could think to do so, it would be better either to move back or speak to the side of the microphone rather than directly into it.

2. Avoid sudden extremes in volume and pitch of voice. Sudden, unexpected shouts at high pitch greatly mar the message for the radio listener. These must be

ruled out, if one would be successful in radio. Of course, if the pastor is loud in his preaching but does not make sudden and extreme changes in his volume and pitch, the radio engineer or announcer handling the program can control the volume.

However, it should be said in this connection that there ought to be variety in both volume and pitch of voice. A steady, lifeless, sleepy monotone certainly does not attract either in the church service or over the radio. The objective is to communicate the meaning and the mood of the message both to the people in the pew and the radio listener. It can be done. It is being successfully done by many pastors.

3. Pauses and emphases by voice will make the message more understandable, both to the radio listener and to the congregated assembly. Of course, the ideal in the pulpit is for the meaning and mood of the message to clothe itself naturally with the pauses and emphases required. Thousands of pastors, both before the microphone and those not on the air, are doing the job beautifully every week.

4. The radio-auditorium message should not be read as in the studio. The speaker has help from the church audience, which will keep him from such failures as he might experience in the studio without the help of the congregated assembly. Enthusiasm and animation in speaking from notes or from memory will compensate for any lack of rhetorical excellency or grammatical polish one might be able to put into a written message.

## II. BROADCASTING THE RELIGIOUS MESSAGE FROM THE STUDIO

The period immediately before the broadcast is of vital importance to its success. For that reason there are several simple suggestions which will be very helpful if followed by the one broadcasting the religious message.

First, report to the program director, or the announcer in charge of the particular broadcast, at least thirty minutes in advance of the broadcast. Hand him a copy of the manuscript, if this has not been previously furnished him. Many stations—in fact, most of the larger stations—are requiring manuscripts for all broadcasts well in advance of the program during the period of the war. This is to avoid the possibility of some statement in the broadcast which might be of service to the enemy, and which, therefore, might prove to be very embarrassing to the station management if broadcast.

It should be said that manuscripts are required in no case for the purpose of censoring the religious message. On no occasion has the author ever known personally or heard of station management that had any desire to censor the religious message. There are certain fundamental principles which the station must not violate, and the manuscript is required in advance in order to protect the management from the violation of any such principles and from consequent embarrassment.

When the speaker has reported to the station, let him put himself entirely in the director's charge. This

is especially important when one is not in the habit of broadcasting over that particular station. He will show you the studio from which the message is to be broadcast. He will relate you to the microphone; will see that the engineer has opportunity to test your voice, and thus be able to work successfully with you in your broadcast. He will also give you the beginning and closing cues in order that your beginning and closing may be successful. All this is essential.

Remember that the success of the broadcast is of more importance to the station than it is to the speaker, and the announcer or other person who has charge of you in that pre-broadcast period is simply trying to render impossible anything that will mar the success of your effort. It is a considerate service to the speaker.

During this pre-broadcast period when not occupied in details of preparation for the broadcast, make it your business to prepare yourself physically, mentally, and spiritually for the requirements of the situation you are facing. By all means do not permit yourself to sit perfectly still and become petrified like a stone. A season of prayer will be helpful to some. Moving around in the studio, or brief gymnastics may be very helpful to others. With some a re-reading of the manuscript may be helpful. In your own way take advantage of this opportunity for last-minute preparation.

#### HELPFUL PRACTICES IN BROADCASTING

Here are several simple rules which will help in broadcasting the message:

1. Be sure that the manuscript is typewritten and

double spaced in order that it may be easily read.

2. Put the message on noiseless paper. Paper rattling in the microphone sounds almost like distant thunder. The station manager will advise you as to the kind of paper to get.

3. Do not use paper clips and do not have the sheets attached together in any other way. As a sheet is finished, drop it to the floor.

On one occasion a Baptist Hour speaker fumbled and floundered just at the close of his message. Later the production man reported that this was due to the fact that the speaker did not drop his sheets of paper to the floor but put the pages over to the back each time. When he put his first page over to the back it caught just inside the back sheet, and when he had finished next to the last page, lo, and behold! He looked on his first page. In his embarrassment he completely lost his grip on the situation.

In addition to helping avoid such possible embarrassing situations, dropping the pages to the floor as one delivers the message is an easy and natural way to avoid the rattling of the paper when each page is finished.

4. Check for pauses and emphases as the message is read in advance of the broadcast. A single perpendicular mark at the point of a short pause and two such marks after a word for a long pause will give substantial support to the matter of pauses.

5. Thoroughly master the manuscript after it is written. As it is read over and over, rule out or change difficult expressions and difficult words, and then know exactly what has been substituted. Have the

thought and its development so completely in hand that it will not be the reading of a paper but rather it will be the delivering of a message, simply using the manuscript as an incidental help.

6. Have a definite agreement on the time for the message. Know exactly the minute and second on which to begin. If the speaker is on one microphone and the musical unit is at another, and the announcer is at yet another, be sure that all is quiet at your microphone during the intervening moments after the program begins and before the message begins. The slightest cough or loud breathing or clearing of the throat will be broadcast during that period.

Know the exact number of minutes allotted for the message. Have the message timed just to the second. To quit one minute too soon or to run over one or two minutes will create a situation that may prove impossible and will certainly prove embarrassing. It is more important in radio to have a well rounded program than it is for the message to be what seems to be well rounded.

It is an excellent plan to read your message aloud and write the exact time at the bottom of each page. A glance at the clock at the close of each page will help keep one right on schedule. If, at the bottom of a given page one is slightly off schedule, he can modify his tempo correspondingly. Many regular and successful broadcasters follow this practice.

It is well to plan for latitude, especially in first experiences in broadcasting. In preparing the message write in one or more extra paragraphs which can be

used at a given point provided that time at such point indicates that it is needed. Again, towards the close put parentheses around one or two paragraphs which could be omitted without sacrificing the impact of the message, and when at that particular point, if behind schedule in the delivery of the message, skip such paragraphs. This simple plan will greatly assist in your first broadcasts, before you are accustomed to the microphone.

My own embarrassment in an early experience in broadcasting leads me to insist on this practice, especially for beginners. I was guest speaker on a program. I was allotted seven minutes, which was to be all the speech in the program. I prepared a seven-minute talk. I read it over repeatedly. It was exactly seven minutes in length by anybody's watch; but in the broadcast I was evidently somewhat excited and spoke more rapidly than I did before going on the air. Two minutes were left when I had finished. I had nothing more to say to that gadget in front of me. In fact, my speaking apparatus was "out of order" from something—"paralysis" I suppose. Dead silence reigned. Fortunately, the one in charge of the program was seasoned at the job and saved the situation for the remaining two minutes by "bulling around." Some extra paragraphs would have saved me.

To some, and especially to those who have been pulpit preachers through the years—it seems calamitous to add a paragraph or to take out a paragraph of one's prepared message, but this addition to or elimination from the message at certain points is far less harmful

in radio than for the speaker to change his tempo or to run over the set time or to finish before the time expires.

The temptation of the preacher of long experience, but new in radio, is to put too much material in his radio message. Repeatedly very capable preachers weaken what otherwise would be a splendid radio message by making it too long for the time limit of the broadcast, and then speaking entirely too rapidly in order to finish on time. It is far more effective in radio to cut down the material in order to give time for the pauses and emphases so essential to success in broadcasting the message.

It is usually most helpful that appropriate music be sung in connection with the religious broadcast. Let the speaker see to it that such music and his message are so closely related in content and quality that the program will make a single impact. The music can greatly strengthen the message or, conversely, the music can become a handicap to the effectiveness of the broadcast.

To illustrate, in one of his Baptist Hour messages recently, Dr. J. Clyde Turner, of North Carolina, was speaking on the subject of "The Holy Spirit." In preparation for his message the choir sang two great hymns on that subject, "Holy Spirit, Faithful Guide," and "Holy Ghost, With Light Divine." The words, tempo, and spirit of these hymns proved to be a perfect preparation. Undoubtedly the effectiveness of the message was substantially enhanced by the singing, as is



always true in the religious broadcast, if the music is of good quality, and is appropriate.

With a definite understanding on the part of the announcer, the speaker, and the musicians, it can be easily arranged for the speaker to give his message without change, the adjustment in time being made in the musical numbers without sacrificing the effect of the songs. It is usually very easy to leave off one or more stanzas or to add a stanza or two. If the message runs up to the end of the time for the broadcast, the song to follow the message can be omitted. Thus, the hymn after the message can be made to serve not only as a contribution to the service but also as a time-cushion.

#### MIKE FRIGHT

One of the difficult problems in broadcasting the radio message is what has been termed "mike fright." This is not a new disease which has developed with the rise of radio. It is ordinary nervousness such as any auditorium speaker experiences from time to time. A certain amount of "mike fright," when controlled, is not altogether bad.

"Mike fright" expresses itself in the form of bodily nervousness. The paper rattles, the speaker coughs, or he may have a tendency to violate one of the rules of broadcasting by tapping on the table or the microphone.

Again, "mike fright" expresses itself in the voice. The voice becomes tight, high strung, and will likely carry a negative suggestion. It often results in a monotone, which is without communicative quality.

The result of "mike fright" is that one becomes a victim and not a master of his situation. It is, therefore, absolutely essential that this nervousness be mastered. One is speaking to veteran listeners. They will at once discover any lack of mastery of the situation. Remember that the first one to three-minute period of your message, which is the zero hour for "mike fright," is the time in which one wins or loses his listeners.

There are several helps toward overcoming this nervousness.

First, re-define the radio situation. Regardless of how many thousands or multiplied thousands one may be speaking to, the fact is that he is not talking to an immense audience—but visiting with an individual or a small family group in the living room. They may live down on the farm, where so many preachers have been reared. They may be a humble widow and her children. They may be a young couple, who have turned the radio on for quiet and personal message about the things of God.

It may seem mechanical, but bear in mind that, through the microphone the vibrations of your voice are converted into electrical vibrations, and at the radio receiving set they are also converted back to the human voice, and one is just as truly talking with them as if he were sitting in the room with them.

During the pre-broadcast moments magnify and re-define for yourself your purpose to get your message over to that individual or small group. You are not making a radio address. You are not simply on the air. With God's Word and the message he has given you,

your purpose is to bless that listener, or that little group of listeners, by instructing them and inspiring them in the things of God.

There is yet another help to overcome this nervousness, and that is a consciousness of one's mastery of the subject and of the written message—the consciousness that one has put into the message which he is about to deliver the best thought and the best preparation of which he is capable. The radio time is an unparalleled opportunity and thus demands the speaker's best.

It should again be emphasized that perfect familiarity with the ideas and structures of the typed message will be helpful. Be so familiar with the paper that when read, you will not be reading the words but thinking the ideas from the paper.

When the signal light flashes and all is ready, plunge in, forgetting all else but the message and those two or three persons out yonder in the home you are trying to get your message over to. The dread "mike fright" will be forgotten.

#### VOICE EXCELLENCIES IN RADIO

Evaluate the radio situation. There are certain supports in delivering the message in the congregational assembly which one does not obtain in the radio situation.

First, there is no audience help. In the congregational assembly the speaker knows his situation. He receives inspiration from the listeners. Not so in radio. No help comes from the listeners.

Neither does the radio speaker have any help within

his audience. There is none of what is called mass psychology, no interstimulation nor social facilitation. The speaker is talking to one person, and if there is more than one in the family group the likelihood is that each is listening individually and not as a group; thus one is speaking almost always to one person without the help of inter-listener support.

Again, the speaker is shorn of all personal support in the situation in which he finds himself. In the auditorium his appearance, his gestures, his facial expressions, the force of his personality, all blend perfectly with his words to re-inforce his message. In addition to this, in the auditorium the preacher is in the center of everything, and an atmosphere has been created which is conducive to the effectiveness of his message. In the radio situation there is the total absence of all this support. The only medium of communication is the speaker's voice.

The listener also has his limitations. He has no help other than the speaker's voice. There are no cues to make it easy for the listener to follow the message which he has in the congregate assembly. There is no help from the situation, the setting, the atmosphere—in fact, many a time the radio listener has no interest in the message. The probability is that many will just accidentally and without pre-interest turn the radio on.

Again, there is a single avenue of communication: the voice. All that is done must be done through that one medium. Regardless of how popular the preacher may be, how well prepared his message may be, how great an audience he may have, all depends upon the voice.

The speaker's voice often proves to be the bottleneck to his success in radio broadcasting.

However, there are encouragements in the situation. People *are* succeeding in broadcasting the religious message, and that on the same single condition of the human voice being the only medium of communication.

Another encouragement is in the ability of the radio to carry all the human voice. Someone has said: "Through radio we can reach a large audience, intimately and clearly, at short range, with the full human quality of the voice.",

The radio speaker should ever bear in mind the further fact that not only are the excellencies of the voice delivered by radio but that "radio carries the full quality of the human voice, whether good or bad." If the religious broadcaster is to be successful, he must, so far as possible, overcome the bad and cultivate the good in his voice.

There are, therefore, certain excellencies in the radio voice which every person should seek to acquire.

The single central objective in the use of the voice is to communicate the message. There is one instrument: the human voice. There is one purpose: to communicate—to get the message over to the listener. Magnify this single purpose studiously. Develop the voice to serve this purpose. With the voice lift the message from the manuscript and speak it to the people as clearly and as effectively as possible.

There are two main elements in the message which should be communicated:

First, the meaning of the message. The purpose is for the listener to get the thought, the meaning. In addition to this one wants to communicate the mood of the message, which will prove to be helpful in driving home the meaning.

There are two basic helps to communicate the message and mood of the talk:

First, the pauses. Some should be short and others long. However, the pauses should never become uniform. After the message is written the speaker can then read it aloud, as previously pointed out, putting one perpendicular line by a word for the short pause and two perpendicular lines for a long pause. In this way he will have assistance in the delivery of the message over the radio. It should be remembered that such pauses are to be geared to the mood and meaning of the message—no pauses for pauses' sake. The pauses must serve as instruments of communication and not as objectives.

The art of using the pause to interpret the message to the church congregation has already been mastered. The principle is not different in radio broadcasting, but because the listener cannot see the speaker, excellency in the use of the pause is all the more essential to successful radio speaking. In Coca-Cola the "pause refreshes." In radio the pause expresses.

The second help to communicating the meaning and mood of the message is the emphases. Key words should receive special emphasis. Certain sentences or clauses or phrases should be emphasized. A little reflection will show how very effective this method is.

Take the sentence, "Jesus Christ is the Friend of sinners." Put the emphasis on the first two words, "Jesus Christ," and the meaning is that Jesus Christ, as over against all others, is the Friend of sinners. Place the emphasis on the word "is" and the meaning is, notwithstanding what people may say or think nor how unbelievable it may sound, still the fact remains that Jesus IS the Friend of sinners. Again, place the emphasis on the word "Friend," and the meaning is that Jesus Christ is the Friend and not the enemy or the antagonist of sinners. Yet again, place the emphasis on the word "sinners," and the meaning is that Jesus is the Friend of sinners, whatever his attitude may be towards others.

Remember, the only medium of emphasis in the message is the voice. The clinched fist or the gesture will often help to give emphasis in the voice. It is probably well for the radio speaker in broadcasting from the studio—and especially one who is in the habit of speaking in the auditorium—to use gesture and facial expression in connection with voice emphasis. This will assist the voice in placing the emphasis.

However, uniformity in emphases, either as to time, volume, or pitch, will become as monotonous as no emphasis at all.

Let the message be so thoroughly mastered after being written that one will hardly be conscious of the words and sentences on the page. The thought will naturally clothe itself with the right emphases.

There are certain voice characteristics which are required to win in the radio situation.

First, *confidence*. Confidence is reflected in the content as well as in the delivery of the message, and is essential to winning the confidence of the listener—and thus the listener's interest in following the speaker. There must be implicit confidence in one's knowledge of the subject and in his ability in the field in which he is speaking, as well as in his sincerity or purpose and interest in his listeners.

President Roosevelt was regarded by many as America's foremost radio speaker. He had most voice excellencies. Probably his quality of confidence was his superlative voice characteristic. His voice always reflected confidence; confidence that he was leading the listener rightly; that success was in the direction in which he was talking. Furthermore, he sounded like he was confident that you would agree with him—if not then, you would agree when you had time to verify what he was saying. For example, in his first "Fireside Chat" to the nation in the dark hour of the depression, already referred to, it was the way he spoke, as much as what he said, that won the confidence of the nation. In other words, had his message been printed only in the papers and not spoken over radio, the effect would not have been nearly so pronounced.

In religion this note of confidence is of first importance. Confidence that one is right, that one knows that what is being said will produce helpful results. Conversely, in religion people will not respond to a note of doubt in the message or voice of the one speaking. This confidence rests upon the consciousness that



one is right, and that he will win and thus people will be pleased.

Thorough preparation of the message will give a better expression of the confidence of one; and remember, the note of confidence in the message and voice is one of the "musts" in successful religious broadcasting.

However, it cannot be too strongly warned that the impression of overconfidence, or of becoming patronizing in the attitude, as reflected in the voice and the message will prove fatal.

A second voice characteristic is *sincerity*. Sincerity is reflected in the content of the message as well as in the voice. There must be the ring of sincerity—downright honesty and purity of desire to serve. This is especially true in broadcasting the religious message; for no one cares to listen to a religious messenger who lacks the note of sincerity.

To attain sincerity requires sincerity of every motive and of the central purpose as well as honesty in method.

Third, *friendliness*—intimacy in conversation. The religious broadcaster is a visitor in the home. Let him talk *with* the listener, not *at* him. Talk *with* the listener, not *over* him. Let there be warmth of heart that will express itself in the warmth of the voice and of the approach. All coldness of formality must be eliminated, and the radio speaker with the friendly voice that carries with it the friendly personality and the warmth of personal interest will carry the message home to the heart of the listener.

In both message and voice champion the cause of

the people. The message is in the listener's interest. Make this clear.

In this connection warning should be given not to be sloppy—no overfamiliarity nor slapstick approach. A dignified approach with the attitude and voice of friendliness is the happy medium to be sought.

Dr. Chas. E. Fuller, of the Old Fashioned Revival Hour, is a good illustration of the friendly voice on the radio. His note of friendliness is not that of the politician, who is primarily interested in your vote; nor that of the undertaker, who would be kind to you because he would like to do some business with you when you need one in his line of service. Dr. Fuller's note of friendliness is so transparently clear that one never suspects that he is friendly in order to secure a contribution in support of his broadcast. The listener rather feels that he has a genuine interest in him and would bless him if he could.

The fourth characteristic is *motivated enthusiasm*. An enthusiasm which moves the individual to put what he has and is into the message as he delivers it—an enthusiasm that will lead him to lift the message entirely from the manuscript by putting expression into the paragraphs and sentences, thus overcoming the monotony of the monotone in delivery.

Control the voice in this situation. There are three or four elemental suggestions about this question of voice control.

First, avoid extremes of voice in the delivery. Let the delivery be free of all shouting—save such till next time. Avoid the whisper, which may not be caught

and which may be misunderstood or misinterpreted.

Second, do not speak too rapidly or too slowly. Most radio authorities suggest 150 words a minute. However, it is best that the individual personality and habits should govern how rapidly or how slowly one speaks. Of course, if one is in the habit of speaking too rapidly he will understand that the radio listener, who has no help of the congregate assembly situation, probably cannot follow him. If the words, the conveyors of thought, crowd into the ears too rapidly, they may prove to become a traffic jam.

This business of tempo is of sufficient importance to justify personal effort and improvement. Some of the best speakers to the congregate assemblies fail at the microphone for lack of mastery of tempo in radio delivery. As pointed out above, this is often due to crowding too much material into the radio message, thus requiring too rapid speaking for best results.

It is equally important to avoid the snail pace, both in thought development and in delivery, in the radio message. The ideal is for the message so to take hold of the listener and carry him along at such pleasant rate that he will not leave one, and that he will be back for more next time.

Through a little practical work, one's tempo in radio delivery can be mastered. When the talk is written, speak it aloud several times just as it should be spoken in the broadcast. If the tempo is too slow or too rapid, make the adjustment through practice. When a satisfying rate of speaking has been found, nail this down by writing the number of minutes and seconds at the

bottom or top of each page. Then practice until the bull's eye in tempo is hit on every page. You are winning through this practice.

Don't stop. Invite a friend who knows enough about the problem to be able to help. Go over the message with such friend, carefully noting the suggestions made. Then, alone, make the final tempo adjustment.

After a brief experience in broadcasting, one's tempo will naturally be right, provided it is mastered in the beginning. Otherwise, continuous tempo trouble will be experienced.

Again, remember that the radio speaker is visiting with friends in the living room. Talk with them with interest and animation and motivated enthusiasm. Keep the voice thoroughly under control.

In the third place, watch volume and pitch in radio delivery.

Of course, the volume can and is in a measure controlled by the engineer who is in charge. If one is too loud, he can reduce the volume; and if not loud enough, the volume can be increased, but one sounds much more natural and seems much nearer and is thus more effective in the message when his volume is correct. To give good expression to the thought, the volume must be increased and reduced constantly. This is essential to good emphasis, which is the life of message delivery in radio; and such variation in volume cannot be expressed except as the average volume is not too much or too little.

The value of avoiding sudden extremes of volume has already been discussed. When a sudden shout gets

by the engineer, any quality which might be in the voice is sacrificed. It sounds mechanical. It grates on the nerves of the listener. It is bad broadcasting.

Equally important, and closely related to volume, is voice pitch. The pitch of the voice is probably more vital than volume. For example: The general public does not like a feminine voice in the broadcast nearly so well as the male voice. Again, the man whose voice is exceedingly high is not as successful in radio as one with the baritone voice. The baritone pitch is the goal. Of course, not all speakers have that pitch, but through persistent cultivation the quality of voice can be greatly improved.

Variety in pitch is one of the "musts" in broadcasting the message. No one likes a monotone. The ideal is for the mood and meaning of the message to find the right pitch and thus express itself naturally.

Care should be exercised not to begin the broadcast on high pitch. Rather, begin on a lower level and as the mood and message require, raise the pitch.

In the first experiences of broadcasting, when the message is prepared, read the manuscript aloud as many times as is necessary, with a view to the mood and meaning of the message naturally expressing itself with the right pitch of the voice. Otherwise, one can easily commit the fatal error of becoming artificial in the delivery of the message.

A fourth excellency to be sought in broadcast delivery is correctness in pronunciation and enunciation.

There are two approaches to this quality, either one

of which may be followed. They are the artistic and the utilitarian approaches.

The artistic approach is simply to give dictionary correctness in pronunciation and enunciation; that is, to follow the rules of both slavishly.

On the other hand, the utilitarian approach is to adapt one's correctness of pronunciation and enunciation to the level of the average listener. In dress it would be to do the conventional thing practiced by the group one is with rather than what is absolutely correct.

In religious address, dignity should always be maintained rather rigidly, both in pronunciation and enunciation. At the same time care must be exercised not to become artificial, for the religious broadcaster will be discounted substantially unless there is the ring of genuineness in what he says, and the way he says it.

Probably the best results are attained when the religious broadcaster knows and follows the accepted practices in pronunciation and enunciation but varies from the rules when the mood and meaning of the message can best be expressed by doing so.

## CHAPTER V

### SUCCESSFUL RADIO EVANGELISM

#### I. RADIO EVANGELISM CAN BE SUCCESSFUL

It is logical that the gospel of Christ, preached by radio, will reach and win the hearts of people to Christ. This statement is substantiated in two or three ways. First, radio carries to the people whatever message it has to offer as does no other medium of mass communication today. It reaches the people in all experiences of life, in all relationships of life, and in every strata of the social order.

And Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Paul did not say that the gospel must be read in the Bible, nor that a condition of its success is the personal presence of the preacher. He says, "It is the power of God unto salvation to every one that believeth." It is the preaching of the gospel which is effective in saving people.

Again, Paul says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." He does not say that the preaching has to be done in a church nor on a street corner. The conditions are not stipulated; it is the preaching by which people believe and are saved. Since the people hear the gospel when it is broadcast over the radio, it is

logical that people believe and are saved when it is preached by radio.

But this conclusion does not rest upon logic alone. There are endless testimonies of yesterday and today to the effect that people are being saved in response to the preaching of the gospel over the radio.

For example, there are two well-known evangelistic hours on the radio every Sunday: viz., The Lutheran Hour with Dr. Walter A. Maier as preacher, and The Old Fashioned Revival Hour with Dr. Charles E. Fuller as preacher. Innumerable letters bear eloquent testimony to the fact that in response to the gospel preaching over these two nationwide broadcasts many people are being saved. Nobody knows how many. So far as is known, nobody has tried to estimate the number, but the fact remains that constantly reports are coming from every state covered, indicating that people have been saved in response to the gospel messages over these two network broadcasts.

There are innumerable other individual examples:

Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, Louisiana, has been broadcasting the gospel message over a long period of years. He testifies that "stories of conversion might be repeated almost indefinitely. They have come from far and near."

Here are some specific instances related by Dr. Dodd:

1. "A prominent Chicago businessman who had a summer home in Jackson, Michigan, wrote that his wife had been converted while listening to our services and that he, himself, had been restored to the full joy of salvation. On a winter trip South they came by



Shreveport just to see the church and the pastor from which the messages which had meant so much to them had come. I asked if she had been baptized. They said that they had hoped that it might be possible for her to be baptized in our church. It was a pleasure to baptize her on the profession of faith which had been made from the radio service. The next week they drove to New Orleans. The following Sunday morning I received a special letter expressing great joy at their experiences at Shreveport and enclosing a check for \$100.00 as a token of their appreciation."

2. "A Corral boy on the plains of West Texas wrote that he had been converted while listening to our service and since San Angelo was the nearest Baptist church he had traveled a long distance in order to get baptized. A letter from the pastor confirmed this story."

3. "One of the radio operators on the tenth floor of our church tower was converted while listening to a sermon by Dr. Scarborough, and when the service ended he shut off the station quickly and ran down the ten flights of steps to the auditorium and joined the church.

4. "A group of people in a Shreveport hotel lobby two blocks from the church were listening to the evening broadcast. One of them was converted. When the invitation for confession for church membership began, he said to his fellow listeners, 'If I had my coat on I would go right over to that church and join.' They urged him to come anyway. It was a strange coincidence, and yet not strange, because I believe it was providential that on that particular evening I extended

the invitation a little longer than usual. I just said we will sing one more verse and if nobody else comes the service will close. During the singing of that verse, a man came running in the front door and almost ran down the aisle to take my hand and make his confession of faith and accept Christ. He was the man from the hotel."

The testimony of other pastors and evangelists everywhere likewise supports the statement that people are saved in response to the gospel message by radio. Here are other illustrations:

1. Dr. H. C. Bass, at that time pastor of the First Baptist Church of Meridian, Mississippi, was holding a meeting in his church. The evangelistic fires were burning brightly. One night during the meeting a man and his wife had retired early and were listening to the evangelistic message as broadcast from the church. Before the message was ended the husband had accepted Christ and said, "I am going to the church and take my stand for Christ." The wife testified that she too had accepted Christ and that she was going with him. They dressed and before the close of the service they were in the auditorium and on the invitation for membership they walked down to the front, making the profession of their faith in Christ.

2. Dr. A. C. Baker, pastor of the Tabernacle Baptist Church at Macon, Georgia, for a long period of years, says: "I have been on WMAZ with a morning devotional of 15 to 30 minutes for more than twelve years. We have had wonderful results. Many hundreds of

people have been saved, and it has greatly stimulated the work in our church.

"A few months ago we had a letter from a lady 93 years old, telling us that she had been gloriously saved as a result of one of our programs. We had another letter from her a week later, telling us that she had united with a Baptist church and had been baptized.

"Three weeks ago we had a letter from a traveling man telling us that he picked up our Old Time Religious Program (our Sunday night broadcast, on from 11:14 to 12:00 over WAGA, Atlanta; WMAZ, Macon; and WRDW, Augusta) while in his automobile and was impressed to give his heart to the Lord. He stopped his car, got on his knees, and surrendered himself to the Master. We could give you dozens of such cases that have happened in the last few months."

3. Dr. H. H. Hobbs, pastor of Emmanuel Baptist Church of Alexandria, Louisiana, says: "According to reports, many have been saved as a result of our program. Recently, I received a letter from a soldier who was at the port of embarkation. Said he: 'I just want to tell you before I leave just how much I appreciate your services to me. More than anything else, I want to thank you for leading me to accept Christ as my Saviour. And the Lord alone knows how many other men have been won by hearing your services over the radio. I, myself, know of many. As I go to the battle zone I just wish that every soldier could have the same peace as I have in my heart.'"

This same pastor testifies: "Sometime ago I received a letter from a mother in Nakina, North Carolina,

about 1,000 miles from Alexandria. She said: 'I want to thank you for what you are doing for the boys in camps there. Your radio program means so much to me and to them. Although my son and I are 1,000 miles apart, we worship together every Sunday night. He attends your church and I listen to your service on the radio. We sing the same songs, pray the same prayers, and hear the same preacher preach the gospel.'"

4. The Rev. Jesse M. Hendley of Atlanta, Georgia, has been broadcasting the evangelistic message for some six or seven years. He broadcasts his message in a live program over one of the stations of Atlanta and has this message recorded instantaneously for broadcast over a number of stations. At one time he was broadcasting his messages thus over ten stations in four states, *and one week during that time there were fifty-two who wrote in*, stating that they had been definitely saved and were taking their stand for Christ. Mr. Hendley gives innumerable illustrations of individuals who have been definitely saved in response to his radio messages.

Here are some illustrations:

"February 20, 1940. Police Captain in Georgia says he was in doubt about his salvation, but after hearing the broadcast, he prayed and made certain by confessing his sins, repenting of them and accepting Jesus as Saviour and Lord."

"November 29, 1940. Man in Atlanta writes for fifteen years he was a drunkard. In that time, he lost job, friends, home, and at last, his wife. He served a term in prison because of his drinking. But he writes:

'While listening to Radio Bible Class, I fell on my knees, confessed my sins to God, and asked him to be merciful to me and forgive me. I am so thankful today, that he heard and answered that prayer.'

"May 23, 1940. Lady writes in that she was sitting in her automobile in downtown Athens, Georgia, listening to the broadcast. Said she saw, for the first time, that she was a lost soul. Right there in that car, she knelt, and asked God to be merciful and save her. Now, she is praising the Lord for her salvation."

"October 11, 1940. Man and his wife in Lilburn, Georgia, were convicted of sin through the broadcast and wrote in about their condition. Personal workers were sent to their home. After showing them the Word, both of them accepted Jesus. Later, a sister was also saved through the broadcast."

"1941. Man in Taylorsville, Georgia, writes: 'I heard two of your sermons over the radio and I began to read the Bible. I got under conviction one night at work and just as soon as I was finished with my work, I accepted Jesus as my Saviour. Praise his name.'

"1937. Atlanta man had for 40 years lived as sinful life as can be imagined. He says he committed just about every sin but murder. His wife, a good, moral woman, thinking that she was saved, persuaded him to listen to the Radio Bible Class. He became terribly convicted after a few days, and one morning, about one-thirty, he begged her to pray for him because he thought his heart was going to burst, he was so miserable. Later that same day he fell on his knees, repented of that sinful life, and took Jesus into his heart and life.

His wife, seeing what a changed person he became, after he surrendered to the Lord, began to wonder about her own condition, and realized that she was lost, in spite of her good life. So she, too, cried to God for mercy and was saved. That was six years ago. These people are members of our church now and real soul-winners for Jesus. This man goes out constantly and holds street meetings in the poorer sections of the city, and the Lord has blessed with many souls for His Kingdom."

"September 9, 1940. 68-year-old man in Georgia saved after listening to the broadcast. Is ill and confined to his bed, but says, 'I don't know whether I will ever be out of bed again, but if I'm not, I am ready to meet my Saviour.'"

"February 15, 1940. A 19-year-old boy was ill and after listening to the broadcast one day, called his mother and asked that they pray. She knelt beside his bed, he prayed and was wonderfully saved. His mother wrote in later, that not so long after his conversion, he had passed away. She was praising the Lord for she knew her boy had gone Home to Jesus."

"February 23, 1940. Atlanta woman writes in that she had been a church member for 26 years and says, 'No one told me that I had to repent and accept my precious Lord Jesus' Blood as my assurance of Heaven, until I heard the Plan of Salvation over the Radio Bible Class.' Then she knelt, repented of her sins and was saved. She came to our church and says her peace

and happiness was complete after she confessed Jesus openly, as her Lord and Saviour.”

“Testimony written in January 22, 1943. From Cartersville, Georgia, lady writes in that she had been a church member for many years but after listening to the Word of God over the broadcast, she realized that she had never been really born again. So, four years ago, she knelt and accepted Jesus as her personal Saviour. Now she praises God that she has ‘that peace that passeth understanding.’”

“Atlanta man was saved at Colonial Hills Church and tried to persuade his unsaved wife to go out and hear the Word of God preached. She refused, deliberately, declaring that the life she was living was exactly what she wanted. For two months that home was a confused, miserable place. He, following the Lord; she, continuing to follow the devil. Her husband was praying constantly that she would see her lost condition. On Sunday, May 13, 1941, she became so convicted that all afternoon she walked the floor, crying, and miserable as only a sinner, being dealt with by the Spirit of the Lord, can be miserable. Still refusing to go to church that night, she agreed to listen to the radio broadcast. She would never listen to it before. That sermon was preached right at her, she felt, and for the first time in her life, she heard the Plan of Salvation, saw herself the worst sinner of all, and her need of a Saviour. At the end of the broadcast, her husband asked if she wouldn’t kneel and accept Jesus. She fell to her knees and cried out to God for mercy. Right then and there, he took that

awful burden of sin from her heart, and Jesus came in and took its place. She praises the Lord now for the wonderful life he has given her, since she began to walk with him, and for the radio broadcast, because through that means, she met her Saviour, and for the blessed privilege of working for him now, in full time service at the church."

5. Here is a quotation from a recent letter from the well-known independent evangelist, the Rev. Bob Jones: "In the old evangelistic days when I used to speak to five or six thousand people, the newspapers carried big stories with big headlines telling about the great crowds and the wonderful results. Now, week after week, while I am still preaching to rather large crowds which assemble in large auditoriums, I am reaching millions of people with the gospel over the radio. Many hundreds of these people are being saved. It is true that you can do more sometimes with a man, if you can get him down in a front seat and on his knees at the mourner's bench than you can do by preaching to him over the radio; yet, sometimes you can do more for a man when you can reach him in his home where there is nothing to divert his attention. I do not need to remind you that 'the gospel is the power of God unto salvation to every one that believeth.' It isn't where the gospel is preached; it is the gospel which is preached that God blesses."

In the light of the logic of radio evangelism, and in the light of the testimonies of these pastors and evangelists who are successfully evangelizing by radio, with innumerable illustrations of people being saved in



response to such evangelistic preaching, the statement that people can be won to Christ by radio evangelistic preaching is fully substantiated.

## II. TYPES OF SUCCESSFUL RADIO EVANGELISM

There are several types of radio evangelistic services which deserve consideration.

First, many are broadcasting the evangelistic message from the regular church service. The testimonies of those who were saved in response to the radio messages of Drs. Hobbs, Dodd, Bass, Baker, and Hendley have already been given, and it would be easy to find innumerable other illustrations.

The preacher who has the opportunity of broadcasting one of his regular services every Sunday is overlooking a tremendous opportunity if he fails to preach an evangelistic gospel appealing for definite decisions.

Other radio evangelistic programs are broadcast from the studio, either on a daily or weekly basis. Many times such broadcasts bear the name of "The Radio Bible Class." Again, these broadcasts bear other names, such as "The Radio Revival," "Daily Devotional," "Studies in Prophecy," while many times the broadcasts bear the name of the broadcaster.

Usually the dominant purpose back of the broadcast of this type is to preach an evangelistic message which will bring people to a definite acceptance of Christ. Such daily broadcasts are more or less independent of the regular church service and the regular church program of the pastor who is broadcasting. Most of the time the expense of these broad-

casts is borne by free-will offerings, in response to appeals in the broadcasts.

Another type of radio evangelism is the annual or semi-annual radio revival conducted independently of church revival services. Here is a written testimony from Dr. Leroy R. Priest when he was pastor of the First Baptist Church of Dothan, Alabama: "You asked several questions concerning the annual radio revival held in Dothan. These services were held from the church auditorium where we could enjoy the benefit of the church organ. Special music was arranged for each day's meeting, and the listeners were urged to send in special musical requests and requests for prayer. They were urged to do personal work among the lost friends in their communities. A number of people wrote in telling of the experiences they had in doing personal work and in inviting people in to listen to the special messages. I might say that the thirty minutes each day were donated by the local radio station."

A third type of radio evangelism was recently presented at a luncheon meeting with the Rev. Bob Jones, when the whole question of radio evangelism was discussed for quite a long while. In the course of that conversation he gave this dream: He said that he had been thinking for a long period of years that one of these days he would get the time to carefully plan a radio revival over a big station, which covers a tremendous area. In his dream, such revival is to be well advertised and the people throughout the area are to be well organized. The most popular spot of the

day is to be bought on the station. The evangelistic message is to be presented with all the fervor and enthusiasm used in successful evangelism. The appeal is to be made throughout the area for definite acceptance of Christ. Prayer meetings are to be held. Services in local communities are to be conducted. Personal workers are to go afield seeking the lost, inviting them to hear the message by radio, and to respond to the gospel appeal.

A fourth type of radio evangelism is that held in connection with church revivals. There are two ways of using the radio in connection with the revival as follows:

First, to give an extra studio daily broadcast during the church revival period.

Dr. K. O. White, popular pastor of Washington, D. C., has used the radio in connection with revivals in his own church and in meetings in which he was guest preacher. Following are testimonies from Dr. White concerning this type of broadcast:

“During one series of meetings in our church we had a fifteen-minute broadcast from the studio each day about 8:30 A. M. That gave us time for a brief announcement concerning the meetings, a special musical number, and a short evangelistic message. We found it most effective. It stimulated the interest and attendance of our own members and it resulted in a number of visitors coming who otherwise probably would not have known about the meetings at all.”

“In a meeting in Augusta, Georgia, last year, the pastor arranged for us to have a half hour on the

air each day, and I believe we had some very definite results from these messages.”

“I believe that as a denomination we are just beginning to see what can be done, and it is my hope that local churches will more and more make use of the radio in connection with their revival services.”

City-wide simultaneous revivals have become popular. In some instances denominational groups hold such meetings while in other instances all evangelical groups in the community are invited to participate. The right use of radio in connection with such a city-wide series has proved to be most effective. We offer the following as a practical way of utilizing the radio in this situation.

Broadcast a warm, spiritual evangelistic program every day for one week, at least, before the meetings are to begin. Engage the best 30-minute spot that can be secured. Be sure it is at a time when the people can listen. An early after-supper hour, or the breakfast hour, will be the best spot. Advertise the spot widely through all the co-operating churches and through the press as well as by spot radio announcements.

Put a good person in charge of the broadcast. Let him be a popular pastor or layman. Let him devote a brief period in every broadcast for that week to announcing the meetings featuring the pre-revival prayer meetings.

Let the best radio evangelist available be engaged to preach for fifteen minutes in the broadcast. Be sure that he preaches, presenting the message on sin and salvation and Christ as Saviour from sin. Let him

preach to sinners, driving for conviction and conversion.

The one in charge will present two or three good musical numbers in the program. Such numbers should be in keeping with the spirit of the message for the hour.

During the period of the daily services in the churches a visiting preacher may be used. It should be the same voice for at least a week at a time. Let the preacher preach to sinners appealing for decision.

The master of ceremonies in these broadcasts during the revival season will do well to invite new converts to give a brief testimony of their experience of conversion. Such testimony, especially from adults, will electrify the interest of the community. Daily reports on the number of conversions will be most interesting and helpful. Feature churches reporting large numbers of professions of faith. This will build interest.

The children of light should use this medium of communication which reaches the masses as effectively in the city-wide revival as do the children of darkness use it in connection with promoting their interests. Let God's people become effective in the use of radio in connection with the revival.

The Rev. Jesse M. Hendley, of Atlanta, to whom reference has already been made, says that he has over and over used the radio for a daily evangelistic broadcast to the people of the community in which he was holding revivals. He selects the best spot that the radio schedule can provide. He goes on the air for a thirty-minute, and preferably a forty-five-minute broadcast. He uses the best evangelistic songs and

talent that can be found. His messages are not long but they are fervently evangelistic, being amply supported by quotations of Scriptures. He makes a passionate appeal to people to accept Christ. He warns them of the terrors of the wrath to come. He lifts up Christ as the One who can save from sin. He definitely pleads for people to accept Christ then and there.

Mr. Hendley's testimony is further to the effect that these morning messages reach the unsaved who have not attended the meetings and produce conviction in such degree as to bring many of them to the meetings. They are already convicted when they attend. Thus, it is not essential to spend so long time in the beginning of the meeting in an endeavor to prepare people for results in the regular evangelistic services, because the radio is so effective in bringing them to conviction for sin.

Another way of using the radio in the regular revival season is to broadcast the evening service. Some of the experiences of conversion recited hereinabove have been in response to the gospel message as broadcast from the regular revival service in the church or tent. Mr. Hendley states that the best results he has ever had in revivals, both in enlisting record attendance upon the services and in the number of people professing conversion, have been the meetings in which his evening evangelistic services were broadcast by radio. He likes to broadcast the song service and the sermon. At the close of the service he brings to the mike those who have accepted Christ and they falteringly give the testimony of their conversion. Announce-

ment is made of the number who came forth and professed salvation. The broadcasting of such experiences literally electrifies an innumerable host of people and they come into the meetings from far and near.

Mr. Hendley testifies that in 1939 he held a meeting in Athens, Georgia, where he broadcast an evangelistic message from the studio in the morning, and in the evening the evangelistic service at the tent was broadcast. This revival period of six weeks resulted in 1,625 people professing salvation in Christ. He says that it is his greatest meeting to date and he attributes much of the success to the two daily broadcasts.

Innumerable other illustrations of the successful use of the radio in connection with the regular revival season might be added. The voice of experience amply justifies any pastor in thus using the radio in connection with the regular church revival.

Regardless of the type, there are two weak points in radio evangelism.

First, there is the lack of spiritual preparation on the part of the Christian forces within the coverage of the station. Successful evangelism is always undergirded by prayer. Any pastor or evangelist knows the value of prayer in connection with a revival. Cottage prayer meetings are nearly always held prior to the opening of the meeting. During the days of the special meetings at the church, tent, or tabernacle, small groups meet for prayer sometime during the day, or just before the evening meeting. Such praying results in a wave of spiritual power among Christians, and in spiritual conviction for sin and a new birth on the

part of many unsaved, after the fashion of the experience at Pentecost.

But so far most radio evangelizing lacks constancy and earnestness of prayer, together with its resultant experiences. Perhaps the reason is that this medium of evangelizing is all so new that the preacher has not brought the same methods into service which he uses in connection with his church revivals.

A second weakness in radio evangelism is the inability of workers to follow up the message with personal visitation, which helps to bring the convicted to conversion, confession, and church membership. The coverage of the station is so large that it is impossible to render personal service among all who listen.

One radio evangelist has several teams of long range visitors who are given the names and addresses of those who indicate by mail their desire for personal guidance and help. These teams often make long trips to see several such persons over a single week end. Through such visits they lead those who are interested into a willingness to make public confession, and then they attempt to associate them with a church in the community where they live.

Interesting plans are made for the use of a small radio station in Cumberland County, North Carolina, of which Fayetteville is the county seat, for a county-wide simultaneous revival by a number of churches during the coming summer. Though the coverage of the station is somewhat larger than the county, most of those affected by the radio messages can be reached



through the personal workers and daily services of the churches of the community.

We believe such co-operative effort in simultaneous meetings, using the radio for one broadcast daily, will prove to be an effective way of evangelizing.

So far as is known, the plan has never been tried, but undoubtedly a populous religious group can effectively use the radio in state-wide revivals just as in the city-wide meetings to which reference has been made. Let the fifteen-day period for the revival be agreed upon by all the churches within a given state. Let due publicity be given throughout the state. Let every church and pastor make the best preparation possible in the local community served. For four or five weeks, preferably on Sundays, before the date of the opening of the meetings, broadcast the best sort of preparatory programs and messages for the revival season. Then during the entire fifteen-day period, let the best radio evangelist available broadcast daily the best radio evangelistic messages of which he is capable.

Such radio evangelism will arouse interest on the part of all and will produce conviction in the hearts of many. A sense of unity in a great Christian undertaking will be experienced by individuals and groups in local communities.

Throng will fill the churches, and through the regular church methods of evangelizing a great host within the state will be won to Christ. We believe a new day in evangelism will be experienced when such plan is followed.

It is effective to hold group meetings in connection

with radio broadcasts. For example, in connection with the early morning Baptist Hour broadcasts in 1945 a date was set for junior age groups to hear the broadcast. Because of the hour they were invited to hold junior radio breakfasts. A special program and message of interest to juniors were broadcast. It was understood that following the broadcast a decision service would be held. The results reported indicate that 180 of these junior boys and girls made profession of faith in connection with this one broadcast. Undoubtedly many others experienced conversion, from whom no report has been received.

If a regular broadcast can establish a special day of this sort in the thinking and planning of a great group of churches to a degree that will effect gatherings of this sort in all the churches in a large area, the total evangelistic results cannot be estimated.

Of course, a special service of this sort must be supported by wide publicity through previous broadcasts, through Sunday school organizations and the regular church services as well as through the secular press. It will take tremendous publicity over large areas to establish the idea in the thinking of the people to the point that anything like all the churches will hold such meeting.

### III. THE CONDITIONS OF SUCCESSFUL RADIO EVANGELISM

There are two: First, radio evangelism must meet the requirements of evangelism. This simply means that the message which is broadcast must be evangelistic. It must be evangelistic in purpose, or objective. The lost are never saved until the preacher is fired with the

passion to see them saved, and his preaching is geared to this purpose, whether he is preaching in his own church, or is a visiting evangelist, or is preaching by radio.

Again, the radio evangelistic message must be a message of power. We simply mean to say that it must be a message imbued with the power of the Spirit of God. Such power comes in response to fervent prayer of God's people. As pointed out above, prayer groups and seasons of prayer are just as essential to successful radio evangelism as is true in connection with any other type of evangelism.

It should be observed in this connection that, so far, most preachers have not become sufficiently familiar with radio broadcasting to apply the New Testament principles and ideals as rigidly and successfully as they do in the usual types of evangelistic meetings.

The radio message must also be evangelistic in type. The preaching type is required. The testimonial type of preaching is effective also. Sometimes the Bible study type of preaching is effective, but great care must be exercised to make the Bible study serve the purpose of carrying the evangelistic appeal, if this type is to be successful.

More, the radio message must be evangelistic in content. Such message must present the need of salvation, the way of salvation, the plan of salvation, the claims of Christ, and with spiritual passion drive for repentance and faith. Appeal must be made for definite decision then and there.

This teaching and the illustrations given herewith may probably jar the sensibilities of some who do much radio broadcasting, and who are obsessed with the idea that it is improper to make an earnest spiritual appeal for decision in so public place as radio, but Christians will never render the service God expects until they do more fervent evangelizing by radio, meeting the New Testament conditions of evangelism.

A second general condition of successful radio evangelizing is that the requirements of radio must also be met. The evangelistic message and program must be informal and intimate, personal and friendly.

The message must be simple and plain, so plain that a fool need not err therein; so simple that a child can understand it.

Such message must be sympathetic and compassionate, even to the point of spiritual tenderness in dealing with the people. Undoubtedly it is these characteristics in the evangelistic broadcasts of Dr. Charles E. Fuller which have made them so popular and so fruitful in results.

The evangelistic message must also be exceedingly unselfish. In radio there is no place for proselyting. There is no place for the individual to build up his own church, or even his own denomination, at the expense of other churches or denominations. If the appeal is unselfish as well as fervent, there will be no criticism of the station for carrying the message, nor will there be criticism of the preacher. And if the message can be thus unselfish, there is a possibility of winning some to Christ who may already be members of some church;

and yet others who are beyond the normal bounds of one's denominational circle.

Let it be repeated, a sincere presentation of Christ in a constructive message, with an earnest appeal for decision, will not meet opposition. But let the radio evangelist remember "No-Nox" in radio preaching.

## CHAPTER VI

# PRACTICAL ASPECTS OF RELIGIOUS BROADCASTING

The task of religion in the field of radio is to adapt religious programs to the requirements of radio to a degree to become as effective in building listener numbers, listener interest, and listener response as are the commercial programs. Bluntly, its task is to put on as attractive and effective a program as does the commercial organization. It is hoped that the following discussions will help towards this end.

### I. SOME PRACTICAL ADVANTAGES OF RADIO

In a multitude of ways religious broadcasting extends the ministry of any pastor and church.

In this way the pastor reaches more people, as is pointed out in another connection. The number of radio listeners is variable and varying, with many factors involved. When a pastor is broadcasting at regular periods over the radio, and is doing a good radio job in the matter of preparing and delivering his message, he will talk to more people in one radio address than in many of his regular church services. For example, Dr. H. H. Hobbs, of Alexandria, Louisiana, as estimated by the management of the radio over which he broadcast his Sunday night services, preached to 10,000 people every Sunday night by radio. If he had had a thousand people in his Sunday night service, he would have preached to as many on one night over

radio as he would in two and a half months in his church services. And most preachers in these days do not preach to a thousand in their church services on Sunday night.

Through the religious broadcast, the preacher carries his message to those of other faiths; and he rarely has this opportunity in any marked degree through his regular church service. Thus by radio he has the glorious privilege of ministering spiritually to a group to whom he has no other approach.

Among the radio listeners are many nonchurchgoers. Some are shut-ins, others are shut-outs, and some are stay-outs. Some of these are not Christians. It is an accepted fact that most of the non-Christian world in America do not attend church services. The only hope of reaching them is through the personal visit, the printed page, or the radio message.

Again, it must not be overlooked that in the religious broadcast the preacher is able to serve people in other areas than those of his immediate church community. If the station is large and powerful, he can preach to all the people within a radius of a hundred miles or more. Even if the radio station is small, he can completely cover a radius of from twenty-five to fifty miles, thus being able to preach to multiplied thousands of people.

Within the area covered by almost any radio station there are many listeners who do not have good religious advantages. Many times such listeners live in poor communities, or in sparsely settled areas which do not have the opportunity of hearing the Word

preached more than once each month, and then often by a preacher who has not had advantages which enable him to preach effectively. The Sunday school teachers among such people are usually not well prepared. The educational advantages of the listeners themselves are such that they are not prepared to read and interpret the Word, and to minister spiritually to one another effectively. Thus, the radio offers the preacher the rare advantage of preaching to many who are not blessed with the religious privileges enjoyed by his own congregation.

There are other races among those within the coverage of the radio station. Often a Jew, who would not dare go to a church house, is listening to the gospel messages. Indeed, over and over the story comes from preachers who broadcast regularly of Jewish families who are listening to their messages by radio.

The fact must not be overlooked that in many areas of the South there are multiplied thousands of colored people. Innumerable families of these colored friends now have radios and increasingly they will have radios; and our colored friends love to hear the gospel message in song and sermon. Through radio one can preach to great numbers of them.

Dr. M. E. Dodd, for years an outstanding radio preacher, of Shreveport, Louisiana, tells these stories:

"I was preaching for a large Negro church one Sunday afternoon and, being introduced as their radio preacher, I asked how many of them had heard me on the radio. Practically everybody held up their hands. I believe it was 99 per cent. When I expressed surprise



and pleasure at that showing, one old Negro spoke out loud and said, 'Yessur, Dr. Dodd, youse' is de biggest Negro preacher in this country.'"

Again, "Our maid who is a Methodist, wanted me to preach at her church one Sunday afternoon when the Tribes of Israel were having a rally. Her tribe was sponsoring the meeting. I had never met her pastor, but they gave me a great welcome. In introducing me the pastor said, 'Brethren and sisters, we's got a great concension here this afternoon in the coming of Dr. Dodd to preach for us. Dr. Dodd means more to this church than he knows. While this is the first time you have seen him here, this ain't the first time you have heard him preach. I lisens' to him on the radio and then I takes his sermon and polishes it all up and when you hear a good sermon next Sunday, from your pastor, that's Dr. Dodd's radio preaching to you.'"

Again, "I went with my deacon fisherman friend on an expedition for the finny tribes into new territory. We came upon a beautiful bayou that looked like it would be good fishing, but, there was no boat. We drove up to a Negro cabin near by and the deacon got out to ask the Negro if he had a boat. He had one but he did not want to let anyone have it. After failing by first one argument and then another, the deacon said, 'Well, I hate to go away without fishing because I brought my pastor, Dr. Dodd, along and wanted him to catch some fish.' The old Negro asked with wide-open eyes and some astonishment, 'Is that Parson Dodd in the car with you?' When the deacon and I both assured him that I was Parson Dodd, he said, 'You can get the

boat and keep it long as you want it, because I hear Dr. Dodd on the radio every Sunday night.' Radio preaching has many values."

In those sections of the country in which there is no Negro population, there are nearly always people of other nationalities with whom the religious broadcaster shares his message. This will be increasingly true following World War II.

Indeed by radio every preacher's ministry is greatly extended.

Again, the religious broadcast can popularize the preacher and his church as can be done probably in no other way. The religious broadcast does more than advertize the preacher and his church. Through this medium the pastor becomes the friend of thousands, many of whom he will never see. If he does a good job in his religious broadcast, meeting successfully the requirements of radio, thousands of people within the coverage of the station will soon look forward to his spiritual visits into the home and family circles by radio. They will come to know him and to think of him as a friend who has visited in the home.

A visible result of this favorable popularity with the people is an increase in attendance upon the church service where the broadcaster is pastor.

Again and again, pastors have written to tell that the broadcast of the morning service has greatly increased the attendance upon the evening worship.

The Rev. Jesse M. Hendley, pastor of the Colonial Hills Baptist Church of Atlanta, Georgia, was serving a small congregation which met in a little church house

with a seating capacity of not more than four hundred. In less than two years after he began to use the radio regularly, his congregations had so outgrown the church accommodations that a large church auditorium became necessary; and he further testifies that not only did his religious broadcasting help create the need of a larger plant, but it was also through contacts made by radio that a substantial part of the cost of the new building was paid.

Regular religious broadcasting also brings to the pastor many opportunities for evangelistic meetings, and other types of service, beyond his immediate pastorate within the coverage of the station. One pastor tells that as a result of his religious broadcasting both over the local station in the city in which he is pastor, and by transcription in other cities, he is receiving innumerable invitations to hold meetings in country and town churches within the coverage of his radio messages.

Upstanding, forward-looking ministers of Christ cannot afford to overlook such practical advantages as radio offers.

## II. SOME PRACTICAL PROBLEMS

However, in his endeavor to become a regular religious broadcaster, every pastor must remember that the station management has his practical problems in dealing with religious broadcasting. First, there is the problem of the number of denominations represented in the community. Since radio offers the preachers such considerable advantages, it is natural and Christian that large numbers of them will want to use

the local radio station. Thus, in many cases one of the most difficult problems the station management faces is that of dealing with the multiplicity of denominations. Various solutions of this problem have been offered.

The management of some stations refers all time to the general ministerial group in the community, and endeavors to work with this group in whatever reasonable plans they make for religious broadcasts. The management of other stations will refer the matter of religious broadcasts to the general ministers' group, and in doing so, will stipulate certain time that will be set apart for their use. This presents some practical problems which we will discuss further along in this chapter.

Another plan the station management follows in meeting the denominational problem, is to use what is termed "the round robin plan." In the case of the Sunday service, the leading churches of the representative denominations are invited to broadcast their respective services on certain Sundays. In some cases a representative church of a given denomination will broadcast for a month at a time, after which the privilege will be passed over to a leading church of another denomination, etc. This is probably one of the fairest ways of solving the denominational difficulty. Where there is a friendly spirit among the denominational leaders this is satisfactory to all concerned, and offers a good religious radio service to the radio public every week.

The daily devotional radio periods are also often

handled in this way. The leading denominations select one man from their respective groups to broadcast on the periods assigned to their respective groups for a given period of time.

In a situation of this sort, usually denominational leaders, or groups are accorded the use of the broadcasting station for an occasional special broadcast, such as special services, events, and personalities. This is extra to the regular devotional period.

Some stations sell all religious time to those who are able to pay. Generally such time can be bought by a leading denomination, or denominations. Of course, when the policies of the radio station do not prohibit such, every sort of religious prognosticator comes to the mike and delivers himself, and pays station time by public radio appeals for funds. However, increasingly the better radio stations are endeavoring to curb this sort of practice.

Many individual stations which have been broadcasting longer than others, began using certain individuals, or granting privileges to certain churches, before radio became popular with religious leaders, and because of former loyalties and previous commitments, and further because of the further fact that those granted the use of radio through the years have rendered a satisfactory service, they assign most religious time of the station to such groups. The arrangement is established. The radio management simply answers all the rest by saying their religious time is preoccupied.

A second problem the radio management must face

is the fact that religious broadcasting is often not popular. By way of comparison with other programs offered, the religious broadcast in many instances is recognized as a low spot in the schedule of the day or week. Many radio managers want their respective stations to render religious service, but they face the problem of religious broadcasting not being as popular as certainly would be desirable.

A third practical problem of the religious broadcast for the radio management and one which explains problem two stated above, is the fact that many religious broadcasters have not found the way to broadcast successfully. They have been unable to adapt themselves and their programs and messages to radio requirements. In fact, religion has been slow learning the art of radio showmanship. The very idea of showmanship, so necessary in radio, is not acceptable to the thinking of many religious leaders.

### III. WINNING THE RADIO MANAGEMENT

Mutual friendship on the part of the radio manager and the pastor is important. Both are leaders in the social life of the community. Both are more intimately associated with the home life of the community than probably any other leaders in the community, with the exception of the teachers and the physicians. Both pastor and radio manager are servants of the people in a vital sense. Their respective approaches to the people—namely, through public message and programs—are also much alike. They are important to each other. Radio needs religion in its programs and re-

ligion needs radio as a medium of disseminating religious inspiration and instruction.

Let the preacher, therefore, regard it his personal responsibility to win the friendship of the radio manager. In fact, it is the business of the preacher to become the personal friend of all the people, and especially the leaders of the community in which he serves. Every preacher should become an artist in the matter of growing friendships between himself and other individuals. Nothing in the world can take the place of it.

Now, how may the preacher develop the friendship of the radio manager and program director? There are several suggestions. Accord him and his position in the community the respect due, both personally and officially.

Know the radio manager personally and favorably. Let the pastor sell himself and his church to him.

Be sympathetic with the understanding of him, of his problems, his "headaches"—for he does have his problems, and when he isn't successful, his failures are in the most public show window of the community.

Be his friend. Let the preacher be the friend of everyone, however much he may differ from his ideas and ideals. Be the friend of the radio manager. You and he can work together in your public service of the community, if you are his friend.

Be loyal to him. Minimize his faults. If your friendship is sufficient, you can help him personally to overcome his faults. Magnify his good points. Do him a favor. Boost home town business. Thank him personally and publicly when he renders a good service to the

community. When, in your judgment, he is carrying programs which are detrimental to the best interest of the community, go to him personally and win your victory as with a friend.

Strive to be of spiritual service to the radio manager and his family. Pray for him daily and watch for open doors of personal service. If he be a member of another denomination, observe the high standards of denominational relationship, but be spiritually interested in him as well as in every other leader in the community where you are pastor.

It should be said in this connection that at no time is the minister of the gospel to truckle or to bootlick anybody to win his friendship. Lasting friendship doesn't grow that way; it rather comes from a genuine interest in the one whose friendship is sought. Respect is the only foundation of abiding friendship.

#### IV. GETTING ON THE AIR

There are some practical suggestions which may help. First, fit in with the station policies. Be slow, wise, and indirect in any effort to change the policy. Be sure that the policy ought to be changed. Then never attempt to force the change, or to buck the station policy. This just isn't a good way to get results.

Second, capitalize on your breaks. The break will come. The radio manager will discover you and will become interested in you, if friendship can be established. Then, when your chance comes, do your best to make your radio service superior in every way. You need not make any demonstration of your effort, but put forth the best effort to produce the result in your



broadcast which will command the respect and the interest of the management in your broadcasting again.

Another way of approaching the problem of getting on the air is to plan and offer a good, attractive short series of programs which the management will want to carry. This may require time to build up to, but it can be done if one really wants to get on the air. When the approach is made, accept any spot given, however unfavorable, and then prove your ability. Win the listeners. Do the job so well that the listeners will ask the radio manager for more of what you have.

Watch for special events or occasions, and work with the management in arranging for a broadcast of same. Distinguished visitors will be coming to town. They may not be preachers and the broadcast given may not be of a religious nature, but you can notify the manager of the approaching visits of such persons. Help him prepare for special events. In this way you will render your community a service as well as the station management, and you are making your way thus to an enlarged opportunity.

Give wide publicity to all programs you are associated with. The station manager is always keenly sensitive to listener response. When he becomes convinced that your program, through your publicity, your service, and that of your church, together with the quality of your religious broadcast, is above the average in producing listener response, he will not ignore you.

#### V. BUYING RADIO TIME FOR THE RELIGIOUS BROADCAST

Radio stations have various policies. That is true

with the national network systems. For example, National Broadcasting Company never sells any time for religious broadcasts. Certain periods have been assigned for broadcasting Jewish messages; certain other time has been assigned for broadcasting Catholic messages. All the rest of the time assigned for religious broadcasting over National Broadcasting System has been allocated to the Federal Council of Churches, and all programs in such time must be given under the label of the Federal Council of Churches.

The Blue Network is following the policy of NBC in its religious programming.

Columbia Broadcasting System, likewise, follows the policy of selling no time for religious broadcasts, but has a different plan from NBC. It is the "round robin plan" of inviting representative denominational groups to furnish religious programs somewhat on a percentage basis of numerical strength of the denominations.

Though the Mutual Broadcasting Company maintains a religious service every Sunday which they call "Radio Chapel," on a public service basis, this system has sold time for religious broadcasts. They contract their facilities, including their affiliated stations, just as they do for regular commercial shows. All are acquainted with the fact that Dr. Charles E. Fuller in his nation-wide religious broadcasts, and also Dr. Walter A. Maier of The Lutheran Hour, bought the time from Mutual System just as commercial advertisers do.

It should be said in this connection that in 1945

Mutual adopted the policy followed by the other networks, so that when contracts current at the time will have expired, no network in America will be selling time for religious broadcasts.

The reason for this policy by the networks is that religion is so clearly of a public service nature that network managements feel that no charge should be made for network religious services.

Likewise, local stations have various policies in the matter of selling time for religious broadcasts. The National Association of Broadcasters has adopted strong recommendations to all stations that all religious broadcasts be placed on a sustaining basis. The principle on which this recommendation is made is that the privilege of religious broadcasting ought not to be sold to the highest bidder. However, many, many of the stations have not adopted the recommendations of the National Association of Broadcasters, but sell time for religious broadcasts.

Some stations sell all time for religious broadcasting; others sell all time for religious broadcasting, except perhaps a single program, or certain established programs; yet others sell all time for religious broadcasting over the local station, while they carry without charge all religious broadcasts coming from the network with which they are affiliated.

Usually the more populous and stronger denominations have the advantage in the field of radio. Perhaps this is right because of the fact that the radio station is to serve the interests of the largest percentage of the population possible. This simply means

that weaker religious groups in a community may hope to broadcast their messages only on a paid basis.

Many Christian leaders like the idea of paying for radio time. The radio station does not move the program for commercial sales and cancel unexpectedly the religious broadcast. Again, many pastors feel that they have more freedom to say what they please when they are paying for the time. However, one doubts that there is as much in this as some think. Again, many pastors will tell you at once that religion maintains its respect in radio circles when the radio time is bought and paid for.

It should be said in this connection that if religious broadcasting is kept on the high plane of spiritual service, and is not capitalized on for advancement of the individual broadcaster nor for his church or denomination, such broadcasting renders so vital service to the community that the radio management can ill afford to seek to profit by same.

#### VI. FINANCING THE COST OF RELIGIOUS BROADCASTING

Even when the station carries the religious broadcast without station charge, there is always some incidental cost to religious broadcasting. There is the line rental from the studio to the church building, cost of talent, cost of mail response, and cost of publicity. Any religious broadcaster who does the job as it should be done will incur certain expenses.

In instances of network broadcasts like "The Baptist Hour," in which all station time is given, the cost of telephone facilities to tie the stations together into a network is substantial. For example, for one year,

with thirty-seven stations in seventeen states on this network, the cost of the telephone facilities required to tie the stations together into a network averaged more than \$1,300 a Sunday. However, due to a ruling of the Federal Communication Commission, the American Telephone Company has reduced the rental cost of the facilities for networks by about 25 per cent over previous years, which effected a saving of more than \$500 a month for the Baptist Hour Network.

In the local situation there are various ways of financing the cost of religious broadcasting. Pastors of strong churches have little difficulty, because the church will pay the cost from the treasury, and usually considers this a good missionary investment. Many larger churches are setting aside substantial sums in the local budget of expense for defraying the cost of broadcasting one service each Sunday, or a weekly special broadcast by the pastor of the church.

Because the church lacks interest, or is financially unable to pay such cost, many other pastors meet this expense by private subscriptions from a few interested members and friends of the congregation. In such case no reference to finances is ever made on the air.

Other pastors, in addition to enlisting a few individuals to make regular contributions, write letters, or publish a paper announcing the gifts, and making requests for other gifts. If space permitted, a number of instances of this sort could be cited.

The Catholic Hour, after all radio facilities, including line cost as a grant from the National Broadcasting Company, must meet an average annual cost of \$45,000

to handle fan mail and to pay other expense incidental to the broadcasts. Such expense is solicited by letter, pamphlet, and in other ways, with no reference to money ever made on the air at any time.

A rather popular way of meeting the cost of religious broadcasts is to "pass the hat" during the broadcast. Usually a dignified announcement is made in which the listener is reminded that it is the multitude of small contributors who make the program possible. The inference of such announcement is that the particular type of gospel message being given by the one making the appeal is the type America must have to keep her from going to wreck and ruin; and that the contribution solicited will help carry on the good work.

Many others use the indirect method of "passing the hat" by reading human or spiritual interest letters containing contributions, thanking the donors over the radio, usually not calling the names, for the offerings, stating that it is loyal friends like these who make the programs possible.

In other cases no reference to money is made in the announcements, but the speaker thanks the Lord for the offerings received and petitions the Lord in prayer that more funds be given that the broadcasts may be continued, and such prayers are made over the radio so the listeners can hear them.

Individual pastors vary widely in ideas as to the policy of raising money for religious broadcasts. For example, one of the best religious leaders in the South recently labored long to prove that denominational groups ought to pay all expenses of their broadcasts by public appeal

in the broadcasts, just as Dr. Charles E. Fuller does. Not less than a week later another religious leader in the same community protested that he would be greatly embarrassed if any reference is made to money in any broadcast by his denominational group.

The policy of the Southern Baptist Radio Committee has always been to broadcast "The Baptist Hour" program only over stations which carry the program without station charge. During the first season of "The Baptist Hour" broadcast, the Baptist pastors and churches in the communities of outlet for the messages were asked to contribute their pro rata part of the cost of the project. The next year appeal was made by letter and in the denominational press for offerings from the churches in the respective states in sufficient amount to meet a state quota of the cost of "The Baptist Hour," such quota being based on the relative contributions for missions in each state. The Southern Baptist Convention has since voted to finance the cost of its radio service from Co-operative Program Receipts.

It should be noted in this connection that regardless of how the expense is paid, whether a free grant from the station, or whether all the time is paid for—radio broadcasting costs somebody a substantial sum. When the preacher is preparing and delivering his message, he should attempt to justify the expenditure required.

#### VII. CO-OPERATING WITH OTHER FAITHS IN THE USE OF THE RADIO

The practical radio situation requires more or less

co-operation on the part of the respective denominational leaders in any given community. This is especially true when the radio management refers the whole question of religious broadcasting over the local station to the general ministers' group.

At once several problems are seen in connection with such co-operative effort.

First, in any general ministers' group there are some who are not particularly interested in radio and others who have not studied the technique of broadcasting. There are others who simply cannot become effective radio speakers. This results in low spots in the religious broadcast periods of the station. It is the occasional lost spot in the regular schedule which will keep the general program from building the listener audience it would otherwise enjoy.

Another problem is the fact that what is everybody's business is nobody's business. For example, in Atlanta the General Christian Council, for a long period, maintained a daily devotional broadcast over one of the local stations. Repeatedly, the one responsible for the programs stated that so many of the preachers treated their radio responsibility so lightly that the average quality of the daily devotional was such that he doubted the wisdom of continuing the project. Since that time, the program was discontinued.

The lack of continuity in the programs constitutes another problem. When the regular broadcast has the same speaker and the same general set-up, there is a continuity in the program which soon builds personal friendship on the part of the listener for the lead-



ing personality in the program. Though the American people like variety, even in religion, there is an absolute demand for sequence of personality in religious services. For example, no church could hope to build a great congregation by rotating a dozen or more leading ministers, having a different one each Sunday.

Probably such problems as these in connection with religious broadcasting is one of the reasons the managers of a number of stations have almost ruled religion out, especially when some commercial organization comes and offers to pay the price for the spots formerly assigned to religion.

There are several ways in which an individual pastor can help in such radio situation in the local community.

First, he can revive general interest in the whole question of religious broadcasting, and especially in the particular project for which the general ministers' group is responsible.

Another way of solving the problems of religious broadcasting by such community group is to lead to the selection of a small representative committee of well-qualified radio speakers to do the speaking for the group.

A third step toward solving the problem is for every minister who is responsible for broadcasting to take a period of one week or one month, and be wholly responsible for the program for that period. This plan offers the individual broadcaster sufficient opportunity to justify real effort, and it enables him to plan and

effectively give a series of messages with more or less continuity of theme in the subject.

A fourth suggestion is to help plan a good series of programs of vital interest, making sure that each broadcaster is assigned a subject which he is peculiarly qualified to discuss. In such instances the local pastor can lead the group to give wide publicity to the series, and thus build sufficient interest to enlist a substantial radio audience, all of which will result in a good contribution to the spiritual life of the community.

If the radio committee of the local general ministers' group will select some one person to preside over the broadcasts, presenting the speakers and giving general direction to each program, it will result in an identity in the programs which will be helpful. Added to this, the same theme songs can be used, and the same general order can be followed over periods of time, thus resulting in an experience of at-homeness and familiarity on the part of the listener.

Often the general ministers' group proves impossible in the radio situation. In such case, the demise of the radio project gives the wide-awake pastor his chance to render a good service to the local station, and a spiritual service to the entire community by taking advantage of the opportunity, and doing the best job of which he is capable.

#### VIII. GOOD RELIGIOUS RADIO PROGRAMMING

Always give a generous proportion of the time for good music. It must be good music, if it is to contribute to the success of the broadcast. Good music in a religious program is religious music, and preferably the

great hymns loved by all. Good music is also predicated upon the same being rendered by musicians with at least fair voices, and who have practiced for the occasion. The music may be recorded. In that event, the very best can be provided. If the station does not have a good library of recorded music, and if the pastor must use recorded music, by all means he should purchase the best for his programs.

A little advanced planning will enable the pastor to provide music which will be in keeping with the message, and will thus produce a single thought and spiritual impact upon the radio listener. When good music is impossible, and unless it can be arranged for the music rendered to serve the purpose of the program, it is probably best to reduce the time from thirty minutes to fifteen minutes, and omit singing from the program.

Religious leaders may well study the plan of Dr. Charles E. Fuller in his one-hour programs. He opens with a theme song and a musical number. Then for about five minutes there is a talk in which the speaker presents human and spiritual interest stories along with quotations and brief exhortation.

Following this brief period there is more music. Then Mrs. Fuller reads excerpts from fan mail. After more music Dr. Fuller makes the main talk of from ten to fifteen minutes. The program closes with more good music.

The Rev. Jesse M. Hendley of Atlanta, whose evangelistic broadcasts have proven to be popular, is fol-

lowing this plan. Rather critical study of these two programs shows this plan commendable.

There is a practical reason for this. It must be remembered that the listeners are often busy. Many times they can get only short snatches of what is said. They cannot follow a long discussion in the everyday period without interruptions. If there be time without interruption, it is difficult for the average listener to follow only a voice without any help of the set-up of the congregate assembly. Thus, it seems that the plan of interspersing brief discussions with music is at least worth experimenting with.

#### IX. GOALS IN RELIGIOUS BROADCASTING

First, if possible, arrange for a regular spot. This is the only way one may hope to build much of a radio audience. Certainly, without this one cannot hope to produce much spiritual fruits in the life of the community.

If one is a regular pastor of a congregation of considerable size, it is usually best that he should not plan for more than one broadcast each week over a long period in addition to whatever broadcasting may be done in connection with his regular service. The modern pastor has an exceedingly heavy schedule in connection with his church. If he accepts a daily broadcast over a long period, he will do some very poor broadcasting, or he will neglect some of his church responsibilities. The average pastor cannot go to the bat and knock a home run in his religious broadcast every day without neglecting other responsibilities which he assumes when he accepts the call of a church.

Second, secure the most favorable hour of the day for your purpose. Perhaps at first you will be forced to accept an undesirable spot. However, if one can make his the most popular program on the station over which he broadcasts, his manager will give serious consideration for his proposal for a better hour.

There are some hours of the day when it is utterly impossible to reach any considerable percentage of the population. The men and business women are at work; children are in school; and the housewives are preoccupied with their daily schedule. One simply does not have much chance. A noon hour is far better for the broadcast than a mid-morning hour, or a mid-afternoon hour. Perhaps more people can be reached at an early morning hour in connection with the breakfast period than at the noon hour. However, it is true that if the station has large coverage the breakfast period of the town or city people must be sacrificed. If one reaches the rural families at breakfast time, he sacrifices the city breakfasters, and vice versa. They do not breakfast at the same hour.

Of course, the early after supper hour affords the best time to reach the most people. However, since American radio is wholly dependent upon advertising receipts for its existence, and advertisers are willing to pay far greater fees for the hours when they can reach the most people, the radio management is, in its judgment, under necessity to sell these most popular evening periods.

Every pastor will know his own situation. This plea is for him to secure the most favorable spot possible

for his religious broadcast, and then make his program so demanded by the people that the radio management will come to regard such spot as a permanent fixture in his daily schedule.

If the pastor is to secure the best results in broadcasting, he should lead his church to select a small and efficient radio committee to work with him in handling all the details of such program on the part of the pastor and church. By all means, an influential and spiritual business man, and a woman leader should be on this committee. If practical, a member of the radio staff should be on the committee. Such plan will give leadership in connection with the religious broadcasts of the pastor and church which will be satisfying to all concerned.

#### X. THE PASTOR GUIDING HIS PEOPLE INTO A DISCRIMINATING USE OF THE RADIO

To do this he must know what should be listened to.

To supply such information a central denominational radio committee, working in close harmony with the state radio committees, should furnish a quarterly folder to pastors suggesting radio programs which deserve the attention of the people, giving the reasons why such programs should be indorsed by the pastoral leadership. With such help, and with his own deductions, the local pastor can give indorsement of the better programs through the regular channels of his church life, such as the church bulletin, special bulletin board announcements, inserts in circular letters, pulpit references, special committees, and in the local newspapers.

Careful study should be given before any indorsement is given either to secular or religious broadcasts. Pastors should be slow to make commitments that may lead their people into listening to what may prove to be the wrong sort of programs.

Perhaps, when there shall have been appointed a church radio committee to work with the pastor, such committee and pastor will be the safest medium through which to suggest to the congregation radio programs which ought to be heard.

APPENDIX  
S U C C E S S F U L  
R E L I G I O U S B R O A D C A S T I N G

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SOME RADIO FACTS OF INTEREST  
TO  
RELIGIOUS BROADCASTERS

I. RADIO BROADCASTING STATIONS

1. Number of stations operating in the Southland at present:

16—	50,000-watt
2—	25,000-watt
3—	10,000-watt
63—	5,000-watt
43—	1,000-watt
2—	500-watt
191—	250-watt
13—	100-watt

2. In 1941, 66 new stations began operating in the United States.

- (1) Twenty-eight of these were in Southern Baptist Convention territory
- (2) Nineteen of these 28 were 250-watt stations
- (3) Over 200 of the stations in the South are in towns of 20,000 population or smaller

II. RADIO RECEIVING SETS

1. Total of over 55 million receiving sets in the United States
2. Thirty million families of the nation own radio receiving sets



- (1) This is 85 per cent of the families
3. Six and a half million of the 11 million families in Southern Baptist Convention territory own radio receiving sets
4. The family radio in America runs on an average of more than 4 hours a day

### III. RADIO ADVERTISING

1. Estimated total paid for radio advertising in 1942 was \$254,000,000
2. Money paid for radio advertising increased over 400 per cent from 1931 to 1941
3. In 1938, 33.86 per cent of all broadcasting was sponsored (paid for by advertisers) and 55.14 per cent of all broadcasting time was sustaining (or without cost)
4. An advertising dime delivers an advertisement to:
  - 3 people by magazine
  - 59 people by newspaper
  - 13.1 people by radio with average programs
  - 29.5 people by radio with superior program

### IV. TYPES OF PROGRAM

Generally speaking, there are three types of programs:

1. Network Broadcasts
  - (1) Over one of the four national chains
  - (2) Over regional networks (of which there are 39)
  - (3) Over independent networks
2. Local Stations—(Live program)
  - (1) It is estimated that Southern Baptists broadcast a total of over 2,000 hours (60 min.) a month over local stations

3. Transcription programs—that is, programs which are put on records and broadcast thus

- (1) The Radio Committee of the Southern Baptist Convention now has 7 series of programs by transcription and has voted to prepare other series as soon as money is available.

#### V. NEW ADVANCES IN RADIO

1. Television is a practical reality. Fully colored pictures are now being broadcast by radio—thus we can see as we hear by radio. As soon as the Federal Communications Commission gives the green light, television in practical radio will begin
2. Frequency Modulation is also already a reality. In fact, "FM" stations are now operating. Through this method high frequencies can be used practically and successfully

Undoubtedly following the war our nation will enter a new radio era which will be characterized by an effectiveness by radio not hitherto dreamed of

#### VI. SOUTHERN BAPTISTS AND RADIO

1. A Radio Committee was appointed in 1938
  - (1) This committee has functioned since and has enlarged its program of service as authorized by the Convention
2. Six-Point Program of Radio Committee of Southern Baptists:
  - (1) The Baptist Hour for three months in year
  - (2) Transcription Program referred to in Section IV

- (3) Effecting wider use of local stations
- (4) Gaining better introduction of Southern Baptists to National network systems
- (5) Recommending radio courses in the three seminaries of Southern Baptist Convention
- (6) Attempting to lead Southern Baptists into an effective use of radio as a missionary and propaganda medium